



THE AUSTRALIAN  
CHRISTIAN  
STANDARD

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

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[FOUR SHILLINGS  
per annum.

## Notes of the Month.

JUNE—bleak and chilling—is now with us. This year it is to be enlivened with the jubilee festivities. There may be wide differences of opinion as to the how, but there can be no difference of opinion as to the fact "that it is meet to make merry and be glad." Fifty years of wondrous blessing and mercies manifold granted to us during Her Majesty's reign should tune our hearts to special songs of praise and thanksgiving. If we were asked for a design for an illumination, we should place our gracious Queen with her sceptre pointing to an open bible, and write under it "Magna Charta;" for of a truth the bible is the treasure house of liberty, and the jubilee season is an illustration of the fact. In no period of the world's history has the bible (pure and simple) exercised so great an influence over the minds and lives of our race; and during no other period has the world so thoroughly realised the Redeemer's wondrous utterance, that "He is the free man whom the truth makes free."

Looking back upon the past half-century with calm faithfulness, he must indeed have "a poor heart who does not rejoice" at least once in all these years. We are not so shortsighted as to suppose that the national prosperity is all due to her Majesty's personality. But the history of the world proves that there is a very distinct connection between the lives of rulers and the prosperity of the nations over which they are called to preside.

"Like court like nation" is as true an aphorism as "like priest like people." That Queen Victoria's throne has been permeated with the influences of the good old book, and that her court has been purified by it, is a simple fact which cannot be disputed. That our social and national life has profited in the same way and largely in consequence thereof we fully believe, and it is to us a special cause of thankfulness to "the King of kings and Lord of lords." "Pray for those which are in authority over you" is in our judgment no mere compliment to state dignities. Old Israel's history proves that when her rulers were loyal to God and truth, the nation was good and also prosperous; but when wickedness reigned in high places, the nation was degraded, oppressed, and miserable. So it has ever been, and so it will ever be.

"God save our gracious Queen" is no mere burst of loyalty. It is in the fullest sense a national anthem which all should sing and all should feel. Let us then rejoice, ever remembering "Him from whom all blessings flow." And as we thank Him for the innumerable blessings of the jubilee, let us not forget to recognise that not the least of these is the jubilee reign of a God-fearing, bible-loving "good and gracious Queen."

THE church and the world gets strangely mixed up at times, and some very queer things are done in the name of religion. That a preacher of the gospel should turn his house into a ball-room and give lessons in dancing, will probably strike the most "liberal" as going a little "too far." Here is

the statement as given by the *British Weekly*:—"On Saturday evening, at Anderson's Hotel, Fleet-street, a Cinderella ball, got up by the members of the Rev. H. C. Shuttleworth's congregation of St. Nicholas Cole Abbey, went off with much spirit, the rector, several other clergymen, some gentlemen of the long robe, and several actors and actresses being present. A stately minuet was danced, which had been rehearsed under the instruction of a lady member of the congregation, who, before her marriage, was a well-known dancer at the Alhambra. Mr. Shuttleworth gives 'At Homes' at his own rectory, where *on dit* dancing lessons are given without charge, because he desires to afford young men and young women engaged in warehouses in the city the opportunity of innocent recreation and society without having to seek them in places with dangerous surroundings. In saying good-night to his friends on Saturday, Mr. Shuttleworth expressed his confidence that the Sunday's devotion would "not be the less real because of their Saturday night's pleasure!" Not according to Mr. Shuttleworth's notion of "devotion" perhaps, which seems to be rather "mixed," but viewed from the standpoint of Christian morality—taking even "a man of the world's" idea of things—we should say that dancing and devotion are the antipodes of each other.

THE remnant of the followers of Joanna Southcott are erecting a building at Chatham, which when completed will accommodate more people than St. Paul's Cathedral or Spurgeon's Tabernacle. It is being built at a cost of



about £50,000 for a company who do not at present exceed a hundred, but who claim when gathered together they will be 144,000, as it is written in the Book of Revelation. The foundation stone we are told by the *British Weekly* was laid in September 1885, on which occasion one of the speaker's said "The plan was seen from Revelation to come down from heaven. It lieth four square, and the length, breadth, and height, shall be equal. The resurrection is shortly to take place, but before that occurs, Israel must be built on a sure foundation." Translated into the language of the world this means, that a vast tabernacle is being built—the ground floor a cellar; on the next a large printing-room, where Israel's literature and hymns will be printed. The next floor will consist of a vast assembly room or amphitheatre, with three galleries one above the other. This vast building is now two-thirds finished, and from its press has just issued the *Messenger of Wisdom* and *Israel's Guide*, and the book which is the charter of this strange sect, the Flying Roll.

THE correspondent of the *British Weekly* gives the following particulars about this sect:—Some years ago a man calling himself James J. Jezreel, appeared in Chatham with a book called the Flying Roll, which is alleged to be the Flying Roll mentioned in *Zech. 5:1*, "Then I turned and lifted up mine eyes, and looked and beheld a Flying Roll." Jezreel declares that this was written by the inspiration of the Immortal Spirit, the days of visitation being come. I was told that Jezreel came as a stranger, and that nothing was ever known of his previous history. But the profane say that the book is simply a jumble of texts of Scripture written by White (Jezreel's real name) when serving as a soldier in India, where he stayed six years, writing the roll under great difficulties. The main doctrine taught is that there is a remnant of 144,000, who are to be saved from death, whose bodies are to be preserved alive, ultimately cleansed from blood, and without natural decay, pass into the enjoyment of the first resurrection. The salvation of the soul

is good, but those who are content with that die, and in the resurrection have only a spirit body, like the angels. Those who reject the salvation both of soul and body are punished for a thousand years, and after are set free. All the true children of Abraham look for the salvation of the body. They say that "their belief rests in the complete fulfilment of the entirety of the Scriptures now, in this, the third and last watch of the eleventh hour of the sixth day, and whose reward will be the preservation of the body, soul, and spirit *without death*, they, being the Bride of Christ, made equal with Him, the Bridegroom, in immortality." Jezreel circulated the Flying Roll, and sent missionaries out, who made many converts, especially in America. But to the confusion of his followers, he himself died. Various explanations were given of this; one being that no one could be assured; it was at best a hope; but the more popular that the good man was not good enough; he had some imperfection, unknown to his followers, which unfitted him to be one of the genuine remnant, and hence his death. The result was a split in the society. But Mrs. Jezreel, the widow of the founder, at once took his place, and excommunicated those who differed from her. She is comparatively young, quiet and unassuming in manner, and is said to rule with a rod of iron. She appoints pillars of the church and removes them, so it may be said that she has autocratic control of the church.

THE feature of the services of the House of Jezreelites is the almost entire absence of everything devotional. The Lord's Prayer is the only prayer used. The addresses are mainly delivered by children, it being one of the theories of the "House" that in the latter days children are to be our teachers in sacred things. When a hall was opened at Maidstone, the first address was delivered by Georgina Watson, a young girl of 15 years of age, who preached from the text, "For this corruptible must put on incorruption, and this mortal must put on immortality." Those who have watched them say that the children speak by rote, and are obliged to go back on

their words when they become confused. But this is denied by the House.

When the building is completed, ships are to be built, which will sail everywhere to bring in the remnant from all parts of the earth. When they gather, the end of this dispensation will be at hand. Meanwhile, missionaries are busy in all parts of the world making converts.

I should add that they consider the Mosaic Law obligatory, with the exception of the sacrifices. They do not profess to observe it perfectly at present, but hope to do so when they gather, and can have shops, etc., of their own. The hair of the men and the boys is not cut, and is apparently curled on wires. The moral character of the people is good; they are untiringly industrious, and have the goodwill of their neighbors. There is surely something worth thinking about in this strange phenomenon of the nineteenth century. Is there not an element in man which no light and no argument can kill?

MR. Joseph Cook, of Boston, (says the *Presbyterian Review*,) in the prelude to a recent Monday lecture, called attention to "Lord's Day lawlessness." He held that the abolition of the Sunday would mean the abolition of nine-tenths of the religious activity of Christian lands. He said that he had recently been in Toronto, and had found a more quiet Sunday there than in Edinburgh, and that Great Britain and America would do well to import, not from Paris, but from Toronto, a model Sabbath. An honest and thorough execution of the Sunday laws is the secret of the blessed quietude of that day. Such a day is needed above almost everything for the community. We are citizens of two worlds. The majority of souls are not on this little lonely shore that we call earth, but are in the unseen holy places above and around us. One day in seven is not too much in which to educate ourselves for the world to which we are steadily drifting. The one sublime harvest of the world is that of "souls redeemed" passing into the light of unclouded day from a globe beautified and blessed from pole to pole with holy Sabbaths.



## Hymn for the Month.

When on my day of life the night is falling,  
And, in the winds from unsunned spaces  
blown,

I hear far voices out of darkness calling  
My feet to paths unknown.

Thou who hast made my home of life so  
pleasant,

Leave not its tenant when its walls decay;  
O Love Divine, O Helper ever present,  
Be Thou my strength and stay!

Be near me when all else is from me drifting,  
Earth, sky, home's pictures, days of shade  
and shine,

And kindly faces to my own uplifting  
The love which answers mine.

I have but Thee, my Father! let Thy spirit  
Be with me then to comfort and uphold;  
No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,  
And both forgiven through Thy abound-  
ing grace—

I find myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among Thy many man-  
sions,

Some sheltering shade where sin and  
striving cease,  
And flows for ever through heaven's green  
expansions

The river of Thy peace.  
There, from the music round about me  
stealing,


I fain would learn the new and holy song,  
And find at last, beneath Thy trees of  
healing,

The life for which I long.  
J. G. WHITTIER.

## Lord's Day Meditations.

June 5th.

ALMIGHTY.

 **ANIPOTENCE** or all might-  
ness is one of the attributes  
of the divine nature, and  
comes into appropriate use  
when the fulfilment of a pro-  
mise is involved. To know  
that the speaker is able to  
perform makes the assurance doubly  
sure, and gives authority alike to the  
words of command as well as to the  
corresponding word of promise. 2  
Cor. 6: 17, 18, "Wherefore, come out  
from among them, and be ye separate,  
saith the Lord, and touch no unclean

thing; and I will be a Father unto  
you, and ye shall be My sons and  
daughters, saith the Lord Almighty."  
This divine attribute is attributed to  
and is assumed by the Lord Messiah,  
as when He announces Himself in re-  
lation to past, present, and future—  
Rev. 1: 8, "I am Alpha and Omega,  
the beginning and the ending, saith  
the Lord, who is, and who was, and  
who is to come, the Almighty.

Let us rejoice in the almightiness of  
our Redeemer, and trust Him without  
fear. Let us listen to and obey His  
voice, knowing that He is

"Almighty to protect our souls  
And wise to guide our way."

June 12th.

ALPHA.

THIS is as we all know the first letter  
of the Greek alphabet, as Omega is  
the last. Assuming that they are ex-  
pressive designations of Jehovah the  
Almighty, they would seem to suggest  
action on His part from first to last,  
He being at once the great First Cause  
and the final consummation of all  
things. As when the Lord Jesus is  
referred to as the "Author and finisher  
of our faith," we have the idea that  
what we call Christianity begins and  
ends in Him—that He is all and in all;  
or, as Paul puts it, "For of Him, and  
to Him, are all things, to whom be the  
glory for ever. Amen." So in the  
volume of revelation, the first utter-  
ance of the great voice seems to say,  
"I am Alpha and Omega," the first  
and the last. In like manner, at the  
close of the book, and of the great  
drama therein predicted, the voice is  
still the same—I am Alpha and Omega,  
the beginning and the end. Behold,  
I make all things anew. Let us see  
to it, beloved, that this new creative  
work goes on in us, so shall we be fitted  
for that new heaven and new earth  
wherein righteousness alone shall dwell.

June 19th.

ALTAR.

It was a law of the ancient economy  
"that those who waited upon or served  
at the altar should be partakers of the  
altar. None but the priestly family  
could either serve or partake of the  
altar. Besides this, any gifts which  
were rejected by the priest as unfit  
for the altar were likewise lost to him-

self. So in regard to the holy things  
of the new economy, the rejection of  
the one great Sacrifice for sin bars the  
rejecter from participating in the  
blessed privileges which cluster around  
the sacred altar of our holy religion.  
Only those who have joyfully received  
Christ, our Passover, have the right to  
the privileges of the sacred priesthood  
(Heb. 13: 10). We have an altar  
whereof they have no right to eat who  
serve the tabernacle. Prayer as well  
as other acts of the Christian service  
are represented as coming up with ac-  
ceptance on the altar that is before  
the throne. Rev. 8: 3, "And another  
came and stood at the altar, having a  
golden censer, and there was given  
unto him much incense that he should  
offer it with the prayers of all the  
saints upon the golden altar which  
was before the throne. Let us, be-  
loved, always avail ourselves of our  
sacred privileges; let us come to our  
great High Priest, who ever stands in  
the holy place, and let us come often  
to the throne of grace, that we may  
find mercy and grace to help in every  
time of need.

June 26th.

AMBASSADOR.

AN ambassador is the accredited re-  
presentative of a sovereign power. He  
is not a mere messenger, but a com-  
missioner for a well-defined purpose.  
The Apostles were the Ambassadors  
of the Lord Jesus Christ. They were  
not only sent but accredited by Him,  
and empowered to do all that He Him-  
self would or might have done in re-  
ference to the affairs of His kingdom  
had He been there and acting for  
Himself.

2 Cor. 5: 20, "Now we are ambas-  
sadors for Christ; as though God did  
beseech you by us we pray you in  
Christ's stead be ye reconciled to God."  
Again do we find Paul applying the  
word to himself, and desire the prayers  
of the faithful, that he might be en-  
abled to acquit himself worthily of  
this high position. Eph. 6: 20, "For  
which I am an ambassador in bonds,  
that I may speak boldly as I ought to  
speak. With what reverence then  
should we give heed to the apostolic  
teaching, even as to the voice of our  
King. Our Lord and His Ambassa-



dors have all left the earth, but the sacred word provided for us by the Holy Spirit is with us. Let us cherish and defend it; let us obey our Lord's commands contained therein; and let us wait patiently for Him to fulfil all His gracious promises, not the least of which is "I will come again and receive you unto myself." Be it ours to respond, "Come, Lord Jesus, come quickly."

## The Australian Christian Standard.

MELBOURNE, JUNE 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, Chetwynd Street, Hotham, and should reach him by the 16th of each month to ensure insertion; earlier when convenient.

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M. McLELLAN,  
Manager and Publisher  
180 Russell st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

### BRO. THOS. PORTER AND THE MONEY QUESTION.

 It is well, from time to time, as occasion seems to call for it, for a journal like the *Standard* to set forth the principles which it is prepared to advocate and defend, so that there may be no misunderstanding in the minds of the brethren, as to the attitude which it will assume when certain principles are attacked. The *Standard* has no desire to be ranked as belonging to the "jelly fish" class, but being conscious of possessing a "backbone," naturally wishes to have the label affixed to it, which represents its proper classification in the division known as the "vertebrate" order. In keeping with this character, its editors have no intention of erasing from the ban-

ner of the restoration movement, the motto which has guided and inspired the efforts of its greatest warriors and brought success in many a battlefield, viz: "The Bible and the Bible alone, our rule of faith and practice." We are not only prepared to hold this as our motto, but we are prepared to accept all the issues arising out of it, and these briefly defined are, that the Church of Christ in all matters that are not expressly taught in the New Testament, shall not do anything which is not in harmony with the principles or laws laid down for the guidance of the citizens of the kingdom of Christ. This is a proposition, the correctness of which we do not suppose any will question — at any rate in *theory*, though perhaps they may violate it in *practice*. With these preliminary remarks, we now venture to enter upon the subject which we desire more particularly to bring under the notice of our readers.

In the last number of the *Standard* a letter (to which Bro. Porter has not replied) appeared from a brother informing us that Brother Porter at a Sunday evening meeting held in the Town Hall, Collingwood, had taken up a collection for the purpose of defraying the expenses of the mission, and had the bad taste to characterise the practice of not taking money from those outside the church as "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."

In the first place, we may say, that Brother Porter showed a sad want of judgment in selecting a meeting for the proclamation of the gospel as the occasion for giving utterance to his thoughts on this subject. If he wished to "educate his brethren," why did he not wait for a suitable occasion to do so, when only his brethren would be present, and when they might have an opportunity of replying to him? Will Brother Porter meet his brethren and discuss the question with them? If he will, let him send us word to that effect, and we will guarantee to find him the opportunity.

2nd. As the brethren generally

throughout these colonies hold that it is not right to take money from those outside the church in order to sustain the work of preaching the gospel, it follows that Brother Porter has offered a gratuitous insult to the great majority of his brethren by characterising their conviction on this point "as little, paltry, contemptible and narrowminded." We would like to know if the members of the Collingwood Church endorse the opinions of Brother Porter and his method of expressing them, or are we to conclude that Brother Porter says and does as he pleases, irrespective of the church?

3rd. It appears that this is but a first instalment of the educational process, and that there are other things in which the brotherhood require instruction. We are curious to know what these other things are, and if the preceptor will continue the course of lessons in the manner and spirit of the initial attempt? If so, we are strongly of opinion that the brethren will reject as a teacher one who gives his lessons in so bungling a manner.

The first lesson the brethren are to learn is, that the practice of *not* taking money from those outside the church is little, paltry, etc., and in lieu thereof they are to be instructed in the noble and dignified art of successfully holding "plates" at the doors of the respective buildings in which the gospel is preached, and if the people should drop in too many three-penny bits, the deacons have only to inform Brother Porter, and no doubt he will redeliver his lecture on three-penny bits, given while he was pastor of the Baptist church, Sandhurst, which for the convenience of those who would like to walk in the footsteps of Brother Porter, we re-publish as under:—"We had a wonderfully large congregation last Sunday evening, but I would not like to say that we had a wonderfully large collection, or that we received most from the people who sat in the cushioned seats in the circle, because we did not. I think our business people must have been short of small change until our treasurer distributed the collection. At any rate, we had nearly 400 three-penny bits. I don't want



to say much about it, but don't you really think that the 273 three-penny bits that we received from the occupants of the dress circle last week was really too bad? I don't know what the theatre manager lets those velvet cushion seats out for, but I reckon he doesn't do it for three pence a head. I hope we will have a better collection to-night."

