

THE AUSTRALASIAN CHRISTIAN STANDARD

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Current Topics.

CONFERENCE ESSAYS.—The "Current Topics" for this month deal with some of the essays and addresses delivered at the various Conferences, all of which were published in our last issue. In respect to essays and addresses we may say we have been quite embarrassed with our riches, and consequently have not been able to notice some which deserve consideration at our hands.

HEART CULTURE.—This was the subject dealt with by Bro. T. J. Gore at the South Australian Conference. It is characteristic of the author. All who know Bro. Gore love him for his gentleness, and I will no doubt agree with us that the theory he propounds so well is by him reduced to practice. There is no doubt that Bro. Gore draws attention to a department of spiritual education far too much neglected. It may be that it has a special application to us as a people, on account of our pioneer training. We have perhaps somewhat too literally "contended" for the truth, and it is well for us to be reminded that the truth should be spoken in love. We think, however, that Bro. Gore is somewhat hard upon logic. As a teacher of logic it would have been

more fitting had he given it the honorable place it certainly has a right to occupy. To make logic responsible for the cruelty of the middle ages is to make it appear a somewhat dangerous tool to handle, and yet we do not suppose Bro. Gore would suggest that it should be banished from our scholastic institutions. Logic we are told "is the art of thinking and reasoning justly." "Correct reasoning implies correct thinking and legitimate inferences from premises, which are principles assumed or admitted to be just. Logic then includes the art of thinking as well as the art of reasoning." It would, therefore, be fair to urge that the cruelty of the dark ages—if in any sense the outcome of logic—was the result of *false* logic. This must certainly have been so in those cases wherein deeds of cruelty were done under the name of Christianity. The major premiss of Christianity is, God is love, and the inference to be drawn from this principle is that as God loves us we ought to love one another. This is Divine logic, and it is neither all heart nor all mind, it is a proper combination of both. We are to love God with all our mind. Christianity takes hold of the Intellect, the Sensibilities and the Will, and never one at the expense of the other. Any logic dealing with Christian doctrines which has not love in it should be characterized as false, and avoided.

Our relations to our religious teach-

ers should always be one of love, but a love that does not fear to speak the truth. It should never lead us to compromise the truth, nor adopt practices inconsistent with our New Testament position. The interchange of platforms between our neighbors and ourselves may seem friendly and courteous, but the weak point about it is that of necessity there is a tacit understanding that the preachers must for the time being suppress their convictions regarding certain truths which are regarded as vital to the existence of their several religious organisations. If utterance is given to these truths, no matter how lovingly, the apparent friendliness at once disappears. We agree with Bro. Gore that "those who feel strong in the truth can always afford to be most kind and courteous," and would join with him in enforcing the exhortation "that in all our relations to those who love the Lord, but with whom we may not agree on all points, there should be, by us, exhibited, the most gentlemanly courtesy." We would urge this even when strong provocation to the contrary is given, and this we are sorry to say occurs but too frequently.

OUR IDEAL AND OUR ACTUAL.—If we had been asked to give an illustration of love and logic, we should have replied "Read Bro. Verco's address on 'Our Ideal and Our Actual.'" It is

one of those utterances on the part of our leading brethren we can read with unqualified approval. The lines laid down do not swerve one hair's-breadth from New Testament teaching. They combine an inflexible loyalty to truth which in no wise approaches bigotry, with a large-hearted liberality which in no wise degenerates into a false sentimentality. The idea of Bro. Verco is to impress upon his brethren the necessity of obtaining a true conception of what the ideal Christian should be, both as an individual and as forming a part of the Church of Christ, and having obtained this, to put forth every effort to make the ideal a reality. "Every individual among us," he says, "should have a clear and full conception of this ideal; should be able to give a lucid reason for the hope that is in him, and a sufficient explanation why he is connected with the Church of Christ rather than with the religious bodies around. It should not be a matter of liking the preacher, or knowing some of the members, or because one of our chapels is conveniently near. But a definite grasp of the ideal itself as the reason for a separate existence should be general amongst us. Every adherent should know why he adheres, and be willing and able to discuss the matter lovingly with any one." We have quoted the above because we believe it to be a truth that should be firmly impressed upon the mind of every member of the Church of Christ. We are fully persuaded that the reason why there is so great a "leakage" in connection with many of our churches is from the fact that too great a percentage of members do not realise that our object is to reproduce the ideal Church of the New Testament, and that this ignorance arises from a want of efficient and systematic teaching in reference to the principles that form the basis of the movement with which we are identified, and therefore we agree

