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STANDARD

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—1 THESS. 5 : 21.

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Notes of the Month.

It is a very great pity that the jubilee celebrations in these colonies have been disturbed and discredited to a certain extent by a disloyal section of the citizens of Sydney. It is true that these form a very insignificant minority, and that the loyal citizens ultimately in a most enthusiastic manner and in overwhelming numbers vindicated the loyalty of the colony to Her Most Gracious Majesty the Queen; still the hostile demonstration will remain as a blot not easily removed by any subsequent friendly manifestations. We should not have referred to this disagreeable episode were it not that at the back of it lies something infinitely worse than a mere ebullition of ill-feeling against the Queen. We are persuaded that the feelings which prompted the opposition were not directed against the person or character of the Queen as a woman, but against her as the representative of the governing power; and, as Sir Henry Parkes justly said, "this obstruction was originated by an insignificant section of the country who would take up the same position toward any settled form of government." This is the serious part of the matter, which is made all the more significant in the fact that the party of disorder and disloyalty has been led by a prominent Secularist, whom we regret to say a section of the people of New South Wales have had the bad judgment to return as a member of parliament.

The *Age* in commenting on this affair, views with indignation this outrage against law and order, but at the same time deprecates the action of Sir Henry Parkes in directing that the practice of opening theatres on Sundays for lectures and entertainments, for which a fixed charge is made, shall be discontinued. It says "That the question of loyalty to the throne and the question of Sunday entertainment and instruction for the people are as distinct as the poles." As abstract questions no doubt this is true, but as a matter of fact it is not true, for the very people that obstructed the loyal manifestations of the people of Sydney are those that demand that the theatres and such like places shall be opened as places of entertainment, &c., on Sunday. Both manifestations had the same leader, viz., Thomas Walker, the representative of the Secularists in New South Wales. This fact, if it stood alone, is sufficient to condemn the opposition to the closing of theatres on Sundays, but it does not stand alone, for wherever attempts are made to secularise the Lord's day the people that call themselves Free-thinkers are sure to be found leading the van. If the *Age* wishes to be the friend of the people, it will cease to advocate a movement which imperils Sunday as a day of rest, and which finds its warmest advocates in a class of individuals who "fear not God neither regard man."

THE *Homilist* of April last, passes a very severe criticism on the sermons preached in the "most popular conventional churches and chapels" in Great Britain. It characterises them

as "utterly contemptible in thought, scholarship, gospel insight, and fidelity." It makes exceptions, however, more particularly in the case of the Rev. J. Foxley, Hulsean lecturer for 1881. Give England, its says, a thousand such preachers, and our modern pulpits would be transmuted from polished timber into living trees, clusteving with fruit, that may attract and nourish the millions whose souls are starving for the "bread of life." The following is a short extract from a sermon on the "Peace of God" preached by Mr. Foxley, and which the *Homilist* highly commends:—

"Some accounts, perhaps exaggerated, state that twelve millions of men are fed, clothed, and armed in Europe, and kept in idleness out of what other men earn. We have heard much of Apostolic precept—'If any will not work, neither let him eat.' These men do not work, except to be ready, whenever called upon, to destroy. I know the virtues which military men possess. I speak not against soldiers, but against the madness of Christendom which makes them soldiers. There are voices rising against this madness. But why does not the Church, in all its branches, take the lead in the battle for peace? The gladiatorial shows were shamed out of existence by the monk Telemachus, who leaped into the arena, and Christlike, by his death, destroyed death of that foul sort. Is there no brave Church in Christendom ready to sacrifice wealth and honour, rather than go on stolidly, as for these many centuries past, blessing warlike banners, and singing *Te Deums* for the slaughter of fellow Christians."

THE *National Reformer* (the organ of the Secularists) contains the following extract from the Rev. Mark Guy Pearse's speech on the 15th

March, in the Central Hall, Manchester, taken from the *Methodist Recorder* :—

One man had brought to Mr. Smith to be burned about 150 infidel books. He brought also a Bible, on the margin of which a great many blasphemous comments were written. This man was a member of the fighting branch of the Secularists, and carried a stick weighted with four ounces of lead. He had a very striking experience to tell. Two years since he and four comrades met in a public-house to bid farewell to one of them who was going abroad. "Before we part," said one, "let us agree, wherever we may be, to go against Jesus Christ." They so vowed, and each making an incision in his thumb, they registered the vow in their own blood. (Sensation.) One of the five is now secretary in Mr. Smith's Sunday-school, another shot himself, a third died in prison, a fourth committed suicide, the fifth drank himself to death. The survivor wonders at the amazing grace of God that has spared him to realise the saving power of Jesus.

Mr. Charles Bradlaugh commenting on this, says :—

I do not believe a solitary word of this sensational story. If the Rev. Mr. Pearse will supply the names and addresses of the "one man," of "the fighting branch," and of the "four comrades," I will print them in these columns, and pledge myself to sift the story to the uttermost. At present I can only suggest that Mr. Pearse has been misinformed by some untruthful person who has imposed on his evident credulity. If any one can send me the address of the Rev. Mark Guy Pearse, I will communicate with him direct.

Our correspondent, says the *British Weekly*, in his review in another column of the work in Clerkenwell of the Rev. Edward Smith, touches on this case of conversion.

We understand Mr. Bradlaugh has been supplied with the required information as to the whereabouts of the Rev. Mark Guy Pearse, and by this time has doubtless altered his opinion as to the facts of the case. B—, the ex-infidel in question, had in his possession a certificate of membership of the Secular Society, signed by Mr. Bradlaugh himself. This certificate, and a list of the books destroyed, about 146 in all, can be seen by Mr. Bradlaugh if he still remains an unbeliever, on reference to the pastor of the St. John's-square Wesleyan Chapel, Clerkenwell. We can only add that B—, who is apparently a well-educated and well-read man, is now

tract secretary of the above church, and in other ways an active worker. Is there any wonder that such a man should give himself to the cause of Christianity? We also understand that the incident of registering the vow "to go against Jesus Christ," and the tragic death of the four comrades, can be vouched for.

OUR Wesleyan friends have always been regarded as good hands at raising funds, from various sources, for carrying on church work, but lately they have "struck a patch," by coming unexpectedly into possession of a gold mine. One of their African missionaries, Mr. Watkins, bought a farm for mission purposes, intelligence has just reached the Wesleyan Mission House that gold has been discovered on it, and that the sum of ten thousand pounds has already been offered for the land. It is possible that it may be worth a very much larger sum than this, and Mr. Watkins, who has been for some months in this country, has been sent off forthwith to the Transvaal to look after the property. What will be the end thereof? Who can say? It would be a remarkable coincidence if, just as the Wesleyan church is projecting a great scheme for the evangelisation of South Central Africa, and the funds of the society are getting unfortunately low, an African missionary gold mine became available for the enterprise. What a windfall for an exhausted missionary exchequer! Our Victorian Mission would find a gold mine handy. The committee should give instructions to Bro. Little to find one immediately.

MANY optimists, says the *Spectator*, have strenuously argued that the colonial youth are not given to drunkenness; but we fear that facts are proving too strong for this contention. Seldom has a more disgraceful instance of juvenile dissipation been made public than that of the six lads who drank gin at the Western Railway Station, Ballarat, on Monday morning last, till all were dead drunk, one having since died from alcoholic poisoning. The spectacle of these six boys swallowing six quart bottles of gin between them is enough to stir the pulse of every social reformer. What

with juvenile gin-drinking, infanticide, abortion, and riotous disloyalty, the colonies, from a moral point of view, appear to be on the down grade. Is it not high time to put the brake on?

THE spirit of compromise and surrender seems to be rather prevalent among certain leaders of religious thought, judging from the following extract from the *Christian Commonwealth* :—

One of our contemporaries has recently endeavoured to convince its readers that a true understanding of the gospel may be derived from the Sermon on the Mount. It is getting to be rather fashionable in some quarters to assume that the whole of the gospel is contained in the writings of the four evangelists, and to entirely ignore the inspiration of the Apostles. Yet it surely needs no great power of discernment to perceive that the gospel properly understood did not even exist until after the death and resurrection of Christ, and that consequently the Acts of the Apostles and the Epistles must all be taken into the account before anything like a true conception of the gospel can even be formed. We are pleased to see that the Rev. Edward White, speaking before the Congregational Union of Scotland, exposed this prevalent and mischievous fallacy. Mr. White very properly condemned those ministers who "dared to put the Christ of the gospels against the Christ of the Apostles, taking the Sermon on the Mount as their basis, and giving Paul the go by." Mr. White thinks this is a danger which threatens the stability of many of the churches, and we believe he is right. A Christian preacher or writer who affirms that the Sermon on the Mount, or even the first four books of the New Testament constitute the whole of Christianity, thereby proves that he is absolutely disqualified to teach Christianity at all; for he is ignorant of, or indifferent to, its very first principles. Mr. White referred to the subject again at the devotional meeting which commenced the proceedings at the Congregational Union, and stated that the Apostle Paul specifically claimed to be inspired in no less than two hundred places, and that such a claim could not be set aside at the command of rationalistic teachers. Mr. White insists that the gospel is not a message of speculation, but a message of salvation, and that only those who firmly believe its truths can really make any impression on modern society. It would be well if more Christian ministers held as Scriptural views on this subject as those of Mr. White.

Hymn for the Month.

THOU KNOWEST.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed;
We come before Thee at Thy gracious word,
And lay them at Thy feet: Thou knowest Lord.

Thou knowest all the past; how long and blindly
On the dark mountains the lost wanderer strayed;
How the good Shepherd followed, and how kindly
He bore it home, upon His shoulders laid;
And healed the bleeding wounds and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present; each temptation,
Each toilsome duty, each foreboding fear;
All to each one assigned of tribulation,
Or to beloved ones, than self more dear;
All pensive memories, as we journey on,
Longings for vanished smiles and voices gone.

Thou knowest all the future; gleams of gladness
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last;
O what could hope and confidence afford
To tread that path; but this, Thou knowest Lord.

Thou knowest, not alone as God, all-knowing;
As Man, our mortal weakness Thou hast proved:
On earth, with purest sympathies o'er-flowing,
O Saviour, Thou hast wept, and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding place, a rest, a home.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet,
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness complete;
Then rising and refreshed we leave Thy throne,
And follow on to know as we are known.
J. BORTHWICK.

Lord's Day Meditations.

July 3rd.

ARK.



HE ark of the covenant was a simply-constructed chest made of Chittim wood, overlaid within and without with pure gold. It was made in accordance with the Divine specifications, and within it was deposited the testimony of God. Over it was the "mercy seat," from whence Jehovah issued His oracles to His people. Exodus 25: 21, 22—"And thou shalt put the mercy seat above the ark, and in the ark thou shalt put the testimony that I shall give thee, and there I will meet with thee, and will commune with thee from above the mercy seat from between the two cherubims which are upon the ark of the testimony, of all which I give thee in commandment." One great difference between the old institution and the new is this, that while under the former the law of God was deposited in the ark; under the new it has its abiding place in the understanding and affection of His people. Heb. 10: 10—"This is the covenant which I will make with them in those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them." Clearer light and greater privileges deepen our responsibilities. In this day of wondrous grace, our love and devotion should flow as water from the rock in one continuous stream. Still on this day of holy memory our thoughts revert to Christ as the Great High Priest who stands in the presence of the Eternal to plead our cause. May our worship this day rise up with acceptance, and may we be refreshed and strengthened by "waiting upon the Lord."

July 10th.

ASCEND.

THE word of faith which the Apostles preached was very plain, simple, and at hand; it did not raise the question "who shall ascend into the heaven?" but it answered it by pointing to the Messiah. Rom. 10: 6-9—"Say not in

thine heart who shall ascend into heaven, that is to bring Christ down from above; or who shall descend into the deep, that is to bring Christ up again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thine heart, even the word of faith which we preach—that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved." The Saviour, in order to fulfil all things, ascended up on high, leading a multitude of captives, and receiving for and bestowing upon His expecting people on earth His coronation gifts. Eph. 4: 8-10—"When He ascended up on high He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He first descended into the lower parts of the earth; He that descended is the same that also ascended up far above all heavens, that He might fill all things." This ascended Lord is the Lord whom we this day adore. May our worship ever be acceptable in His sight.

July 17th.

ASSEMBLY.

ANY gathering of people is an assembly; the character of the assembly being determined by the objects, standing, and character of those gathered together. A gathering of Christians is a Christian assembly. It is in this sense that James uses the term when he forbids the brethren to exhibit "respect of persons." James 2: 2—"If there come into your assembly a man with a gold ring and with goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him Sit thou here in a good place; and say unto the poor man Stand thou there, or Sit here under my footstool—are ye not partial in yourselves and become judges of evil thought?" A quite different word in the original, denoting a joyous future gathering, is translated "general assembly," and refers to the congregation of angels and the spirits of just men made perfect in the presence of God in heaven. Heb. 12: 23—"The general assembly and church of the

first-born who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect." To this general assembly all our earthly meetings for worship tend. Here there are many defects, but there our service will be complete and perfect; here we are clogged with the imperfections of a body of sin, there we shall be clothed upon with our body which is from above. Be it ours to wait with patience for our full redemption, and rejoice in prospect of the glory that awaits us in the city of our King."

July 24th.

TRUST NOT SIGHT.

"UNDER His wings shalt thou trust!" Not "shalt thou see!" If a little eaglet wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under His wings;" stay there, not be peeping out and wondering whether God is really taking care of you! You may be always safe and happy there. Safe, for "in the shadow of Thy wings will I take my refuge." Happy, for "in the shadow of Thy wings will I rejoice." Remember, it is a command as well as a promise; it is what you are to do to-day, all day long. "Under His wings shalt thou trust?"—*Havergal.*

July 31st.

ABLE TO KEEP.

"I AM persuaded He is able to keep that which I have committed to Him." The child cannot better secure any precious thing it has than by putting it into the Father's hands to keep. Our mercies are always safest and surest when they are out of our hands, and in the hands of God. We trust as we love, and we trust where we love; where we love much we trust much. If we love our Father in heaven much, we shall trust him much. Faith is the key that unlocks Paradise and lets a flood of joy into the soul. Faith appropriates all to itself. Faith has two hands, and with both she lays fast hold on to the King Jesus, and never lets Him go until He does for her all He has said.—*Thomas Brooks.*

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MELBOURNE, JULY 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,
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180 Russell st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

OUR POSITION.

THE essay delivered by Bro. W. Wilson on "Our Position in the Religious World and How Best to Strengthen it," the second and concluding part of which appears in another column, is interesting for more reasons than one. In the first place it is written by, and expresses the sentiments of, a brother who as an Australian has received his religious education in the ranks of the brotherhood, and who, as a speaker and a brother is highly esteemed by all who know him; in the second place it is interesting from the fact that it offers suggestions as to the best means of strengthening our position as a religious body; and in the third place the New South Wales Conference esteemed it so highly, that in addition to its appearing in the *Standard*, they have decided to print it in pamphlet form and circulate a large number of copies. The essay, therefore, will go forth as representing the views not only of Bro. Wilson, but, we presume, the views also of the majority of the brethren in New South Wales. For these reasons, therefore, we deem it wise to review some of the positions taken up, not that we wish it to be understood that we are opposed to them in the main, but rather with a view to a more careful examination of the issues involved.

The first part of the essay is taken up mainly with a "hasty glance at the history of the Church of Christ during the past 1853 years," and is a concise epitome of the great events marking that long period. The decline from primitive Christianity culminating in the great apostacy, and the successive attempts at reformation, are clearly and well brought out, after which prominence is given to the reformation or restoration movement commenced by Campbell and others in the present century, and the principles advocated by them and us are forcibly and well expressed. This part of the essay is admirably suited for distribution amongst those not acquainted with our position, and in our opinion, it would have been better not to have associated the second part with it in pamphlet form, as the second deals with matters more particularly addressed to those united with us.

In stating our position, Bro. Wilson shows that he fully understands our distinctive plea, as will be seen from the following citations from his essay, "That model is the church as established at Pentecost. This in its divine perfection must have been right. In every respect, therefore, which the church of to-day does not correspond or harmonise with that model, in those respects it is wrong, and just to that extent has it suffered from human innovation." "It (viz., union) 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." In other words, our distinctive plea is for an unqualified return, both in faith and practice, to primitive Christianity as it was at the first.

Having proceeded thus far in harmony with the essayist, we now come to a point on which we do not find ourselves fully in accord with him. Speaking of such questions as taking money from those outside the church, the open and close platform, prohibiting the use of instrumental music, he

says "that though these may be of some importance, and may be in themselves right, they are not certainly matters of faith, but of judgment, and therefore not portions of our fundamental plea," and quotes in addition "If hard and fast theories of edification and church finance constitute our fundamental plea before the world—the plea by which we are distinguished from all other bodies—then we are simply a sect among sects." Both these statements are not as clear and sharp cut as they might be, and hence lead to some difficulty in dealing with them. In reference to the last we do not know of any, certainly no brethren of any representative character, who would dream of asserting "that hard and fast theories of edification and church finance" constitute our fundamental or distinctive plea, consequently the quotation lacks force, as it does not represent but on the contrary misrepresents us. There are brethren, however, and by far the larger majority, who are prepared to assert that the questions of edification and church finance do form *part* of our distinctive plea, and, with other things, differentiate us from other religious bodies—but more of this anon. Regarding the first statement, it is possible that we may have failed to grasp the thought of the essayist, and in order that we in turn may not be misunderstood, we will restate the questions in our own way. 1st. The church is authorised by the New Testament to take money only from those within the Kingdom of God. 2. The church is authorised to edify itself—not one class to the exclusion of the other—but all possessing the necessary qualifications are entitled to contribute to its edification. 3rd. The New Testament informs us as to what constituted the worship of the church; instrumental music finds no place in it, therefore in the terms of our distinctive plea we are not allowed to use it. If Bro. Wilson means that these things do not form *part* of our distinctive plea, but are matters of judgment, then we are compelled to differ from him, and to assert that they are of necessity included in it. If it be admitted that we are at liberty

to add things not found in the New Testament to church worship, then we must recast our plea, and no longer talk about taking "the Bible only as our 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 when we have recast it in order to suit the "spirit of the age," we shall be able to introduce the "very latest improvements," but the church thus "improved" will not be the model one spoken of by Bro. Wilson, nor we are sure, the one he desires or contemplates. Concerning the money and instrumental music questions, we have previously expressed our views, and therefore need not traverse the same ground again, but upon the question of church edification we would like to say a word or two. The "open and close platform" are phrases that we would like to see buried out of sight for ever. In every well regulated church the platform is open to those capable of edifying and closed to those not capable. No congregation that we know of has an absolutely open or an absolutely close platform, but some congregations arrange for their speakers beforehand and some do not; in either case the congregation is at liberty to decide for itself, this matter of arrangement or no arrangement forms no part of our distinctive plea, but if a congregation made its platform so close as to allow only its evangelist, or any other "one man" to make use of it, and this to the exclusion of others capable, we should say that that congregation had violated one part—and that a very important part—of our distinctive plea.