After reading the above, the question may fairly be asked—which is the paltry side of the business? Is it the system which says that the Church shall support itself in all its operations, which throws open the doors of its meeting-houses and says "Come in, we don't want your money, but you," or the begging and lecturing system, resulting in the grudgingly given threepenny bit? Our readers can answer the question for themselves.

The transition from the Collingwood Town Hall to the street corner where the Salvation Army holds its open-air meeting, and boldly invites the passer-by to cast his mite upon its spread-out flag, is not a difficult one; nor is the one a whit more susceptible of excuse than the other, save that the action of the Army is quite in keeping with its surroundings of garish uniform of its officers. Indeed, if the action of Bro. Porter can be justified at all—if the principle can be affirmed that it is right to take money for religious purposes from those outside the Church, what need is there to stop at taking up collections at chapel doors; if they have a right to give and we to take, why not admit it boldly and carry on the enterprise on the widest possible scale, and abandon at once the pettyfogging "plate-at-the-door threepenny-bit" line of business.

But there is a graver side to the question, which we must look at, and but for the existence of which we could afford to treat very lightly the platform utterances of Bro. Porter, and that is that the churches generally throughout these colonies have accepted as part of their distinctive attitude as a religious body that they will not take money from

those outside the Church of God in order to carry on the Master's work. They have considered this as being involved in their plea for "an unqualified return to Christianity as it was at the first." They find that in the early days of the Church that the Church supported itself—that in any reference made to raising funds, only those who had given themselves to Christ are contemplated as contributors, and that these attended to this duty as an act of worship cheerfully rendered by those who felt that they had first been accepted of God. They discover that the first Christians, in their great love for Christ, were moved by a large-hearted benevolence, a benevolence so vast that it overflowed the limits of ordinary prudence, and evoked the admiration of heathen writers. They did not *ask* for charity, they *gave* it, until they earned for themselves the noble title of "The people who cared for the poor." In these first days there were no disgraceful records of indiscriminate begging to pay the expenses of this or that mission; so far indeed was antagonism to this feeling carried by the Apostle Paul that, rather than be a burden upon the Churches, he worked at his craft as a tent-maker, supporting himself whilst preaching. In view of these things, therefore, the Disciples in these colonies, consistently adhering to their plea for "an unqualified return to Christianity as it was at the first," and in keeping with their motto "the Bible and the Bible alone, our rule of faith and practice," have ever taught that the Church shall support itself and not resort to indiscriminate begging. When Bro. Porter for the second time left the Baptists in order to return to the Disciples, he was fully acquainted with the fact that the brethren to whose fellowship he had of his own volition returned, held the views we have set forth in the above. He knew that they regarded it as an important if not a vital question, yet he does not hesitate to speak of this cherished principle of the brotherhood in terms unbecoming in a Christian gentleman, and that, too, before a mixed audience assembled for the

purpose of hearing the gospel preached. We do not object to Bro. Porter holding different views on the subject to the majority of his brethren; we do not even object to Bro. Porter discussing it with them at the proper time and place. If he has the truth on this matter, the onus lies with him to earnestly and courteously bring what truth he has under their notice. If he did this, and failed to convince them that he was right, they would regret what they conceived to be his error, but they would admire his candour and christian courtesy; as it is, they cannot help coming to the conclusion that there is more of the "Donnybrook Fair" about his way of dealing with this matter than aught else, and that if he means to "fight against and talk against it with all his might," he deliberately intends to do what he can to create confusion and disorder where hitherto peace has obtained. What is there, in our view of this question, to evoke this belligerent demonstration on the part of Bro. Porter? We hold that it is right to take money for the support of the gospel from Christians only. This is our practice, and as Bro. Porter agrees that this is right, he cannot possibly find fault so far. Why, therefore try to raise a quarrel over something *we do not do*? If the Church at Collingwood was short of funds to carry on special services in the Town Hall, why did not Bro. Porter appeal to his brethren for help? Had he done so and not received a response, he might have had cause for complaint; but as it is, he is left without a shadow of excuse on any ground whatever. If Bro. Porter means to fight this question out, we advise him to count the cost before he proceeds any further. If he wishes to court defeat and disaster, he will not regard what we say, but continue the course he has so inauspiciously commenced. We strangely misunderstand the position of the Disciples if they are prepared to surrender this principle at the bidding of any man, no matter how great a noise he may make. True, they may not regard it as the citadel of their position, but they do regard it as one



of the outworks, the losing of which would lead to the loss of others, and eventually endanger the safety of the citadel itself. While this outwork is held, our flag and its motto—"The Bible and the Bible alone our rule of faith and practice"—may continue to fly over the citadel; but with that and a few similar outworks gone, the sooner we pull down the flag and abandon our position the better.

## Editorial Notes.

WE regret to say that we are compelled to hold over several articles until next month. The usual monthly instalment of "Messiah's Ministry," and Bro. Henshelwood's essay, though in type, are crowded out for want of space. Will our contributors please condense their articles as much as they can, by doing so they will be equally if not more effective, and give more space for a greater variety of articles.

THE following is a clipping from the *New England Evangelist* (U.S.A.):

"The *Australian Christian Standard* has just reached us for the first time, and we are quite pleased with it. The quantity, quality and mechanical get-up of this monthly magazine indicate more than the average of current religious literature. In it we see an indication of what a world in itself is the continent of Australia, which within the memory of some now living was almost unknown to the civilized nations."

BRO. W. CROWSE, received. We answered your question to the best of our ability, but do not deem it wise to enter into a discussion on the matter.

THE annual meetings of the Sunday School Union were held last month, and were of a very interesting and satisfactory character. The reports of the various meetings had not reached us up to the time of going to press. We hope to be able to publish them in our next issue.

The church at Bet Bet should have been included in the list of churches represented at the late Victorian Conference, but was accidentally omitted.

"THE Christian Sower Tract Fund" has brought out Bro. Little's essay on "Apostolic Teaching" in the form of a handy little 32 page pamphlet, with a neat cover, and so cheap—25, 1s.; 50, 1s.6d.; 100, 2s.6d.; 500, 13s.; 1000, 25s. *Free to those unable to buy!* The same "firm" has Bro. Wilson's essay, a part of which is published in this month's *Standard* in press, and will have it out in a few days. If you do not get a sample please send to A.B. Maston, Hotham, and secure a copy at once. The latter can

be obtained also from E. Gole, Marian St., Enmore, Sydney.

CARLTON.—After a three months exchange with Bro. Maston at Hotham, Bro. Strang is again at his post. Meetings are good, and some are "turning to the Lord."

MELBOURNE keeps up its morning meetings well, few being absent at the Lord's table. This is good—very good, and worthy of imitation; but is it not time, brethren, that you came down from the mount of holy rapture, and did some aggressive work? We have heard a rumor that Melbourne is going to engage an evangelist. We hope the rumor is true, and that a good work may be begun in Swanston Street, worthy of the faithful brethren who meet there to worship.

NORTH FITZROY brethren have been having good meetings. Bro. Berry from Lismore, N.S.W., preached two Lord's days. We hear that Bro. Clapham will take up the preaching work at North Fitzroy during the present month.

HOTHAM.—Bro. Maston has resumed duty in this field; there is a steady interest prevailing, and not a few are yielding to Christ.

SOUTH MELBOURNE has secured the services of Bro. Moysey for the remainder of the present year. He is getting large meetings; we hope to hear of fruit being gathered in at South Melbourne soon.

BRO. BROCKWAY has gone to reside temporarily in Sandhurst. Churches desiring to secure his services can address him to Bernard Street, Sandhurst.

FOOTSCRAY.—Bro. Joiner is busy in this field. The morning meetings are excellent; and the evening meetings very encouraging. We expect good news from Footscray soon.

HAWTHORN.—By the time this reaches our readers, Bro. Illingworth will have finished the help promised to the brethren there. They are anxious that he should extend the time, but he is at present unwilling to do so. He speaks of taking a rest, and after so many years of hard work it must be admitted that he has earned a rest. We however very much question whether he will be allowed to rest very long.

PRAHRAN.—The good work is going on steadily in this field. During the time Bro. Lewis has been laboring in this field, much good has been done. It is therefore a matter of regret to the brethren there that Bro. Lewis has determined to return to New Zealand before the coming summer. The health of Sister Lewis demands that he should do this; hence, when the time

comes for him to leave Victoria, we can only wish him "God speed" upon his way.

BRO. and SISTER TROY with their family sailed for the old country at the time mentioned in our last, and with them Bro. and Sister Davidson from the church in Footscray. Bro. Davidson was one of the preceding brethren of the church in Footscray, and his family are well known as active workers there. We wish these sailing brethren a safe and pleasant journey over the great deep and a speedy return.

BERWICK.—Bro. McAllister is busy in this field, and is creating considerable interest.

SANDHURST reports continued interest. It is a field upon which much earnest labor has been expended in years past; it is pleasing to know that it has not been in vain.

THE *Apostolic Guide* for March, which came by the last Californian Mail, appears under new editorial auspices. Its founder and former editor, Bro. F. G. Allen, having succumbed to a very long and painful illness, has been succeeded in the editorial chair by Bro. McGarvey. We are pleased to notice that our old friend Bro. J. J. Haley is one of the editorial contributors. We think he is a decided acquisition to the staff of the *Guide*; certainly the department under his control is not the least interesting part of the paper. We congratulate the *Guide* on its improved appearance.

TRUTH is invincible, and its ultimate triumph over error is certain. An instance of this may be gathered from the following, which we clip from our evening paper:—"At the Friends' Quarterly meeting recently held in Greenwich, Ohio, 20 persons—all members of the Society, were baptised in water by William Nicholson, a Quaker minister. Amongst those immersed were five Quaker ministers. This is a great innovation."

BRO. GOODACRE, writing from Gympie Queensland, says, "you will be pleased to hear of the continued success of the work here. Where only three met three months ago, there are now over 50, and still the work goes on. We (wife and self) are kept at it all day, and often till after midnight. We are trying to get up a chapel. We have been living pretty much on faith so far. The brethren will now I think be able to raise one pound a week." Some of our Victorian brethren complain that preachers want too high salaries. From the above it will be seen that our Queensland preachers are not that sort. Any of our brethren who have "conscientious scruples on this matter can get over their difficulty by sending on their subscriptions to Bro. Thurgood, marked "For the Queensland mission."



# The Controversialist.

## THE "VICTORIAN FREEMAN" AND "THE AUSTRALIAN CHRISTIAN STANDARD" ON BAPTISM.



THE *Victorian Freeman* for May last has a reply to an article in the *Standard* of March, which we republish, and append thereto our reply. This appears to us the only fair course

to adopt, if readers are to see both sides of the arguments; we only regret that we did not adopt this course earlier. We intend, however, to pursue this course if we carry on the present controversy. We trust that the *Freeman* will do the same, or else discontinue a discussion which, as formerly conducted, is not fair to either side.

### THE "AUSTRALIAN CHRISTIAN STANDARD" AND BAPTISM. (*Victorian Freeman.*)

The editor of the above journal (*Standard*) appears to have experienced considerable perturbation of spirit at our recent article under the above heading. He regrets that we should assume an attitude of hostility to the Disciples and their views, and despondingly asks, "What hope of union among Christian bodies if such articles are written?" We have simply to say, that it is from no love of controversy or hostility to the Disciples, but simply in self-defence we have written as we have.

The Disciples are notoriously aggressive, and, stimulated by recent events, they have lately been specially busy, endeavoring, in many places, to gain over to their side the members of our churches. But why should the Disciples object to our examining their views, or defending our own? Are they so very scrupulous or reserved in assailing the views of others? We don't remember meeting with a single copy of the *Standard* which did not contain more or less of controversial and belligerent matter. Why this sensitiveness to criticism when applied to themselves? Is controversy to be tolerated only when they can have it all to themselves? Or, are they beginning to discover that those who live in glass-houses should not be the first to throw stones?

We should not have deemed the

article in the *Standard* of April last worthy of notice, but for the monstrous attempt to fasten Campbellite error upon some of the most revered names in the Baptist denomination. Having no scriptural answer to our article of March last, the *Standard* can only meet us with an expression of its own opinion, and a long array of the views of others. This is surely a strange course for the *Standard* to pursue. The Disciples are loud in disclaiming all subjection to human authority. They indignantly resent being called Campbellites, and are never weary of telling other denominations what naughty people they are for allowing themselves to be called Wesleyans, Calvinists, Baptists and such like. And yet here, bereft of all scriptural resource, we have this writer confronting us with his own views, and those of others; and not only expecting us to bow down before this human authority, but actually adding, "We are quite ready to take our stand side by side with these great worthies." Poor human nature, it plays sad pranks with some men. Let the editor be true to his words, and there will be no more place for him among the Disciples.—[We saved ourselves from this unpleasant contingency by adding the words "Not that we need them to prop up our views of the teaching of the Word of God, but because it is satisfactory to find ourselves in such good company." Why did you divide the sentence and leave out these words *Bro Freeman*? Is it not "monstrous" to misrepresent people in this way.—*Eds. Standard.*]

Let us see how the matter stands: we objected to the alteration of "baptism unto" into "baptism in order to" remission of sins. To this the *Standard* replies, that the change is "slight," and adds "the words 'for,' 'unto,' and more particularly into, would suit our purpose equally well." This we can fully believe. To a man with green spectacles every object appears green; and to a man determined to find in the New Testament that there is no salvation without Baptism, no doubt "in order to," "for," "into," and especially "into," will all be found equally suitable. Indeed, the facility with which this writer can find his favorite doctrine in the most unlikely places, and clothed in the most inappropriate words, is abundantly manifest in the article under review. The authors he quotes (as we shall show) do not hold the views he attributes to them, and the very citations he gives in some cases convey a meaning opposite to that which he assigns. (See specially those from Fuller and M'Lean.)

Can it be believed, after taking such liberties with this poor preposition, he coolly informs us that "Greek prepositions expressing, as they do, exact geometrical relationship, and being mathematically precise, cannot be altered to suit the convenience of any dabbler in theology?"

We would venture to suggest that a writer in whose hands language becomes so very accommodating and plastic, must be a very incompetent and unsafe guide in this and every other matter requiring clearness of thought or accuracy of expression.

The *Standard* justifies its adoption of "in order to" as a rendering of the preposition *eis*, by reference to Mr. Hackett and a *Baptist Quarterly Review*. We have simply to say, that we cannot allow these obscure and comparatively unknown writers to override the scholarship of the world. This preposition (*eis*) occurs 1500 to 2000 times in the New Testament. We challenge the *Standard* to produce a single instance in which the translators of 1611, or the revisers of 1881, have so translated it. He will also look in vain into the best Greek lexicons and grammars for any such rendering. But even granting that "in order to" were an admissible rendering of *eis*, that would not justify the view that baptism is necessary to salvation. Mr. Hackett admits the former, he denies the latter. In his commentary on the Acts, 10: 43, he says, "Through His name," &c. This clause presents two ideas: 1st, That the condition of pardon is faith in Christ; and 2nd, That this condition brings the attainment of pardon within the reach of all." In his comment on 15: 10, in reference to the Jewish teachers, who insisted upon circumcision as necessary to salvation, he says, "It was this enforced submission to the rite as necessary to salvation which made the error so fatally pernicious. The doctrine in this form was nothing less than an utter subversion of the scheme of Christianity. It denied the sufficiency of faith in Christ as the only condition of pardon and reconciliation."

How little sympathy Mr. Hackett has with the notion of no salvation without baptism, the above extracts, and we could easily multiply them, clearly manifest.

As to the writer in the *Baptist Quarterly*, we have no means of ascertaining his views, but, it is to be presumed, he holds with the denomination to which he belongs; and, with Mr. Hackett, would affirm that men are saved by faith without the deeds of the law.

Quotations are given from the works of other authors, who, however, say



nothing about the preposition *eis*; and then the *Standard* says, "In these citations, we have shown that the *Freeman* does not represent the best thought of the Baptist denomination on the question of the Design of Baptism." Does this writer really mean, that the honored men whose names he mentions, and which include those of Hackett, Gill, Andrew Fuller, A. M'Lean, and C. H. Spurgeon, are actually untrue to the great Protestant doctrine of Justification by Faith only? that they believe it possible for a man to exercise sincere repentance towards God, and faith in the Lord Jesus, and yet remain unsaved and perish at last? That rejecting the uniform testimony of Christ and His Apostles, which connect faith and salvation, they taught or teach the modern and new-fangled error of Alexander Campbell, that there is no salvation for the believer without baptism? If he does mean this, we can only express our boundless astonishment at his unpardonable ignorance. To those acquainted with the writings of the men named, such a statement will be simply incredible. The citations from Fuller and M'Lean by no means warrant any such inference. Fuller's works abound in statements to the effect that salvation is by faith alone. Mr. M'Lean, in his work on "Christ's Commission to His Apostles," says, "The whole gospel may be comprised under the two following heads:—1. A testimony respecting the person, mission and work of Jesus Christ; 2nd, A promise of remission of sins and everlasting life to all who believe on Him."

As for Dr. Gill, let the whole of his articles on "The Pardon of Sin," "Justification, and "Baptism," as contained in his "Body of Divinity," be read, and it will be seen at a glance how far he is from holding the *Standard's* views. In his article on baptism, the very first qualification he insists upon as needful to its reception, shows how thoroughly he is in accord with the views advocated in the *Freeman*. He says, that baptism is for those "who are enlightened by the Spirit of God to see their lost state by nature, the exceeding sinfulness of sin, and Christ as the only Saviour of sinners, who look to Him and ARE SAVED." The emphasis is ours. And as a fifth qualification he says, baptism is for those "who have received the Spirit of God as a spirit of illumination and conviction of sanctification and faith." The whole of his "Body of Divinity," and indeed all his writings, are to the same effect.

As to Messrs. Shirreff and Norcott, however good and excellent they may have been, they certainly are not

authorities among Baptists, and indeed are but little known, and their works would, in all probability, never have been rescued from oblivion, but for the zeal and patronage of C. H. Spurgeon. And yet the perusal of their works clearly shows how far they were from regarding baptism a condition of salvation. Both works are addressed to believers, and the kindly spirit in which other denominations are addressed as Brethren, Christians, Christian Churches, &c., shows how far the writers were from regarding them as unsaved. And there is not in either book the slightest warning or intimation that the parties addressed, or indeed any others, are in danger of perishing through their errors on baptism. Mr. Spurgeon would never have commended these books had it been otherwise. It is well known that Mr. Spurgeon is on the most intimate terms, and receives to the Lord's table believers of all sections of the Church of Christ. Even the *Standard* will hesitate to class him as a supporter of its peculiar views.