with Bro. Verco when he says: "In our public utterances from the platform, in our private conversations, in our Bible classes, there should be an iteration and re-iteration of the fundamental principle of our existence, and of its application to every circumstance in our spiritual, ecclesiastical and social life." No one who knows anything about the early history of the Churches of Christ in these colonies, will doubt that the pioneers were men who believed with heart and soul that they understood what the ideal Church of the New Testament was, and consequently they were earnest and untiring in their efforts to share their great discovery with others. Bro. Verco may well ask "Will their descendants prove worthy scions of those worthy sires?" Possibly not, for it seems to us that that which is acquired by hard work is more highly prized than that which is obtained without much effort. The fathers had to dig for the truth, whilst the sons inherit it, therefore in order that the sons may not squander it they should be taught how precious it is. As a help in this direction we would recommend the earnest and thoughtful reading of Bro. Verco's essay by every disciple in these colonies.

CHRISTIANITY AND SOCIAL REFORM.—

The question of Social Reform is one that is engaging the attention of the best and most thoughtful men of the present day. It is felt and admitted that there are many social grievances which call for immediate remedy. It is recognised that the god of selfishness crushes beneath its chariot wheels thousands upon thousands of our fellow-men. No true man can think of these things without feeling an earnest desire to do something to bring about a better state of affairs. According to Bro. Selby the questions that are now disturbing the social world will be settled either by Christianity or Infidelity. If the first, it will result in a benign system of socialism; if the second,

a reign of anarchy and terror. Bro. Selby decides for the first. "I plead," he says, "for Christ against Barabbas; for love and order against anarchy and terror; for the application of primitive Christianity to our social, as well as our devotional life." No one, we presume, will venture to disagree with Bro. Selby at this point. We can all most earnestly desire that the problems which disturb the world to-day may be peacefully settled under the benign influences of Christianity; but many of us have good reasons for concluding that sin and misery will continue to be, even until the coming of Christ. It is true the leavening influence of Christianity has done much to ameliorate the condition of mankind, but that men will allow it to work its legitimate results in all their fullness is quite another question. It seems to us that the time is now ripening for a great upheaval, not in all lands, perhaps, but in many wherein the toilers have had nearly all sense of God blotted out of their minds by oppression and tyranny. The condition of things with the people of those lands is so hard, and the gospel presented to them so mutilated that there is little hope they will hail a purer gospel as a means even of temporal salvation. The gospel of dynamite has been so long instilled in their ears as the panacea for all their ills that there remains but little room for aught else. It appears to us that Peter in his second epistle indicates the time when our dreams of universal justice and brotherhood may be realised. It is when the earth and the works that are therein are burned up and when and when there shall be a new heavens and a new earth, wherein dwelleth righteousness. Nevertheless, whether we be right or Bro. Selby it is equally urgent that the unadulterated principles of primitive Christianity should be widely proclaimed. Though the ideals placed before us may seem unattainable, yet it is none the less our bounden duty to strive with all our might to

approximate thereto. Notwithstanding our disagreement with Bro. Selby in reference to his post-millennial views, we are quite satisfied that the reading of his essay must result in good, seeing that it so beautifully emphasises the beneficent results attending the operation of the laws of the kingdom of heaven in this sin-stricken kingdom of earth.