We quite agree with Bro. Wilson that every legitimate means should be used to render our morning meetings as effective as possible, and that to this end facilities should be offered for improving the talents of the young men in our midst. That the brethren are alive to this fact may be seen from the recent movement to establish a Bible College and Local Training Classes, but it should be borne in mind that many of the suggestions made by Bro. Wilson are only capable of being carried out by large city and suburban

churches, and that even with them the desire to make their meetings attractive may be carried too far. We have to remember that scattered throughout the colonies there are a great number of country churches that have to do the best they can with the material at their disposal. Their area of selection is limited and imperfect, *but they must go on*. Most of these country churches have been started by one or two brethren who have received their education in city and suburban churches, where they have been taught that the church must depend upon itself as a whole, and not upon one man. They have learned the lesson of self-help, and where members of other religious bodies would drift because they have no *Minister, ours*, in the face of many difficulties and imperfections, form the nucleus of churches which in aftertime become strong and useful. Let us therefore be careful, in our attempts to secure a proper respect for the laws of syntax and excellence in speech, that we do not crush out a spirit of self-help, which is part of the bone and sinew of our strength, and which has *largely* contributed to our success in these colonies.

We should not have felt called upon to make these remarks on the essay were it not for the fact that some of the suggestions made by Bro. Wilson might be misinterpreted, and so encourage the tendency, more or less latent in the human breast, to conform to the habits of their more fashionable neighbours. The cause as represented by the Disciples of Christ in these colonies has reached a point which makes it very essential that we clearly understand our position and what we are contending for. We have achieved a fair measure of success, and the prospects are bright before us, but we must meet the future in no spirit of compromise, but in sturdy reliance upon God and His word. In the carrying out of our work, no matter how intelligently we do it, we are bound to give offence, and it will be found that many who assign as their reason for not casting in their lot with us some imperfection in church order, do not give the real cause, but as a matter of fact do not care to give

themselves to the Lord in the Lord's own way.

By all means let us consecrate our gifts to God, let us improve and use those gifts to the best of our ability, let each one serve the Lord in the way best fitted for him, content to take what seems to him the lowest place if needs be, but above all let there be no compromise of principle—no surrender of our plea.

Editorial Notes.

SEVERAL articles in type are held over till next month, including correspondence and several queries.

A. M.—Received. We are of opinion that the proper place for your reply is in the columns of the *Pioneer*, your contribution would have little or no interest for the majority of our readers, seeing that they have not read the article which called it forth. We cannot consent to take up the fag end of a controversy.

A CLERGYMAN, not a hundred miles from the Wimmera, having had some of the most promising scholars in his Sunday-school won from their allegiance to him by listening to and reading New Testament doctrine, took the occasion of a prize distribution to guard the others from a like fate by endeavoring to show that Christ's command to Peter—"Feed my lambs"—contains authority for receiving infants into the church by baptism. He endeavored to lead up to his result by questioning—"Now, my dear children, what do they do with young lambs when they find them?" The fact to be elicited was the necessity of shelter, and the lessons to be taught was that the lambs spoken of were infants, and it was necessary to bring them into the church before they could be fed. But the district was a warm one, and lambs not as a rule brought inside. "What do they do with young lambs when they find them?" "Cut off their tails," was the prompt reply. "Ah—hum! But I didn't mean that. What else do they do with them?" The ripple of mirth became a burst of laughter as a boy replied, "Please, sir, they ear-mark 'em." Failing with illustration, the unfortunate speaker took up his argument; but with such a case, one was, of course, as involved as the other.

BRO. M. W. GREEN passed through Melbourne on his way to England and America, whither he has gone (commissioned by the trustees of the S. A. Bible College Fund) to collect subscriptions in aid of the projected institution.

VERY few people have any idea of the difficulties which surround the position of an editor. To be the editor of a secular paper is bad enough, but it is nothing compared to editing a religious one. The following extract will give our readers some idea of what editors have to put up with occasionally:—The troubles of an editor (says the *City Press*) may be a little better understood after comparing a few letters which a Continental contemporary publishes as specimens of its daily budget. One writer asks for more details about the laying out of the Hofgarten, and another asks "When are you going to stop this eternal subject of the Hofgarten?" One wants local gossip and less political news; another wants politics, and says nobody cares about local gossip. One says the paper is too soft to wrap anything in; another asks if it could not be made softer, as his wife cleans the windows with it. I have heard of a correspondent who wrote to the editor, saying, "You need not send me any more of your papers, as my housemaid says they won't burn, they are so bad." What is a poor editor to do?

BRO. FULLWOOD has completed his engagement with the Church at Doncaster. We understand that (for the present at least) it is not his intention to accept the position of paid evangelist, but to provide for his own home, doing what preaching he can in any field within his reach.

BRO. CAMERON has completed his work in connection with the Missionary Committee, and has accepted an engagement with the church at Doncaster. He entered upon his work there on Lord's day, June 19.

MELBOURNE brethren have taken an advanced step. Bro. Houchins from New Zealand has been secured for three months' evangelistic services, which he is now conducting. Bro. Houchins is a powerful speaker, and would speedily make his mark in this city if he could be secured. The brethren in Dunedin are however too well acquainted with his worth to permit him to leave them at present. We hope that when Bro. Houchins is compelled to return to New Zealand, that the Melbourne brethren will see their way clear to carry on the work in an energetic manner.

BRO. GOODACRE has left Queensland, having accepted an invitation to labor with the church at Cheltenham. A welcome tea-meeting was held on Monday, June 6th, but as Bro. and Sister Goodacre did not arrive till Tuesday, June 7th, the meeting was a little flat. A social was however arranged for on Thursday 9th, when a cordial welcome was accorded to Bro. and Sister Goodacre. They are now located at Cheltenham, and our brother has fairly begun his work there. We wish him a pleasant and prosperous season in his new field.

WE call special attention to the letter of Bro. C. T. Forscutt in the news department, especially to that part of it referring to "Popular Hymns" for the Sunday School. We have been needing something of the kind for a long time now. We urge upon all who are thinking of making any change in their Sunday School music to send to C. T. Forscutt, Edgmore Road, Enmore, Sydney, for samples of "Popular Hymns."

"THE Christian Sower Tract Fund" has received a small consignment of American tracts for special distribution. "Counsel to Converts" (12 p.), "God's Hand in Missions," (16 p.), "Our Position" (24 p.), "Money and the Kingdom," (32 p.), "What is the Christian Church?" (12 p.), "The Sin against the Holy Spirit." These will be sent post free at 2d. a copy, or 25 copies for 3s.; 100, 7s. 6d., (assorted.) Only 500 of each kind for sale. Free to those not able to buy. A. B. MASTON, Hotham.

THE following is from *Christian Standard* (America):—"J. H. Edwards, whose name is familiar to the entire brotherhood on account of his connection with the celebrated trial—Our Orthodoxy in the Civil Courts—arrived in New York on the steamer *City of Rome*, Friday, April 22. He has been in Australia a year. The condition of his wife's health caused him to return to America. He is pleased with his experience in Australia, and speaks in the highest terms of the brethren there. His address at present is Shelbyville, Indiana. He is in good health, and is ready for work. It is safe to predict that J. H. Edwards will be called for at once, and from many quarters." We are glad to hear of Bro. Edward's safe return.

THE arrival of the Roman Catholic Archbishop has led a writer in the *Herald* to bring up from the almost forgotten past a brief sketch of "Melbourne's first priest." The following clipping is worthy of preservation:—Father Geoghegan, Port Phillip's first priest, arrived in Melbourne from Sydney, 15th May, 1839, and four days after, on Pentecost Sunday, (19th May), the first mass was celebrated in a half-finished store then being erected for Campbell and Wooley, a primitive mercantile firm, on what is now known as the Colonial Bank Corner (Elizabeth and Little Collins street). On the 25th July, the new pastor issued a printed address to the Catholics of Port Phillip from which the following passage is well worth extracting:—"To recognise the right of everyone to worship God according to his conscience is a noble and enlightened principle; it alone can give a permanent basis to society, because upon it alone can be combined the various forms of Christian worship into a structure for the common good."

The Church.

THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.
(Continued from page 81.)

CHAPTER III.

THE ADMINISTRATION.—CONTINUED.

8. The entire administration of the heavenly kingdom being thus conducted in the name of Jesus, a correct understanding of its scriptural import is essentially requisite. The name of any individual is simply the truth respecting him. It may denote what is true as regards his person, his character, his relationship, or his office; one or all, more or less. It is not a proper name if it speak not the truth. But names bestowed by God are always truly significant. And this is particularly the case with the appellations and titles given to the Saviour. As every reader of the Scriptures knows, they are very numerous and various. But many of them are expressive of the same truth; many are synonymous. And it is evident that when the Lord and his apostles spoke of believing on his name, reference was made to those principal terms most commonly applied to him when on earth, and especially to the regular and final apostolic formula "*the Lord Jesus Christ.*" So comprehensive and significant did they regard this name, that they affirmed salvation through it, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The good confession consisted expressly in the acknowledgment of the Messiahship of Jesus. The words expressive of the confession might vary according to circumstances; for as all know, the same truth is susceptible of various modes of expression. But it is the same truth that is confessed when it is said, as in the case of the Ethiopian grandee—I believe that Jesus Christ is the Son of God; or that declared by Peter when he said to Jesus, Thou art the Christ, the Son of the living God; or as that propounded by the apostles, when they called for faith in the personage they preached as the Lord Jesus Christ. The same conception was intimated when in the Jewish synagogues they opened the Scriptures, and alleged that the crucified Jesus whom they announced was the promised Messiah, as that which Paul

confessed for himself, when he wrote, saying, "The Son of God loved me and gave himself for me." In some cases the terms of relationship take precedence of those of office, and in some instances the terms denoting the Messiah's relationship to man precede those intimating his relation to God. He confessed himself the Son of man; the Father confessed him as the Son of God; we confess him as our Jesus, God confesses him as his Christ.

9. In respect of relationship, he who was by his own confession the Son of man, is by the Father's confession, and ours following thereon, the Son of God. In regard to office, God acknowledges him as his Christ, Messiah, or Anointed, "for Him hath God the Father sealed." He has consecrated him as the Saviour of the world. He is therefore our Jesus, our Saviour. He is the author of 'eternal salvation' in all its bearings. He saves from ignorance and from sin. He is therefore prophet, priest, and king. Prophet to instruct, priest to make propitiation, and king to rule. All is briefly contained in the confession of him as the Lord Jesus Christ. The first term denotes his sovereignty, the second his saving power, and the third his consecration by God to the combined office of Saviour and Sovereign. We are, therefore, on these facts to confess his name, to confess what is true concerning him, or briefly to confess him as presented for the acceptance of men by the gospel. We are not to confess him as alone our Jesus, our Saviour, but as our Lord Jesus, our Sovereign Saviour. He is the Sovereign that saves; the Saviour who delivers by his sovereignty. We are to believe on him, confess, and obey him, as consecrated to this most august work by the anointing of the Father, by the sealing of the Holy Spirit.

10. Jesus of Nazareth being thus constituted the *Christos* of God, the Holy Spirit was sent forth on his exaltation as his *paraklete* or *advocate* on earth. Before returning to the Father, Jesus said to his apostles, It is expedient for you that I go away, for if I go not away, the Comforter (*Parakletos*, *Advocate*) will not come unto you, but if I depart I will send him unto you, and when he is come he will reprove (*elenko* convince or convict) the world of sin, of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11.) Nothing is plainer than that the Holy Spirit is here promised to the apostles

as the Advocate of the Messiah on earth; he was to reprove, or more strictly to convince or convict the world: he was to convict it of three things, sin, righteousness and judgment: he was to convict the world of its own sin, of the Saviour's righteousness, and of the judgment of the prince of this world that had rejected and condemned the Messiah: he was particularly to convict the world of its sin in not believing on him, and of his righteousness as demonstrated by his rising from the dead and ascending to the Father. The exaltation of the Lord Jesus to the right hand of the majesty in the heavens proved to demonstration these three things: the sin of men in not believing on him as the Messiah of God; his righteousness in putting forth the exclusive claim to the Messiahship as he had done while on earth, and for doing which he suffered death; and the certain judgment of the prince of this world, as intimated by this most astounding reversal of the judgment pronounced against Jesus on earth.

11. In this consisted the grand mission of the Holy Spirit.

It was the particular purpose of his being sent by the Saviour immediately upon his exaltation. And thus spoke he to his apostles, "When the Spirit of truth is come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come; he shall glorify me, for he shall receive of mine, and will show it unto you; all things that the Father hath are mine, therefore said I, that he will take of mine, and will show it unto you" (John 16:13-15).

12. We must not lose sight of the fact that these words were spoken to the apostles; that it was to them that the Holy Spirit was thus promised; that it was through them that he was to speak the truth, and doing so, advocate the Messiahship of Jesus. Hence the initial words of the Lord to the eleven on the subject, "But when the Advocate is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me, and ye also shall bear witness, because you have been with me from the beginning" (John 15:26, 27.)

13. The Holy Spirit, therefore, conjointly with the apostles, bore testimony for Jesus. His Messiahship, the theme, the Spirit of God, by the mouth of the ambassadors of the Lord's own appointing, unfolded the truth to the people. An abstract

operation of the Spirit on the minds of men—an influence in order to conversion, apart from the truth spoken by the inspired witnesses, is utterly without foundation in Scripture. The Spirit is declared the Advocate for Jesus with men, as the Saviour is affirmed the Advocate with the Father for his people. The very conception of advocacy implies speech. And the whole facts of the case confirm the conception that is by the word of truth that the divine Spirit conducts his administration as the Messiah's Advocate. He is called the Spirit of truth; he is said to testify; to speak of the things of Christ, and to guide his apostles into all the truth. In strictest accordance with this, the Lord directed the eleven to remain in Jerusalem till endued with power from on high. They accordingly waited, and on the morning of Pentecost, eight days after the Saviour's ascension from their midst, the promised Spirit was sent, and the immediate result was the endowment of the apostles with such powers of speech as that men from every nation under heaven "heard, each in his own tongue wherein he was born, the wonderful works of God." The testimony delivered was strictly that of Jesus. Explanation having been given of the wondrous phenomena accompanying the descent of the Holy Spirit, the life, character, apprehension, condemnation, crucifixion, burial, resurrection, ascension, and investiture of Jesus as Lord and Christ, constituted this first apostolic proclamation, and all following in course of time from it are alike in the facts proclaimed.

14. Thus most frequently in their allusions to their preaching, and in vindication of their doctrine, do the apostles refer to their speaking the truth, "as the Spirit gave them utterance." Not a word of testimony did they proclaim for Jesus till they received the Spirit, and no evidence is there that the Spirit ever made a convert to Christ but through the testimony of the inspired prophets and apostles. The apostles preached the gospel with the Holy Spirit sent down from heaven: the Spirit preached the gospel by the apostles sent out by Jesus. On this point we have the following testimonies. Paul says to the church in Corinth, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to make any thing known among you, save Jesus Christ the crucified. And I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching were not with enticing words

of men's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God before ordained to our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory; but as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but in words which the Holy Spirit teacheth" 1 Cor. 2:1-13. Here we are advised that the apostle's proclamation was not made in words or wisdom taught of men, but in those communicated by the Spirit of God—that the demonstration of the gospel was that of the Spirit and of power, expressly that the believer's faith might not rest in human wisdom, but in God's power—that the glad tidings preached was the long hidden mystery of God, which the greatest and wisest of this world knew not—that eye had not seen, nor ear heard, nor heart conceived, the things prepared by God for those who love him—that just as the spirit of man knows his thoughts, and must reveal them to others if they are to know them, so the things of God are unknown to men, except by the revelations made by the Spirit of God—that the apostles had received the Spirit of God for this purpose, and therefore, that they spoke this revelation not in words taught by human wisdom, but by the Holy Spirit.

15. To like effect are the words of this same apostle to the believers in Rome and Thessalonica. To the former he wrote saying, that "Christ wrought by him to make the Gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, he had fully preached the gospel of Christ." The latter is reminded that his "gospel came not unto them in

word only, but also in power, and in the Holy Spirit." The writer of the letter to the Hebrews says, that "the great salvation which at the first began to be spoken by the Lord was confirmed unto us by those who heard him, God also bearing witness alike with signs and wonders, and divers miracles and gifts of the Holy Spirit." And Peter says of this salvation "that the ancient prophets enquired and searched diligently of the now revealed favour of God, searching what or what manner of time the Spirit of Christ which was in them signified, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported by those who have preached the gospel with the Holy Spirit sent down from heaven" Rom. 15:18, 19; 1 Thess. 1:5; Heb. 2:3, 4; Pet. 1:10-12. The evidence now before us shows unquestionably that the power which Paul reminded the Corinthian converts he had preached the gospel with, was that miraculous endowment of the apostles, respecting which the Saviour commanded the eleven to wait in Jerusalem till endued with power from on high. He calls it "the power of the Spirit of God," and intimates its manifestation "through mighty signs and wonders" In this way he had preached throughout the entire circuit of his travels, so that he could remind the Thessalonian disciples that his gospel came to them not in a mere verbal statement, but in power, even that of the Holy Spirit of God. Confirmatory of this is the quotation from the Hebrews, intimating as it does that the word spoken by those who heard the Lord, is confirmed to us by the witness borne to it on God's part by signs, wonders, miracles, and distributions of the Holy Spirit. And Peter puts the whole into a clause when he says that the previously hidden, but now reported gospel was preached with the Holy Spirit sent down from heaven.

(To be continued).