We really feel that an apology is due to our readers for dwelling so long upon this subject. Its importance is our only excuse. It touches the very vitals of Christianity. To accept the monstrous notion first propounded by Alexander Campbell, and then so blindly accepted, and so feebly vindicated by his followers—that a man may exercise genuine and heartfelt repentance towards God and sincere faith in the Lord Jesus Christ, and yet remain with sins unpardoned, soul unsaved, and so at last perish—"is an error fatally pernicious, an utter subversion of the scheme of Christianity." It flatly contradicts the plainest teachings of Christ, who says, "He that believeth in Me shall not perish, but have everlasting life;" and again, "He that believeth in the Son hath everlasting life." It is in direct antagonism with all Paul's teachings respecting justification by faith, and the way of salvation in general. He says a man is justified by faith without the deeds of the law. And again, being justified by faith we have peace with God, &c. Can a man be justified and have peace with God, and yet be unsaved? Impossible! Rom 8: 30. He further says, Gal. 3: 26, "Ye are all the children of God, through faith in Christ Jesus." And can a child of God be unsaved and perish? He further denounces, in terms of strongest indignation, the conduct of those who insisted upon circumcision as a condition of salvation. To such he declares "Christ has become of none effect." See Gal. 2: 16, 3: 6, 9, 11, 12, 14, 22, &c. The passages of Scripture

which ascribe salvation to faith are innumerable, and clear and decisive beyond measure. Baptism is an act of righteousness (Matt 3: 15); but, like every other act of obedience can only be acceptably performed by a saved and regenerated soul.

We wish to put our readers on their guard against this false teaching. To affirm that a man cannot be saved apart from baptism, or any other outward observance, is to make a statement which has no warrant in Scripture, which assails the very foundations of the Christian faith, which virtually unchristianises Christendom, and consigns to perdition multitudes of the most devoted, saintly, and useful men and women who have ever lived.

#### REPLY TO "THE FREEMAN."

1. "The Disciples are notoriously aggressive."—*Freeman*.

The Disciples are aggressive in the sense that they desire to make known what they consider to be the truth as revealed in the Bible; and if in proclaiming this truth, Baptists and others become interested enquirers, they are quite willing to share it with them; and if, as sometimes happens, some wearing the name of Baptists find that their views concerning Scripture are more akin to those held by the Disciples than those put forth by the editor and scribes of the *Freeman*, the Disciples are very pleased to receive them into church fellowship; but in reference to the *Freeman* itself, the Disciples were not the aggressors, but simply defended themselves against an attack commenced by the *Freeman*, in the January number of that journal. The Disciples do not object to anyone "criticising their views," but they do object to unfair and untruthful statements concerning their teaching and practice. For instance, the *Freeman* persists in applying to them the term "Campbellites." The Disciples have repeatedly objected to this appellation, and have characterised its continued use as both "vulgar and ungentlemanly." In spite of this, the *Freeman* for May again uses the offensive epithet, and as neither in these colonies nor elsewhere do the Disciples own the designation, but universally and invariably disown it, they have no alternative but to characterise its continued use on the part of the



*Freeman* as both "unfair and untruthful," and from this unenviable position the *Freeman* cannot escape except by very sincere repentance.

2. "We should not have deemed the article in the *Standard* of April last worthy of notice but for the monstrous attempt to fasten Campbellite error upon some of the most revered names in the Baptist denomination."—*Freeman*.

We thought the *Freeman* would not like to see the "revered names" brought out to give testimony in reference to its backsliding; and its feeble attempt to explain away their testimony would be amusing were it not so pitiable. Why did not the *Freeman* publish our citations, so that its readers might see for themselves "the monstrous attempt?" Was it afraid that they should know too much? if not, will the *Freeman* publish them in its next issue? We challenge it to do so. Our reason for quoting from Baptist authorities was not, as the *Freeman* pleasantly puts it, because we had no "scriptural answer to give to its article of March last," but because it would not receive the plain statements of the New Testament. We therefore thought that some extracts from their own fathers, written in plain English, would have a more telling effect upon it, and cause it to be more careful in charging the *Standard* with corrupting the word of God.

3. "Let us see how the matter stands: we objected to the alteration of 'baptism unto' into 'baptism in order to' remission of sins."—*Freeman*.

The *Freeman* did more than object, it charged us with corrupting the word of God. We are glad to see that it has the good sense not to repeat the accusation. It, however, has not the grace to be strictly honest, but accuses us with taking "liberties with this poor preposition." We deny having taken liberties with it, and challenge the *Freeman* to successfully establish the charge. We said that "for," "unto," and more especially "into," would suit our purpose equally as well as "in order to." Is not the *Freeman* aware that *eis* is rendered "for" in the Authorised Version and "unto" in the Revised Version, and

that the literal rendering of it is "into," and that for all practical purposes they convey the same meaning? In defining the force of "into" (*eis*) as "in order to," we have very good authority. Eadie, in his Commentary on the Epistle to the Galatians, says—"When a purpose is specified, as in Acts 2:38, *eis* means "with a view to" This is equivalent to "in order to," hence we have taken no liberties with the text, but have merely said what no scholar of repute would deny.

4. Let us see now how the *Freeman* deals with the authorities we quoted.

We are told (1) "That the authors we quote do not hold the views we attribute to them, and the very citations we give convey a meaning opposite to that which we assign (see specially those from Fuller and McLean)." (2) In reference to rendering *eis* "in order to," and giving as authorities for such rendering Hackett and a writer in the *Baptist Quarterly Review*, the *Freeman* says "that we cannot allow these obscure and comparatively unknown writers to over-ride the scholarship of the world."

First, as to Hackett. Let us hear what the Rev. S. G. Green, M.A. has to say about him. "The work of Dr. Hackett (professor of Biblical Literature in Newton Theological Institution, Mass. U.S.) on which this commentary is chiefly based, has long been held in high repute among the Biblical scholars of his own country and Great Britain" (*Intro. to Hackett on the Acts of the Apostles*.) It is of course absurd to talk of Hackett as being obscure, seeing that his name is well known to all intelligent Baptists, and the *Freeman* knows this, for further on it ranks him among the "honored names." Further comment on this point is needless.

Second, as to the *Baptist Quarterly Review*. When the *Freeman* knows the name of the writer we quoted from, it will be able to decide as to his obscurity or otherwise, but not till then. In the meantime, we can assure it, that both the *Review* and the writer are worthy of all respect. So much then for this attempt on the part of the *Freeman* to throw dust in the

eyes of its readers.

Now, as to the force of what these two authorities say in reference to baptism and remission. The *Freeman* says that Hackett admits that "in order to" is a correct translation of *eis*, but that he denies that baptism is necessary to remission, and then refers us to some of Hackett's comments on faith and circumcision, but as the question before us is *baptism* in relation to remission, we will keep the *Freeman* to that point for the present, and see what Hackett has to say on the question at issue. In addition to his comments on Acts 2:38 (see *Standard* for April), which clearly makes baptism one of the antecedents of remission, he says (commenting on Acts 22:16)—"And wash (lit. bathe) away thy sins—This clause states a result of the baptism, in language derived from the nature of that ordinance. It answers to *in order to* (into) *the forgiveness of sins* in "2:38, viz., submit to the rite in order to be forgiven." Can the *Freeman* wriggle out of this?

In reference to the *Baptist Quarterly Review*, the *Freeman* presumes that the writer "holds with the denomination to which he belongs, and, with Mr. (why Mr.?) Hackett, would affirm that men are saved without faith by the deeds of the law." As we have never asserted that men are saved by the "deeds of the law," we need not trouble ourselves about replying to the latter clause, but confine our attention to the first. The "denomination," as represented by the *Freeman*, holds, we believe, that men are baptised because their sins have been remitted. The writer referred to does not hold this view. He says, speaking of Acts 2:38—"It puts an unauthorised meaning upon the preposition *eis*." "On account of" is not one of the recognised meanings of *eis*. No Greek would have employed the phrase here used to express the idea *on account of an* (accomplished) remission. Another preposition would have been used, *dia* or *peri*, for example. Further on the writer declares that in order to "declare (or symbolise)" would be a monstrous translation of *eis*; and if it ever means with "refer-



ence to" in the sense of a retrospective and commemorative reference to a past event, we have failed to find "an example." You will see from this, Bro. *Freeman*, that it does not do to presume too much.

Having dealt with these two "obscure" authorities, we will proceed to notice what the *Freeman* has to say about one, in reference to whose good standing it has no doubt whatever, viz., M'Lean. It says in effect, that to those acquainted with his writings, it is simply incredible that he should connect baptism with remission; and can only express its boundless astonishment at such unpardonable ignorance.

Will our readers please notice how carefully the *Freeman* refrains from quoting what the authorities we cited have to say about baptism. We do not want to know what they said about other points; they are not in dispute so far as we are concerned at present. We are told that M'Lean says, "The whole gospel may be comprised under the two following heads:—1. A testimony respecting the person, mission and work of Christ; 2. A promise of remission of sins and everlasting life to all who believe on him." Yes; and we say so too, "the gospel may be comprised under these two heads," but then what about the details? M'Lean supplies one of the details when he speaks more particularly on baptism. It is no use Bro. *Freeman* trying to trail a red herring across the path. We will therefore try and bring you back to the point at issue, viz., baptism; and then perhaps we shall see where the "unpardonable ignorance" lies. Commenting on Titus 3 : 5, M'Lean says:—"Our Lord made this ordinance (baptism) necessary to our entering the Kingdom of God, which imports at least that as none can enter that kingdom without being born of the Spirit, so none can visibly enter it without being born of water; nor, indeed, have they ground to think that they shall enter it in any sense, if they wilfully despise this ordinance, and throw contempt upon the authority of its Institutor, which is expressly declared to be no less than "rejecting the counsel of

God against themselves" (M'Lean on the Commission, p. 105.) This, taken in conjunction with our citation in the *April Standard*, makes the assertions of the *Freeman* not merely "unpardonable ignorance," but something of a much graver character.

In reference to Gill and Fuller, we must let our previous extracts from their writings go for what they are worth, as we have not space to dwell further upon them, and as to Sheriff and Norcott, if they are "not authorities among the Baptists," why are they included in a list of books on baptism, designed "to help youthful students of Baptist principles and literature," in the compilation of which the services of Drs. Underhill, Angus, Maclaren and others have been secured? So much, then, for the authorities quoted and what they have to say on the subject.

5. Salvation comes through faith alone (*Freeman* for March). "The great Protestant doctrines of "justification by faith only," "the passages of Scripture which ascribe salvation to faith are innumerable and clear and decisive beyond measure" (*Freeman* for May).

We are to understand from the foregoing statements that the *Freeman* holds that "Salvation comes through faith alone," and if it is correct, we should expect to find very "clear and decisive" teaching upon this point in the pages of the New Testament. Indeed, from the emphasis placed upon this doctrine by the *Freeman*, it ought to be impossible to find the scriptures of the New Testament attributing salvation to anything else but faith; but should we find the contrary to be true, then the *Freeman* must give up the position it so dogmatically assumes. Looking into the matter more closely, what do we discover? We discover that salvation is attributed to a number of things, as will be very clearly seen when the following passages from the New Testament are read:—"Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts 16 : 30); "He that believeth, and is baptised, shall be saved" (Mark 16 : 16); "Repent, and be baptised, everyone of you, in the name of Jesus Christ, for the remission of sins"

(Acts 2 : 38); "If thou shalt confess with thy mouth the Lord Jesus Christ, and believe with thine heart that God raised Him from the dead, thou shalt be saved" (Rom. 10 : 9); "Arise and be baptised, and wash away thy sins, calling upon the name of the Lord" (Acts 22 : 16); "Whosoever shall confess that Jesus is the Son of God, God dwells in Him and He in God" (1 John 4 : 15).

In these passages, salvation is attributed to (1) Faith in the Lord Jesus Christ, (2) Repentance towards God, (3) Confession of the name of Jesus Christ, the Son of God, (4) Baptism in the name of Jesus Christ. Of course we do not wish to convey the idea that each of these statements set forth different ways of obtaining salvation; but that, taken together, they form the Divine plan whereby man may appropriate to himself the salvation which Christ has wrought out for him. Salvation is the gift of God—the gift of grace—and man may appropriate it by observing the conditions. Hence, though it is true that Christ died for all, that all might be justified; yet only those that comply with the conditions laid down participate in the blessings arising from His death, and are said to be justified. Men are not justified in anything that they do; they only obtain something that has been done for them. Bearing in mind then the passages of Scripture previously quoted, it will be evident that those who insist that salvation is through faith alone, make the New Testament contradict itself, and so bewilder the minds of those seeking to know the way of salvation. The sensible and Scriptural way of stating the matter is, that when the inspired writers say that faith, or repentance, or baptism, &c., are means of salvation, they intend to convey the idea that the part stands as expressive of the whole law of pardon.

But does Paul teach justification or salvation by faith alone? We emphatically assert that he does not, but that he teaches justification by faith without the "deeds of the law," which is a very different thing. When the *Freeman* understands what is meant by the "deeds of the law," it will have got a



fair grip of the main thought in the Epistle to the Romans, and may in time come to understand Paul's teaching in reference to justification. In the meantime, we would ask the *Freeman* to give its readers a series of expositions on the Epistle of James, dwelling particularly on how James and Paul are to be reconciled, and we promise it that it will find the task comparatively easy, providing that it will give up "scrap-doctoring" and theological doctrines, which are fast receiving decent burial.

In conclusion, permit us to say that we have never made the statement "that a man cannot be saved apart from baptism." Strange though it may appear to the *Freeman*, we believe that a great number who have never been baptised, and in fact who have never heard or understood the gospel, will be saved. We believe the statement of our Lord when he said, "And that servant that knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew it not, and did commit things worthy of stripes, shall be beaten with few stripes." When the *Freeman* has mastered the philosophy of this utterance, it will probably understand why we do not assert that "a man cannot be saved apart from baptism," and yet hold that the New Testament teaches baptism as one of the conditions of pardon.

NEW SOUTH WALES CONFERENCE  
ESSAY.

OUR POSITION IN THE RELIGIOUS WORLD  
AND HOW BEST TO STRENGTHEN IT.

*Delivered before the Conference of the Associated Churches of Christ in New South Wales, in the Tabernacle, Metropolitan Road, Enmore, on Good Friday Evening. April 8th, 1887, By WILLIAM WILSON.*

It may be known to most, if not all of those assembled, that the brother who was appointed at the close of the last Conference meeting to write the essay for this year for some reasons declined the task, but made arrangement with our late lamented Brother Ker, who consented to undertake the work conditionally on being unanimously appointed by the Committee; but his sudden decease about two months ago, prior to opportunity being given for such appointment (which would certainly have been made), rendered its performance

impossible; so that again the work fell back on the committee. A third brother was seen with a view to his accepting, but in consequence of the shortness of the notice, and the pressure of other claims upon him, he was compelled reluctantly to decline; so that at almost the last moment, when it became questionable whether or not the committee could arrange for an essay to be written in time for this meeting, at their request I undertook the task, and have now the honour of presenting to you the result of my somewhat hurried labours.

I need scarcely say, that under such circumstances I took up my pen with feelings of considerable hesitancy and diffidence, causing me to regret very much the circumstances which brought me into this position. The work of selecting a subject I found to be exceedingly difficult, not because of their scarcity, but that so many questions suggested themselves to me, and the difficulty lay in the choice of one that would be of the most vital interest to the brethren, and which might have the effect of stimulating us on in our aspirations for prosperity and power. Our subject therefore, although it may not suggest itself to all minds alike, as being the most suitable, cannot but be regarded as one of the most profound importance, for the better we understand the position we occupy, the better fitted shall we be to cope with the numerous obstacles which present themselves before us.

Being sensible therefore, that the task before me is not by any means a light one, I nevertheless approach it, with the hope that the thoughts we may be privileged to offer, although not by any means new, may have their influence upon us, and we heartily welcome fair and honest criticism, even though brethren may feel compelled to differ with the views here set forth in the essay; which must be taken in the same kindly spirit in which they are given. There can be no two opinions upon the importance of the question under review. It will be regarded as most profoundly important, and of more than merely passing interest to every person who is anxious to elicit the truth and walk therein, and if its consideration should result in causing us as a people to rise to a fuller appreciation of our position; we shall feel amply repaid for our labours.

Our subject naturally divides itself into two parts:—

I.—What is our position in the religious world?

II.—A consideration of some of the means for maintaining and strengthening that position.

FIRST.—OUR POSITION

So many able and veteran pens have written upon this subject before me, and so well understood is it by the majority of our more thoughtful brethren; that I cannot expect to present anything new. We shall however, endeavour to present what is true and consistent with the Word of God, even at the risk of repeating matter with which many of us may be familiar.

Before launching out into the depths of our subject, it will be necessary to take a hasty glance at the history of the Church of Christ during the past 1853 years.

1886 years have passed away since the coming of One in the fulfilment of prophecy, who was to establish a kingdom on the earth that shall never be destroyed, and should increase in power and influence until it covered the earth as the waters cover the channels of the mighty deep; and the glorious consummation of which shall be a time in the world's history when no man will need to say to his neighbour,—"Know the Lord,"—but when all shall know Him, from the least unto the greatest; a consummation devoutly to be wished and prayed for by all God's people. After 30 years in comparative obscurity, and three years spent in public ministry, in attestation of the claims of the Son of God upon the hearts of the Jewish people, the hard-hearted and unbelieving multitudes, His cold and cruel reception, the sternest and most bitter of all opposition were not sufficient to turn Him aside from His Divine purpose and His Father's work; and in the fulness of time, all things being accomplished, the tragedy of Calvary's Cross, the burial and disappearance of the dead body, the precaution that had been taken to guard it notwithstanding; the reported re-appearance in life and ascension, were events still lingering in the minds of the residents in Jerusalem, when there occurred one of the greatest events in all the annals of history: an event second to none but that of Calvary itself, namely, the founding of the Kingdom of Christ—the Church of God, in the very city of Jerusalem, where but seven weeks before the inhuman mob had rushed their King to Golgotha, and there rejoiced over His agony on the Cross. With at least 3000 souls an institution began its history; a stone commenced to roll, which has continued to roll and grow in size until to day there is scarcely a land under the broad heavens upon which the sun shines where the genial rays of the Sun of Righteousness, and the influence of that eventful day, have not been felt. At no date previously did the Church of Christ have an existence. It commenced its history upon this Pentecost, the first after the Resurrection of the Lord. We may search in vain for a single passage that would indicate that the Church had an existence prior to this period: all previous allusions to it are unmistakeably of a prophetic character, but from this day forward it became a fact of history, a visible reality, a thing of power. Whatever men may concede or deny, this fact must be conceded, that upon the first Pentecost after the Resurrection of Christ, a Church was established which was in direct antagonism to the Jewish forms of worship, and which at once waged an unceasing and uncompromising warfare against all forms of superstition, the wisdom and pride of heathen philosophy, the prejudice of the rulers and the passions of the people, all luxury and dissoluteness of living, and the thousand and one forms of evil which prevailed by night and by day; breaking down the partition wall that had hitherto existed an insuperable barrier between Gentile and Jew; and thus adapting itself to all nations and every creature, its salient points being:—



1. A firm belief in Christ as the Messiah of God.
2. An implicit faith in His finished work.
3. An instant repentance from sin and turning to God.
4. A complete obedience to the whole will of God, insisting on purity of life and devotion to His cause, every man being constituted a worker.