THE IDEAL SUNDAY SCHOOL.—The Sunday school

is Bro. Magarey's hobby, and a better one we cannot imagine. For many years he has been superintendent of a school in which, from all we can learn, he has endeavored to make the ideal of his essay—actual. None will understand better than Bro. Magarey the difficulties attending the realisation of his ideal Sunday school, and none, we think, would more heartily approve of starting them under the most adverse surroundings. His motto, we presume, would be, if you can only get a barn—well, make the barn as attractive as possible. He would not wait for his ideal, but would keep it before him as a goal to be striven for. Bro. Magarey deserves the thanks of the brotherhood for bringing before them the absolute necessity there is for our churches giving more consideration to the requirements of the Sunday school. Too often the Sunday school is left in the hands of a few, who struggle on in their work with but little help or sympathy. In our opinion the superintendent should, as a rule, have a place among the officers of the church, so that he may the more easily bring under their notice the work and requirements of the Sunday school. Without going to the extreme that Bro. Magarey does in reference to the respective merits of school and chapel, we would join with him in urging that in no case where the building of a chapel is contemplated should the Sunday school be left as an after-thought. Less costly meeting houses should be erected so as

to make proper provision for the Sunday-school. When the church fully realises the importance of preaching the gospel to the young, she will have made a considerable stride in the direction of evangelising the world.

THE AUSTRALASIAN

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Manton," and should be to hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 14th, and Victoria, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

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Manager and Publisher.

117 Swanston street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

THE POSITION OF WOMAN IN THE CHURCH.

THE position of woman in the church is a subject that is forcing itself to the front, and while it has not yet become a burning question, the indications are, that in the near future it may reach that point. So far, any agitation for a relaxation of the Apostolic prohibition has not come from the persons immediately concerned, but from brethren whose aim is to be of opinion that the enforced silence of women in our churches is owing to a misconception of Apostolic teaching. So far from objecting to the ventilation of this question, we

rather rejoice that brethren of intelligence and standing are bold enough to fully express their views in regard to this important matter. If it can be shown that for nineteen centuries woman has been deprived of the exercise of the right to speak in the public assembly through the ignorance and prejudice of the teachers of the church, then it is clear that the one thing remaining to be done is to remove the embargo at once. It must, however, be quite clear to the dullest comprehension that before such a consummation can be reached, the evidence submitted in favor of the extension of the franchise must be of the clearest and most unmistakable character. When, therefore, the question is brought before one of our Conferences by a brother of recognised ability like Bro. M. W. Green, who advocates what seems to be a move in the direction of allowing women to take a public part in the teaching of the church, it would be a failure of duty on our part if we did not sift the reasons advanced by him for reaching this conclusion. In doing so, we will endeavor to remove from our minds all external considerations and allow the New Testament to be the sole authority in the matter.

We have, therefore, now to enquire whether the conclusion reached by Bro. Green is correct. This conclusion is as follows:—"That the special precepts enjoining silence upon women, arose from the special customs of the times, and the relations which those customs were supposed to embody, and that as these are changed, the reasons for enjoining silence no longer exist." This conclusion is modified by the succeeding sentence, as if the essayist thought he had conceded too much, and his case required a saving clause, but as we agree with the ideas contained in it, we are at liberty to confine our criticisms to the sentence quoted above.

At the outset Bro. Green gives the passages which are supposed

*See Bro. Green's Essay in the April number of the Standard.

to enjoin silence upon women." These are 1 Cor. 14: 34-36; 1 Tim. 2: 11-15. He then gives those "in apparent contradiction to these Scriptures," which are as follows:—1 Cor. 11: 4-6; 1 Psalm 68: 11; Joel 2: 28-29; Acts 2: 16-18. After this he proceeds to tell us "what was the condition of woman in Apostolic times in the countries where the Apostles preached." This he does with a view "to reconcile the apparently conflicting statements," but in our opinion fails completely in the attempt. It is true we have given to us much interesting matter dealing with the manners and customs of the Hebrews, the Greeks, and the Romans in regard to women, but these in themselves afford no proper explanation of the "apparent conflicting statements." One single passage from the New Testament showing that Paul enjoins silence upon women because of the customs of society in his day would be worth more than a thousand volumes dealing with the position of women in the Orient or elsewhere either now or at any other time. This passage cannot be produced, and therefore the three and a-half columns dealing with ancient manners and customs might have been spared us.