Mr. Ruskin says he not only objects, but is quite prepared to spend all his best "bad language" in reprobation of bi-tri-and-4-5-6 or 7-cycles, and every other contrivance and invention for superseding human feet on God's ground. To walk, to run, to leap, and to dance are the virtues of the human body, and neither to stride on stilts, wriggle on wheels, or dangle on ropes, and nothing in the training of the human mind with the body will ever supersede the appointed God's ways of slow walking and hard working.

The Expositor.

THE SECOND COMING OF THE LORD.

BY CHARLES WATT.



EITHER to me to live is Christ, to die is gain. But if to live in the flesh,—if this is the fruit of my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake." (Phil. 1: 21-24.)

There is clearly something wrong with this translation of Paul's language. The reader will please note, in the first place, that the apostle states plainly in the 22nd v. that he is in a difficulty between two things—living and dying. He does not know which he would choose, as both have their advantages. The former (living) would be an advantage to them, because they would still have the benefit of his ministrations; whereas the latter (dying) would be a clear gain to himself. But while the difficulty of deciding which of those two things would be the more preferable, was, to him, a very serious one, the translators make it appear by their rendering of the 23rd v. as if he not only *had chosen* but *very much preferred* the choice, for they make him say that he has "*the desire to depart*." Now, if "to depart" means to die, as is commonly thought, and if Paul says "it is far better" to die, does not the 23rd v. just nullify the 22nd? Surely it does, for *he has chosen*. We incline to the opinion that the apostle would not thus contradict himself, but that he really mentions a *third thing* which he chooses unhesitatingly in preference to either living or dying.

There is a rule in biblical study that "Scripture is its own best interpreter," and as we entirely agree with this, we shall apply it in the present instance.

The word which, in the passage under consideration, is rendered "depart," is *analousai*. Now, by turning to Luke 12: 36, we find the same word in the following connection: "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall *return* from the marriage feast." The word which I have italicised is *analousai*, the same word

(except a slight alteration in its termination) as we have in our passage. Now it does seem somewhat strange that it would be translated by such opposite terms as "depart" and "return." But while the lexican meaning is "to be loosed again," we do not stop to enquire if its etymology would allow such freedom. Our purpose is rather to endeavour to show that, in the present instance, it is wrong. With the alteration, the verse would read thus—"But I am in a strait betwixt the two, having the desire for the *return* and being with Christ, for it is very far better."

Moreover, the general construction of the verse makes such a rendering all but imperative. With the reading as found in both our authorized and revised versions, such construction does not agree, as, in order to give it "depart" two words have to be sacrificed, "but" and "for." Literally translated it stands thus: "I am hard pressed by the two (things), but (*de*) having the earnest desire for (*eis*) the return (*analousai*) and being with Christ which is very much better." Now, in order to be rightly impressed with the weakness of the other rendering, let the reader just substitute "to depart" for "the return." But what was "very much better?" Certainly "the return" better than either of the two things, living or dying.

But now the question presents itself, in what respect was the third thing mentioned so much better than either of the other two? This demands a careful examination, especially as the momentous scripture truth of the Second Coming of Christ appears to be frequently lost sight of in these modern times.

Firstly, then, we wish the reader to note well Paul's declaration that while his life in the flesh would be better for the Philippians, his death would be a decided gain to himself. From this statement we may with safety conclude that the apostle had not imbibed the notion of unconsciousness between death and resurrection, as, from what we know of his burning enthusiasm and consuming zeal in the great work of winning the world to Christ, he was the last man to wish himself away from the scene of conflict, merely to be freed from the suffering he was then called upon to endure. Gladly would he have toiled and suffered for the honour of preaching Christ. For this he had "suffered the loss of all things;" and in this same chapter he tells us that the things that had happened unto him had fallen out rather unto the progress of the gospel, and

then he adds "and therein I rejoice, yea, and will rejoice."

(1). Is it within the limits of probability that a man whose whole soul seemed on fire with love for his perishing fellow-men—and who could say to those who tried to dissuade him with tears from running into further danger, "what do ye weeping and breaking my heart; for I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus"—would "*very much prefer*" unconsciousness with ignoble idleness, rather than suffering coupled with the glorious privilege of preaching Christ? This would be altogether incompatible with the following, "But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the favour of God."

(2) Can we suppose that the apostle who loved his Saviour so intensely that he could write elsewhere in this letter "Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dross that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith; that I may *know* Him and the power of His resurrection and the fellowship (partaking) of His sufferings, becoming conformed unto His death, if by any means I may attain unto the resurrection from the dead," would prefer, and *very much prefer*, the silence of the tomb with the assurance that all his sufferings were to end, to the busy whirl of life, with its cares, and trials, its sufferings, and persecutions, coupled with sweet communion with Christ Jesus his Lord, and the fellowship of his brethren in a common faith?

(3). Is it conceivable that the apostle, who ever taught that the one thing worth living for was "to know Christ" had become so afraid of his own bodily sufferings, that he earnestly wished them to end, and he dissolve into unconsciousness, when his doing so would interpose an effectual barrier to his knowing any more of the Saviour he loved until the resurrection? The whole thing is so foreign to all we know of Paul, that it is in the highest degree unlikely. We are inclined to think rather that he would prefer—*very much prefer*—living in the flesh and taking his share of its trials to dying and losing the trials, and, although only for a time, losing Christ too. Because, in the latter case, there

would really be no "gain," it would be loss, and a terrible loss to such an ardent lover of Jesus as was the great apostle to the Gentiles.

While, therefore, Paul's death would be a clear gain to himself, because his happiness would be increased, and his sufferings removed; his abiding in the flesh was more needful for the Philippians, and his complete self-abnegation rendered choosing between the two extremely difficult. On the other hand the return of the Master was a third "thing" which he unhesitatingly preferred, because, *then* the Philippians would no longer need his tender care. Then the star would pale before the rising beams of the Sun of Righteousness. Then the human stream would be discarded for the divine and life-giving fountain.

Secondly;—Another question now presents itself for our consideration. What kind of "gain" did Paul expect by his death? We have seen, I trust, that soul-sleeping formed no part of it, as to an apostle of his ardent temperament that would be no gain, but an irretreable loss. Very little is said in the Scripture, touching the state of the departed between death and the resurrection, but to that little we shall now give a passing notice.

In Luke 23: 43 we have the Lord's answer to the request of the dying thief, "Verily, I say unto thee, to-day shalt thou be with me in paradise." Again, in a parable recorded by Luke 16: 19-31, we have more said about Paradise than in all the rest of the book. The following items are gathered from it:—

(1). The destiny of the soul when it enters Paradise is unalterably fixed. Hence, said Abraham, the lost cannot pass the "great gulf" to where the saved are, nor *vice versa*.

(2). Both the saved and the lost experience bliss and misery—reward and punishment. This the parable very plainly shows, and would sufficiently account for Paul saying that "to die would be gain."

(3). The saved and the lost are in full view of each other. "In Hades (not Hell) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." We think it scarcely probable that in the final dwelling places of the saved (*ton ouranon* "the heavens") and lost (*Gehenna* "Hell"), they will be in sight of each other. This would scarcely be calculated to enhance the happiness of the former.

(4). The throne of God, where Jesus now is seated at the right hand of

His Father, is not in Paradise, but in Heaven.

That a distinction is noted in the Scriptures, seems plain from the two things. (A) Paul in his second letter to the Corinthians uses the term "third heaven" as synonymous with "Paradise" (chap. 12: 3, 4). (B) Our Lord said to Mary, after that He was risen from the dead, "Touch me not; for I am not yet ascended unto the Father" (John 20: 17). It must however be borne in mind that while Jesus had *not yet* ascended to the Father, He *had been* to Paradise and returned to earth. This reading may throw some faint ray of light on a much-disputed and certainly cloudy passage in Peter's first letter (3: 19), where it is said that Christ went "in the Spirit" and "preached unto the spirits in prison." But as this matter is beside the purpose of our present paper, we pass on to observe that while to die and go to Paradise would be a considerable gain to Paul, he knew that the full measure of bliss would not be experienced until the Master came, and he consequently *very much preferred* his Lord's returning to either living or dying.

Thirdly.—It now remains for us to glance at one or two expressions in apostolic teaching which will, we think, strengthen this conclusion. "For I am already being offered and the time of my dissolution has come. . . . henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*; and not to me only, but also to all them *that have loved His appearing*" (2nd Tim. 6: 4-8).

That "that day" refers to "the appearing" seems evident from the testimony of another apostle in the following, "and when the chief shepherd *shall appear* ye shall receive the crown of glory that fadeth not away" (1st Peter 5: 4).

"For our citizenship is in heaven; from whence also we *wait* for a Saviour the Lord Jesus Christ" (Phil. 3: 20). "How ye turned unto God from idols to serve a living and true God, and to *wait* for His Son from heaven" (1st Thess. 1: 9). These and a host of other passages of similar import, which it is needless to enumerate, go to show that the apostles accepted the teaching they had received on this matter as intensely literal. That teaching was given both by the Lord in person, and by His angelic messengers.

(1). The teaching of the Lord. "If I go and prepare a place for you, I *come again* and will receive you unto myself; that where I am, there ye may be also." "I will not leave you

desolate (literally "orphans") *I come unto you.*" "A little while, and ye behold me no more; and again a little while and *ye shall see me*" (John 14: 3, 18; 16: 16).

(2). The teaching of the angels. "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall *so come* in like manner as ye beheld Him going into heaven" (Acts 1: 11).

This is plain and emphatic. They saw Jesus ascending *into* heaven, they would yet see Him descending *from* heaven.

"We were saved by hope" (Rom. 8: 24.) Hope in what? Certainly not in forgiveness, for *that* we now have as a present possession—a glorious reality. John puts it plainly when he says, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. . . . Beloved, *now* are we children of God, and it has not yet been seen what we shall be. We know, however, that *if He should appear* we shall be like Him, because we shall see Him as He is, and everyone having this *hope* in Him, purifieth himself even as He is pure" (1st John 3: 2, 3) (*Emph' Dia*).

Thus it is that those who have the eye looking heavenward, watching and waiting for the appearing again of Him who went away, that He might "receive for Himself a kingdom, and return," will crucify the flesh with its affections and lusts, becoming daily more Christ like, "pure as He is pure, holy as He is holy," so that when at last He does come, as come He will, like the wise virgins with oil in the vessels, and the lamps brightly burning, they will "go forth to meet Him" with joy and rejoicing, and not with sorrow.

Dear reader, how is your lamp? See to it, see to it, my brother, lest when the Bridegroom cometh and entereth with His own into heaven's great banqueting hall, the door may shut, and leave you standing *without*. May we all so live that our earnest prayer shall be "Amen, even so, come Lord Jesus."

Henry Ward Beecher, in one of his last sermons, said; "What a revolution of judgments there will be when men are dead! I do not despair, in some future tract society, to hear some tractarian say, 'That great and pious Henry Ward Beecher.' There is no telling what a man may come to."

Gleanings.

ALWAYS learn to think and act for yourself. Learn to say No; it will be of more service to you than to be able to read Latin.—JOHNSON.

A HOUSE is no home unless it contains food for the mind as well as the body.—MARGARET FULLER.

CHEERFULNESS is the bright weather of the heart. Pleasant, cheerful conversation should be the rule at the table. It is a breach of good breeding for one member of the family to sit down at the table and silently read the daily paper.—SAXE.

THE test of a man is not whether he can govern a kingdom single-handed, but whether his private life is tender and beneficent, and his wife and children happy.—JULIAN HAWTHORNE.

MANNERS make the man, and nowhere can good breeding so readily be seen as at the table.—CHESTERFIELD.

FAILURE, after long perseverance, is much grander than never having a striving good enough to be called a failure.—GEORGE ELIOT.

IT is a common fault never to be satisfied with our fortune, nor dissatisfied with our understanding.—ROCHEFOUCAULD.

DRINKING water neither makes a man sick, nor in debt, nor his wife a widow.—SPANISH MAXIM.

THERE cannot be a greater rudeness than to interrupt another in the current of his discourse.—LOCKE.

THE disesteem and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves but by undervaluing our neighbours, and we commonly most undervalue those who are by other men thought to be wiser than we are; and it is a kind of jealousy in ourselves that they are so, which provokes our pride.—CLARENDON.

NOTHING is more silly than the pleasure some people take in speaking their minds. A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune.—STEELE.

GOD has a great sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall; He hears the pickaxe of the miner down in the coal-shaft; He knows how strong the tempest strikes the sailor at the mast-head; He sees the factory-girl among the spindles, and knows how her arms ache; He sees the sewing-machine woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and He shall sustain thee."—DR. TALMAGE.

MANY have yielded to go a mile with Satan who never intended to go with him a twain; but, when once on the way with him have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down

into the depths of sin by winding stairs, so that they see not the end of that to which they are going.—WORTHINGTON.

SCOTCH STORIES NOT IN RAMSAY'S NOTED COLLECTION.

The same minister had a wonderful "beadle" by the name of Dawson. He was a great character—one of the few good specimens remaining. One day the doctor remarked that when he preached Dawson invariably settled himself down to a comfortable nap, but whenever a stranger occupied the pulpit Dawson was wide-awake and most attentive the whole time. The doctor accordingly taxed him with this. "Weel, doctor," said Dawson, "ye see I can trust you, but a stranger needs tae be weel watched for his fundamentals."

"AND how is your husband to-day, Mrs. Carmichael?" queried the minister on his rounds of the wife of one of his parishioners. "Well, puir Jack, he's no sae weel the day. Ye see, he's a tayribble martyr to delirium trimmins—something the same as rheumatism!"

Dr. JUSTIN D. FULTON tells the following story on himself: "One of my deacons, a most excellent fellow, often urged me to preach extemporaneously. I promised him finally that I would try it the next Sunday evening. I kept my word. It was hard work for me that night and hard work for the audience, yet I thought I had done fairly well. But, seeing the deacon, I said to him, deprecatingly, 'I don't think that I can preach extemporaneously.' 'Neither do I,' was the blunt and crushing reply. I haven't tried extemporaneous preaching since."

TRYING A LAWYER.

A writer in the Fairfield (Me.) Journal hears a story with a moral from Poland Spring. One of the boarders there this summer was a young country lawyer with a small practice, who came to the hotel with an invalid sister. A rich old fellow from Philadelphia made his acquaintance at the springside and was pleased with him. Now, this rich old man wanted an honest man to send to Europe on an important business mission. He thought this young lawyer would fill the bill, but proceeded to test him first. After gaining his confidence he told him of a plan he had for making money by a short but very dishonest method. The young man listened attentively, and then firmly declined to be a party to any such arrangement. In vain the old man pleaded that scores of men occupying high positions to-day had made their start in precisely such a way. The young man was firm as a rock. The result was that the Philadelphian, being convinced of the young man's integrity, engaged his services, and he is now on his way to Europe.

"STOP AWHILE."

There grows in Africa a thorn called "Stop Awhile." If a person once gets caught in it, it is with difficulty he escapes with his clothes on his back; for every attempt to loosen one part of his dress,

only books more firmly in another part. The man who gets caught by this thorn is in a pitiable plight ere he gets loose.

You would not greatly like, would you, boys, to be caught in this thorn? And yet many, I fear, are being caught in a worse thorn than "Stop Awhile." Where do you spend your evenings? At home, I hope, studying your lessons and reading useful books. If you spend them on the streets with bad boys, you are caught in a thorn far worse.

SHORT SUMMER SERMONS.

BY BROTHER GARDNER.

A lawyer will work harder to break de law dan to enfo'ce it.

It am easier to govern a State dan to boss a Sunday skule picnic.

De man who gives you thirteen cents fur a shillin' will borry yer tea an' coffy an' pay nuffin back.

A photograph doan' show de deviltry in a man's eye nor de pimples on a woman's face.

De mo' good clothes you kin heap on yer back de less your bad grammar will be commented on.

De public nebber stop to qeshun de troof of a scandal, and de man who climbs above us am nebber quite forgiven.

De aim of de philanthropist am not to preserve de good eggs, but to work de bad ones over an' palm 'em off again.

De room which a man takes upon de side-walk am no criterion to judge of de amount of brains in his head.

You can't h'ar de jingle of gold pieces half as fur as you kin h'ar de rattle of tin pans.

De man who announces his own honesty sometimes gits into Canada wid de boodle, an' sometimes he am caught in Detroit or Buffalo.

Let two life-long frens begin a discussun as to de color of Adam's hair or de size of Noah's head, an' de chances fur a row am fust class. What men doan' know am what dey refuse to let go of.

Sift down de talk of de world's greatest men, an' when you cum to extract de bigotry, egotism, prejudice an' self-interest, you will have to look fur de quotient wid a spy-glass.

When a man sots out to be purty he musn't blame his hatter for any shrinkage of his head. As de hoss-sense oozes out de cranium has got to contract.

Doan' worry ober de theory of transmissun. When you am turned into an old white hoss an' sot to work grindin' bark in a tannery it will be time to complain becase you wasn't turned into a tanner instead.

Luv am a beautiful sentiment, an' de game of three-keerd monte am a swindle but fifty people are downed by luv fur ebery one swindled by the keerds.

Industry am a rack in which dar' am always a peg to 'ang up one mo' workin' man's coat.

When you come to let de gas out of a baloon you am surprised an' disgusted at de shrinkage.

One-half de great men expect deir speeches to be read yb posterity an' their debts to be paid by deir chill'en.

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.

(Continued from page 138).

SECONDLY—THE MEANS TO STRENGTHEN IT (OUR POSITION).

Much more might be said about "Our Position," but I must hasten on to the second division of my subject, and venture a few suggestions as to means by which we might strengthen our position, or more correctly speaking, *strengthen ourselves in that position*. In doing so, I am conscious that I have undertaken a somewhat delicate task, and it is probable that the suggestions I am about to make may not meet with the entire approval of all the brethren. My mentioning them, however, requires no apology. I am but expressing the views held by the majority of the brethren everywhere, and I only ask for your kindly sympathy, and that you remember that the *only* motive actuating me at this moment in the treatment of this portion of my theme is the well-being, advancement, and prosperity of the Church, to which I esteem it my greatest privilege to belong.