These were some of the main features which distinguished it from the various forms of Jewish worship, and that incurred the hatred of priest and scribe, the rulers and the populace, who instantly denounced it as a sect, and some, moreover, would presume to pronounce such a Church a sect among sects to-day, whereas since the word "sect" means "a part cut off," and gives the idea of division or party, it is inconceivable how the "Church of Christ" itself can be justly regarded as a sect, any more than the human body can be said to be simply the hand or the foot.

The time at our disposal forbids us to follow this divinely perfect institution step by step under the labors of the apostles, and through the dark misty ages of the past. Our review must necessarily be a brief and hurried one; suffice it to say, however, that during the lifetime of the apostles the church maintained a degree of comparative purity; although perhaps far from being perfect in this respect, it presented a striking contrast to the heathen and Jewish religions around, drawing tens of thousands of devout followers beneath its banner; but immediately upon, or even before the death of the apostles, began its decline in spirituality and moral vigour. For the first few centuries it became more and more popular, but after the first century its popularity consisted to a great extent in conforming to the vices and passions of the people. The strength and influence which it had thus acquired in the wrong direction now became its weakness. In the times of persecution God was its strength and gave it power, as soon, however, as it conformed not to the intelligence, but to the dominating evils of worldly influence and power, God withdrew Himself from it, and in the hands of ungodly men it became so contorted and deformed, and so unlike the pure and undefiled religion of the Lord Jesus, as to be beyond recognition. Sects began their obscure history, corrupting the purity and simplicity of the gospel, and soon plunged the church into the ocean of strife and controversy, causing the huge waves of trouble to roll over and threaten its extinction. Up to the time of Constantine, early in the fourth century, the history of the church was an exceedingly chequered one. The Christians were having an unpleasant time of it when Constantine became Emperor of Rome, but soon after his accession to power they enjoyed the full liberty of living according to their own institutions and laws. In the following year the new emperor who had previously not troubled himself about religion, professed to have embraced Christianity, and for a few years at least the church enjoyed rest. Edicts were made protecting them from oppression. During his reign a controversy arose between Alexander, Bishop of Alex-

andria, and one Arius, on the subject of the Trinity, both of whom had their followers. In A.D. 325 Constantine called together a general council, consisting of some 318 bishops, who met at Nice and decided against Arius, banishing him and compelling his followers to submit. Whilst they were together, this venerable tribunal thought proper to draw up a creed for future guidance, which is known as the "Nicene Creed," composed of a number of canons supposed to be taught in the bible. In this we have the first human creed, and unfortunately not the last, for as the years rolled on creeds became fashionable, sects were multiplied and every sect had its creed; until the Bible—the grand old book—was ignored and obscured in the perplexing labyrinth of human creeds, which soon took the position of the book itself. Under such a state of things, can we wonder that darkness again covered the earth, and gross darkness the people. This sad state of things encouraged and fed that ecclesiastical monster, the Church of Rome, whose interests were fostered by the obscurity of the Bible, and the consequent prevailing ignorance of the masses. At this age the simple and pure church had seemingly vanished from the earth. Nowhere can it be found. Men had presumed to improve upon Divine perfection until in their attempts they ruined the perfect model, the improvement of which they had boldly undertaken. Christianity pure and simple may doubtless have had an existence in the hearts of a few, right through the dark ages, but as for the church itself, as an organisation, as an instrument of power,—where did it exist? History and echo respond, where? From the fourth until the sixteenth century, the gigantic engine of tyranny and oppression, driven by papacy and priestcraft, moved onward in its mighty work of destruction. The history of Papacy may be briefly described as one of Despotism! Bigotry! Blood! Oh who can describe the fearful depth to which man can descend, if left to himself, without God and without hope? History but repeats itself, and what tongue or what pen can narrate the still greater depth to which men would have descended had not God, in His infinite mercy, raised up one from within the pale of the Roman Church; and by accident apparently, placed a bible within his grasp, which at once illuminated his soul, and caused his great heart to beat with desire to release his fellow-creatures from the clutches of that greedy monster? Martin Luther, for it was he,—God be thanked for Luther, Melancthon, Zwingle, Calvin and other noble contemporaries,—who met the evils squarely in the face, defying the papal chair, and commencing the work of reformation, which is still going on at this day; and to Martin Luther, the Monk that shook the world, I unhesitatingly affirm it, that we, as a people owe our position to-day. It may be true that had he not risen, God would have raised up some other man to do the work, yet it was Luther and others who were the honoured instruments in the hands of the Lord to shake to the very foundation, the abominable structure which was reared upon corruption, ignorance being the corner stone.

Luther's work was not by any means

a complete reformation. It would be too much to expect that any one man, or half a dozen men could in a lifetime completely restore such a corrupt church to the position from which it had degenerated. This is a work of centuries, a work which is still incomplete. Its completion is a result, to which we as a people are modestly endeavouring to contribute. Luther's ideas of Reformation, grand as they were, were nevertheless, not so correct as those of the Swiss Zwingle; whose work was the same in principle as that which prompted certain reformers in the present century, with whose names we are familiar. "Luther wished to retain in the church everything that was not directly contrary to Scripture, whereas Zwingle wished to abolish everything that could not be proved by Scripture. The German reformer wished to remain united to the church of former ages, and was satisfied with purging it of everything that was opposed to the word of God. The Zurich reformer passed by all these ages, returned to apostolic times, and subjecting the church to a complete transformation, laboured to re-establish it in its primitive form. The reformation of Zwingle was therefore the more complete." (D'Aubignes History of the Reformation, Book 11, Chapter 4).

The work of Luther was followed by that of Calvin, who saw that there were errors existing still in the Lutheran Church, and he, moved by the same spirit of Reformation, endeavoured to effect their removal. The same spirit again prompted John and Charles Wesley, in the eighteenth century, to contend against and remove errors existing in the Reformed Church, and they advanced the work of reformation a stage nearer completion, and so, we might go on mentioning others whose names we love to remember for their great work, who all strove to reform the ills existing in Christendom by establishing other churches, which they regarded to be nearer the truth, and thus they were adding, unconsciously no doubt, to the party and sectarian spirit which is the trouble in Christendom to-day. The reformation of the Church was the much-revexed problem that engaged the minds of these men, and it never entered into their thoughts that it would be wiser to leave the Church with which they stood identified, whose corruptions they were powerless to remove, and going back to the days of the Apostles, advocate a reconstruction of the Church of Christ, as it was in the primitive times. Their ideas of reformation were not based upon this principle.

Simultaneously in America and England, in the present century, the same difficult problem presented itself to certain reformers—Thomas and Alexander Campbell, Barton, Stone, and David King—and the happy thought occurred to them simultaneously, as if by the whisper of inspiration from the Almighty, that instead of endeavouring to reform errors, the better way, and the only way, would be to go back over the intervening ages and commence afresh on the lines clearly laid down in the New Testament. Freeing their minds from the influences of human creeds and human opinions, they determined to move for a reproduction of



primitive Christianity, in all its purity and power, and it is with this grand movement that we, as a people, stand identified to-day.

Our work is frequently spoken of as that of the "reformation," whereas it is, more correctly speaking, one of "restoration." The work of "restoration" must of necessity be one of "reformation," and as the greater must include the lesser must include it, but the word "reformation" does not include the thought of restoration, and, therefore, does not fairly express the grand principle underlying our position to-day, and upon which we trust to have become, by this time, fairly established. Our work should be spoken of simply as one of "Restoration to primitive Christianity;" a restoration of the Church, as it was in the beginning, before it drifted away from the simple and pure gospel, and became amalgamated with all the forms of evil, thus becoming united to the "Man of Sin."

We look around us, and we are struck with the existence of so many parties and divisions in the religious world, in number almost innumerable, and without entering into consideration of the various tenets of any of these bodies, we cannot avoid the conclusion that all of these conflicting parties cannot be right. Some of them and may be all of them, are wrong. This conclusion forces itself upon us. Seeing that they all differ, if one is right the rest must be wrong; they cannot possibly all be right. The problem therefore presents itself—Which of them is right? In order to a solution, we naturally look for a standard or model with which to compare the churches of the present day. That model is the Church as established on Pentecost. This in its divine perfection must have been right. In every respect, therefore, in which the church of to-day does not correspond or harmonize with that model, in those respects, it is wrong, and just to that extent has it suffered from human innovation. The church which copies that model, and that endeavors to bring itself in strict accord with the practices of the primitive church, most certainly has just claims to be regarded as the nearest to the "Church of Christ." It is not our purpose in this paper to say that we, as a people, conform to this exact model in every respect. There may be some, and indeed many, points in which we are not perfect; but we do claim this, that we endeavor to model our church in strict harmony with the Divine will, as plainly revealed in New Testament teaching, and the practice of the primitive church, thus "earnestly contending for the faith as it was once delivered to the saints."

Our position in the world is therefore to advocate a complete return to primitive Christianity, and in this we must expect to meet with much opposition even as did the prophet Nehemiah, when he undertook to rebuild the walls of Jerusalem; bringing them up in strict uniformity, not one part to be built faster than another. The people scoffed and ridiculed him for such a stupendous undertaking; so, in our endeavors to rebuild the desolated city, the down-trodden Church of God, devastated by the neglect and slumber of

ages, we shall be opposed by many of those who gaze upon our work. We cannot expect to be any exception to the general treatment which all evangelical bodies have received for the past three centuries. We all know how the Church of Rome treated Luther, how Calvin and John Knox were treated by the Lutheran body, notwithstanding that their work was exactly the same in principle as Luther's.

Again it is needless to describe the treatment which the Wesleys received from the Church of England, and the Baptists from the Methodist body, notwithstanding that the same principle of reformation gave each of them birth; and so to-day there are people who feel that they are doing God service by opposing, and if needs be, resisting unto blood all those who would endeavor to lead them from the religion of their forefathers, and bring them closer to the volume of eternal truth, and establish them in the "Church of Christ," as instituted and conducted by the Holy Spirit of God.

In this work we cannot boast of "Succession." We cannot trace our church back, through every century, to the days of the apostles. It would prove nothing if we could. Even although it may have borne the same name, it may have been so corrupt as to resemble the original in name only. The oldest church in existence leaves a gap this side of Pentecost to be bridged over. It is to us of vaster importance that we should be able to prove "Identity;" that we are the same church, the same in name, the same in faith, the same in practice, or in scriptural language, "having the one faith, one hope, one baptism," etc. Given the point of "identity," that of "succession" dwindles away before it into insignificance and unimportance.

But what is our position in regard to the question of Christian Union? At the risk of being thought presumptive or egotistical we claim that in our position we present to the "Religious World the only practical basis of Christian Union."

During the past 50 years, there has been a great change in the sentiments of religious people in reference to the subject of union amongst Christians. The existence of sectarianism is generally deplored, the evils of partyism are now universally admitted, and much has been said at various times about the desirability of union. It is occasionally only that some public spirit will stand up in favor of a continuance of the present divided state of the Christian world, as did one of the leading preachers in our city a few weeks since, when he gave utterance to the following remarkable statement:—"A universal method of worship and doctrine, of organisation and government, would be to me one of the strongest arguments against the divinity of its origin. Wherever it has prevailed it has been a product of human tyranny, and not the efflux of divine wisdom." To expose the gross fallacy in this statement we need only to place it side by side with the prayer of our Saviour—"That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John 17:21. The express object to be accomplished by the union of Christians is, according to this prayer, the

conversion of the world to a belief in Christ as the Sent of God. The diversities of religious beliefs, and the incessant clamorings of antagonistic sects and parties are, we believe, the direct causes of nine-tenths of the scepticism and indifference existing in the world, and, consequently, the sooner this difficulty is removed the better, and the triumph of the gospel shall then be complete. The most signal triumphs of the church were in the time when it was united, presenting a solid phalanx, and before it split off into so many parties. Thus whilst it is almost universally agreed amongst religious people that union is desirable, the difficulty has been, and still is, as to the ways and means of its accomplishment. Various theories of union have been presented, which are as impracticable as the creation of another planet to which all those in favor of union may betake themselves away from the din of strife below. You sometimes hear good Christian men talk of an "invisible church," to which every Christian belongs, constituting the "One Body," the "One Church," without regard whatever to his faith or views, or with whom he may be identified, thus endeavoring to show that beneath all the divisions there is an essential unity. We need scarcely say that such a union can have no real existence excepting in the fertile imagination of its advocates.

We as a people present before the world the scripture theory of union, which is a union organic and visible, and we moreover contend that it is the only practical basis upon which all God's people can unite together in one strong phalanx to accomplish the conversion of the world. "There is one body and one spirit, even as also ye were called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." Thus in the New Testament we read of but one church, the "one body," and we, therefore, desire to restore that "one body" by uniting God's people on one broad and common basis, and that basis is the Word of God—the Bible and the Bible alone.

We recognise the fact, that in all the religious bodies around us, even in the most corrupt of them, God has a people who are living up to the light they have, and are doing their utmost to walk consistently before Him; and no plan of give and take, no system of exchange or compromise can possibly unite these persons together. It can be accomplished in one way only, and that is in the absolute rejection of human creeds and opinions, and coming to the Bible, recognising it as the supreme guide in all religious matters, as the rule of faith and practice, and agreeing to speak when and where it speaks and to remain silent when and where it is silent, and by this means, coming to a strict agreement upon all matters of faith upon which God's word has spoken, and therefore giving no room for difference.

The bible presents a platform of unity quite broad enough to allow plenty of difference upon all matters of opinion, which are outside of the essential matters of faith. Our position in this matter has been briefly and well expressed, as "unity in all matters essential to salvation, liberty



in all matters of judgment or opinion, and charity in everything." There can be no peace or unity without liberty of opinion, and this is, alas, just what stands in the way of the accomplishment of the desired object.—That men will exalt matters of judgment or opinion to a level with matters of faith, and at the same time refuse to others the right of private interpretation. Where God has spoken plainly, there is no room for private interpretation, but on a hundred and one other points where God has not spoken, we must allow liberty of opinion. Scripture speaks of one faith, but nowhere does it speak of one opinion. Human judgment is possessed of no divine authority or infallibility, and should not therefore be made a test of fellowship.

A union upon this basis involves amongst other things the following:—

1. A unity of belief in the foundation truth, that Christ is the Son of God and our only Saviour, as our *only* Creed.

2. The acceptance of the Bible and the Bible alone, as the Word of God, and our *only* rule of faith and practice.

3. Admission into the Church under the same conditions of membership, viz., Faith, Repentance, and Baptism.

4. Wearing of the same simple Bible names. In our collective capacity "*The Church of Christ*,"—as individuals and in our relation to the world, "*Christians*;" in our relation to each other "*Brethren*;" in our relation to Christ the Teacher, "*Disciples*;" and in our relation to purity and holiness, "*Saints*."

Agreement upon these points would produce a permanent and abiding union, and would restore to the world the power and influence of the primitive church. As the union of Christians in *one body* is a fundamental portion of our plea for a return to primitive Christianity; it behoves us to be very careful that we ourselves, as a people, "keep the unity of the Spirit in the bond of peace," and not contradict our own testimony, and by this means demonstrate to the world the impracticability of our plea.

We would briefly summarise "our position" as follows:—

1. We advocate the restoration of the Bible to its true position, as the supreme and infallible guide in all religious matters.

2. We advocate the restoration of the Church, as instituted by Christ and established by the Apostles, having the *same foundation, the same constitution, the same name, and the same worship*.

3. We advocate the restitution of the gospel and its plan of salvation in its original completeness and purity, as it is presented in the New Testament.

4. We advocate further—The union of Christians upon this unsectarian and practical basis.

This constitutes our work, which is yet in its infancy, and people about us are only beginning to understand our position. Our numbers are about one million strong, but are rapidly on the increase; and we trust that, with the blessing of God, our work will prosper, and that as we grow in numbers we shall grow also in strength, and that ere this generation shall pass away, we shall be privileged to witness an

almost universal return to primitive Christianity; an immense flocking of people beneath the blood-stained banner of the Cross; the vast multitudes by thousands and tens of thousands taking up an impregnable position on the Bible and the Bible alone, reproducing in all points that soul-moving devotion and purity of life that should characterise God's people.

(To be continued.)

## Our Sisters' Column.

Dear Sisters of New South Wales, New Zealand, Queensland, South Australia, and Tasmania.

SINCE our happy conference sitting, I have thought of you separated from us, but united in heart and purpose, and the hope that a few items from us may act as suggestions, and culminate in the organisation of a Sister's Conference among you prompts this writing.

The first year of our work in its initiatory effort was very successful, but this year, it was something wonderful! The falling into line of each one, the harmony and unity of plan and purpose, the enthusiastic reports showing work done, and a promise of increased effort. The sympathy and sincerity in eye and voice, all show the little leaven of 1886 is spreading, increasing, until the entire sisterhood seem to be permeated with the thought

"There's a work for me, and a work for you,

Something for each of us now to do."

During the preparation of the dinner and tea for the delegates of the General Conference, it was beautiful to see sisters who only knew each other from glimpses caught at annual tea meetings, chatting over their work, as though they were old friends (no need of an introduction to those who are of the household of faith, engaged in the same "loving service") even among the city churches, so much engaged in their own special work, they have very little time to mingle with one another, and then they were sisters of one great family helping each other, doing their best to make the tables beautiful with flowers, and delicious with tempting viands. I did not hear one discordant note, or see one dissatisfied face. Thank God for the Christian hearts of our dear sisterhood.