Let us now examine the "apparently conflicting statements." For the sake of convenience we will not deal with these in the order they are given, but will take:—

1. "The Lord giveth the word; the women that publish the tidings are a great host," (Psalm 68: 11.) The use of this passage by Bro. Green in support of his position can only be regarded as a sign of weakness; possibly it was pressed into service without due consideration. If not, his use of it in this connection will not help his brethren to the conclusion that he is in a position to furnish the clear and unmistakable evidence required by the necessities of the case. An examination of the context will show that the meaning of this portion of the Psalm

is that the women who went out, published the tidings of victories over the kings, while those who stopped at home divided the spoil. Parkhurst, commenting on the 11th verse, says:—"The word for 'those that published' (A.V.) is feminine in the original; and points out the women who with music, songs and dancing, celebrated the victories of the Israelites over their enemies, according to the customs of the times." (See ver. 25; Ex. 15: 20; 1 Sam. 18: 6.) The connection between this and women speaking in the church is not clear, we therefore dismiss it as a proof text and as affording any "apparent contradiction" to Paul's injunction.

2. The quotations from Joel and the Acts may be dealt with together, as the first is the prophesy and the second the fulfilment of it. Here the "contradiction" is an assumed one, for it is taken for granted that women should prophesy in the church, and that the four daughters of Philip did so prophesy. That they prophesied in the church with Apostolic sanction must first be proven. We will deal with this phase of the question in the next paragraph.

3. If we are to understand that the prophesying referred to in 1 Cor. 11: 4-6 received Apostolic approval, then we must either conclude that an exception was made in the case of inspired women or else Paul contradicts himself. For, as Professor Agar Beet says:—"It would be ridiculous first to argue at length that they ought not to speak with uncovered heads, and then to forbid them to speak at all." In his opinion, "Since Paul expressly and solemnly forbids women to speak in assemblies of the whole church, praying or prophesying must refer to smaller and more private gatherings, probably consisting chiefly or wholly of women." There is, however, another view which in our opinion is the correct one, and which we now proceed to give. Admitting for the sake of argument that the praying

and prophesying occurred in the general assembly of the Corinthians, and that reports had reached Paul that certain women

"Felt or thought they felt themselves moved by the Spirit, throwing away their veils, prayed and prophesied, with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures. This indecent manner of praying and prophesying the Apostle himself thought proper to correct before he prohibited the practice itself, because it gave him an opportunity of inculcating upon women that subjection to the men, which is their duty, though many of them are unwilling to acknowledge it. The practice itself the Apostle afterwards condemns in the most express terms, chap. 14: 34" (Macknight.)

The same eminent commentator gives an example of this kind of teaching on the part of Paul in reference to meats sacrificed to idols. In 1 Cor. 8, Paul deals with this question. He speaks of "sitting at meat in an idol's temple," but instead of condemning the practice then and there he uses it as a means of enforcing the lesson, that even in things where there is liberty nothing should be done to cause our brethren to stumble. If the Apostle had stopped here we might have concluded that there was nothing intrinsically wrong in sitting at meat in an idol's temple, but he did not stop there. The subject is dropped for a brief space, but is taken up again in the 10th chapter, where in verses 20th, 21st and 22nd he utterly condemns the practice, and further on shows that this condemnation does not apply to meat sold at the shambles. To those who care to see it the parallel is complete. In 1 Cor. 11, Paul speaks of women praying and prophesying with uncovered heads. He uses the occurrence to enforce the lesson of man's relation to Christ and woman's relation to man. He neither expresses approval or disapproval of women praying or prophesying in the assembly, and for the time being the subject is dropped, but in the 14th chapter is taken up again, and women are prohibited not merely from praying and prophesying, but from speaking at

all in the assembly. This practice of the Apostle Paul of looking at one phase of a subject to the exclusion of all others for the purpose of developing a special line of thought must not be forgotten by those who desire to be correct exponents of the great Apostle's teaching.