We think that it will be generally agreed, that it is possible and even desirable to strengthen ourselves in our position,—that there are *some* things which may be done that would have the effect of accomplishing this *desideratum*. Difference of opinion, however, may exist as to what are the certain things which should be done. This matter may be safely placed within the domain of matters of detail in church government, organisation, and numerous other things, upon which God's word is silent, and which are left consequently to our discretion and common sense. Let us endeavor to bring these things to bear in our consideration of this matter.

One of the first things necessary to strengthen our position, is to *remove the various misconceptions which exist in the minds of our religious neighbours respecting "Our Distinctive Plea."* There are, alas, too many good Christian people around us who have the impression that the fundamentals of our faith consist in such points as,—*Taking no money from the unimmersed—The open or the close platform,—Prohibiting the use of instrumental music in church services,* and other kindred ideas. The idea that such things constitute our fundamental plea is most certainly an erroneous one; and I fear that we ourselves are to a very large extent responsible for its existence in the minds of our neighbours. Such misconceptions do us a very great amount of injury by creating a bias in the mind and prejudicing persons against us as a people and the position we maintain, and until they are removed it will be impossible to win those by whom they are entertained. It is quite time that we awoke to the necessity of more fully

instructing such persons as to our real work, as to what *we* regard as our fundamental plea. Without entering into discussion upon the various points before mentioned as misconceptions, I must say that, whilst they are of some importance, and may be in themselves right, they are certainly not matters of faith, but of judgment, and therefore not portions of our fundamental plea. They are but secondary matters, and the sooner our mistaken neighbours are enlightened upon the fact that *we* regard them as such, the better for them and the better for ourselves. "If hard and fast theories of edification and church finance constitute our fundamental plea before the world—the plea by which we are distinguished from all other bodies,—then we are simply a sect among sects," and we have no right to discard the fact. When we give such minor matters undue prominence, we do so at the expense of the cause of Christ, and neglect to give that prominence justly demanded by the fundamental facts of the Gospel, and a simple and true statement of "Our Position." Men must be taught that our first principles are higher and grander than such things, even as the heavens are higher and grander than the earth.

It is of the very first importance that we zealously guard against giving rise to misconceptions in the minds of well-disposed people. And here we would say in all kindness, that there are some brethren, perhaps, who should never refer to our plea when speaking before a public audience, as they are so apt, by offensive allusions to the sects, to grieve the hearer and cause misconception. The grandeur of our plea when rightly presented,—and it can and should be thus presented,—must commend itself to any intelligent and thoughtful person as a thing of reason and common sense; and therefore, worthy of the greatest respect; but when that plea is unskillfully handled, and wrong conceptions given, the most intelligent and God-fearing people are annoyed, their prejudices are aroused, and they are driven such a distance away from us, that no subsequent and more skilful presentation of our plea will ever reach them, and no human power will ever bring them back and cause them to view us in terms other than those of reproach and contempt. Every brother on whom the privilege has fallen to be a preacher from the public platform to mixed audiences occasionally, should not approach this great subject without a full consciousness of his responsibility, and the exercise of that necessary care and preparation, combined with a maximum amount of judgment and discretion, such as shall cause him not to give the slightest offence or misconception regarding that grand position, which we firmly believe is the only one tenable in the religious world to-day. Our plea must be presented in a manner that will win the hearer, and when he sees that we are "determined to know nothing among men save Christ and Him crucified," and that we present faithfully the simple primitive gospel in all its power, regarding it as *the power and the only power* to save, then, as the needle's point is drawn to the pole

their hearts will be drawn out to us, and not to us merely, but to the Lord Jesus, and the number of advocates of primitive Christianity will be rapidly increased.

And next, we could strengthen our position by a better conducting of our Lord's day morning meetings. I can safely say that these meetings are by far the most important we are called upon to attend. No other meeting can approach it in importance; and there are but few of us who are not compelled to observe the imperfections in our service, which it would be the easiest thing possible to remove, and which, when removed, would add considerably to the comfort and attractiveness of the meeting; and it should be a matter of the very first importance that our services for worship and edification should be conducted in the most perfect manner possible, so that we ourselves may be edified and strengthened, and intelligent strangers, who may be present, favourably impressed with the efficient manner in which the meeting is conducted. The fact is somewhat overlooked that although the morning meeting is *peculiarly* one for the members of the church, it is not to be regarded *exclusively* as such. The idea has got abroad amongst the members of other bodies, who may come to hear the preaching in the evening, that the morning meeting is *exclusively* for members, and that others, therefore, are not welcome; and they feel that they are intruding in being present. Thus frequently, when they might be favourably impressed with the simplicity of the divine service and the efficient manner in which it might be conducted, they are absent. As it is, we fear that in the present often inefficient, not to say careless, manner in which the service is sometimes conducted, many persons who have been favourably impressed with the word as preached at night have been most unfavourably impressed with what they may have witnessed on some subsequent Lord's-day morning.

The apostle in his instructions to the Corinthian brethren, made provision for the attendance of strangers at these meetings, when he used this language—"Wherefore tongues are for a sign, not to them that believe but to the unbelieving, but prophesying is for a sign not to the unbelieving, but to them that believe. If, therefore, the whole church be assembled together, and all speak with tongues, and there come in men *unlearned* or *unbelieving*, will they not say that ye are mad. But if all prophecy, and there come in one *unbelieving* or *unlearned*, he is reproved (or convicted) by all; he is judged by all; the secrets of his heart are made manifest, and so he will fall down on his face and worship God, declaring that God is among you indeed" (1 Cor., 14: 22, 25). These verses contain clear instructions to the Church to conduct its services for worship and edification, in such a manner as not only to create a favourable impression, but to convince the *unbeliever*, whose presence is regarded as likely. The apostle further exhorts them that the "*prophesying*" or "*teaching*," which is designed primarily to edify and comfort the Christian should be done in such a way that conviction may be carried to the mind of the unbeliever,

and such an impression produced that "he falls down on his face worshipping God, and openly declaring that God is among us indeed." We would not venture the assertion that any church goes so far as to exclude strangers or unbelievers from its morning meetings; but the question forces itself upon us—Do we conduct our meetings with the highest degree of proficiency, in view of the fact that such may be present?

We gather from the verses just quoted that the meeting has obviously a twofold purpose, neither of which should be ignored:—

Firstly.—As a source of edification and encouragement to the Christian.

Secondly.—Not only to favorably impress, but to effect the conversion of the sinner; or in the case of pious but imperfectly instructed believer, to induce him to throw in his lot with us, and conform to the Scriptural order of things, and assist us in our work of restoring the primitive form of worship.

The success of the meeting depends almost wholly upon the President, the Readers of the Scripture lessons, and the Speakers. It is necessary, therefore, that each of these parts shall be efficiently and well performed. No person should presume to venture upon the performance of any of these portions of the service without ample preparation of mind and spirit. The absence of this preparation is attended invariably with a corresponding absence of edification to those who may be present. When the assembly is presided over with dignity and grace, it gives a high tone to the meeting; when the Scriptures are read with that becoming reverence and force which they require, and when the speaker displays that earnestness and ability which have enabled him to thoroughly grasp the meaning of the passage from the Sacred Word, giving evidence of much thought and study, indicative of the most careful preparation; then a meeting cannot fail in its twofold object of *edifying the saint* and *impressing the sinner*. Unfortunately, we fear that the necessity of these things is too much overlooked in our morning meetings; and for fear of giving offence to some brother or brethren, both these objects are sacrificed, and there is consequently a loss of spiritual power and vigour amongst the members, who, instead of being edified and built up from Lord's day to Lord's day, are either standing still or suffering a decline from want of proper food.

The system of mutual edification is we believe one of the very best that could be devised, but the success of this system depends upon the ability and efficiency of those to whom it is entrusted. It may easily be conceived that under certain circumstances, when and where it is entrusted to anybody and everybody regardless of qualification, even this system may become a grievous evil and a hindrance to our progress. Whatever means are adopted for the carrying out of this system must be in strict harmony with the apostolic injunctions:—"Let all things be done to *edification*" and "Let all things be done *decently and in order*." If these injunctions are ignored, then the objects for which the system of

mutual teaching was established are frustrated. Hence the necessity is laid upon the Church to see that not only the Presiding brother, but the Readers of Scriptures, and the Speaker should be able to effect the object for which they were instituted,—not merely to talk, ride their hobbies, air their pet themes, or display their scanty eloquence, but to *edify* and *strengthen* the Church, and also to effect the conversion of sinners who may be present. Members of the Church may be, and no doubt are, willing to look upon any violations of the laws of syntax, and imperfect attempts at speech, or any other inefficiency in the conducting of the morning meeting, with all charity; but we cannot expect the same kindly consideration and charity from strangers. Therefore, if it be true—and, unfortunately, we know that it is true—that intelligent persons by these very things have been driven away from us; then, does it not lay upon us the everlasting obligation to see to it diligently that those—and those alone—whom God has intended, should take part, which intention He has evidenced by the fact that He has given them the requisite amount of ability and power with which to edify and enthrone the brethren? No others have any right to expect the privilege; if they do, the Church has no right to allow it. It is always an unfortunate thing when any member of the Church has to be offended, even one who overestimates his power, and by an unfortunate over-development of one particular phrenological organ, thinks more highly of himself and his speaking abilities than he ought to think; but we insist that it is far preferable to offend that brother, if needs be than that the whole Church should be injured and the system of mutual teaching fail in either one of its twofold objects.

As *edification* is the supreme end of our meeting, it is the responsibility of the Church to see that the means employed succeed in its accomplishment, and we firmly protest that its failure in any single instance is not the fault of the system, but of the inefficient or careless manner in which it is attempted.

In the case of failure, the remedy is not to be found we think, in what is known as the "*One-Man System*." The tendency is to re-act in that direction. It is to be found in the appointment of the proper men and measures for increased efficiency in the edification of the Church. When this is done, our position will be maintained and strengthened considerably, and the beauty of the divine system will commend itself to the intelligent and observing, thus inducing them to join us in our work.

III. We would suggest, as a further means to the end in view, *the necessity of having ABLE and EFFICIENT preachers engaged in the work.*

All, we presume, are agreed that the Church can scarcely make headway without a preacher to announce the glad tidings to the world; and it is invariably found to be necessary that one should be specially engaged to devote his whole time to this work. Rarely are churches possessed of one amongst their numbers who can stand the mental strain of preaching Lord's day

after Lord's day, with any degree of freshness and force; or that can spare the necessary time for preparation. Even if a church is possessed of such an one, it must be remembered that there is infinitely more necessary in order to increase in numbers than the delivery of a discourse,—no matter how powerful that discourse may be,—once a week. More real and lasting work is done during the week, in visiting people in their homes and conversing upon the points which present themselves as special difficulties in their way. Private brethren, no matter how able they may be in the presentation of the truth; are not able to devote their time to this very essential portion of the preacher's work; consequently it is necessary that one be engaged for this purpose. No Church we think can have any scruples upon this point; if there is, we cannot imagine it as a successful one, or that it is making itself felt for good; indeed we should not be surprised to learn that it failed to attract even the members to its meetings, much less sinners, and such a church would be scarcely likely ever to make a convert to the truth. This being so, its influence must necessarily be so limited, that it must become a question whether its extinction would not be conducive to the best interest of the cause.

The necessity of having an evangelist being agreed upon, we think that he should be *able and efficient*; a man of education and ability, who can become popular without the sacrifice of a single iota of principle. We must recognise the fact, that the various religious bodies around us, as a general rule, have men of ability as preachers, and whilst we do not take the position that we should *simply* follow suit, yet we do think that we are compelled to compete with them in this matter. Our desire for success demands that we should have preachers at least equal in ability, and surpassing them in zeal for the truth. It must appear to all, that if there are two churches one hundred yards distant from each other; the one having the more able and efficient preacher of the two is the one which will get the ears of the people, and must therefore have the larger influence for good. The first and foremost thing necessary before converting a sinner or convincing a man already converted of the soundness of our position, is to *gain his ears*. If this cannot be done, the result cannot follow. Just proportionately therefore to the extent that we succeed in gaining the ears of the people will be the rapidity of our growth, and the consequent strengthening of our position.

But we shall meet with the objection, that "*the truth*" must succeed, that so long as "*the truth*" is preached, it must prevail upon the people. To this we would simply reply that we cannot close our eyes to the fact that there are two ways in which the truth may be presented, *attractively* and *unattractively* sometimes bordering upon the repulsive. The question arises therefore, if even an *unattractive* presentation of truth may succeed in any given case, *how much more successful* must an able and *attractive* delivery of it be? The success is in the ratio of the attractiveness of its presentation.

IV. Again by the dissemination of our literature.

Our brethren in America have a valuable and extensive literature, but unfortunately the excessive cost of American publications render them to some extent, in the colonies at least, prohibitory; and I think that the time has almost come, if it has not come already, when the churches throughout Australia should consider the advisability of establishing a printing press; by means of which our publications may become so plentiful, that they may find their way into the libraries of every home, and be instrumental in advertising our existence and affording instruction as to the true nature of our plea. The sooner this is accomplished the better for us. The brethren in America are a large and influential people, and we may safely assert that their success in the past has been greatly aided by the excellent character and the immense number of their publications.

There are many persons who never go to any place of worship, who are totally indifferent to eternal concerns. It is extremely difficult to know how to reach such people. A leaflet placed in their hands may do it when all other means fail. We cannot distribute our tracts too freely. The work of tract distribution is too valuable an adjunct of success to be despised. We would humbly suggest therefore, the formation of a *Tract Society in New South Wales* in connection with this Conference, to undertake the purchase of tracts, and arrange for their systematic distribution throughout the colony. With the "Christian Sower Tract Fund" in existence, under the management of our energetic and much esteemed Bro. A. B. Maston, it would be unnecessary for us to arrange for the printing of tracts. It is not likely that they could be printed here at the price at which they may be obtained from "The Fund." The proposed society could confine itself to the work of distribution.

V. We fear that we have already trespassed too much upon your time and patience; we shall therefore bring this paper to a close by referring to one other means of gaining strength in our important work; and although it is referred to last in the list, it must not be thought that it is by any means least in importance. We refer to the work of assisting the *Conference Committee in Funds for the carrying on of Evangelistic work.*

The committee has been able to do a little during the past, but not as much as might have been done. The want of sufficient funds has been the reason. Our strength as a people will depend largely upon the zeal and earnestness which we throw into the work of evangelising. The want of this spirit is indicative of weakness. We, of all people on the earth, should be a missionary people. If we have the truth, as we believe we have, and if we realise the grandeur and importance of our position in the world, then we shall manifest the most intense enthusiasm in the work, and the earnest desire should be uppermost in our hearts—as in Andrew of old—to bring men to Christ, saying, "We have found the Messiah, come and see Him." The very first word in the Divine Commission

—Go—if it implies anything at all implies that the Church of Christ must be a missionary body. Given a church that is non-missionary, and we would say it is a church minus the Spirit of Christ, at all events as far as mission work is concerned. The conversion of men to Christianity depends very largely, if not wholly, upon the Church, and in proportion as it realises this fact will it stretch forth its arm to save the hundreds and thousands who are living in darkness. When we look about us and see ignorance and superstition reigning supreme; when we view the fact that millions to-day have never heard the truth; how can we stand by with arms folded in an attitude of stolid indifference and neglect one of the primary works for which the Church was called into existence? Was Jonah, who had been commanded to go to Nineveh and there warn the people and yet went not, but turned aside to go another way, more guilty of disobedience than we who hear the mandate—Go into all the world and preach, etc.—and yet go not? Nay, verily.

It seems to us that if there is one peculiarity that should stand out more prominently than another it is our zeal for Mission Work. Show us a church which is alive to this fact, and that is energetic in this direction, and we will show you a church that is a power among the people, and which has consequently the blessing of God. On the other hand, show us a church in which this missionary spirit is absent, and we shall at once point you to one which is unworthy the name, and which if not dishonoring Christ is at least disobeying His express commandment, and is destitute of any influence, having neither the blessing of God nor the well-wishes of man.

The most prominent feature in Christianity is its missionary spirit. It is impossible to conceive of a successful Church without this spirit being manifest. We would not say that we as a people in this colony are altogether deficient in this matter. We have the missionary spirit, we have able and efficient teachers, yet we fear not to say it, that the spirit is not so manifest as it ought to be. We do not appear to have risen to a sufficient appreciation of our work in this respect. It is time therefore that we awoke to the necessity of making the dark corners of the earth resound with the echo of the voice of truth. This is the object for which this Conference is assembled together, and the result which shall be accomplished in the coming year will depend upon the readiness of the brethren to supply the funds for the work. With an exchequer nearly empty, little can be done.

Brethren, this work devolves upon us. If we feel it an important one—and we surely do—let us show our willingness, even our anxiety, to assist practically and liberally, so that evangelists may be sent forth into the country to preach the primitive gospel in all its simplicity and power. By doing this we shall be rapidly building up the walls of Zion, and thus materially strengthen our position; hastening on that glorious day, for which our earnest prayers are so often sent to the throne of God, "when the name of the Lord shall be

magnified from the rising even unto the setting of the sun."

May we labor on to this end. Amen and Amen.

WM. WILSON,
Summer Hill, Sydney.
April 8th, 1887.

NEW ZEALAND CONFERENCE ESSAY.

EVANGELISTIC WORK, HOW BEST TO CARRY ON THE SAME ON NEW TESTAMENT PRINCIPLES;

A Paper read at a Conference held in the Tabernacle, Dunedin, on Monday the 11th April, 1887, by JOHN HENSHAWOOD.

"Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."



UCH is the great commission given by our Lord to His Apostles at the close of His earthly ministry and on the eve of His ascension to the right hand of God.

To qualify them for the carrying out of this commission, He had chosen them out from the world, had intimately associated them with Himself, had given them the benefit of His personal ministry, made them ear and eye witnesses of His life, His death and His resurrection, and before leaving He had promised that in order to perfect their qualification for the great work to which He had called them, He would within a limited period after His ascension baptise them with the Holy Spirit. In the opening chapter of the Acts of the Apostles, we find, that in accordance with the instructions he had given them, the apostles tarried at Jerusalem after the ascension, waiting on the fulfilment of the promise, "And when the day of Pentecost—ten days after the ascension—was come, they were all together in one place, and suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting—so that they were completely immersed or baptised, in it; and there appeared unto them tongues parting asunder, like as of fire, and it sat upon every one of them—(The fiery element in which they were immersed, the one Spirit, finding a point of fixture in each individual of the assembly, became distributed into distinct pyramidal forms, as when a burning mass bursts into flame) and they were all filled, like vessels immersed in the ocean, with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. Thus divinely and miraculously qualified for the carrying out of this great commission, we learn from the Acts of the Apostles and the other inspired documents comprising the New Testament, the manner in which they proceeded in the fulfilment of their mission. It has been said that history is philosophy teaching by examples. The aphorism is true of more things than philosophy, and it is germane to the subject of this paper to observe, that it is from the history of the planting of the Church of Christ as recorded in the New Testament, and of the manner

in which the work of evangelisation was carried on by the apostles and the churches founded by them, that the Lord would have us learn the right and proper *modus operandi* or mode of procedure in the carrying out of the same glorious enterprise.