Since Conference my heart has been warmed and thrilled with such utterances, as "Couldn't we have such meetings once a quarter?" and, "I never would have known what pleasant sisters we had, if we hadn't met on Friday, getting the tables ready!" And letters like this have come to me, as a ray of bright sunshine. "Dear sister, this Eastertide has been a most enjoyable one to me, for all the loving forethought and suggestions received."

From another churches comes the echo—"Dear sister, I very much enjoyed all the Conference meetings, especially Friday . . . . The Conference seems to have stirred us up to more order, for

we appointed at our next meeting, a secretary, treasurer, and six sisters to form a visiting committee. We have already started a cottage prayer meeting with an aged sister to be continued fortnightly."

Again, a sister writes—"I am very pleased to tell you, our cottage prayer meetings are organised, our dear young sisters are most willing to assist all they can at these meetings; also are willing collectors for the Mission Fund, which I am sure will rejoice you very much."

And now dear intercolonial sisters, may our next Conference be greeted with loving messages from similar gatherings in the different colonies.

Yours in the Master's work,

MRS. CHARLES L. THURGOOD.

Ballarat.

## GENERAL EVANGELIST'S REPORT.

To the Missionary Committee.

Dear Brethren.—By our heavenly Father's goodness we are enabled to ask you to rejoice together with us in the spread of the truth and the extension of the kingdom of heaven. Upon our return from the Conference, we received from the friends here a warm welcome, and were thus encouraged to endeavor with fresh zeal to induce them to submit to the revealed will of the Master. The first additions to our numbers here took place on April 27th; when three ladies went down by rail with us to Murtoa; after we had proclaimed the apostolic gospel, they made the "good confession, and were baptised into Christ." On the following Sunday (1st May), although it rained all the afternoon, a considerable number of the inhabitants of Horsham gathered on the bank of the Wimmera, and in their presence, after we had made a few remarks, a young tradesman went down with us into the water, and was "buried with Christ by baptism into death." This was the first example of ancient practice in Horsham, and is a fruitful theme of conversation. On Wednesday 4th May, visited Murtoa again, when three more from this town were baptised. We believe that very shortly more of those who are convinced as to their duty will be found submitting to Him to whom all authority is given. On 29th April, visited the brethren at Polkemmett, and preached in Bro. Butler's house. We had a full meeting, and at the close, as the result of a most interesting conversation, several decided for the Lord's service. We are to have Bro. G. Brown, of Murtoa, at Horsham next Lord's day, while I go out to Polkemmett and spend the day with them. We are expecting to baptise eight or nine on that occasion. There are now 14 disciples in Horsham itself. Seven additions during the month, by faith and obedience; and bright prospects of the spread of truth in the district. Thanks be to God our Father, through Jesus Christ our Lord. To Him be the glory, now and for ever. Amen.

Yours in the love of Christ,

W. D. LITTLE.

Horsham, 9th May, 1887.



Gleanings.

THE most important thought I ever had is that of my responsibility to God.—DANIEL WEBSTER.

"A BEAUTIFUL life ends not in death."

"THE Christian's life is the sinner's Bible."

WHAT do they read in *your* life, my brother? in *your's*, my sister?

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things his turn will come at last.

TWENTY Christians can fight heroically where one can suffer greatly and be strong and still.—T. L. CUYLER.

A RIGHT principle dignifies the most menial services, and sanctifies the most sensuous and secular.

"THE death of Christ was, to us, a very important event. It made our salvation possible; and it now depends on us to make it sure."

DEEP sorrow in the presence of failure means in God's sight a holy ambition to succeed, which He will not fail to honor and satisfy in fitting time and season.

God has not only a crown and welcome for the man that comes up laden with the trophies of contest, but also for the man who honestly fought and failed to win.

GET holy principles, and thou shalt get the pinions of an angel, which shall bear thee above the clouds and storms of earth, into the sunshine and the calm of eternity.

In all things throughout the world the men who looked for the crooked will see the crooked, and the men who looked for the straight will see the straight.

SOLOMON's temple was cleansed and everything placed in its proper order—this was the work of man—and then God filled the house with his glory.

DULLNESS is, after all, a relative term; it expresses only a want of correspondence between the mind of the writer and that of the reader.—PROF. SEELYE.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Driftwood*.

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—CALVIN.

I WILL tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Phariseism; hate them as Christ hated them—with a deep, living, God-like hatred.—ROBERTSON.

DANCING.—A Roman Catholic Bishop of New York says that "the work of the 'confessional' revealed the fact that nineteen out of every twenty women who fall

can trace the beginning of their sad state to the *modern dance*."

RELIGION is a necessary, an indispensable element in any great human character. There is no living without it. It is the tie that connects man with his Creator, and holds him to His throne.—DANIEL WEBSTER.

THE love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you can not measure. It is like the sea into whose bosom you can look a little way, but its depths are unfathomable.—MCCHEYNE.

SALVATION! What a word it is! Thousands of ideas are in it. It is the whole Bible *summed up*. It embraces God's counsels and purpose—Christ's and the Spirit's work—all the blessings of the kingdom of grace here, and of glory hereafter.

Do NOT be impatient with apparently successful impudence or imbecility. There is no success in them. They are pitiable, not enviable. Time and the laws of God in human nature always make right adjustments. He that believeth will not make haste to become impatient.

NOTHING can compensate for lack of sincerity. A man who pretends to be what he is not, is a deception and a fraud. He hides behind a mask, in order to take advantage of others. Such men are sure, some time or other, to be detected, and then they are known only to be despised.

THAT disciple who is entering into giddy society and unholy amusements on the plea that Christianity need not be so strictly interpreted as it is by spiritually-minded persons, would do well to ponder with prayer this saying of a learned and ancient father: "We convict the mind of sin when we convict it of preferring the lower things, and forsaking the higher to enjoy them."—*Zion's Herald*.

I AM not *what* I ought to be, for sin is within me. I am not *where* I want to be, for I see greater heights to which I can attain. I am not *what* nor *where* I hope to be, for one day I shall be "*like Him*," and *with Him*, seeing Him as He is.

"A hope so great and so divine,  
May trials well endure,  
And purify our souls from sin  
As Christ Himself is pure."

THE Chief of Police of New York City says that "three-fourths of the abandoned girls in that city were ruined by *dancing*."

"Young ladies allowed gentlemen privileges in *dancing* for which, if taken under any other circumstances, these gentlemen would be reported as improper persons. . . . Alcohol is the 'spirit of intoxicating beverages. So sex is the 'spirit' of the dance; take it away, and let the sexes dance separately, and dancing would go out of fashion very soon."

It is said that the Pope of Rome, through his legate, and to Luther: "Was not you mether a good woman?" "Yes." "Do you not believe she is in heaven?" "Yes." Was she not a member of the Catholic Church?" "Yes." "Well, if

*she* could be saved in the Catholic Church, why need *you* leave her communion?" "My mother did as well as she *knew how*—lived up to the *light she had*. But *I have light she had not*. I know things she did not know, and where I to stay here, knowing these things, because *she* was saved in this church, I should certainly be damned."

WITH the infinite wealth of gospel provision at our command, we often live on the mere crumbs that fall from the Master's table. We know there are better things for us; but we fail to rise up and take them. As the farmer often sells the best products of his field, and contents himself with the refuse, so we dispose of the gospel milk and honey and finest of the wheat, and subsist ourselves on the shriveled remnant. The farmer has some excuse, but we have none; we can take the best and welcome.

WE picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me!"—NORMAN MCLEOD.

CARD PLAYING.—"I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but it can never dignify it. I have at this moment," said Dr. Holland, "jinging in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'"—DR. HOLLAND.

IN our mercy to our fellow mortals, we should spare them from harm in their reputation, or their happiness, or their interests. Our words and our actions should be merciful. There are far too many unmerciful sayings and doings. Judged by what they say and do, in relation to others, some who would be regarded as Christians might properly be considered as utterly hard-hearted, and even barbarous. The heart that is "full of mercy" will not often prompt utterances or performances which interfere with the happiness or the welfare of others otherwise than helpfully. Its possessor will not readily wound the feelings of others by speech or conduct. It can not be denied that there is a great deal of merciless speaking and acting among those from whom better things might be expected. They are unmerciful who do to others, or speak of others, as they would not have others to do to them or speak of them.—*Watchman*.



## The Essayist.

### TAKING MONEY FROM THE WORLD.

A meeting of the Lygon Street Adelphean M. I. Society, was held on Wednesday the 18th May, when an essay on the above subject was read by Bro. McLellan. The chair being occupied by Bro. Strang (president). A considerable number of brethren were present. Introducing the essayist, the chairman stated it was as well to explain that the subject had been placed on the syllabus of the society nearly three months since, and was intended to discuss the subject on its own merits, quite regardless of any circumstances that may have transpired since then, and that the essay would be open to discussion. Bro. M. McLellan then read the following paper:—

The question of churches taking monetary assistance from other than church members has been a fruitful source of controversy with a portion of the brotherhood for many years; and while it may truly be said that the problem has been solved times without number still it periodically makes its appearance in the theological horizon, causes some agitation for a time, and then subsides again. Perhaps at no time has the subject been forced upon us so much as at present, when the various sectarian churches are vying with each other in their efforts to secure the largest donations from any body and every body, whether they are church members or not.

As a people we indignantly protest against the means used by professedly Christian communities in the holding bazaars, raffles, negro entertainments, games of chess, comic singing, and thousand other questionable but no doubt profitable methods of extracting the bawbees from the people's pockets to dedicate to the use of the Lord Jesus Christ.

While we very properly object to those methods as being totally opposed to the spirit of Christianity, a good many think we can strike a medium course, and while refusing to descend to games of chance, and trickery, or to take monetary assistance obtained by such means, still they think we need not be so "straight laced" as to refuse assistance from all without discriminating whether the offer comes from a worthy motive or not.

In view of the various contentions offered on this subject, I have been led to make some investigation on the following proposition, viz., "Is it scriptural for the churches of Christ to take contributions from those who are not church members for church purposes?"

I think this proposition fairly covers the disputed ground, and with the following definitions introduces the question for consideration:—

First—"The Churches of Christ."—By this term I mean any congregation of persons who have believed on the Lord Jesus Christ as the Son of God; who have repented of their sins and have obeyed the commands of their Saviour; who have been baptised into the names of the Father, Son, and Holy Spirit, and are observing "All things" that Jesus has commanded, either personally or by the inspired Apostles, as contained in the Holy Scriptures.

Second—By "Contributions" is meant either monetary or any other assistance equivalent to money, such as goods or labour.

Third—By "Church purposes" is meant when such contributions are used for the relief of the poor saints, for building or decorating chapels belonging to members of the Church of Christ, or paying rent of the

same, for supporting preachers of the gospel of Christ, for supplying the Church with all things necessary to the proper observance of the worship, or for any of the sundry expenses incurred in church organisations.

It is my desire to enter upon this investigation as free from bias as possible, and merely for the purpose of eliciting the truth on the subject, and I may say at the outset that I shall be guided first and last by Scriptural authority. It is a generally accepted axiom that, as a brotherhood, we claim that "The Holy Scripture is our only rule of faith and practice." Assuming that I am correct in this, I shall refer to this intangible authority for instructions on the practice of taking contributions; and as I expect that some will differ from the conclusions at which I may arrive, I will ask them when replying to my arguments to appeal to the same standard, because mere human opinions cannot weigh against the Word of God.

It is admitted that, in order to carry on the work of the Church, funds are necessary. The question then before us is whether it is scriptural to accept of contributions from those who are not Church members. In order to find an answer, we turn to the Scriptures. Before proceeding further, I would explain that the word *contribution* is sometimes given in the New Testament as *fellowship*, *distribution*, *communication*, and *collection*. The first intimation we find on the subject is in Acts 2: 42, where Luke informs us that "they continued steadfastly in the Apostle's teaching and *fellowship*, in the breaking of bread and the prayers." (R.V.) The personal pronoun *they* in this quotation gives us some idea as to *who* are referred to that did these things; by a reference to the preceding context it will be seen that the Apostle Peter had just been preaching the gospel; he had been informing his hearers that Jesus was the Christ; he had succeeded in convincing many of them of this fact; they were "pricked in their heart" (an evidence of their belief in the Saviour), and cried out "What shall we do?" to which Peter replied "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," and with many other words he testified and extorted," the result being that "They that received his word were baptized, and there were added unto them in that day about 3000 souls." Thus we are told that "They continued steadfastly in the Apostles' teaching and *fellowship*." It is therefore as clear as possible that those referred to in this text as engaging in the *fellowship* had believed, repented, and been baptized.

Although Peter was addressing a multitude of people "from every nation under heaven," and we may safely conclude that many were there who had not yielded to the claim of Jesus; still there is not one word of any but those "that received his word and were baptized" participating in the *fellowship*. We must conclude, therefore, that they were excluded from the privilege. It will be noticed that in this instance the *fellowship* was as much an act of worship as the "breaking of bread" and "the prayers," and it must be conceded that as an act of worship only those accepted as worshippers could take part. The object in taking up the *fellowship* was evidently for the purpose of a joint communion in things not only spiritual but temporal, so that the poorer saints might share with their richer brethren, and thus be relieved in their necessities, as will be seen by a reference to the closing part of this same chapter.

I will now refer to other portions of the

Scriptures where we are instructed in this matter. We read in Romans 15: 26—"For it hath pleased them of Macedonia and Achaia to make a certain *contribution* for the poor saints which were at Jerusalem." In Rom. 12: 13, "*Communicating* to the necessities of the saints." In 1 Cor. 16: 1 and 2, we read, "Now, concerning the *collection* for the saints, as I gave orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as he may prosper, that no *collection* may be made when I come." Again, 2 Cor. 8: 4, "The *fellowship* in the ministering to the saints." From these quotations, directly bearing upon the question of contributing, we gather two unmistakable facts:—First, that none but Christians contributed in any way either directly or indirectly; second, that the *fellowship* or *contribution* was in every instance for the necessity of the saints (Christians), no allusion whatever being made to the support of preachers or buildings, or of supplying the various expenses incidental to carrying on of church work. Are we, therefore, to conclude that no provision has been made for the efficient carrying out of God's purposes? Most assuredly not. When Jesus issued His commission to the Apostles—"Go ye into all the world and preach the gospel to every creature," when we are exhorted "To forsake not the assembling of ourselves together;" when we are told that "upon the first day of the week the disciples came together to break bread," we must conclusively infer that it was God's purpose to carry out these instructions through the medium of church organisation. With Christians government is necessary, else everything would be confusion, whereas everything was "to be done decently and in order." We find that God "gave some to be apostles, and some prophets and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith."—Eph. 4: 11 to 13.

Further—"The Lord hath ordained that they which preach the gospel should live by the gospel" (1 Cor. 9: 14.) So that while a sacred duty rests upon the church to relieve poor members of the body, this is not the *only* duty devolving upon Christians, seeing that many expenses are incurred in church organisation for the purpose of proclaiming the gospel. The question then is—whether it is scriptural to take contributions towards the sustaining of preachers, and paying other expenses, from those who are not church members.

It is satisfactory to know that we are not left without scriptural teaching on this subject. In Galatians 6: 6, the apostle Paul says, "Let him that is taught in the word *communicate* unto him that teacheth in all good things." In this instance the persons commanded to give were the brethren in the church of Galatia, and the person to receive the benefit of the contribution is clearly indicated, viz., "him that teacheth," that is, the taught are to give the teacher. It might be objected just here that in all mixed assemblies non-members may claim to be taught just as much as members, and therefore maintain their right to contribute, but it may be pointed out that the letter was addressed to Christians in Galatia, and of course appropriate for all Christians everywhere, but it will be manifest that it was never intended to apply indiscriminately to any persons whether Christians or not.

In the matter of giving and receiving, we have the instance of the apostle Paul, who,



when writing to the saints in Phillippi, says, "When I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my need," Phil. 4: 15 and 16. This explains itself. The Christians at Phillippi contributed repeatedly towards the support of Paul. Again in Heb. 13: 16, we have these words, "To do good and communicate forget not, for with such sacrifices God is well pleased." In presenting this passage, one consideration arising out of the context prohibits the possibility of its embracing both converted and unconverted, and that is the statement that God is well pleased with such sacrifices," Chap. 11, verse 6 states that "without faith it is impossible to please God;" the conclusion is irresistible, namely, that none but the faithful are expected to contribute according to the scriptures.

Many other passages from the epistles might be adduced as showing the teaching of the apostles on this point, and in no instance is it taught that monetary assistance may be taken outside the body of Christ, but on the contrary the privilege of contributing is confined to Christians.

It has been stated that because the unconverted are not expressly excluded they may therefore be included, but the fallacy of this will be quite apparent. If such a principle were once granted, the wildest imagination could scarcely conceive where it would take us. Error in teaching and practice would find an open door; licence and confusion would reign supreme; we would be like a ship without a rudder, or a mariner without his compass, tossed on a sea of uncertainty, without a final standard of appeal. As was stated by a writer on "Divine Government" in a recent number of the *Quarterly Review*, "There is an old Roman maxim: *EPRESSIO UNIUS EST REJECTIO ALTERIUS*.' The expression of one thing is the rejection of another. Lawyers and statesmen dare not disregard it. We are concerned as to its use in the divine system. Thus, the selection of Saul was the rejection of all his brothers and all others. Hence when Saul 'forced himself' and offered an offering, Samuel reproved him and added, 'this pertaineth not to you.' If the Lord had simply said *Worship*, perhaps it might be argued that they could use their own way of worship; but when he tells them how to worship, what to do, and how to do it, then all other ways or modes are rejected. This is true of everything in the divine system." If this is sound reasoning, and I think it will be admitted so, then all that God does not include in this instruction regarding the contribution are necessarily excluded. But happily we are not left to any defect in human reasoning, because the apostle Paul uses language that ought to dispel the last shade of doubt that may linger in the mind of anyone on this subject in 2 Cor. 6: 14.—"Be ye not unequally yoked with unbelievers, for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? or what concord hath Christ with Belial! or what portion hath a believer with an unbeliever?" Again in Eph. 5: 2, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Advocates of the practice of taking money from non-church members knowing that they have no authority for it in the epistles have cast a longing eye to the gospels to see whether they can be sustained by them. Very plausible arguments have been built upon such passages as "Whosoever shall give a cup of water to drink in my Name, because ye belong to Christ, verily I say unto you he shall not lose his reward," Mark 9: 41. The inference is then drawn that if any one can

give a cup of water, they can also contribute to the church of Christ. I submit that we cannot accept of this text as in any way justifying the acceptance of pecuniary aid from other than church members, for the sufficient reason that no conclusions we may draw from any proposition can be greater than the premises contained in such proposition. This passage teaches that under certain circumstances of necessity, it is the duty of everyone to act the part of the good Samaritan; and further shows us that Christ will reward those who are kind to His disciples, and on the other hand, He strongly condemns those (see 42 v.) who may offend even the least of His followers, but it is silent on the question of contributing towards the support of the church. Again, reference is sometimes made to Matt. 10, where Jesus sent forth the 12 apostles on their mission, saying to them "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves (for the workman is worthy of his meat). This case is not analagous to this present day for many reasons: First, because it was peculiarly a Jewish mission to a Jewish people. Jesus commanded them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" whereas the commission subsequently committed to the apostles for the propagation of the Christian system was, "Go ye into all the world, and preach the gospel to every creature. Secondly, the twelve were to preach "The kingdom of heaven is at hand," whereas we are now under the kingdom of God's dear Son. Third, Jesus said "When they deliver you up, take no thought of how or what ye shall speak, for it shall be given you in that same hour what ye shall say."