Having now disposed of all the "apparent contradictions," the way is clear for us to ascertain on what grounds the Apostle Paul gave the prohibition. This, however, must stand over for our next issue.

Editorial Notes.

Missionary Page.—This is a new department, commenced this month, under the charge of Bro. M. McLellan and F. Ludbrook. It will be continued monthly, and will, we hope, prove of considerable interest.

Chicago Exhibition.—Bro Hugh McLellan will, in all probability, visit the "World's Fair" at Chicago, and if so he will send us a few special articles giving his impressions of the "Fair." These will no doubt prove specially interesting to our readers.

Victorian Department.—This department is now under the charge of Bro J. Pittman. We are pleased to welcome him as an addition to our staff. Church secretaries are cordially invited to send him brief, newsy reports, which will receive attention at his hands.

Under the Palms.—A word of apology is due, we think, to those who took part in rendering the cantata of "Under the Palms." We were only able to give a short notice of it owing to printing exigencies, which would take too long to explain. The trouble taken in connection with the efficient rendering of a difficult piece, and the labour and taste displayed in floral decorations, deserved more recognition at our hands. We take the opportunity at this late date to say that the cantata was a real musical treat, and to express a wish that the Sunday School Union will make arrangements for reproduction as early as possible.

Personal.—During the month Bro Thom. Mansfield, of Christchurch, New Zealand, passed through Melbourne, stopping a few days on the way to have a look at the city and have a talk with the brethren. Bro Mansfield has been in New Zealand for some nineteen years, and is now on a visit to his aged father in England. While away he expects to have a run across to America, visiting his son George, who is attending

the Bible College at Lexington, and then have a look at the World's Fair at Chicago. He has promised us a brief letter describing his impressions of the big show in the lake city. We wish him a pleasant voyage and a safe return.

The Recent Floods.—We rejoice that the appeal on behalf of our distressed Queensland brethren met with such a hearty and generous response from her sister colonies. The reality of our brother-love has thus been once more demonstrated, and the churches been drawn into still closer sympathy. A few brethren in N.S.W. also suffered severely through floods, in one or two instances losing crops, homes, &c. This fact coming to the ears of the Brisbane committee, they have forwarded £20 to Sydney for distribution in the colony according to need, with more, perhaps, to follow. Quite right. The floods on the Richmond River were practically of the same series as those farther north. We are glad that our Queensland brethren took thought for the sufferers across the border. God be praised for our fellowship of love in Christ Jesus!

Australasian Christian Standard Company.—The eighteenth half-yearly meeting of the A. C. STANDARD Newspaper Company was held on Monday evening, the 12th April. The minutes of previous meeting having been adopted, the manager's half-yearly report was submitted and adopted. From the report it was gathered that the small increase in price had but slightly affected the circulation. The financial statement was also submitted and adopted. There is £170 in outstanding accounts, £125 of which is for *due subscriptions*. Those who are in arrears should take note of this and remit at once. The following brethren were elected as a committee for the ensuing six months: Thomas Smith, M.L.A., (chairman), F. G. Dunn, J. E. Laid, Alfred Shaw, W. C. Thurgood, W. C. Craigie and R. Lyall. W. J. Phillips, and A. M. Bryden were re-elected auditors, with thanks for past services.

The Conference "Standard."—Our readers are aware the last number of the *Standard* was devoted entirely to conference matters. It consisted of fifty-two pages, exclusive of advertisements and cover, and thus formed the largest magazine ever supplied to the brethren in the Australasian colonies. In addition to the reports and business transacted at the various conferences, we also gave the essays delivered in connection therewith, which we are sure will have been read with interest by the brethren generally. We regret we were not able to publish Bro G. B. Moxon's excellent Conference sermon on "The Philosophy of Faith," owing to the fact that it was not completely written out. We hope to be in a position later on to give our readers the

pleasure and profit of reading it. In anticipation of an extra demand of the conference number, we printed a few extra copies. Those requiring any should apply at once to the publisher, Bro. McLellan.