As a religious body, one of our distinctive claims is that we are in faith and practice identical with the Church of Christ. That church which was inaugurated on the day of Pentecost, and which consists of all who have heard and obeyed the apostolic teaching and who follow apostolic guidance in all that pertains to life and doctrine. It therefore becomes us to acquaint ourselves as thoroughly as possible with the great principles whereby they were guarded and which they were divinely commissioned to lay down for the guidance of the disciples of Christ to the end of time.

The principles with which we are particularly concerned on the present occasion are those which relate to what may be best described as the work of "Home Evangelisation."

While aiming at being guided by apostolic example and apostolic teaching, it is scarcely necessary to remark, we make no pretensions to have amongst us any class of men invested with apostolic authority. We believe that the apostolic office was peculiar to the Twelve and to Paul who received their commission immediately from Christ's own lips, and that consequently there can be no such thing as apostolic succession. Accordingly when we speak of following apostolic guidance, we are to be understood as meaning that we follow such guidance only in so far as we can gather from the inspired documents what the apostles did and taught.

However egotistically the phrase may sound, we must be bold enough to declare that we regard ourselves as the pioneers of a great and glorious restoration, which has for its object the rooting up of many dangerous errors and corruptions which have grown up in all the churches of Christendom, and in supplanting these with what are believed to be the pure and unadulterated doctrine and institutions which characterize the church of Christ in the apostolic age. Merely to enumerate the errors and corruptions referred to would occupy more space than the limits of this paper will allow. There are two, however, which (as they may be regarded as the parents of nearly all the rest) cannot be permitted to remain unnoticed. I refer to baby sprinkling—it would be an abuse of terms to call it baptism—and clericalism. By the first the divine ordinance of baptism is supplanted by a mere human device, the effect of which is practically to obliterate all distinction between the church and the world, and by so corrupting the former at the very source of its existence as completely to nullify any claims it may ever have had to be designated the Church of Christ. By clericalism the divine theocracy of the church has been supplanted by usurped authority, the equality of the Christian brotherhood has been destroyed, the ministerial functions common to all the members of the church have been monopolised by a hireling caste, and instead of enjoying the liberty wherewith Christ makes all His disciples free the so-called laity have been made the dupes and slaves.

Having thus described the nature of part of the work we are specially called to undertake, we are brought to the question as to the most scriptural and efficient means or

methods of procedure. As to *means*, a sentence or two must suffice.

We believe then that the gospel is the one grand external means of salvation, that now as in the apostolic age it is the power of God unto salvation to every one that believeth. As to the precise relation which the Holy Spirit sustains to the gospel or the mode in which He operates in connection with it, we have no formulated dogma or theory to put forward or uphold. Here our position amongst other religious bodies is negative rather than positive. We deny the scripturalness of the theory of what is called the direct or immediate impart of the Spirit on the soul apart from the truth, and in opposition to this we maintain that except where the gospel is sent, there can be no impart of the Spirit and no conversion, and that wherever the gospel is sent it carries with it all the power or potency necessary to effect the salvation of all who receive it.

Accordingly, when we go forth to preach the gospel, we go forth relying on its inherent efficacy to accomplish the object we have in view. We do not do as most other evangelists do, go forth expecting that by some mystical and miraculous manner the Holy Spirit will produce some psychological change (apart from the truth) on the souls of some individuals amongst the auditors to whom we may address ourselves. And as we do not expect any such miracle, so we do not deem it our duty either to wait or to pray for it. It is our belief that faith cometh not by miraculous impart of the Spirit, but by hearing and hearing by the word of God. We therefore endeavor so to speak as that our hearers shall believe. We preach Christ Jesus and Him crucified—not a half but a whole Christ, a Christ who is Lord as well as Saviour, and who must not only be trusted in, but who must also be obeyed. As to methods of operation, all are agreed on the general question as to the obligation under which all the disciples of Christ lie to promote the work of evangelisation. It may also be assumed that this duty is binding, not only on individuals, but also on every congregation belonging to the Church of Christ. The only question therefore as to which there can be any diversity of opinion, is that which relates to the duty of particular churches co-operating towards the accomplishment of the one object common to them all. This question is all the more difficult of solution, inasmuch as the New Testament so far as I am aware, supplies us with no precedents or positive instructions for our guidance. We are furnished, however, with one precedent of churches co-operating towards the accomplishment of a benevolent object, as it is evident from Paul's 1st letter to the Corinthians, the 17th chapter, the 1st and 2nd verses—"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collection be made when I come." Now, although the specific object here was different from that arrived at by an evangelistic or missionary board, yet considering that the general object is the same and that the principles involved are not only in keeping with the spirit of the gospel, but are capable of universal application to everything that relates to the furtherance of the Church's mission in the world, it seems to me that it furnishes us with a good warranty for endeavoring to find some

method of co-operation in the great work to which I have referred. Assuming, then, that particular churches are divinely warranted to co-operate with each other for the spread of the gospel, the first matter to be settled is the basis on which they shall unite. In order to co-operate there must be union, and there can be no union without some federal bond implied or expressed to which the parties uniting give their adhesion or consent, and by the terms of which they are held and bound together.

The federal bond is usually some document drawn up in proper form, containing a statement of the class of persons or a description of the parties entering into a covenant or agreement with each other, the object or objects aimed at, the means and methods to be adopted, and the conditions the respective parties engage to fulfil.

Suppose, then, such a document to be drawn up: the parties interested would, of course, be the Churches of Christ existing within a given area. The object aimed at would be the preaching of the gospel and the planting of churches. The means and methods, such as might be agreed on by the parties interested, as also the conditions that each would engage to fulfil. For my part, I do not see how anyone could object to the churches making some sort of arrangement as the one described, on the ground of there being no warrant in Scripture for so doing; but at the same time I admit that such an arrangement, once made, might under certain circumstances become so perverted from its original design as to be fraught with incalculable evil, and to be the means of hindering and obstructing the very object it was intended to further and advance. It therefore becomes necessary, in view of such a contingency, to take every precaution against the possibility of its actual occurrence. In order to this, there are certain principles which ought to be regarded as dominating any arrangement which it may be deemed expedient to make.

In the first place, the congregational principle of church government must be held as inviolate. In order to this, each congregation must be placed on a footing of perfect equality with each, and all in so far as its autonomy or self-government is concerned. In such an organisation as that supposed in the premise, it might happen that some of the congregations embraced in it are much smaller and weaker than others, and that instead of being able to give any proportion of financial aid towards the promotion of the common object, they may on the contrary be in the position of requiring financial aid. Now, supposing such cases to exist, care would require to be taken to guard against the possibility of these small and weak congregations being compelled to surrender any portion of their prerogatives as self-governing bodies, as the condition of their receiving the help they need. There can be no doubt, as all ecclesiastical history testifies, that there is a tendency in human nature for the strong to dominate and tyrannise over the weak, and while there is truth in the adage that unity is strength there is equal truth in the aphorism that it is the purse—or as our American cousins would say—the almighty dollar that rules the world. There can be no question that the huge system of papal tyranny, and the various smaller systems of ecclesiastical tyranny practiced by the central authorities to be found in almost all Protestant Churches had their origin in this very cause.

What safe-guards to adopt, so as to prevent the emergence of an evil of such magnitude, is a problem well worthy of the consideration of this conference, as it is one which will tax all its united wisdom satisfactorily to solve. I confess that after having given it a considerable amount of careful study, I am still far from having arrived at any solution which I could with perfect confidence place before this conference.

Another method of co-operation would be for the members of the various churches to form themselves into a missionary society, in connection with which a committee or mission board could be formed. The great advantage of such an arrangement would be to prevent the possibility of ecclesiasticism. A serious disadvantage, however, might possibly be the taking of the work of evangelisation out of the hands of the church, and delivering of it over to private enterprise and private management. In the London Missionary Society, and several other similar institutions of world-wide celebrity, we are furnished with illustrations of the sort of society I mean.

I am not sure but in the present stage of our history, as the Church of Christ in this colony, this plan with all its possible drawbacks might after all prove to be the best. By means of it, the respective churches could co-operate indirectly if not directly in the work to which reference has been made, and the result, although arrived at by a process not strictly in keeping with ecclesiastical law and usage, might prove to be quite as satisfactory as by the other method, while the difficulty connected with the creation of an ecclesiastical basis of union, if not solved, would be at all events unavoids. I am not sure, moreover, but that the interim adoption of this latter plan would prove the most effectual way of arriving at a solution of the problem as to how the direct method of co-operation amongst the churches may ultimately be effected.

CONFERENCE OF THE CHURCHES OF CHRIST IN THE PROVINCIAL DISTRICT OF AUCKLAND.

The Annual Conference of the churches of Christ was held in Cook Street chapel on Friday 8th April, at which there was a good average attendance of the brethren, and the meeting was characterised by great interest and enthusiasm. The points of most importance were discussed calmly and thoroughly. The brethren assembled at 9.30 a.m. for business, and Bro. E. Browne of Wellsford was called to the chair. The meeting was opened with hymn and prayer, and a brief speech by the chairman. Bro. Cooper (secretary) read the minutes of last annual meeting, which were adopted. The Treasurer's and Evangelist's reports were also read and approved of.

Bro. P. R. Carthew had been laboring in the Avondale district during the past year as the evangelist, and good results had followed his labors, and the district seems a good one for further efforts.

It was resolved that Bros. Laing and Carthew be engaged as the evangelists for the Provincial District; and an effort made to obtain one for the city who would be capable not only of efficiently proclaiming the good news, but willing and able to assist the brethren so that they also might be able to go out and spread the glad tidings in the country districts.

Bro. Pook, as president of the Young

Men's Mutual Improvement Class, read an interesting outline of what they had done, and urged the brethren to give a greater amount of support to this effort of improvement.

Bro. Caleb Wallis, of Papakura, read the conference paper on "The aids and hindrances to christian progress," which was warmly received and applauded. It was resolved that it be printed in the *Australian Christian Standard*.

Bro. E. Browne undertook the preparation of the conference paper for next year. The meeting closed with prayer.

At 6.30 p.m., the brethren assembled for tea &c., and then a very enjoyable and profitable evening was spent with speeches, interspersed with appropriate singing.

On the Lord's Day the new North Road and Surrey Hill Churches met with the brethren in Cook street to attend unitedly to the apostles' doctrine, the fellowship, the breaking of the bread, and the prayers.

The Sunday Schools also followed the same example; and the brethren and friends likewise also all met in Cook Street in the evening to listen to the proclamation of the gospel.

On Monday, 11th April, a picnic of all the churches was held at Bro. McNairs, at which over 100 were present, and enjoyed themselves thoroughly.

Thus ended the annual meeting for 1887, which will long be held in loving remembrance.

WM. M. RUNCIMAN, Sec.

Hearth and Home.

A LESSON IN OBEDIENCE.

BY SIDNEY DAYRE.

"I wish you would get me a dog, father," said Phil. "I never had one all my own, and I should like to have one that I could do as I pleased with."

"What do you mean by doing as you please with him!" asked his father.

"Oh, that I can train him just as I like, and teach him tricks, and teach him to obey me."

"You shall have one. I have no doubt that you will be kind to any animal you may have to do with. There is real pleasure in training an intelligent dog. Ah me! I had such a one once, and how poorly I repaid his faithfulness!"

"Tell me about it please, father. Was he a very knowing dog, and did he mind you well?"

"Yes, and he taught me to mind, poor fellow! I got him when he was very young. My father sent me on an errand one day to the saddler's, and I saw in his workroom some pups, which so delighted me that, just as I was leaving the good-natured man, he held one of them up by the neck, saying:

"There's more'n I want. Would you like to have one?"

"You may imagine how warmly I thanked him, and how joyfully I carried home my prize.

"He'll make a good hunting dog some day," said my father.

"I had always been very anxious to be-

come the owner of a gun, and my father had promised that when I was old enough I should have one. So I could now look proudly forward to the time when I might go hunting with my own dog and gun.

"They all laughed at him at first, calling him a frightful-looking little cur; but as he grew older his shape became very graceful, and his coat took on a finer color and a silky gloss which led every one to admire him. He grew very fond of me, and showed an intelligence and quickness really remarkable. Faithful, too. If I told him to watch anything for me nothing could induce him to leave it or to allow any one else to touch it until I gave him leave.

"There lived near us a boy much older than myself, who sometimes went hunting, and as Carlo, my dog, grew old enough to take out he proposed to train him. I begged to be allowed to go too, and at length, as Will was a very trustworthy boy, my father and mother consented, on condition that I should not touch the gun myself.

"It was a glorious day in the woods, and I enjoyed it to the full, only wishing with all my heart when I should be free to do as I pleased with my own gun.

We walked until I was completely tired out. We were thirsty, too, and Will set his gun in a fence corner, and went to find some water, Carlo following him.

I had not waited long when a rustling in the bushes near, greatly excited me. I supposed it to be some game which Will would be sorry to miss, but of course it would not do for me to frighten it away by calling him. I looked at the gun as it stood ready loaded, and thought how easy it would be for me to shoot, for I had practiced firing at a mark with my father at home.

The stir in the bushes increased. I felt sure that if my father could have foreseen such a situation he would have given me leave to fire, and at length, in my excitement, persuaded myself that I should be justified in using my own judgment in the matter. I seized the gun, without, I think, having fully made up my mind to use it. But at that moment I saw through the bushes a glimpse of some animal coming towards me, and fired without waiting to see more.

I heard a pitiful howl which sent as keen a pang through my heart as if I myself had been shot. Throwing down my gun I sprang through the bushes and found my poor dog wounded and bleeding.

"Oh, father!" exclaimed Phil.

"Yes, it was Carlo. He looked up at me with his beautiful eyes (they always had an expression almost human), and tried to lick my hand as I took him in my arms and tried to stop the flow of blood. But it was of no use. As I sat there and saw the light go out of his eyes I called to mind the lessons of obedience I had heard all through my boyhood. The deadly sin which drove our first parents out of Eden still finds a place in the heart of every one of their poor, fallen children. Here before my eyes lay the bitter fruit of my yielding to it. You may be sure I have never forgotten the lesson."

NOW AND THEN.

BY MRS. M. L. RAYNE.

They were plighting their troth as lovers, and he whispered tender vows in the willing ears of the young girl and looked with fond persuasive eloquence into her drooping eyes.

"You love me now," she said thoughtfully, "when I am young and attractive, but by and by I shall be old and faded; wrinkles will take the place of dimples, and this dark hair will be scant and gray. Will you love me then as now?"

"I will love you then as now," he answered firmly, and he believed it.

They were married and the years went by. Such years as come to us all, bringing a mingled draught of bitter and sweet. Some were glad and gay, but many were remembered by the struggles they brought; the toil without recompense—the hope deferred that maketh the heart sick.

One night they heard one of their children—now grown to maturity—singing an old song, the burden of which ran:

"Will you love me now as then?"

They looked into each other's troubled eyes; her's were clear and steadfast, but now his dropped.

"When did we hear that before?" he asked.

"It is a memory only now, but it was a song in our hearts then," and she sighed.

The years went by, silver-footed years now, for they were bringing them home. He went first. Sitting by his bedside his faithful wife fought the way inch by inch with the Angel Azrael to whom the nations bow. He was nearly gone when he opened his eyes wide.

"I hear singing," he said, faintly; "listen! 'Will—you—love—me—then—as—now?' do you remember."

"I remember," she answered sadly.

Then he slept again, not the sleep that is rest or repose, but that which is the prelude to death. And again he wakened, and his dimming eyes sought hers.

"Forgive me," he whispered; "it will all be clear soon. Now we see as in a glass darkly; then we shall see face to face."

She bent over him and laid a last kiss upon his silent lips, as she gently said:

"It has always been 'now' with me, dear."

FILLING OUR SPHERE.

They tell in Europe the story of a poor man who was confined for many years in a cold, dark dungeon. There was but one aperture in the wall, and through that the sunbeams came for but a few minutes daily, making a bright spot on the opposite side of the cell. Often and often the lonely man looked upon that little patch of sunshine, and at length a purpose to improve it grew within his soul. Groping on the floor of his cell he found a nail and a stone, and with these rude implements he set to work on the white portion of the wall for a few minutes of every day during which it was illuminated, until at length he succeeded in bringing out upon it a rude sculpture of Christ upon the cross. Let us imitate that prisoner. Circumscribed may be our lot; yet if we love the Lord, and pray to Him, and look

for His direction, we shall soon discover some tiny chink through which the sunshine of His guiding providence shall come. On the spot where its directing light shall fall, let us, with such means as we can command, hew out, not in cold stone, but in living love, the likeness of the sacrifice of Christ. So shall we find our special sphere, and fill it to the commendation of the Master.

NOW, LADIES.

Heed this, that a writer in the *Kansas City Journal* has to say: There is no doubt about the importance of physical culture. The hair, the teeth, the eyes and the skin are subject to the influences of digestion, and is not the latter to be almost controlled by diet, bathing and fresh air? People go all the year with the pores of their skin clogged, and they rave over the benefit to be obtained at the water cure, simply because they do there what they neglect at home—bathe regularly, systematically and particularly. It is, of course, absurd to prescribe certain baths as infallible cure-alls. What will do for a robust person will kill a frail one; but the general rule of frequent and judicious bathing may be laid down. Then comes the fresh air craze. The windows of a house should be numerous and opposite, and there should be patches of God's sunlight on the floor instead of the æsthetic gloom so depressing to the young, who are to be carefully trained. The writer would urge gymnastic exercises ahead of Greek and Latin first, and a romp in the green fields before any number of volumes of lore. Let the young people drink in the blessings of health all around us and within reach.