Those who claim that the sending forth of the twelve unprovided for implies the receiving of aid from the unconverted, should, in order to be quite consistent, also carry out the entire commands of the Saviour. Are they prepared in these days to go forth quite unprovided for—without gold or silver or two coats or shoes? Are they prepared to "Go not into the way of the Gentiles?" Are they content to preach "The kingdom of Heaven is at hand?" Are they agreeable to "take no thought of how or what they shall speak?" If they are not prepared to do these things, then they have no right to wrest one item from its context, and claim for it a breadth of meaning that it does not contain. The fact of the matter is, that in this world there are two distinct but perfectly reconcilable relations existing. Looking abroad on the whole human race, and recognising as we do that all were created by the same Divine Person and Power, we see that there is the universal brotherhood of man and Fatherhood of God, by virtue of creation and preservation; but besides this brotherhood in humanity, there is a brotherhood in Christ, and each relationship bears its own duties and responsibilities; or, more properly speaking, the christian includes the human, but the human does not include the christian. The teachings of Christ enjoin a duty to God and man which those who embrace it must recognise to be faithful. But those who have not yet embraced it; those who ignore or perhaps deny the sacred relationship in the Christian system, they are content with the more restricted human brotherhood only. The position is therefore something like this, that while all, regardless of creed or country, may unite in one grand effort to alleviate the sufferings of the afflicted and distressed generally, by the erection and control of hospitals and asylums, or when terrible disasters occur

either by land or sea, then the promptings of our common humanity instigate us to manifest our sympathy by a practical benevolence, in which all can take part, we then realise that "One touch of nature makes the whole world akin." Or again, all can unite in the warfare against the curse of intoxicating drink, seeing that it is an enemy to humanity; but while Christians can and do go out into the world lending their help in all good works of this kind, still they cannot ask the world to come into the church and contribute towards the propagation and extension of a spiritual kingdom which is not of this world, without doing violence to the constitution which ought to guide and control the Christian Church, viz., the Word of God.

There is another consideration which stamps it as unscriptural to accept money from the unconverted, and that is the fact standing out prominently in the pages of Holy Writ that the Gospel is free. How often we sing—

In the cross and its banner, our glory shall be,  
While we herald the tidings "Salvation is free!"

The invitation is, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In the 5th chapter of Paul's letter to the Romans, the salvation by Christ is repeatedly designated "The free gift." In Rev 21: 6, we read, "I will give unto him that is athirst, of the fountain of the water of life, freely;" and in the following chapter, "Whosoever will, let him take of the water of life freely," bearing out the language of Isaiah the prophet, when referring to the "everlasting covenant" in which Christ was to be "a Witness, a Leader, and a Commander to the people." "Ho, every one that thirsteth, come ye to the waters; and he that hath no money come ye, buy and eat; yea, come buy wine & milk without money & without price."

How then can we reconcile the offering of a free gospel with the practice of taking from the unconverted. It is surely a subversion of scripture teaching on this subject.

Viewed still from another aspect, it displays the manifest unfitness of things, and this has been so tersely stated by a brother in the "A. C. Pioneer" for 1874, that I cannot do better than quote his words: He says—"We shall now consider the question of receiving money from the unconverted for the cause of Christ from a different standpoint. We shall view it in the light of the fitness of things. After earnestly preaching the gospel to an audience, would it be fitting for the preacher to say, 'if you will not yield yourselves to the Saviour, you may at least give us some of your money, we shall be glad of it to help us to continue the preaching.' I am sure every preacher would scorn the thought of doing such a thing. But it might be replied, 'Oh, we would never think of begging for money in that way.' Let me say, there is but a step between taking and begging . . . . Suppose one of the audience was to say without being asked, 'Well, I cannot decide to give myself to the Saviour, but here is some of my money,' what would be his motive? Certainly he cannot truly love the Saviour, or he would obey Him, and if he does not love Him, why does he give his money? It must be as a sort of propitiatory sacrifice. Now, would it be right to encourage the idea that God can be propitiated without obedience! And if not, it cannot be right to take money from those who have not obeyed the gospel, for that would be fostering the idea."

In conclusion, I will only add that as brethren engaged in the grandest religious movement of the present century—a move-



ment that pleads for a complete return to Christianity as it was at the first—both in faith and practice; that presents a practical plea for the union of all Christians on the Bible and the Bible only; a plea that with one sweep would brush aside any and every creed that is based on human judgment, and that is intended to fetter our belief; a plea that demands a "Thus saith the Lord" for all the fundamental principles of the Christian faith; a plea that takes its root on the pages of God's Holy Word, that clings tenaciously to the teachings of Christ and His inspired apostles, that will speak out with no uncertain sound where the scriptures speak, but will be silent where they are silent. I say that as brethren engaged in such a grand conception, we must see to it that the work so well begun does not find us unfaithful to the charge committed to our trust. If there is one thing more than another that has marred the influence of the churches, and lowered them in the estimation of the world, it is the practice of taking money from the unconverted upon every conceivable pretence. They very naturally say "It is not us, but our money, you want," whereas scripture teaching emphatically declares "It is not yours but you want."

If once we give way on the money question, then one of the finger-posts that distinguish us from the grasping denominationalism of the present day vanishes; the thin end of the wedge of sectarianism is introduced. It will be easier, then, for other innovations to follow, until at last the splendid movement with which we are identified will find itself without a distinguishing feature, and realise that a church, as well as an individual, may fall a victim to the love of money, and perhaps when too late learn the bitter lesson taught by the Apostle Paul when he said "The love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

At the conclusion of the essay, a hearty vote of thanks was awarded the essayist, and a number of brethren present took part in the discussion that followed, speaking in complimentary terms of the manner in which Bro. McLellan had treated the subject. The meeting closed with prayer.

### THE BIBLE COLLEGE.

ON Monday evening, May 2nd, a meeting was held in the lecture-room of the Swanston Street Chapel, in response to the following circular:—

"Monadale, Chetwynd St.,  
Hotham, April 29, 1887.

"Dear Brother,

"Brethren Gore, Magarey, and Burford, representing the Trustees of the Bible College, Adelaide, having come over to this city with the special object of ascertaining the views and receiving suggestions from Victorian brethren with reference to broadening the basis of the present Trust Deed, desire to meet those brethren favorable to the establishment of an Institution of the kind contemplated, with a view, if possible, of giving effect to the wishes of the Victorian brethren.

"I am requested by those brethren above named to invite you to attend a meeting, to be held in the lecture hall of the

Swanston Street Chapel, on Monday next, 2nd May, at 8 p.m.

"Fraternally,  
"A. B. MASTON."

Bro. Dunn was called to the chair at eight o'clock, and G. B. Moysey was requested to act as secretary. Bro. Strang opened the meeting with prayer. The following brethren were present:—Maston, Thurgood (W. C.), Strang, Lewis, Dick, Laing, Joiner, Lyall, Newham, Illingworth, M'Lellan, Wilson, Dunn, Moysey (G. B.), M'Lean, Wilson (D. M.), Sinclair, and a few others who came in later on.

The Chairman having read the circular convening the meeting, briefly reviewed the history of the College movement, more particularly referring to developments since the Victorian Conference of 1886, calling attention to the resolution passed by the last Conference:—

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

He expressed the belief that the adoption of that resolution was largely, if not solely, owing to the feeling that the South Australian scheme was provincial in its character and contracted in its basis; or, in the words of the College Committee report, "though its objects are wide enough, the control of the institution being absolutely vested in three trustees in one province, and in whose appointment the brethren generally have no voice, must render it unsatisfactory to the churches outside of the colony holding the Trust." There was, however, some prospect of this ground of objection being removed; and Bro. Gore, Magarey, and Burford were bearers of the intelligence that the trustees in consultation with their lawyer had been advised that a supplementary trust deed might be drawn up, so as to broaden the basis of the College, and give it an Australian rather than provincial aspect. The brethren had been invited to be present and meet the representatives of the Adelaide Bible College Trust, hear their views more fully in the premises, and then take such action as might be deemed necessary. The Chairman reminded the meeting that the brethren assembled were there to express their individual opinions, and represented no one but themselves.

After explanation and statements from the Adelaide Trust representatives, and discussion amongst the brethren, the following resolutions were carried:—

1st. Moved by Bro. Ed. Lewis, seconded by Bro. W. C. Thurgood—

That this meeting deem it advisable that there should be in Australasia an institution for assisting brethren to become efficient preachers of the gospel, and that as the South Australian brethren have already money in trust for this purpose, we accept their invitation to co-operate with them in placing the contemplated institution on an Australasian basis."

Carried with two dissentients.

2nd. Moved by Bro. Laing, seconded by Bro. Maston—

That as we are advised that a supplementary declaration of trust can be drawn up in connection with the Adelaide Bible College Trust, we recommend that provision be made for the appointment of a General Committee consisting of 21 members (three of whom shall be the present trustees), the same committee to have all the power conferred by the present trust deed, and to be elected by those contributing to the fund; the said General Committee to appoint seven of its members as an Executive Committee.

3rd. Moved by Bro. Lewis, seconded by Bro. Moysey—

That members of Committee need not of necessity be contributors to the funds of the institution.

4th. Moved by Bro. Laing, seconded by Bro. Lewis—

That provision be made for explicitly defining that all members of committee and professorial board be members in good standing in the Church of Christ.

That the following brethren constitute a Council of Advice to assist the members of the South Australian trust in giving effect to the foregoing resolutions:—Brethren Maston, Dunn, W. C. Thurgood, Craigie, and G. B. Moysey.

6th. Moved by Bro. Laing, seconded by Bro. Dick—

That this meeting desires to put on record the following statement—That these steps have not been taken in any spirit of opposition to the decision of the Conference, but in the belief that had the proposed concessions been before it they would have been sanctioned.

7th. Suggested by the Chairman and informally adopted—

That the members of the South Australian College Trust be respectfully desired to take no further action re the College without communication with the Council of Advice.

After a cordial vote of thanks, expressing the high appreciation of the meeting of the earnest and fraternal desire of the members of the S.A. Trust to ascertain and meet the views of the Victorian brethren had been suitably and individually responded to by Brethren Magarey, Gore, and Burford, the meeting closed with prayer. G.B.M.



## Hearth and Home.

### THE TIRED MOTHER.

THEY were talking of the glory of the land beyond the skies, of the light and of the gladness to be found in Paradise; of the flowers ever blooming, of the never-ceasing songs, of the wanderings through the golden streets of happy white-robed throngs; and said father, leaning cosily back in his easy chair [Father always was a master-hand for comfort everywhere]: "What a joyful thing 'twould be to know that when this life is o'er One would straightway hear a welcome from the blessed shining shore!" And Isabel, our eldest girl, glanced upward from the reed She was painting on a water jug, and murmured "Yes, indeed." And Marian, the next in age, a moment dropped her book, and "Yes, indeed!" repeated with a most ecstatic look. But mother, grey-haired mother, who had come to sweep the room, with a patient smile on her thin face, leaned lightly on her broom— Poor mother! no one ever thought how much she had to do— And said: "I hope it is not wrong not to agree with you, But seems to me that when I die, before I join the blest, I'd like just for a little while to lie in my grave and rest." —Harper's.

### SUNDAY SICKNESS.

In a parsonage in the Green Mountain State, where there are five children when they are all at home, there are some sober and sad times, but more that are full of sunshine and gladness.

Sometimes very amusing things occur. The two younger children are two little boys, Eddie and George, seven and four years old. Not long since, one cold Sunday morning, their mamma, in rising, said:

"I do not feel very well this morning. I have a very hard cold, and my lungs feel so bad and sore I think I shall not be able to go to church to-day. I shall be very sorry to stay at home."

The two little boys heard what their mamma said, and remained in bed after she went down stairs, talking together. After a little while Georgie, the younger appeared at the foot of the stairs and said:

"Mamma, I don't feel very well to-day, and Eddie don't feel very well; need he go to church to-day? He's got the headache, and the neck-ache, a-n-d the back-ache, a-n-d stomach-ache, a-n-d the leg-ache, a-n-d, a-n-d, (calling to Eddie upstairs, "What else is it, Eddie?" Eddie replies, "Hand-ache?") — oh, yes, hand-ache, that's all! Need Eddie and I go to church to-day?"

Little Eddie went to church that day notwithstanding his dreadful aching little

body, and after service was as bright and well as ever. Do you think the sermon was good medicine for him? Sermons of the right sort are good for Sunday sickness.—*Zion's Herald.*

### THE STORY OF A GOLD RING.

Not a ring you would be likely to value as worth so many dollars and cents, but a ring you could not look at without feeling that it had a history, and was the visible sign and emblem of many a joy and sorrow. The thinnest thread of virgin gold, of which rested, in quaint letters of black enamel the word "FAITH."

I need not tell how I heard its history. It will be sufficient that I assure my readers that every particular of it is absolutely true. "It is very precious to me," said its owner, a woman who had proved her God in every condition of life, and who knew well "in whom she had believed." "It has been the ring of promise on two memorable occasions in my life, and as God changed, in token of his blessing, Abram's name to Abraham, so also he has changed my ring from earthly gems to heavenly faith."

I scarcely understood, and so I looked inquiringly into the calm, cheerful face, which, in its turn, looked lovingly on the golden pledge of some invisible compact.

"Shall I tell you its history?" she asked.

I put my hand in hers for answer, and she said: "The fever that robbed me of my husband and four sons smote me also; and when, after many weeks, I struggled back to life again, it was only to begin another struggle for the means wherewith to sustain it. The battle for a time was a terrible one; and three years ago it became necessary for me to sell a diamond ring I valued very highly. Not for the gems, be sure of that, but because it was my betrothal ring—the earnest of a love which glorified nearly twenty years of my life.

"Oh! what bitter tears I shed over it! Oh! how I prayed that this trial might be spared me! Anything but this, O Father! Anything but this! But God seemed to be inexorable; and the sacrifice was demanded and no substitute provided.

"Then things began to brighten. When the tide has ebbed quite out, then it begins to flow again; and though I am sure I was not ungrateful, still in my heart I was conscious of a dumb resentment against this loss. It was the Mordecai sitting in the gate of all my success.

"One day I was thinking about this trial. I ought to have been counting up my blessings, for they had been neither small nor few—but no! I was busy pitying myself for this one sacrifice. With that ingenuity which we only manifest to perfection when we are bent on making ourselves miserable, I was recalling the shadow of my native mountains and the dark blue waters of the lake. I almost heard the water dripping from the suspended oar, and the loving words with which that ring had been placed on my finger by a hand now vanished and a voice now stilled.

"In the midst of my reverie, a letter and a small box was handed me. The box

contained my ring! My ring, the same and yet not the same! The diamonds had been removed, and in their place the word 'Faith' inserted in quaint letters of gold and black enamel.

"Can you imagine how I felt." I fell on my knees. 'Father forgive me' was all I could say; and though that infinite and tender heart comforted me, 'as one whom his mother comforteth,' I have never been quiet able to forgive myself. Oh! if I had only held fast my confidence! I had seen all my wealth swept away, and cheerfully said, 'It is the Lord; let him do what seemeth him good.' I had seen the grave swallow up my home and been dumb with silence, because 'He did it,' and then after all, I had fretted 'as one of the foolish women,' about a lovetoken.

"Since then the gentleman who returned my ring has been able to help me very materially in my business; yet, but for the sale of my ring, I never should have known him. The very thing I thought was all against me has been all for me. This little gold talisman on my finger is my visible good angel; when I murmur, it says, 'Be patient;' when I doubt, it answers, 'Faith.'

"There are ills that happen for good," I answer; "and we see everything so darkly and imperfectly."

"Yes," she said; "we are like men in a boat—we look one way and row another; but infinite love and wisdom direct our course. Neither are we in a fatherless world; and the promise is that 'His rod, as well as His staff, shall comfort us.'" —Mrs. A.E. Barr, in *Christian Commonwealth.*

YOUNG WIFE: "How do you like my new cooking? Come, now, give me your honest opinion. How does it compare with your mother's?"

Young Husband: "If you want my honest opinion, I will say your cooking is very fair, but is not quite equal to mother's."

Y. W.: "I did not expect it would be equal to your mother's, but I wish you to remember that your mother had many years' experience before you were capable of forming a judgment of her cooking."

Y. H.: "By Jove, you are right. I never would have thought of that, though I assure you I would have made no comments on your cooking if you had not asked for my honest opinion. The point you have made is a good one, but it is entirely overlooked by young married men."

Y. W.: "It is; and, unfortunately, it is not thought of by young wives. The idea of a man saying to a girl just a year or two out of school, 'You can't cook as well as your mother;' or 'You don't manage as well as my mother,' and never taking into consideration that mother has had an experience of forty or fifty years! Suppose the young wife should turn round and retort, 'You're not half as skilful a workman as my father?'"

Y. H.: "And I wonder she doesn't. It's a poor rule that won't work both ways."

And so it is, when you come to think of it.—*Boston Courier.*



## The Sunday School.

### OUR SUNDAY SCHOOLS.

In the statistics of the Conferences of Victoria and New South Wales, as reported in your last issue, we learn that Victoria has an increase of 361 members, 340 scholars, and 3 teachers. N.S. Wales, 103 members, 188 scholars and 13 teachers.

It would seem from this, that we as a people have not risen to a right conception of the work of the Sunday school. Brethren, it is no use us talking of the school being the nursery of the church if we do not treat it as such. We cannot realise its importance, or surely out of 463 additions more than 16 would be found to carry out this work.