Last week the writer overheard a very much dressed damsel conversing on the street corner with a youth. "I scarcely know what it is to walk," she said, "and I do so dislike exercise." The close observer took in the cramped features, the heavily powdered skin, with the sallow color looking through; observed the tightly drawn face veil which pinned down the eyelashes and shuddered as the eye fell upon the pinched waist and narrow shoulders, and this passed for good looks? A girl need not be coarse to be vigorous; nor masculine to have muscles. Her shoulders should be thrown back, her eye keen and her color good. It is a crime to loose one's teeth at 40, a disgrace to have constant headache at 20, an indigestion is no more a part of her earthly lot than is small pox. Go to any lunch party and watch the delicate women tax their stomachs; and yet they wonder why they are not well. True, we may inherit certain organic troubles from indiscreet ancestors, such is the inconvenience of entailment, but we can stop further transmission. Bad breath ought to be looked upon as worse than soiled hands, and yet you would scarcely excuse a lady the latter attachment.

"I believe there is not a single person living at the present time," says Dr. Richardson, "let him boast as much as he likes about what drink does, who in his heart of hearts believes one word of it."

The Sunday School.

SUNDAY SCHOOL UNION OF THE CHURCHES OF CHRIST IN VICTORIA.

THE sixth annual business meeting in connection with the above took place in the Lygon Street Chapel, on Monday evening, 16th May. The president for the past year (Bro. C. G. Lawson) took the chair, and after the usual opening exercises, called upon the secretary to read the committee's report of their labours in connection with Sunday school work. Reference was made in the report to the success of the lectures given by Bro. Maston, and of the social gatherings held during the year, also to the increased interest manifested by the various schools in the competitive examinations, which brought forward 98 representatives. Altogether, this examination was most successful, and the hope was expressed that the interest in future events of the same sort would be maintained. The statistical information showed that the number of schools comprising the Union was 16 (including the Mission school), having 204 teachers, and 2160 scholars. The report acknowledged the financial assistance rendered by those brethren subscribing as honorary members, and expressed the thanks of the committee to churches at Lygon and Swanston Streets for the use of their buildings, and also to the brethren who acted as examiners at the competition. The following were chosen to fill the various offices for the ensuing year:—President, Bro. B. J. Kemp; vice-president, Bro. J. W. Shacklock; treasurer, Bro. W. Brown; secretary, Bro. Robert Lyall; committee, Brethren E. R. Warne, J. Wilson, F. Payne, J. Reid, and D. A. Lewis.

On the following Thursday evening, the tea meeting and distribution of prizes took place in the Lygon Street chapel. The number at the tea was not large, but the public meeting drew an excellent audience, the building being very well filled. Bro. B. J. Kemp acted as chairman, and addresses were given by Brethren Moysey and Porter, while the choir under Bro. Tinkler rendered several pieces of music in capital style. The prizes were distributed by the retiring president to the successful competitors as follows:—First Division (scholars under 14)—Males, 1st prize, D. Hambling, Prahran; 2nd prize, R. Trivett, Lygon Street. Females, 1st prize, F. Chandler, Prahran; 2nd prize, J. Levien, Footscray. Second Division (scholars under 18)—Males, 1st prize, J. Wilson, Lygon St.; 2nd prize, W. Trivett, Lygon Street. Female, 1st prize, N. Gellatly, Lygon Street; 2nd prize, M. Dickens, Lygon Street. Third Division (scholars over 18)—Premier prize, Mr. W. O. Smith, Swanston Street. Male, 1st prize, A. R. Lyall, Swanston Street. Female, 1st prize, M. L. Hunter, Swanston Street. Teachers' Division, premier prize, Mr. R. Lyall, Swanston Street. Male, 1st prize, E. H. Kemp, Swanston Street. Female, 1st prize, C. Jerroms, (Richmond).

GENERAL EVANGELIST'S REPORT.

To the Missionary Committee,

Dear Brethren,—We have to shut our eyes to recognise the fact that our dwelling is in a district known as the Dry Wimmera, for all around us is wet—very wet. Rain has been falling with slight intermissions during the past three weeks. This has, of course, interfered a good deal with evangelistic operations, and the attendance at most of our meetings has been small. Still the truth is being made known more widely, and there are unmistakable signs that its influence is making itself felt. In Horsham itself there are a good many who, convinced of their duty, have been kept from rendering obedience by old connections and family ties. We expect some of these to be baptised immediately. A good deal of inquiry into the subject of the New Testament teaching still continues. The point at which the people have received the gospel most gladly, and shown their acceptance of the Lord's salvation most fully during the past month, is Polkemmet. We went out there on May 15, and had the pleasure of preaching and baptising in the name of Jesus Christ three ladies and three gentlemen. Among these was a dear old lady, for many years a Presbyterian, but whose father was a Baptist minister. The number also included a young couple who were married on the following Wednesday; their union has every promise of happiness, as they are "one in Christ." On June 5, we paid them another visit, and baptised one lady and three gentlemen. It rained all day on this occasion, but the brethren and sisters were not to be kept away, and we had splendid meetings. Those who have thus been added to the church have all been attending the other meetings held in the neighbourhood, are conversant with all that is urged against the doctrine, have discussed the matter well, and are intelligently convinced of the correctness of the position, and likely to be faithful soldiers of the cross. May He that is able keep them to the end. A meeting for the "breaking of bread" has been started in Werracknabeal. A young man from Minyip (the son of sister Benn) visiting his parents spent one evening at our Bible class, and took away with him some tracts. Four days ago we received from him a letter, saying that "after prayer and the study of God's word, he had determined to be baptised. We go down to Murtoa this evening for that purpose; and as there will then be five disciples in Minyip shall endeavour to start a meeting there at once. I am purchasing a horse this week, as I find it impossible to keep up with the requirements of the people about the district without. We have requests to go to a lot of new places; but for the purpose of establishing the cause firmly in Horsham, some of these must wait for a while. We thank our Father in heaven for past success and present prospects. Pray for us brethren, that strength may be given us, and that we may speak the word boldly, as we ought to speak.

Yours in love of Christ,

W. D. LITTLE.

Horsham, June 13th, 1887.

Correspondence.

PRIZE ESSAYS.

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

Dear Brethren,—Having for many years noticed the evils resulting from Christians intermarrying with those out of Christ, and being desirous of seeing the scripture teaching on this subject brought before the brotherhood, I herewith hand you the sum of £11 for prizes for the three best essays on the following subject:—"The unscripturalness of those in Christ intermarrying with those out of Christ, with remarks on the impropriety of christian evangelists assisting to consummate such marriage." The first prize, £7; second prize, £3; and third prize, £1. If you are agreeable to publish this offer in the *Australian Christian Standard*, I would appoint as judges, the two editors in conjunction with Bro. C. G. Lawson (if these brethren will kindly act in that capacity.) I would only stipulate that the essays be in the hands of the editors by the 7th November next, and that the first-prize essay be published in the *Australian Christian Standard* for December following, leaving the second or third best essays to be published or not as the judges deem best. All arrangements for the reception of the essays I would leave in your hands, and with the hope that the best thoughts of the brotherhood in the Australasian colonies may assist in the elucidation of this important question. Yours fraternally,

H. W. C.

[We comply with the request of Bro. H. W. C., and will receive essays on the above subject on or before the 7th November next. The competition will be open to all members of the Church of Christ. All communications should be addressed to the editor of this paper, marked "Competitive Essay," and signed with a *nom de plume*, with a sealed envelope enclosed bearing the name and address of the writer. The first-prize essay will be published in the December number. Cheques for the respective amounts will be forwarded to the winners immediately on the judges giving their decision.—Eds.]

ANNUAL MEETING OF QUEENSLAND CHURCHES.



THE red letter day of our church life has again come and gone, leaving pleasant memories, and devout resolutions, as its legacy. On May 24th, delegates from 12 churches, together with several visiting members assembled at Toowoomba, to receive reports and confer as

to ways, means, and agencies for carrying on the gospel work in our big colony during the coming 12 months. At 9 o'clock a goodly number came together for prayer and praise. At 10 o'clock the delegates' roll being called, the president, (Bro. Ewers) delivered an address, chiefly reviewing the difficulties and successes of the past year, noting points of interest and instruction, and closing with an appeal for continued co-operation in evangelistic effort. Bro. Fischer (treasurer), proceeded to read his conference essay, on "Christian Liberty." The essay was listened to with close attention, and will long be remembered as a sound scriptural lucid exposition of the theme. The essayist divided his subject into four parts.

- 1st. The origin of Christian Liberty.
- 2nd. The object of Christian Liberty.
- 3rd. The test of Christian Liberty.
- 4th. The effect of Christian Liberty.

The only text book used by our esteemed brother in preparing his paper, was the Bible, and its force and cogency was thereby intensified. We hope, Mr. Editor, you will find room in an early issue of the *Standard* for "Christian Liberty."

The benediction having been pronounced, the meeting adjourned for lunch. The afternoon sitting opened at 1:30 with prayer. Minutes of last conference proceedings were read, and confirmed. The Evangelist Committee's Report, as follows, was unanimously received.

EVANGELIST COMMITTEE'S REPORT.

DEAR BRETHREN,—We are pleased to be able to lay before you an encouraging report of the past year's labors.

The Committee has held five meetings for the transaction of business which have been fairly attended at considerable inconvenience by members who reside in various districts. The removal of our Secretary, Bro. Coran, to Gladstone has led to the appointment of Bro. Denham to take his place.

We are pleased to report the foundation of churches at Harrisville and Gympie. The brethren at Charters Towers have also expressed their desire as a church to co-operate with us in the work of the gospel.

The labors of Bro. Ewers have been chiefly concentrated in Brisbane, where the church has made steady progress. He has also assisted Bro. Mordaunt in the planting of the little church at Harrisville, and has spent five or six weeks in Gympie, where his labors resulted in the addition of 28 to the three brethren already meeting there. Besides opening up these new fields, he has assisted nearly all the other churches, visiting some of them several times.

Bro. Goodacre's time was chiefly occupied on the Darling Downs in connection with the Warwick, Toowoomba, and Kilarney Churches. He has occasionally visited Ma Ma Creek, preaching and baptising there. In the early part of March he removed to Gympie to carry on the work, and up to the 1st May, 24 were, as the result, added to the church in that place. Owing to the want of funds the Committee were on the 1st January reluctantly led to accept his resignation, which took effect on the 31st March, since which date his engagement with the Committee has ceased.

Bro. Tilcock has labored most of the year in the Marburg district. He has, however, often visited other churches, and has also sown the seed in fields where no churches have yet been planted.

On the 1st November, at the request of the Bremer River and Harrisville brethren, Bro. Mordaunt (to whose labors chiefly the church at Harrisville owes its existence) was engaged to evangelise in those districts. He has also assisted other churches as time permitted.

The extremely wet weather of the past 12 months has materially affected the work of the gospel and hindered our progress, but it will be seen by the statistical report that notwithstanding this obstacle, the membership shows an increase of 76, a rate of progress of 20 per cent. We have therefore reason for deep thankfulness to our Father for the blessings so richly bestowed.

It will be noted that 286 children are enrolled in our Sunday schools, an increase of only 11 for the year. We would impress upon the brethren the necessity of paying more attention to this important branch of gospel work.

We trust that our Conference deliberations may be so blessed of God as to lead to the wide extension of His cause during the coming year.

On behalf of the Committee,

D. DENHAM, Acting Secretary.

The statistical report evoked considerable interest. The evangelists each gave an account of their stewardship.

The treasurer's report was unanimously adopted, concerning which we note that the deficit of £70 is matter for regret, but considering the misfortunes which have befallen our country brethren (the larger portion of whom are engaging in farming pursuits) through the flood and subsequent continuous rains, and also the large per centage of our city members, who have been out of employment during the past six months, there is cause for congratulation that the deficit is no greater. It is worthy of note that the receipts from Queensland for evangelists fund have exceeded 1886 Conference estimate by £1 12s. 9d. A special collection was made towards reducing the deficit and as a result £15 was promised.

Special thanks were recorded for the kind and timely assistance received during the past year from South Australia, Victoria, and our brethren Winters and others of New South Wales.

Estimates for the ensuing year were made up, from which we gather that the churches are rousing to their responsibilities and obligations in respect to money matters, still we are *not strong enough to run alone*, and until we are more numerous and temporal affairs brighten with us individually, we shall thankfully receive a continuation of the generous aid hitherto given us from our more powerful southern churches and friends.

The following constitute the Evangelist Committee for current year—President, J. H. Johnson (Toowoomba); vice-president, J. Swan (Brisbane); treasurer, Carl Fischer (Zellmere); secretary, D. Denham (Brisbane). Committee.—Brethren Boyle, Staats, Hurley, Kitchenham, and Robinson. The proposed "articles of association"

were again shelved till next annual meeting.

Bro. Johnson in a concise manner introduced the important subject of establishing a building fund for Queensland churches; a committee of four was appointed to get the matter "under weigh." The sitting closed with prayer, and adjourned for tea, and a real sumptuous repast was provided by the warm hearted sisters of the Toowoomba church, and after full justice had been done to the good things provided, a public meeting was held under the presidency of Bro. Johnson, when brief addresses were delivered—

Desirability of Christian Union, A. Mordaunt.

Obstacles to Christian Union, J. Swan.

Scriptural basis of Christian Union, D. A. Ewers.

United effort in gospel work, D. Denham. United effort in Sunday school, H. Tilcock.

Union at home, C. Fischer.

Union of Christ and sinner, J. H. Johnson.

The meeting joined most heartily in passing votes of thanks to the kind friends for the delightful hospitality accorded to delegates and visitors, also to the "Marthas" for their unwearied kindness and splendid tea. The day's proceedings which had been characterised with intelligent fervour and unbroken harmony, now terminated with devout thanks to our heavenly Father for his manifold goodness and mercy, and earnest supplication for continued prosperity in the work of the gospel.

D. DENHAM, Sec.

BALANCE SHEET OF QUEENSLAND EVANGELIST FUND

FROM MAY 24, 1886, TO MAY 24, 1887.

By Balance forward ...	£4 6 3	To Amount refunded late Treasurer ...	£4 6 3
„ Brisbane Contribution ...	254 10 6	„ Evangelist payments—	
„ Ipswich ...	8 15 6	Bro. Ewers £192 4 11	
„ Rosewood ...	12 13 0	„ Goodacre 119 6 5	
„ Mount Walker ...	27 18 6	„ Tilcock 40 5 6	
„ Vernor ...	12 8 6	„ Mordaunt 18 0 0	
„ Marburg ...	29 0 0		269 16 10
„ Ma Ma Creek ...	5 10 3	„ Travelling Expenses—	
„ Harrisville ...	3 0 0	Railage, Bro. Fischer 5 0 0	
„ Toowoomba ...	44 19 3	„ Br. Henricksen 4 0 0	
„ Allora ...	4 10 3		9 0 0
„ Warwick ...	35 2 0	„ Miscellaneous—	
„ Killarney ...	6 15 6	Printing, Stationery	
„ Zillman's ...	14 10 0	Stamps, exchange	
„ Charters Towers ...	12 0 0	of Cheques, &c. ...	3 11 1
	271 12 9		
„ South Australia ...	33 18 5		
„ Victoria ...	30 11 3		
„ New South Wales ...	16 5 6		
	80 15 2		
„ Loan from Bro. Robinson ...	30 0 0		
	£386 14 2		£386 14 2

Audited and found correct.

D. DENHAM,

J. H. JOHNSON,

} Auditors.

CARL FISCHER, Treasurer.

STATISTICS OF CHURCHES OF CHRIST IN QUEENSLAND.

Name and Date of Organisation.	Number of Members last year.	ADDITIONS				LOSSES				Non-resident Members.	Present total Membership.	Sunday Scholars, 1886.	Sunday Scholars, 1887.	Teachers.
		By faith and baptism.	By letter.	Formerly immersed.	Total additions.	By letter.	Withdrawn from or lost sight of.	Death.	Total losses.					
Zillman's Waterholes—Aug. 23, 1882	22	1	1	1	2	2	4	4	4	19	36	37	4	
Toowoomba—Oct. 21, 1882	40	2	2	6	10	4	3	7	5	43	35	30	5	
Rosewood—June 1, 1884	19	2	2	4	4	1	1	1	2	22	22	25	3	
Warwick—Jan. 14, 1883	48	5	5	5	10	5	13	12	38	48	35	4		
Killarney—June 3, 1883	50	4	1	5	3	9	12	2	43	20	...	...
Brisbane—Sept. 25, 1883	87	21	20	3	44	8	35	18	96	37	48	4		
Ipswich—Jan. 6, 1884	12	6	2	8	1	8	9	5	11	...	...	...
Bremer River—May 4, 1884	17	9	2	11	...	4	1	5	1	23	36	38	5	
Allora—Oct. 5, 1884	11	...	...	...	...	2	2	2	9	...	...	...
Ma Ma Creek—May 10, 1885	15	9	...	9	...	2	2	1	22	19	30	2		
Marburg—May 17, 1885	31	1	3	3	7	3	7	1	11	27	22	17	2	
Vernor—May 24, 1885	24	...	2	3	5	4	4	8	1	21	...	17	3	
Charters Towers—Oct. 19, 1884	...	1	4	14	19	...	2	...	2	17	...	9	2	
Harrisville—Nov. 7, 1886	...	7	...	7	...	1	...	1	6	...	...	...
Gympie—Aug. 8, 1886	...	36	2	17	55	...	...	...	3	55	...	...
	376	98	46	46	190	35	75	4	114	54	452	275	286	34

Net Increase—3 churches, 76 members, and 11 Sunday scholars.

Open Column.

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

EVANGELISING.

The question raised by Bro. Metzenthin in your issue for February is one that is worthy the attention of every disciple of the Lord Jesus, and should be freely discussed in any paper claiming, as I think you claim, to speak the truth in love, and, as far as possible, the *whole truth*, and nothing but the truth.

In this matter, the trumpet should give no uncertain sound. Bro. Maston's reply is distinct in its sentiments. He can be praised for speaking out his mind so freely and so fearlessly; there is no missing the spirit and trend of his thoughts upon the subject, but I would kindly remind him of a practice commended by the example of Jesus himself (Matt. 11:1), "It came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to preach and to teach in all their cities."

Here we see that however valuable the services of the preacher, those who "proclaim deliverance," "disciple all nations," still must follow their work by "teaching them to observe all things whatsoever I have commanded you." Surely in the face of such an explicit statement, "all that I have commanded," from the mouth of Jesus, He has not left His people without a word on the question now under consideration, and whilst commending Bro. Maston for speaking out his thought so fearlessly, I am sorry there is no teaching there from the living oracles. Does the New Testament contain nothing upon the subject? are there no indications as to the way God works with and for those who do as Jesus bids them, "Go into all the world," &c.

In the third paragraph occurs this passage—"I don't know of any good workman who is 'concerned as to his field of labor,' but it is my candid conviction that if they had to depend on Tom, Dick or Harry for support they would find themselves on short commons sometimes." This is true. Who are every Tom, Dick, or Harry that a servant of the Lord should depend upon them? Such trust would be a reproach on the living God and the one Master who bids us "Go." But does Bro. Maston in repudiating such dependence want instead a strong committee who engage to sustain the

evangelist under some "present system" or "plan?" If so, we have come where the "tug of war" commences.

Bro. Maston says—"I have sought diligently among the writings of the apostles for some plan, but so far have failed to find it. Briefly referring back to paragraph 3, and the sentence "concerned as to his field of labor," is it not meant concerned as to his salary or stipulated pay? and, if so, is it not a dependence on men, we need not name them they have conditioned for us, *i.e.*, agreed to give the evangelist so much per year under some system or plan not found in the bible, as you admit? Suppose a preacher so conditioned for by his fellow men under any system or plan they shall devise, in the prosecution of his work it may become his duty in teaching to deal with "Masters, give unto your servants that which is just and equal, knowing that you have a Master in heaven" (may we not say) who will reward every man as his work shall be.

If ordinary masters have a Master in heaven who will give them "that which is just and equal," shall the servant of God, who at His bidding "goes" on the greatest commission of His love and mercy, fail in being cared for by his Father. "Consider the lilies how they grow," "no sparrow falls without the will of your heavenly Father," then surely the good workman for God is of more value; shall he not be clothed and fed? I dare not now multiply quotations from the word, as my letter may be too long; but perhaps, after carefully watching this present movement for 50 years, 46 of which have been devoted to its service and interests, I may be permitted to make an observation bearing upon the subject, and intimately connected with it.

"The poor have the gospel preached unto them." If we had to illustrate the life and work of Christ in a brief sentence, it would be He went to "publicans and sinners." The love of the Father is a profound pity for His suffering creatures, hence amongst the palsied and perishing, those most needing sympathy, He was found. Such a preacher as was Christ, or the apostles, could speak with authority, but if we make rapid advances in the production of hirelings (and there are such, and have been all the days from of old), how shall they speak with force or authority, especially on such a subject as trust and dependence in a living and merciful God, unless his own personal experience corresponds with his teaching.

It will not avail to say evangelists trust in God as all other men do in res-

pect to the merciful provisions of his salvation and their highest spiritual interests, as the greater in such case contains (or should contain) the less.

I have met with some remarkable instances of a hireling system, amongst our own preachers, where the good news might have been preached to hundreds and thousands: and when the appeal has been made to the gifted evangelist that they should so work in the Lord's vineyard the response was; "Give me my usual pay—£5 stg." or, "Oh! I am not paid for that work."

A simple illustration, and bearing upon our lapsed condition as a church and people occurs to me, with which I will close my remarks. Paul says of rulers, "they who rule should do so with diligence."

To rule well needs experience, diligence, but the ruling that obtains to-day in our churches (I speak of South Australia) is to say the least of it so conservative as to stamp out liberty, and in the destruction of liberty you destroy the very element needed to develop the qualities of the "elder that rules well."

So it seems to me this popular preacher's policy is destructive of his true power, in this way—"Thou that teachest a man should not steal, dost thou steal," so said Jesus. Such reasoning applies with equal force to a main and leading thought connected with the commission, "Thou that teachest the poor and needy to trust *his all* in a loving Saviour and true Master, dost thou trust in Him," or are you, as Bro. Maston puts it, "looking for a chance to save a little something for the winter of old age, or the days of adversity and misfortune?" If Bro. Maston can enlighten our darkness, if dark it be; let the teaching follow the preaching on this subject.

Yours fraternally,

HENRY WARREN.

Fullham, Reed Beds, S. A.

Loved Ones Gone Before.

BANKS.—As we go to press the sad intelligence reaches us of the decease of Bro. J. H. Banks, deacon of the church in Maryborough, also its treasurer, and one of its most devoted members. Of African descent, born a slave, his life's history has been one of intense and thrilling interest. His early days were spent under what, in the language of those times, was known as a "God Master," but this (his first owner) dying Bro. Banks was sold along with other slaves and with the other goods and chattels of the estate. By this time young Banks had grown into a stalwart young man over six feet in height. At the sale a road contractor purchased him at a high figure, intending to use him as a kind of overseer or ganger over his band of slaves.

Part of these duties were to flog at the master's bidding those of his fellow slaves who happened to incur the master's displeasure. This he determined not to do, and sure. This he determined not to do, and told his master so, but slave owner as his owner was he could not understand that a "Nigger" had a mind of his own, and little dreamed that behind that mind there was force of will to back it. It was not very long after his transfer to his new owner that the issue came to trial. A fellow slave transgressed in some way, and aroused the rage of the master; the unfortunate man was called out of the gang, and young Banks was ordered to flog him, his reply was respectful yet firm:—"I am willing to work, but I will not flog my fellow man." The master's rage was lashed into a fury, and he lashed young Banks across the face with his whip. Unaccustomed to this kind of treatment, young Banks' indignation was roused to a fury. He turned his pick, knocked out its handle in one second, and felled his master to the ground the next. But the bitter injustice was not yet atoned, for he beat his master till he lay at his feet helpless and unconscious, while his comrades looked on in amazement. The act was a fatal one, he knew that there was nothing now for him but a desperate flight for liberty, or an ignominious death in cruel suffering such as only a slaveholder of those days could devise. Space forbids us to tell the story of a seventeen hundred miles, race on foot for liberty, of the dismal howl of the bloodhounds in the valley beneath as he hid on the mountain, of the weary night marches, of the days of feverish anxiety in hiding places, of the four imprisonments on the way to the Free states by the authority of the fugitive slave law, or even of the joy of heart when he, after two year's and a half pilgrimage, at last set his feet upon the free soil of Canada. Suffice it to say that after visiting England (where he was prevailed upon to publish a sketch of his eventful journey) he at length made his way to Victoria, and settled in Maryborough, working as a miner. Here he married and was united to the fellowship of the church in Maryborough in the times of Bro. Hesketh and others; nor can we tell of the years of earnest quiet joy which he manifested, as the fruit of his second deliverance when he was brought into that liberty wherein Christ makes all His children free. We must close in a single sentence—he lived Christ, he gained the love of all the brethren who came to know him, and was esteemed and honored by his fellow townsmen as a genuine christian man. Devout men have carried him to his burial, a faithful devoted wife mourns his loss; children walking in their father's steps and trusting their father's God, are left without his help and guidance. The church at Maryborough too will miss him much. Still he has gone to be with Christ, which is far better. May the dear Lord comfort the mourners, and lead them home in peace to the "City of the King."

DANIEL.—Another of our old colonists and old brethren has joined the loved ones who have gone before, Bro. Thomas R. B. Daniel, of Long Plains, S.A. Our brother had been a resident in the colony over 50 years, and a member of the Church of Christ some 16 years, and a deacon for about six years. He was identified with the church at Mallala for some years, but of late has met with the brethren at Long Plain, where he sometimes presided and exhorted the church. His presence and

counsel they will greatly miss. He had reached the age of three score and ten, nearly 72. He has been a useful colonist, a good neighbor, and a devout Christian. For the last two or three months he has been gradually sinking, suffering through some internal disease, connected with the liver. He was quite ready to go, had not the least fear of death, indeed he seemed to hail it with delight, and at midnight on the 7th of June, his heavenly Father called him home. He leaves a grown up family and an aged widow, who feels the separation, but bows in submission to God's will. Only a few month's ago they celebrated their golden wedding, but our sister looks forward to a happy reunion in the sweet bye and by. An immense number of neighbours and friends assembled to witness the interment, forming a procession fully a mile in length.

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

WM. JUDD.

HAYES.—On Lord's-day, June 5th, our beloved sister, Ellen Hayes, fell asleep in Jesus after many months of bodily suffering. She has been with us for nearly two years, having brought a letter of commendation from the church at South Melbourne, and though young in years, she has not lived in vain, for she has led some to the feet of the Saviour she loved so well. May the God of love comfort the bereaved ones until they meet her again on the morning of the resurrection.

'Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy saviour's breast;
We love thee well, but Jesus loves thee best—
Good night.

Footscray, June 14, 1887.

E. R. W.

HAMMOND.—Our young sister Elizabeth Hammond, eldest daughter of Bro. David Hammond of Halbury, near Balaklava, South Australia, has been called away to her eternal home in the bloom of youth at the early age of 17. But a few weeks before we saw her apparently in good health; but was stricken down with typhoid fever, and on the morning of the 31st May, her spirit fled to God who gave it, and her remains were interred in the Alma cemetery next day. Our young sister was quite willing and ready to go home, although so early in the morning of life. May we also be found ready, for we know not when our turn to depart will arrive.

"When blooming youth is snatched away
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.
While pity prompts the rising sigh,
Oh may this truth, impressed
With awful power, I too must die!
Sink deep in every breast."

WM. JUDD.

JAMES.—One more has crossed "the narrow sea that divides that heavenly land from ours." Bro. James James of Longgully was formerly a Baptist; and on one occasion, while a member of the church of that persuasion in Eaglehawk, they were without a preacher and asked our Bro. Illingworth to supply. He signified his willingness on condition that no collection was taken up. The novelty of this position arrested the attention of our late Bro., and the conviction of its scripturalness eventuated in his casting in his lot with the disciples. On being asked about his hope for the future he said "All is well, I am trusting to the merits of my Saviour's blood and I know that in Him I am safe." Although he suffered considerably during his illness, the closing scene was still and peaceful. Holding out his hand to one of our deacons

(Bro. McKay), he said "Good-bye," and turning his face to the wall in two or three seconds passed quietly away. May God prove indeed a husband to the widow in her loneliness. Bro. W. W. Davey conducted the funeral service. C. W.

MORRISON.—On May 20th, at Burwood, Sydney, our Bro. Alexander Morrison, son of Alexander and Catherine Morrison, was called to his heavenly reward. Bro. Morrison was held in high esteem by those whose pleasure it was to know him, and was a young man of much promise. He was a most exemplary son, a loving husband, and a kind father. He was baptised by Bro. J. Strang in 1876, since which time he has been a consistent member of the church of Christ, Elizabeth street. He leaves a wife, (daughter of our faithful sister Baker) and one child to mourn their loss, and the church will miss him. But they mourn not as for those who have no hope. "Blessed are the dead who die in the Lord." J. F. FLOYD.

SMART.—On June 4th, Parramatta street, Sydney, the youngest child, (a little boy about 18 months of age) son of William and Annie Smart, was taken to that better and heavenly country. Jesus said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Our brother and sister can say with David of old that while they cannot bring him back to them, they can go to him, "For we know that all things work together for good to them who love God." J. F. FLOYD.

STEWART.—On the 16th May, at his residence, Woodside, Clayton's Road, Bro. Thomas Stewart departed this life, aged 76 years. For more than half a century he served his Redeemer. He gave himself to Christ in His own appointed way at Stirling, Scotland, 50 years ago, under the ministry of John Robertson of St. Ninians. At that time the Scottish theology was dark and gloomy. Calvinism of the coldest and hardest type held almost universal sway from Gretna to John O'Groats. Mr. Robertson was of the first to grasp the broader and clearer conceptions of the gospel of redeeming love that dawned upon the Scottish mind in those days. Mr. Robertson fairly revelled and luxuriated in the three grand universalities—the love of God to the world, the death of Christ for the world, the mission of the Holy Spirit to convict the world of sin and lead it to God. Bro. Stewart rested with childlike confidence on the one sacrifice for sin which Christ had offered on Calvary for all mankind, and he rejoiced in the infinite love which grasped in its warm embrace every soul of man. And he ever afterwards cherished an affectionate remembrance of the man who had been the honoured instrument of leading him out into the light and liberty of the divine love that encircles the planet like the air, and like the sunshine. Thomas Stewart emigrated to this colony thirty-five years ago and amid all the ups and downs of colonial life he held quietly and steadily on his up-ward and heaven-ward way. Through the instrumentality of the late Bro. J. A. Hamill, chiefly, he was led in his later years to a clear apprehension of other aspects of New Testament Christianity. The development of the mind of God under the successive dispensations of revealed religion; the gospel plan of salvation in its facts, commands and promises; and the simplicity of the primitive order of worship in the Church of God, shed a new light on the Bible for him. He had long read and loved his Bible. But under the broad

clear, luminous principles, applied by Bro. Hamill to the interpretation of the Scriptures, much that had been obscure and dark to our brother's mind became beautifully clear, satisfying thus the demands of the intellect, and the requirements of the heart. And a church being organised about the same time in the neighbourhood Bro. S. threw in his lot with it, and took an active interest in its welfare and prosperity. Latterly this church having ceased to meet, he and sister Stewart with others of the congregation took membership at Cheltenham. He was only ill some five or six days when death terminated his career. He leaves a clear testimony behind, and has been gathered home like a shock of corn fully ripe.

JOHN STRANG.

The Harvest Field.

SUMMARY of additions by baptism reported in June *Standard*: New South Wales, 41; Victoria, 21; Queensland, 18; South Australia, 2. Total, 82. An increase of 54 over last month.

A. B. MASTON.

Chetwynd-st., Hotham.

VICTORIA.

HOTHAM.—Since report in June *Standard*, we are glad to report three additions to our numbers, two by confession, and one by letter.

A. B. MASTON.

MELBOURNE (Swanston-st.)—The church here is receiving a visit from Bro. W. Houchins, who, for the past fourteen months has laboured with the Dunedin brethren; Bro. Houchins arrived on the 10th ultimo by the *Tarawera* after a somewhat tempestuous passage, and preached on the following Sunday evening to a good audience. The meetings have for some time been carried on by the brethren themselves, assisted sometimes by others from neighbouring congregations, and it is hoped that the visit of Bro. Houchins will cause more vigorous work to be done in the way of spreading the gospel, and create a greater amount of activity amongst the members themselves. A tea meeting was held on Thursday evening, June 16, which was attended by about 150, after which a public meeting took place, at which a large gathering assembled, most of the surrounding congregations being represented. Bro. C. G. Lawson took the chair, and in the course of his remarks warmly welcomed Bro. Houchins on behalf of the Melbourne brethren. The text for the evening, viz.: "The gospel the power of God unto salvation," was displayed across the chapel, which was decorated for the occasion. Several excellent addresses were given on the following divisions of the subject—"The Gospel" Bro. Maston; "The Power of God," Bro. Dunn; "Salvation," Bro. Houchins; "Faith," Bro. Strang; "The Universality of the Gospel," Bro. Gilmour. Altogether the meeting was most successful. Several pieces of music rendered by the choir contributed to the evening's interest.

R. LYELL, Sec.

LANCEFIELD.—Recently one soul decided for Christ, and was added to our numbers by faith and obedience. Brethren, pray for the success of the gospel in Lancefield. A very profitable and pleasant evening was spent by the members of the Church of Christ in their meeting-house, on Tuesday,

the 24th May, the church having decided to hold a social meeting. Bro. Paul undertook to supply the necessaries for the tea; a splendid table was spread, and all seemed to be well pleased. Bro. Paul being elected to fill the position of chairman, rose and on behalf of the church tendered to Bro. Newham (the guest of the evening) the thanks of the church for the kind aid and assistance rendered to them by him during the last four months. In reply, Bro. Newham gave some good sound advice, taking his subject from 1st Peter, 5th verse—"Ye also as lively stones are built up a spiritual house," etc. Short addresses were delivered by Brethren Brightwell, Wright, and Corey. The meeting then closed with the usual votes of thanks.

W. MEYER, Sec.

FOOTSCRAY.—We have nine additions to report this month; five by obedience of the truth, one restored, two by letter, and one from the Baptists. The Lord's day meetings continue to be well attended, great interest being manifested by the strangers present, the result this month showing that the gospel of Jesus is as effective now as in the days of the apostles in turning sinners from the error of their ways to serve the living and true God. After much consideration, the brethren decided that an eldership was necessary for the furtherance of the work here, and accordingly at the annual church meeting they elected three to that position, namely, brethren Gilmore, Warne, and Wiseman. The election of deacons also took place, when five brethren were chosen, the majority having been in office last year. It was decided that Bro. Joiner be engaged for six months longer, as he is doing a noble work in Footscray. We feel deeply thankful for the success of the gospel since brethren Illingworth and Joiner came amongst us, and we trust that with the blessing of the Lord, and the united efforts of the brethren, the year upon which we have just entered may be even more successful than the last.

14th June, 1887.

E. R. W.

CHELTEHAM.—During the month, our numbers have been increased by one by letter from Brighton. We celebrated our anniversary on June 6th, by a tea and public meeting, which was presided over by Bro. W. T. Clapham. Among the speakers were brethren T. Porter, J. Strang, E. Lewis, and the Rev. P. Fergus (Presbyterian minister). The evening being very wet, the attendance was rather small, but all seemed to enjoy themselves very well. On the following Thursday, we held a social to welcome Bro. Goodacre who was to have been with us in time for the tea on Monday, but was detained. Bro. Goodacre has entered upon his labours here, and we hope his time with us may be a blessing to the church, and that we may see many precious souls gathered in from darkness to light.

W. H. B.

FAIRFIELD PARK, (Alphington).—Winter has come upon us in earnest, and we are labouring under difficulties. It would perhaps do some of our town brethren good, where "asphalte-footpaths" are so plentiful to see the brethren and friends here plodding their way through mud and water to our meetings, carrying their lamps with them. But still it does at times damp our spirits as well as our feet. Instead of closing our chapel for the winter months, we have decided to make a change and preach the gospel at 3:30, the Sunday school at 2:30, so that our friends may reach their homes before dark. We take this opportunity to

thank those brethren who have come out to assist us. We regret to report our esteemed Bro. H. Edwards for the past three weeks has been laid aside, but now on a fair way of recovery, and hope by the loving Father's goodness to have him with us again soon. We have not much of importance to report this month, but hope as soon as fine weather shines upon us again to reap a good harvest, we are thankful to our heavenly Father for past blessings.