The question arises, how can we increase the interest in this work? I would suggest that the officers of each church be on the school committee, and that they make it a part of their work to see that the school is supplied with teachers. Then again it might improve matters if the teachers were elected by the church, say once a year.

Some may be holding back thinking they are not competent enough for the work, but if they were appointed by the church, they would then feel called to it; and then again if the teachers were elected by the church, they would feel more in duty bound to fulfil their engagement. If the school required say 20 teachers, the church would feel bound to nominate and elect 20, or they surely would feel ashamed that out of say 200 members, 20 could not be found to exercise self-denial enough to carry on this work. The officers would be elected by the teachers as before.

By the election, the teachers of the school would be brought prominently before the church, and they would feel it was indeed their work; and then let us have the prayers of the church. Surely we need the prayers of our brethren as much as the evangelist in his work, and yet how seldom is a prayer offered on behalf of the school. I have never during the last 6 years heard but one or two petitions offered on behalf of the school, and then it was by one of the school workers. Think of it, brethren, three extra teachers in Victoria out of an increase of 361; 13 N.S.W., and an increase of 103. Truly the harvest is great and the laborers are few.

Brethren, arouse yourselves in this matter, and go into it as though we meant it; and then we can expect that the blessing of God will rest on our labors. If this matter was taken up in a vigorous manner an improvement would soon be manifest, and instead of a difficulty in finding teachers the difficulty would be to find scholars to teach. If we ever arrive at this happy state of affairs, we can utilise the surplus workers in mission school, visiting teachers, &c. These lines are penned rather hurriedly to be in time for this issue, with the hope that we as a people may rise to a right conception of the old saying—The Sunday School the nursery of the church; and that the matter may be taken up in such earnestness that when the next statistics

are compiled, we may see such an increase of teachers, that one of the questions the conferences will have to decide will be, "How can we utilise so many and enthusiastic workers."

## New Books.

The Christian Quarterly for April is now to hand. It is again filled with thoughtful articles on important themes. Eph. M. Epstein has a lengthy paper upon "Rabbinic Hermenutics in the New Testament," in which he places the Saviour's method of teaching in a somewhat new light. C. Kendrick writes upon the "Mission of the Holy Spirit, and His work in the Church now, a theme that can never be anything but interesting, and which always repays the careful student. John F. Rowe furnishes his article upon "Christian Union," being his part of the discussion which is now going on in America upon this theme. J. B. Briney makes a giant attack on the sceptical camp in an article entitled "Infidelity." F. M. Green discusses the relation of "The Christian Pulpit and the Labor Question," a subject which the pulpit will have to think about ere long in Australia, as it now has to do in America. J. B. Greene furnishes a short paper on "The Name of the Lord." J. C. Tully writes upon "Easter—Should Protestants Observe It?" Book notices and notes by the Editor completes an excellent number. We recommend the "Quarterly" to all thinking brethren. Order it from F. Illingworth, 65 Swanston St., Melbourne. Price 10s. per annum.

## Loved Ones Gone Before.

DICK.—(Sister Margaret), Latrobe, Tasmania, aged 72, entered into rest April 28th. Bro. and Sister Turnbull have had to resign their little boy. Sister Russell, at Penguin, also numbers one little one at rest.—E.C.F.

ECLISON.—Our Bro. and Sister Eclison too have been called upon to pass through the waters of affliction, and to surrender up a dear little boy, their youngest son. He died after a protracted illness on Tuesday, April 18th. It is the more sad that some two years ago they buried a dear little girl. We pray that our heavenly Father may pour into their hearts the balm of His divine consolation.—C.W.

HOWARD.—Our beloved brother William Howard, senr., passed away to the rest that remains for the people of God, on April 25th, after a short, but very painful illness, which he endured with Christian fortitude. He had not quite reached the allotted time of man's life—three score and ten—but was in his sixty-eighth year. Our brother was one of the old colonists, a colonist of fifty years, having arrived in South Australia in 1837. He has been a most useful colonist, and has trained up a large family in the way that they should go. He has been a member of the Church of Christ

at Alma (S.A.), more than twenty years, and a deacon in the church for about sixteen years, and superintendent of the Sunday School for many years. He is indeed greatly missed; but we know he has gone to his reward. As the voice from heaven said to John on the Isle of Patmos—"Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." May we so live and so act, and follow our brother as he followed Christ. So may our good works follow "Work while it is called to-day." The night for rest will soon come. Our brother has gone and we shall soon follow. May we all be found ready.

"Servant of God, well done,  
Rest from thy loved employ,  
The battle fought, the victory won  
Enter thy Master's joy.  
The pains of death are past,  
Labor and sorrow cease,  
And life's long warfare closed at last,  
His soul is found in peace."

WM. JUDD.

HUTCHINSON.—A few months back we had to report that our Bro. Benj. Hutchinson had to mourn the death of his eldest son, making the sixth in his family taken by death—five children and his wife. We have again the painful duty to record the death of his second wife, which took place on the 15th inst., at her residence, Galilee Cottage, Rae Street, North Fitzroy, after a prolonged illness; the cause of death was consumption. Our brother has the sincerest sympathy of the brethren in his distressing trials.

W. F.

MORRIS.—On Monday, May 2nd, at McCracken-street, Kensington, Eliza, the beloved wife of Bro. Alfred Morris, died in the hope of the gospel, at the age of thirty years. Our Sister was the eldest daughter of our esteemed Bro. and Sister Hadow, who have been identified with the brotherhood in Victoria since a very early date. She may, therefore, be said to have grown up among the Disciples; having attended the Sunday School in the little meeting place in Barkly-street, Carlton, before the chapel in Lygon-street was built. Sister Morris decided for Christ under the earnest and awakening ministry of Bro. G. L. Surber, and was immersed by him early in the year 1872. A few months after giving herself to the Lord, from being a scholar in the Lord's day school, she became a teacher, and continued to act in this capacity for 12 years. The superintendent speaks in high terms of her regularity, zeal and energy, during those years of loving service for Jesus amongst the young. She also took an active part in the psalmody of the congregation during those 12 years. During the periods in which Bro. Andrew Thomson and Sister Haley led the service of praise, they found in her a willing, self-denying, and invaluable helper. She had a special gift in this direction, and it was consecrated to Jesus. Sister Morris was laid aside early in March, and suffered patiently till the end came. On the morning of the day on which she died, she asked her mother, who was nursing her with motherly tenderness, to come near, and then said, "I AM GOING HOME." When asked, "What home?" the answer was given so calmly and clearly, "To Heaven!" And on being asked whether she realised that Jesus was near, she replied, with an emphasis that is exceedingly consoling to the bereaved ones now, "Oh,



yes! bless His name! I can see Him with open arms ready to receive me!" Then with words of comfort to the loved ones who lingered around her, with parting counsels, and further expressions of hopeful anticipation, our sister passed quietly away to her rest and her reward.

"Thus star by star declines,  
Till all are passed away;  
As morning high and higher shines,  
To pure and perfect day;  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light."  
J. STRANG.

Carlton.

OWEN.—On April 28, at A'Becket-street, Melbourne, Bro. Wm. Owen departed to be with Christ, at the age of 51. He became connected with the "Evangelical Union," better known as "Morrisonians," in the city of Glasgow, many years ago. Coming to this country he was led, through the instrumentality of a Sister in the Lygon-street Church, to attend the services. It was not long before Bro. Owen became satisfied that he had only partially complied with the requirements of the gospel. He had believed; but he had not obeyed his Lord in Baptism. The result was that at the close of a sermon by Bro. W. Hindle he came out, confessed the Saviour before many witnesses, and avowed his intention to be baptised. Accordingly, he was immersed a few days afterwards by Bro. Hindle into the ever blessed name of Jesus. This took place nearly nine years ago, during the interval between Bro. Geeslin's departure from Lygon-street and Bro. Haley's arrival. He was of a retiring disposition, and never took an active part in Christian work. But he took a genuine interest in the welfare of the church, and in quiet ways sought its prosperity. About two years ago he took ill, and since then a series of disorders slowly but surely undermined his constitution. He knew several months before the end came that he would not recover, and waited patiently the hour of his release. Bro. Owen had a clear apprehension of the only true ground of peace, and built all his hope for eternity on "the finished work of Christ." And his faith and hope sustained him as he passed through the valley and shadow of death. To his bereaved wife it has been a sore trial. But her's is the consoling assurance that them "that are fallen asleep in Jesus will God bring with Him."

Carlton. J. STRANG.

ROSEWALL.—Our dear old sister has gone home at last "like as a shock of corn, fully ripe, cometh in in his season." She was received into fellowship here from North Fitzroy, November 30th, 1884, and was the oldest member in the church, having been born last century. She passed away at 88 years and 6 months. Up to the last she manifested the liveliest interest in the meetings, and although latterly her sight failed her, was almost regularly in her place on Lord's day morning to within two or three weeks of her death. The last time she came it was almost too much for her, for after walking over a mile she could scarcely get in to her seat; and at the close had to be taken home in a cab. She took to her bed then and never rallied, dying April 27th. And on Friday, the 29th inst., we laid her away in the silent tomb, in the sure hope of a glorious resurrection. Faithful unto death, her's shall be the crown of life.—C.W.

TOMLINSON.—On the 9th April, our Sister and Brother Tomlinson were bereaved of their infant son, 9 days old, after watching the little sufferer tenderly and anxiously for two days. We deeply sympathise with them in their loss, but we are sure our Father knows best. There is now awaiting them the little treasure they have parted with in sorrow here for a little while. A little form leading their thoughts from the things seen and temporal to the unseen and eternal, where they shall again behold each other. They shall meet to part no more on the Resurrection morn.

## The Harvest Field.

SUMMARY of additions by baptism reported in May Standard:—New South Wales, 11; Victoria, 7; Queensland, 7; South Australia, 3. Total 28. A decrease of 37 from last month. Brethren, in writing to this column must be brief and to the point. News is what we want; news in a nutshell.

A. B. MASTON.

Chetwynd-st., Hotham.

### VICTORIA.

HOTHAM.—Since last report two months ago, we have had three confessions, and two additions by letter. These were added under Bro. Strang's labors. The church was much helped and encouraged by Bro. Strang's ministry amongst us.

A. B. MASTON.

SOUTH MELBOURNE.—The church in this city has arranged with Bro. Moysey for a continuance of his labors for seven months beyond the present engagement, or until the end of the present year. It was our intention to renew the engagement for another twelve months, but our brother preferred it otherwise. It may as well be mentioned that Bro. Moysey's address is now "Garfield House," Wolseley Parade, Kensington, but communications addressed to care of T. Smith, 154 Clarendon Street, South Melbourne, will reach our evangelist, as he will be at that address every day except Saturdays. We report well-attended meetings at the proclamation services, and believe that some of the hearers cannot be far from the kingdom.

T. S.

CARLTON.—Under Bro. Maston's earnest and faithful discourses in Lygon Street, seven souls decided for Christ and were added by baptism to our number. During the same time three were received by letter, and one was restored to fellowship. The audiences were good, and the interest was well sustained. The general impression is that the exchange has operated beneficially, and that such exchanges are good for the congregations and preachers alike.

JOHN STRANG.

May, 16th, 1887.

CHELTENHAM.—Since last report we have undergone some changes. Bro. Clapham has farewelled, and we are now having supplies. The last time Bro. Clapham spoke for the church there was a very good meeting, and a collection was taken up for the sufferers of the Bulli disaster, the sum of £6 being collected. Bro. Clapham leaves

us with the good wishes of the brethren. While our brother was laboring for the church there were 16 added to our number, which was considered very encouraging, and the church has been spiritually blessed. The prayer of the brethren is that he may long be spared to labor for the Master, and be made the honored instrument in winning many souls for glory. During the month we have been favored with a visit from brethren Troy, Gore, and Lewis, whose services were all highly appreciated.

W. H. B.

BRUNSWICK.—A church meeting was held at the Mechanics' Institute on Wednesday the 11th inst., when the plans of the new church prepared by Bro. Rankin were submitted and agreed to, with some slight alterations to the baptistry. It was decided to call for tenders at once, so as to get the building commenced as early as possible, as the trustees, Brethren Howard, Miller, and Horley, had arranged about the necessary funds, to whom a vote of thanks was accorded for the time and trouble they had taken in the matter. The election of officers also took place, when the following brethren were elected deacons:—Brethren Mac-Gowan, Stewart and Edwards.

Tenders have since been called for, and the building is expected to be opened in three months.

PAKENHAM.—The anniversary tea meeting was held at this place on the 21st April, about 50 sitting down to tea. After ample justice had been done to the good things provided, a meeting was held. Bro. C. Newham of Prahran in the chair. The chairman gave a strong exhortation to the members of the church to fit themselves to take part in the work of the church, he was followed by Bro. M'Lellan of Melbourne, and Bro. MacAllister of Berwick. During the evening there was some good singing, and young Bro. Stevenson gave a recitation "The Psalm of Life," and Bro. Ritchie gave an interesting account of the history of the church. A very enjoyable evening was spent, quite a number of Berwick brethren and sisters favoring us with their presence.

G. RITCHIE.

SANDHURST.—In looking back over the past year's work, we have much cause for thankfulness to our heavenly Father for the progress that has been made during that time. Bro. Watt has just entered upon his second year's engagement, and we sincerely hope that the coming term may be even more successful than the past, the present prospects being far more encouraging than they were at the commencement, for we now have large and attentive audiences not only at the Lord's day evening services, but also the week night meetings are considerably improved, and the interest manifested is evidently as keen as ever. This is very encouraging, and is stimulating the church on to further action, although a large amount of labor had to be expended, and patience endured before these results were obtained. It is therefore gratifying to know that the Lord is blessing the efforts of his children here, and they in appreciation of the blessings received are united in their determination to still persevere in their endeavors to bring sinners within the sound of the glorious gospel of our Lord and Saviour Jesus Christ. We have much pleasure in stating that six have been added to our number during the month, four by faith and obedience, and two previously immersed. Bro. Watt has started a small paper to be issued monthly



which he intends to distribute gratis to those who attend the meetings as well as the outside public. The contents will be attractive as well as inviting to those seeking salvation.  
G. HINTON.

**MURTOA.**—Since my last report in March the word of the Lord has been continually sounded forth, and with no uncertain sound, judging from the results. Bro Little has commenced "harvesting" in Horsham, he has already brought six down to Murtoa to be immersed, besides immersing one in the River Wimmera in Horsham, and we learn that he has gone out to Polkemmet where he expects to immerse at least eight more. By the time this appears they will (D.V.) be added to the saved in Polkemmet. I have also to report five additions to Murtoa church (although three reside in Minyip,) four by faith and baptism, and one by letter, so that we may say some 18 or 19 have been added to the saved on the Wimmera. We are, and expect to be suffering losses. We have already parted with six of our members, two commended by letter to Footscray, two to North Fitzroy, and two to Horsham, and Bro. and Sister Cust are also on the point of leaving the district. These losses leave our Sunday school almost a wreck. But like him of old, "We thank God and take courage." The man of the "fourth watch" is at the helm. He will conduct our vessel safely through. Brethren, pray for the success of the gospel in the Wimmera.  
WM. W. TOMLINSON, Sec.

**HAWTHORN.**—The church has been cheered by the addition of six by letter since last report, among these being a brother and sister from the church at Sheffield, England. One has decided for Christ, and would have been immersed some weeks ago, but was prevented through being laid low with fever, and is but waiting recovery to obey his Saviour. There is a deep interest created by the earnest and impressive discourses of Bro. Illingworth; difficulties have been removed in the minds of some, both in the church and those outside, and we are assured there are some not far from the kingdom. This is a field which requires steady, hard, and persistent effort, the class of people being such, that a rapid enlistment in the army of the cross is not to be expected. One soul is of priceless value. What encouragement is this for the laborers in the Lord's vineyard. "Let us not be weary in well doing, for in due season we shall reap if we faint not."  
W. H. B., Sec.