F. PHILLIPS.

MURTOA.—We received another visit from Bro. Little on Monday evening last, when he "buried" one more "by baptism into the death of Christ." Our young brother has been superintendent for the "Church of England" Sunday school, Minyip, up to date, and we trust he will turn out a valiant soldier of the cross. That makes four from that town lately, and we expect they will shortly inaugurate a Lord's day meeting. I have also further good news to relate. Bro. Pickett with his daughter (and our sister in Christ) with Bro. T. Crouch from Murtoa, have commenced to meet together to break bread in remembrance of Him who has "loved us, and given Himself for us." Another centre of light, brethren, in the Wimmera. May our God and Father fulfil all His gracious promises in Christ Jesus to the twos and threes who are thus faithful to their Lord. Bro. Little informed me that he immersed those he expected at Polkemmatt, although the weather was wet and boisterous; I conclude, from a handbill shown to me, that he is carrying the war right into the camp of the opposing forces in Horsham, and may our God grant that he may come out victorious, and laden with spoil in the shape of sheaves for the Master's garner. The cause in our midst is progressing beyond our expectations; the things wanted most now are "more laborers and more dollars."

June, 15.

W. W. TOMLINSON, Sec.

BULLEEN.—Our annual tea meeting took place on the 8th June, and considering the stormy weather, we had a very good attendance, and spent a very enjoyable evening with some old and valued friends who came to be with us; all eatables were of first quality, and great praise is due to those who took part in the arrangements. After tea, Bro. Fullwood took the chair, praise and prayer being over, he (Bro. Fullwood) addressed the meeting in a practical way on "Christian work and duty." Brethren Lawson, Cameron, Moysey and Spurr, each in turn gave very earnest addresses, dwelling chiefly on holiness of life and individual work, all being real practical addresses. The choir at intervals gave us some choice selections of songs, and well sustained their reputation. We were pleased to see our Bro. Wm. Smedley take a place among them; after prayer by the chairman, we separated for our several homes. I may here mention that our Bro. Fullwood who has settled among us, has resigned his position as evangelist, which we regret, but not for a moment do we think he has given up his Master's work. Bro. Cameron will succeed Bro. Fullwood as evangelist.

C. P.

NOTES AND NEWS FROM BALLARAT.

Ballarat has been made quite beautiful by a lovely fall of snow, it covered palace and cot, and thoroughly pictured forth what God is willing to do for men—make them whiter than snow.

Our cottage gospel meetings having closed, the Adelpians took up the chapel missions at five points, held 51 nights of meeting, delivered over 120 discourses, 1800 homes visited, with announcements of evangelistic service, enclosing some 5,000 tracts. This is how the Adelpian class spent their autumn. We had little time to give place to the demons of "dance," misspent hours, "cards," doubtful concerts, etc. Our centralised effort for the winter will be Bro. Maston's lectures, in the best hall in Balarat, on the 28th, 29th and 30th June. As this closes the outdoor evening work, the Adelpians by unanimous vote decided to pass the winter and spring evenings in solid study for future church and evangelistic work. Every Tuesday night, the class is taught Greek for an hour and a half, scripture analysis for half an hour. Here will be fostered the germ—men who shall be our elders of the future.

ALTHENON.

SOUTH AUSTRALIA.

GROTE STREET.—After a pleasant valedictory meeting at Bro. Santo's on the previous evening, Bro. M. W. Green started by overland express train on June 3rd, intending to leave Sydney on the 15th to prosecute his mission to the United States and England on behalf of the Bible College. Bro. Gore has accepted the invitation of the church to work with them as evangelist during Bro. Green's absence. He has also started a bible class for young men desiring to improve their talents, and to fit themselves for future usefulness in the church. This may be regarded as an *ad interim* step to the establishment of the college.

BIBLE READER.—Miss Beddome, for many years connected with the Grote Street church, has for some months been engaged in the visitation of the sick and absent members, and in kindred offices of love and mercy. Her interest in all matters affecting the moral and spiritual condition of persons, suggested the desirability of her receiving monetary assistance, so that she might give her whole time to the work for which she is specially suited. A kind lady offered substantial help, and a few brethren were ready to add to it. It was not thought prudent to make her support a charge upon the church, the movers thinking it would be better to leave it to individuals who felt interested. The need of her mission is shown by the many instances where her kind and quiet services have produced good. She helps the poor and needy both temporarily and spiritually, and in many ways makes known the Saviour's love. Although her work is chiefly in relation to the Grote Street church, her efforts as bible reader and visitor are as wide as her time and opportunity will allow. Miss Beddome cheerfully entered upon the work without any definite arrangement as to continued support, and will be pleased to continue as long as sufficient comes in to supply her necessities. Any who may desire to help the good work will kindly send contributions to Jas. Manning, Temple Chambers, Currie Street, Adelaide.

MALLALA.—Two young men came out on the Lord's side last Lord's day week at Wild Horse Plain. We baptised them at Mallala, as they have no baptistry yet at Wild Horse Plain. They talk of making one in the chapel soon; I hope they will soon do it. The audiences are good, and we think encouraging signs are manifest

that others will soon become doers of the word, and not hearers only.

June 10, 1887.

WM. JUDD.

TASMANIA.

To the Missionary Committee, Tasmania.—Since my last report I have visited the following places:—Port Esperance, Bream Creek, Impression Bay, Long Bay, the Thumbs, Weedy Hills and Port Arthur. I have preached the gospel at each place with but little apparent results, but have sown the precious seed in hope of seeing fruit some time. There have been two additions at Impression Bay, and another confessed Christ, and no doubt has followed Him by this. At the Thumbs, three more obeyed in baptism. The church here is in Bro. and Sister Keans' house, and is composed of the family; they have only seventeen children, and all who are old enough are in the church. There are others in this place I believe not far from the kingdom. At Weedy Hills we had some up hill work, and found a few bitter deep-rooted weeds, our greatest difficulty was to get a place to continue our preaching in. At Port Arthur, not many seems to care for the things of Jesus; a few were interested. At Long Bay there are four Disciples, Bro. and Sister Wellard and Bro. and Sister Harvey. We had the breaking of bread with them twice, and had a good time, but only two came to hear the gospel. Bream Creek is getting on as usual. I expect to visit the churches at the north soon.

(Too late for June.)

JAS. PARK.

NEW SOUTH WALES.

DUBBO.—We have been cheered in the work of the Master, carried on by Bro. R. C. Gilmour, in this town; since last report (three weeks ago), seven have obeyed the Lord in the ordinance of baptism, and others are "almost persuaded." Our prayer is that they may decide soon to put on Christ in his own appointed way.

To late for June.

W. R. ROWLES.

WAGGA.—On Sunday, 22nd May, we commenced our anniversary meetings; Bro. J. Dickens, from Melbourne, delivered the address on that evening to a good congregation, and we have no doubt from the plain and earnest manner in which it was delivered, that it will result in good. On Tuesday following (Queen's Birthday), at 4 o'clock in the afternoon, we held our second annual meeting, at which brethren Wilkins, Charles, Mocosar and Forbes were appointed helps. It was also decided to unite with the Associated Churches at next Annual Conference. At 6 o'clock a social tea meeting was held, at which a goodly number of brethren and friends were present to partake of the good things provided. At 8 o'clock, a public meeting was held, over which Bro. Goode presided; after singing a hymn, he reviewed his labors for the past two years, and at the close, gave those present to understand that he was convinced that the truth was firmly established in the district, there being now 43 members in Wagga and district, with three distinct congregations "breaking bread" every Lord's day. Bro. Dickens then followed with a brief but interesting history of the church in Victoria, and closed with an earnest appeal to the people of Wagga to take "the Bible and the Bible only" as the only rule of faith and practice. Bro. Wilkins also made a brief speech, pointing out how he was brought to a knowledge of the truth, and also further contributed to

the interest of the meeting by his intelligent reading of a poem, entitled "The Church and the World." A number of Sankey's hymns were sung with good taste, and the beautiful song "The harvest is passing the summer will end," brought to a close a series of pleasant and successful meetings. Three additions since last report.

F. G.

SYDNEY NOTES.

Since my last month's report, we are pleased to note that thirteen have put on Christ in baptism, two have made the confession who are yet to be baptised, and three have united with us by letter from sister churches, making a total of eighteen for the month. Our Lord's day meetings are well attended; we notice a larger number of intelligent strangers than usual attending the gospel services.

From among those who have this month put on Christ in His appointed way, I have the pleasure of introducing to the brotherhood of Australasia Bro. J. W. Hawkins, late vice-president of the Australian Secular Association of New South Wales. I send with this note a brief communication from his pen, which tells its own story. Bro. Hawkins by profession has been a lecturer on physiology and phrenology, having been a pupil of Prof. O. S. Fowler, of the M.S.A. He has not only recently found his way out of Secularism, but with a little assistance from us he has seen and felt the necessity of taking a stand with us on primitive Christianity. Our brother is now giving a series of lectures in this city, in which he is endeavoring, like Saul of Tarsus, to build up the Christianity which he once attempted to destroy. Bro. Hawkins has his story of personal experience to tell, and in this way he will no doubt accomplish good. He is meeting with much opposition from some of the Church of England people who thought they had him in their own church, and who promised they would do all they could for him, on the understanding that he should invite Church of England clergymen only on to the platform and to take the chair for him. Some of these "stiffnecked" clergymen have become quite wroth because Bro. Hawkins told them in his first lecture that he was not taking the public platform for the purpose of defending human creeds, infant sprinkling and ritualism. But the truth is mighty and will prevail.

Since our last report we have taken in hand the work of planting a Church of Christ in Balmain, one of the principal suburbs of Sydney. The writer opened the work by giving a lecture in a large hall, and on the following Lord's day (May 22) a meeting of the Sydney brethren and sisters who reside there was called to break bread. This work is at present under the direction of the Elizabeth Street church, but we hope soon to be in a position to give it in charge of the conference of associated churches of New South Wales, so that a regular evangelist may be placed in the field. It is an interesting field of labor.

We have with us this week Bro. M. W. Green, who is on his way to America. He spoke very acceptably for us on Lord's day morning, and is attending the debate.

We are now in the midst of our debate with the Christadelphians, with crowded houses and a good interest. The debate seems to be doing us no harm, for last night we took five confessions and baptised nine, hence we thank God and take courage.

June 13.

J. F. FLOYD.

TABERNACLE (Enmore, Newtown.)—The good work in this city continues to prosper. Our services at the tabernacle continue well attended, and many are seeking the way of life. We have every reason to rejoice in the great success that has attended our labors since our arrival in Australia. The Lord has graciously smiled upon the work of our hands, and sealed our ministry with many precious souls. During our visit to Dubbo, N.S.W., some 17 in all were added to the church, and since the tabernacle has been opened, which is less than eight months, over 110 persons have united with the congregation, about 100 of whom were immersed. We are glad to have such encouraging news to send to your readers, and we sincerely hope the work is only in its infancy. We believe there is no reason why we cannot have thousands of additions now as there were in the apostolic days. We attribute the great success of the work of the Lord very much to the zeal and earnestness of the brethren here. The interest taken in the prayer meeting is grand. We have frequently seen out over 200 to our prayer and praise meeting, and there are but few members who habitually absent themselves from the week night services. This, in a very large measure, is the cause of our success, for many persons have confessed Christ at these services. The church in Newtown is wonderfully blessed with great praying talent.

We are glad to hear that the new hymn book will soon be out. We have been impressed with the need of a Sunday school book, and at a great expense to ourselves we have undertaken to bring out a Sunday school hymn book, which we hope will meet with the approval of most of our schools in Australasia. It is no new affair, but the Sunday school book, which for years has, and is still used in the United States. We have entered into an agreement with the Standard Publishing Company of Cincinnati, whereby we hope to be able to place a book in our Sunday schools that will be appreciated by the brethren all over the colonies. It will contain about 350 hymns of the most choice selection. It will not have a large number that are never sung, but will only have the best, which are generally sung by the children, and in addition to all this will have a large number of the latest and best sacred songs sung in America. It is known as the "Popular Hymns," and we expect to publish a cheap edition for children, and also a music edition for the larger scholars. We ask all the Sunday school secretaries in Australia and New Zealand, who desire to see a sample copy of "Popular Hymns," to write to us at Edgware Road, Enmore, Sydney. This will be the first attempt in Australia to place in the hands of our children a hymn book prepared by our own brethren for our own Sunday schools. Many of the pieces are written by our brethren in the States. It appears to us that we ought to improve the singing in our worship, and we cannot do this in a better way than by placing a good music edition of "Popular Hymns" before the children in the Sunday schools. We only ask a fair trial of "Popular Hymns," for having used it for eight years in the States we are sure it will be appreciated by all the churches in Australasia. We expect to have them in the hands of the binder this month, and would like to hear from those interested in Sunday school work.

C.T. FORSCOTT.

Edgware Road, Enmore, Sydney.

QUEENSLAND NOTES AND NEWS.

OUR conference was held on 24th May. It was the best conference we have yet had. Bro. Hurley from Gympie, was among the delegates. He has taken a wife, and the conference visit was also a wedding tour.

I reckon that a report will be sent you by the conference secretary, who is just the man for the position we have placed him in.

Bro. and Sister Goodacre passed through Brisbane on the 2nd, on their way to Cheltenham. Many will miss them from the colony, but none more so than the writer.

Bro. Cheek has gone, Bro. Troy has gone, Bro. Bagley, Bro. Black, and now Bro. Goodacre have gone, and I am left. I feel a bit lonely.

Bro. Mordaunt by arrangement with the evangelist committee, has gone to Gympie for three months. He writes me that last Sunday (5th June) the hall was crowded, and he had good hopes of success, three more there have surrendered to the King of kings.

From Toowoomba comes the news of three being immersed by Bro. Mordaunt. The Toowoomba brethren form a brave little church and kind. The way they stowed away and provided for all the delegates and visitors at the conference, and made them comfortable too, was really wonderful.

There is nothing of particular interest to report from the other churches. Mt. Walker reports one baptism, and Charters Towers one. The brethren in the latter place are expecting a visit from Bro. Ewers before the end of July. With one or two exceptions the churches are holding their own or making headway.

Brisbane, June 11th.

E.

NEW ZEALAND.

DUNEDIN (Tabernacle).—We have had eight additions this month, all by baptism and the cause is still being pressed forward as vigorously as ever. Bro. Houchins is meditating a descent upon Melbourne for the benefit of his health, and by the time this is published will no doubt be among you. During Bro. Houchins' absence, the work will be carried on by Bro. R. T. Davies who has recently joined us, finding the brethren the only body who acted up to his convictions of what the New Testament requires in the matter of doctrine. Bro. Davies is an earnest and powerful preacher, and will do much good in Dunedin.

June 1st, 1887 O. G.

TABERNACLE (Dunedin.)—The annual tea and business meeting of the teachers of the Sunday school meeting in the tabernacle was held on Wednesday, April 13. About 50 persons sat down to tea, including a number from Brethren Elborn and Clarks' bible classes. After the good things provided by Bro. Brown had been disposed of to the satisfaction of all present, the tables were cleared away and the real work of the evening commenced. The superintendent (Bro. Rix) occupied the chair, and after the singing of a hymn and prayer had been offered up, the various reports were read and adopted. The secretary's report showed that notwithstanding that the school had been greatly impaired by Bro. Turner resigning his position as superintendent, and through illness and pressure of evangelistic work, his successor (Bro. Houchins), who ultimately resigned, was unable to give the attention to the work that its importance demanded. At a meet-

ing held on 7th February, Bro. Rix was appointed for the remainder of the school year. The school has made rapid progress during the year, there being an increased attendance both of scholars and teachers, better discipline, and better attention given by the scholars to their lessons. The number of scholars now on the roll is 237, being an increase of 46 over the previous year, the average attendance being 141. The school is presided over by 23 teachers and seven officers. During the year our hearts have been cheered by 17 of the scholars coming forward and putting on Christ in His own appointed way. A Band of Hope in connection with the school was organised in February, and a young men's bible class has also been started; it is very ably conducted by Bro. Clark. The treasurer's report also showed that the school was in a sound financial position, all expenses during the year having been paid, and a good round sum remaining over to start the new year with. The missionary and library reports were also read and adopted, after which the election of officers was proceeded with, Bro. Rix being unanimously re-elected as superintendent. It was also decided that the international series of lessons should be finally adopted, the short trial that was given to them having proved a great success. It was also resolved to hold anniversary services on Sunday, June 5th, and the annual tea meeting on the following Tuesday. We expect great things from both these meetings. The meeting was closed about 10 o'clock by the singing of a hymn, the chairman pronouncing the benediction. We have now four schools in connection with the church in Dunedin, viz., South Dunedin, Mornington, N.E. Valley, and the Tabernacle.

E. VINE, Sec.

VICTORIAN MISSION FUND.

RECEIPTS FOR JUNE, 1887.

Church at Bet Bet ...	£3 14 0
" Dunolly ...	1 12 0
" Burwood ...	4 12 9
Mal. 3:10 (H.W.C.) ...	23 10 0
	£33 8 9

W. C. THURGOOD, Treas.

209 Swanston St., Melb.

NEW SOUTH WALES MISSION FUND.

RECEIPTS FOR JUNE, 1887.

Church at Newtown ...	£5 2 0
" Petersham ...	3 4 4
Bro. Bardsley, Newtown ...	5 0 0
" Rowles, Dibbo ...	4 0 0
" W. Winter, Moree ...	3 0 0
Proceeds Conference Tea Meeting ...	3 15 3
	£24 1 7

WM. WILSON, Treas.

Hay St., Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from T. C. Burt, W. H. Bardwell, C. A. Watt, Mrs. Evans, Oliver, C. Phillips, Mrs. Brightnell, Crouch, Jones and Lowen. 25s. from McGivern, 9s. 8d. Wallis, 89s. 6d. Jordan, 2s. Dabb, 5s. J. Murray, 1s. 8d. Moore, 8s. Upstill, 68s. Mrs. Cully.

M. McLELLAN, Manager.

180 Russell-st., Melbourne.

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