### SOUTH AUSTRALIA.

**SOUTH AUSTRALIA, HINDMARSH.**—Having had a feast of fat things ourselves, we are wishful that others of our fellow Christians and readers of the *Standard* might also share with us of our joy. It therefore gives me much pleasure in forwarding to you for publication an account of our Sunday School anniversary services, commencing on Lord's-day, April 3rd. Seven years ago we resolved to erect a large hall with nine class rooms attached. The hall, together with class rooms, contains room enough to accommodate 500 children with their staff of teachers comfortably. It is lofty, well lighted, and ventilated. Six rooms on western side are for girls and young women, holding each from 18 to 24 scholars. On the eastern side are an infant class room, in which about 80 little ones meet every Sunday. It

is fitted with a step gallery, from floor upwards; also, a large room for Young Men's Bible Class and Committees, and a third room fitted up as kitchen used at tea meetings. The walls of the structure are of dressed lime stone with brick quoins; the whole being covered in with corrugated iron on a well-pitched roof, forming a neat but substantial and comfortable structure costing £1000. The land for the purpose was generously given by our Bro. M. T. Magarey, to whom the church has been indebted in times past for other munificent gifts. After much consideration, the work was begun and carried on by a simple but carefully prepared plan. We found we needed the house, but could not find the means for it all at once. About £200 was promised by the members and friends of the like precious faith. The church agreed to mortgage the chapel for £800, thus providing the necessary funds. In order to provide for the repayment of the money borrowed, we decided to spread it over 7 years. The school executive undertook the payment of the interest for that period, also agreeing to help pay part of principal. Next, the church agreed to take up £600 worth of building shares, leaving the £200 as a floating debt to be dissolved by church and school conjointly, each doing its part as circumstances permitted. The church raised £422 16s., and got its £600 at the end of the seven years, as the Building Society matured. Special efforts were made in the first 3 or 4 years to pay off the floating debt of the £200, to which the school contributed £90 and the church £110; the school having, during its period of work, raised £389 17s. 5d., chiefly by pence, towards the building fund. But this is not all, for the teachers and scholars had the whole burden of the working expense of the school which amounted to £311 13s. for the same period of seven years, and ended with about £8 in hand, besides expending large sums annually in floral and industrial exhibitions. [Meanwhile, the church sustained her evangelist, and met her current expenses, something like £500 per annum being raised on an average, and, we trust, well spent in the Master's service; our church funds at the present time being only about £25 in arrears to the able and worthy treasurer, which we hope with patience to wipe out in a few months. Our property is now free of debt, and worth fully £3000, and most sincerely do we thank our heavenly Father and those generous and dear brethren and sisters who have so nobly struggled on to the very end—for it has been a tug-of-war in these depressing times—let us again thank God and take courage. The time for celebrating our Sunday School Anniversary having come around, we agreed to make it one of glad rejoicing and thanksgiving to God for all His goodness. We gave a glad invitation to our esteemed and much-beloved Bro. H. D. Smith to be with us on this occasion, he having taken such a deep and active interest in the whole undertaking, we thought it fitting he should be with us in our rejoicings. Bro. Smith accepted the invitation on the understanding Bro. Bates exchanged with him, which arrangement Bro. Bates gladly accepted. At our morning's worship the building was well filled—and seats also down the aisles—with those who came to worship in the temple and remember their dear Lord's death. The presiding elder began by asking all to join in singing that soul-inspiring hymn:—

"Oh! worship the King all gl'rious above,  
And gratefully sing of His wonderful love;  
Our Shield and Defender, the Ancient of days,  
Pavilioned in splendor and girded with praise."  
And as it was being sung to its own sublime tune, the Spirit of our divine Lord seemed to fill the place, and the whole of the morning services seemed to bring a blessing to every worshipper. Bro. Smith gave the after address, basing his remarks on the 103rd Psalm:—"What shall I render," &c. His whole soul seemed to glow with the spirit of grateful thanksgiving, and as we came to the close many were the expressions—"We have had a grand feast!" Would to God those who are yet estranged from Him could also be constrained to come with us and also enjoy like blessings. In the afternoon a gathering of the children and friends took place as in the morning. Bro. Smith addressed the audience, which was very attentive. In the evening the place was over-crowded, many being unable to enter even the lobby, and many a heart was filled almost to bursting while he discoursed on the 10th verse of the 3rd chapter Zechariah:—"For who hath despised the day of small things?" touching upon the small services we can render to God, the many small things making mighty ones and accomplishing much. The platform was beautifully decorated for the occasion, and Bros. George Duncan and H. Taylor led the host of songsters with well-known abilities, as they sang selected pieces from the Christian choir in a most creditable manner. As the day closed, every one felt they had a foretaste of heavenly blessings. The following Tuesday evening a public meeting took place, our highly esteemed Bro. Santo, in the absence of Bro. A. T. Magarey, filled the chair. Excellent reports were read by the secretary F. Milton, and the S. S. treasurer C. Black. The foregoing statement is the substance of the treasurer's report:—Bro. Milton's report showed 307 children on the roll with good average attendance, with a staff of 24 teachers. Some 50 removals were made good by a proportionate increase of new names. One teacher and one scholar had fallen asleep in Jesus during the year, and some 20 scholars had been added to the church. Bro. J. Weeks had been chosen superintendent in place of Bro. W. Brooker who, after 12 years' service, had resigned to labor at York. An absentee visitor had been appointed with marked success to look after negligent scholars. The library was now free to the scholars, and contained a goodly number and assortment of books. A nicely-framed set of photos of superintendent and teachers was presented to the late superintendent, Bro. W. Brooker, together with a beautifully illuminated address, the work of which was done by Mr. Alfred Halliday of the school. These works of art were greatly admired as they were presented to Bro. Brooker—a sort of love-token for his long and faithful services. Bro. Santo, in his address, congratulated the brethren upon the happy and successful undertaking. It was a proof, he said, of their abiding interest in training the young in God's work by encouraging them in the noble act of "giving," and also leading them to accept the truth and following in the footsteps of their teachers and parents in obedience and faith. Bro. Gore referred to his visit to America and his safe return, and was pleased to be with them that evening; and he would tell them there was much surprise shown at the last Church Convention he attended on the other side



in America when he told the large assembly that Australians were foremost among the disciples in Sunday School enterprise. Americans could not understand how costly structures were put up for "schools." They could see the fitness for large and commodious buildings for churches, but for "schools" the idea of going into debt was simply outrageous to the tune of £1000 or £1500, and it was altogether a new thing to them. Yet he told them this had been done in South Australia, both at Robert Street and Grote Street, and he was thankful to say our friends the Americans would soon hear of the meeting that night, in which he was pleased to hear they could be told the debt was a thing of the past. Bro. Gore also showed, from the report, what a steady increase flowed from the school into the church, and wound up by a little advice to the Hindmarsh Brethren that after a rest to launch out still further in enlargement of the chapel building and in church work of every nature. Bro. Smith said it gave him great pleasure to be with them in their celebrations. Many thought they should never see that day; still, although some had fallen asleep, he could recognise many present alive, well, and full of joy. Some were aged in their toil, but they were just as jubilant as the young ones, because God had blessed and guided the whole of their work. He especially mentioned some who among the workers had toiled hard and constantly, amid many discouragements:— Sister Kidney, Sister Glastanbury, Bro. Black, Bro. T. H. Brooker, not forgetting the late superintendant, while many who contributed weekly or monthly had willingly deprived themselves even of food and clothing to carry out their promises. He knew better than any one else understood how the brethren and sisters had worked to carry out their enterprise, and he hoped this only showed they were made of the right stuff to still work for Him who had done so much for them. "Yesterday's goal was to-morrow's starting point," and he trusted the experiences and faith gained by them in the past would enable them to do yet mightier things for God, making others rich with a knowledge of the free grace of our Saviour Lord. Our festivities wound up with a grand pic-nic on Good Friday; the teachers and scholars, with the friends, were conveyed to the grounds of the Hon. J. Crosier at Oaklands, and there under the grand old gum trees they spent the day in various games, with quite a feast of temporal good things. It was a glorious day, and all passed off without accident or harm. On the return tea was ready, and the evening spent in singing, speeches, &c. We are sorry to report Bro. Bates was so overpowered with an attack of sciatica which laid him low, and was unable to be with us. Much sympathy is felt for him in his sickness, and many prayers have ascended for his recovery. Bro. Gore took his place last Lord's day.

A. GLASTONBURY.

[Too late for last month.]

GROTE STREET, (Adelaide).—At the quarterly members' tea and business meeting in April, Bro. Santo presided. The evangelist's report by Bro. M. W. Green stated that though the attendances had been good, additions had been few, five only having been received—two by faith and obedience, and three by commendation. (Several since will be mentioned in next quarter's report.) He urged the need of prayer for the blessing of God upon the

seed sown, and the need of each speaking to others in the name of the Lord as opportunity offered. Young members were asked to assist in the singing portion of the worship. The treasurer reported shortcoming, and need of increased contributions. Sunday School reported 359 scholars on roll, 43 admitted during quarter, and 23 removals. Average attendance 198, Teachers 11, books in library 309. Dorcas society meetings had been regularly held; there were great demands on it in consequence of prevailing distress. £7 had been spent in materials for clothing and demands for food. The Tract Society had been reorganised, and increased support was asked for. The Mutual Improvement Society was in fairly flourishing condition, and attendances increasing since hot weather over. Band of Hope did not report, but is making steady progress. Bible Reader, our esteemed sister Miss Beddome, does much in this direction, visiting and helping the sick and needy, and speaking words of kindness in the Saviour's name. Help is needed to sustain her in her mission. The trustees of the Bible College having asked Bro. M. Wood Green to visit the Australian colonies, to explain and advocate its claims, he intimated his willingness to do so if the church assented. Such assent was given; but owing to circumstances, (information of which will doubtless reach you from the trustees,) Bro Green's departure is delayed for the present. The question of enlarging the chapel was mooted, but it was decided not to discuss it till the next quarterly meeting. We are anticipating visits by brethren from all Australasia, and the world at large, to the Adelaide Jubilee Exhibition, and will do what we can to render such visits agreeable. Our aged Sister Thomson is still here, and feels the benefit of our milder climate. Bro. Crowd and Sister Ellis, from Melbourne, were present with us on May 8th. Both expressed their astonishment at the beauty of "Fair Adelaide," and the extent of the exhibition buildings. As specially cheap fares are to be allowed on the overland railway, no dread of sea sickness need deter brethren or sisters from favoring us with their presence. We shall be glad to see them at Grote Street. Bro T. J. Gore and family are in Adelaide. He was able to help Hindmarsh Church during Bro. Bates' illness. The latter has resumed duty now.

NORTH ADELAIDE.—While we have no additions to report, we are moving on steadily and hopefully. We cannot always be reaping, there is the seed to be sown, but the harvest will come in due time. So we live on trusting in Him who has said "My word shall not return unto me void, but it shall accomplish that whereto I send it." Possibly some of the brethren from the other colonies may be paying us a visit during the next few months while we hold our S. A. Jubilee Exhibition. I need hardly say that we shall be very pleased to see any such, and if speakers to hear them also, and can assure them of a cordial reception.

W. S. L.

NOTES FROM WELLINGTON.

There has been one addition by letter since last report.

Bro. G. Aldridge, on his return journey from Dunedin, stayed a few days with us. On Sunday, 10th April, he preached to a large audience on "Is evil eternal?" The

four following evenings were devoted to lectures and addresses, and were well attended. At the conclusion of Thursday's lecture, (which was illustrated by a canvas diagram 6 feet x 9 feet,) the thanks of the church were conveyed to the lecturer. Although the church as a body does not hold the same opinions as our brother, yet many of the individual members do; and all I am sure felt themselves benefited by his visit.

We expect to have an evangelist in the field again before the close of the year. I am not yet at liberty to disclose his name.

It may not be out of place to here mention that the general post office, Wellington, the finest public building in New Zealand was on 28th April destroyed by fire.

W. HUGGINS.

NEW SOUTH WALES.

NEWTOWN.—The work here is moving along steadily. The brethren are striving to keep the unity of the Spirit in the bond of peace. The interest in the Lord's day evening services continues unabated. Bro. Forscutt, who is a powerful preacher, is giving a series of discourses on baptism to large and attentive audiences. We earnestly hope that much good may result therefrom. Since our last report, we are pleased to say that twenty six persons have been received into the fellowship of the church—22 by faith and obedience, and 4 by letter from sister churches.

J. H.

May 13th.

DUBBO.—Many of your readers are aware that Bro C. T. Forscutt, of Newtown, New South Wales, paid a visit early this month to Dubbo, where he held a week's special services, which resulted in him establishing a church here, consisting of nine members, three from other churches, four from the Baptists, two by baptism. Eight others, principally ladies, have made the good confession, two have gone to Sydney to be immersed, the others will put on the Lord in His own appointed way as soon as the baptistry (now being built in the Oxford Hall) is finished. The local paper *Dispatch*, (although owned and edited by Roman Catholics,) is very friendly towards our cause; the following notices appearing in its columns:—

"BAPTISMS IN THE RIVER.—Rather a novelty (as far as Dubbo is concerned) in the observance of a religious ordinance took place on Sunday afternoon on the banks of the Macquarie River. C. T. Forscutt Evangelist from America (who has been holding special services all the week in the Oxford Hall), baptised two men by immersing them in the Macquarie River. Curiosity no doubt led a large number of people to see the ordinance performed, who when Mr. Forscutt commenced preaching were more than usually attentive. While the ceremony of baptism was being performed, the crowd who lined the river's banks seemed greatly impressed, as each of the persons were discreetly lowered beneath the water, and coming out of water led to a tent close by, where they changed their clothing. It reminded many of the historical narrative in which John the Baptist had all the people of Jerusalem and Judea come to him to be baptised in the Jordan 'because there was much water there.' We hear that there are others desirous of having the same rite performed on them. As these services will shortly be taken up in Dubbo by another



evangelist, we should not be surprised to hear of many persons being baptised in the old apostolic way."

The evangelistic committee which met in Sydney on Good Friday, decided to continue the good work in Dubbo, and sent Bro. Gilmour here for three months, who has already created a favorable impression with the people, as the following clipping from the *Dubbo Dispatch* shows.—

"EVANGELICAL SERVICES—We understand that the evangelical services commenced three weeks ago by Mr. C. T. Forscutt, of Sydney, are to be continued, and last Sunday Mr. E. C. Gilmour conducted these services in the Oddfellow's Hall, Dubbo; he also held a short service on Sunday afternoon, soon after the train left the station. Like Mr. Forscutt, Mr. Gilmour has an excellent voice, and with his pleasing delivery holds the attention of the audience. Mr. Gilmour will be located in Dubbo for the next three months, during which time no doubt his ministerial efforts will bear good fruit."

There is a bright future before the little church here, and as Bro. R. C. Gilmour seems to be just the man required, we trust that from time to time, it will be our happy privilege to report many more additions to the jewels in the Master's crown.

W. R. ROWLES.

April 25th.

#### NOTES FROM N.S.W.

**ROOKWOOD.**—Two believers in Christ have been immersed this month; another confessed Christ last night.

Bro. Floyd delivered a lecture for us one Lord's day afternoon; also addressed the church in the morning. We never heard abler discourses, and all the brethren were immensely pleased.

Bro. Gilmour is doing a fine work at Dubbo. Souls are being saved, and there is every prospect of a strong church being planted there.

Bro. Forscutt is preaching away with the usual success at Enmore, and the work at Sydney is also succeeding under the labours of Bro. Floyd.

E. BAGLEY.

9 | 5 | 87.

#### SYDNEY NOTES.

SINCE our last report, seven more have been baptised into Christ, and two more came forward and made the good confession last night, who are yet to be baptised, making a total of nine for the month.

The "Christadelphian Ecclesia" of this city has put forward one of their representative men, Mr. J. J. Hawkins, to meet us in public debate. The debate will probably begin about June 6th, and will last five nights. We are also considering a proposition from the Freethought Association of N. S. Wales, to meet one of their representative men. We will probably accept. The Christadelphian propositions are the following:—

1. The Scriptures teach that no kingdom of God, Christ, or of heaven is yet in existence, and that any kingdom thus designated in the Old and New Testament

existed before Christ as the kingdom of Israel, and will be restored by Christ at his second coming.

2. The Scriptures teach that faith, in the restoration of the kingdom as above described, is necessary to either present or future salvation.

3. The Scriptures teach that all the dead are unconscious till the Resurrection.

4. The Scriptures teach that all those amenable to Christ's judgment seat, who are excluded from eternal life, will be utterly and for ever annihilated by divinely wielded agency, and that all those who have not heard the gospel of Christ and who can not hear it—such as pagans of ancient times, idiots, and very young children, will never be raised to life. It will be seen that Mr. Hawkins affirms all four propositions.

J. F. FLOYD.

May 16.

#### QUEENSLAND NOTES AND NEWS.

FINE weather in Queensland at last.

Bro. and Sister Alfred Shaw, of Melbourne, are in Brisbane, and contemplate remaining a couple of months.

Flying visits have been paid by the writer, during the month, to Rosewood, Gatton, Vernor, and Marburg.

Vernon rejoices in two additions recently. These had formerly been immersed, but had for some years lived apart from the Lord. They united with the church under the preaching of Bro. Mordaunt, who held some special meetings.

Marburg and Rosewood have not made much stir for some time, but we hope for improvement soon.

At Gatton Bro. Fischer and self preached one night in the Congregational chapel, kindly lent to us. A number of brethren from Ma Ma Creek were present. After the meeting, about 18 of us spent the whole night at Bro. C. Shaws in the discussion of religious topics. Some of these brethren had come 14 miles, and didn't feel like going home after hearing a couple of short sermons, so we made a night of it. Bro. Mordaunt preached at Gatton the next night.

The church at Zillman's Waterholes has been cheered by the baptism of one believer. Bro. Fischer reckons that others are near the kingdom. A most successful meeting was held in connection with this Band of Hope on the 10th. The chapel was crowded. The programme consisted of recitations, solos, selections by the local Temperance brass band, and a temperance address by the writer.

In Brisbane, the gospel meetings have improved in interest. Two formerly immersed have been added, and one has just decided to be baptised into Christ.

The Lord's work progresses at Gympie. By a post card from Bro. Goodacre, dated the 4th, I learn that the church now numbers 57, being an increase of fifteen for the month. An "Instruction Class" for new members is held every morning before the regular meeting, and well attended. A Sunday School was to be opened on the 8th. Owing to the high rent they pay for halls, and stimulated by the offer of a building site and £10 from a liberal sister, they think of erecting a building to hold about 150 persons.

Our annual meeting will be held at Toowoomba on 24th May, when we hope to have a good time. Our net increase of membership in the colony will be, I think, about 70, which, although not so large as we could wish, shows a higher percentage of numerical progress than the churches in N. S. Wales or Victoria.

Brisbane, May 12.

E.

#### TASMANIAN MISSION FUND.

Since publication of list in March *Standard*, the following sums have been received.

Church at New Ground ...	£5 0 0
Do. Bream Creek ...	9 15 0
Do. Port Esperance ...	2 0 0
Sister Kean, "Thumbs"...	0 5 8

JOHN BRADLEY, Treas.

#### VICTORIAN MISSION FUND.

RECEIPTS FOR MAY.

Church at Tatura ...	£0 14 0
Do. Beechworth ...	0 10 0
Do. Murton and District (including Murtoa, Wonwondah, Laen, Polkemmett, etc.)	7 14 0
Sister Dorcas Society, Prahran	0 10 0
A Sister, Prahran ...	0 10 0
A Sister do. ...	0 5 0

£9 14 0

W. C. THURGOOD, Treas.

209 Swanston Street.

The acknowledgement in last issue of 30s., from the Church at Hotham, should have been the Church at Hawthorn.

#### NEW SOUTH WALES MISSION FUND.

RECEIPTS FOR MONTH OF MAY, 1887.

Church at Newtown ...	£3 0 0
Do. Rookwood ...	2 4 6
Do. Manning River ...	3 10 0
Bro. W. R. Rowles, Dubbo ...	2 0 0
„ J. J. Booty, Newtown ...	1 15 0
„ C. Whately do. ...	1 0 0
Sister C. Whately do. ...	0 12 6

£14 2 0

WM. WILSON, Treas.

Hay St., Sydney.

#### SUBSCRIPTIONS RECEIVED.

4s. from Welch, H. Wright, Mrs. Shaw, Meyer, W. Verco, Harris, D. Wright, Brazil, Meek, Cooper, Mrs. Vipond, King, Mrs. Shearer, Mrs. Pitchford, Fuller, Risson, and R. Hunter; 1s., W. Horne; 6s. 8d., C. Scott, Mrs. Barling; 3s., McClure; 9s. 8d., W. Walker, F.W., E.A.W., and F.W. (Jr.); 6s., Hanson, Perkins; 8s., Prosser; 12s., Mrs. Kellar; 1s. 8d., Blevin; 18s. 8d., Wark; 2s., W. Wright; 22s., Keable; 73s. 1d., Denford; 68s., Harkness.

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