Queensland's Debt to Victoria.—A letter was dispatched from Queensland churches to the conference of Victorian churches, but arrived too late to be read at the regular meeting, so was read at the Saturday evening meeting of the S.S. Union. The following extracts will be interesting:—We may regard Victoria as our church mother, and we do so with great pleasure; for was it not from you that our Bro. Cook so well loved by all, first came to teach us the more perfect way. After he had been called home, you nobly sent and supported our esteemed Bro. Ewers. We are glad to know that a year or two ago we became strong enough to run without financial help. Do not be surprised if we try and entice some of your best preachers from your shores. You must still give us that much indulgence. We take this opportunity to thank you for the noble manner in which you seconded our efforts in the establishment of the Kanaka Mission. It promises to be a glorious work, and we trust that you will not withdraw your sympathy and support. On behalf of the Committee, C. M. FISCHER, Pres., FRED KIBBLE, Sec.

News From the Foreign Field.—With this issue we publish the first of our "Letters from Burma," which will, we are sure, be read with much interest. The writer, Bro A. E. Hudson, in an accompanying note expresses the earnest desire of himself and his companions to gain the interest, love, sympathy and prayers of the Australasian brotherhood. "I am surely one of you," he says, "for my second birth took place in the town of Taramaki, N.Z., and the late Bro Henderson, of Dunedin, introduced me to 'the old path,' whilst I was a colonial in your midst." "We are all well, and unite in kindest Christian love to all brethren in the Greater Britain of the southern hemisphere." It has been decided that the three missionaries shall begin mission work among the Talungis, the oldest of all the Burman tribes, and the people who gave letters and literature to the Burmese. There is not now a single European or American missionary laboring in their midst, and yet they number in Lower Burma and Siam at least 300,000. The Bible has been translated into the language of the Talungis, but as yet has scarcely begun to be disseminated among them. Bro. Cook, the secretary of our British Missionary Committee and the pioneer in this enterprise, having fulfilled his mission of locating these brethren, has now returned to England.

Retrenchment.—Retrenchment is in the air, and while we are of opinion that it

has been delayed too long, yet now that it has come, as good citizens we must just submit gratefully to it. Our hard times is the result of our living beyond our means, and now we have to pay for our folly. At the last meeting of the Victorian Missionary Committee, the retrenchment spirit was present, and all the preachers were offered engagements at £3 5s. per week with one exception, and he was offered £3 per week. We are sorry that this had to be done, but this either had to be done, or a part of the men dismissed. We believe that our preachers ought to share hard times with others, but others must remember that the expenses of a preacher are greater, as a rule, than a man simply living in a private capacity, and so we think to put him on an equality with his brethren, he should have a little more. But however this may be we feel that no objections can now be raised by those who have been complaining of high salaries, and that all will now go to work and render every help possible. The coming year at the best is bound to be a difficult one, and we trust that all will go to work at once to do all in their power to assist in preaching the gospel in our own land.

Mrs. Joseph Kingsbury.—It is with deep regret that we have to record the death of this aged pilgrim. She had reached the ripe old age of 80 years. For 40 years she has been a prominent figure in the church in Newtown, Sydney. We believe we can truthfully say that she was universally loved by all who knew her. She was one of those rare sweet-spirited Christians whose very presence was a benediction. The saddest part of her death is the fact that she leaves behind her her aged companion, Dr. Joseph Kingsbury, with whom she has lived as his devoted wife for slightly over fifty-six years. While we mourn at her departure, and deeply sympathize with her loved ones whom she has left behind, yet we feel that we can rejoice with them that she has been gathered into the great granary of God as a sheaf fully ripe. We earnestly pray that God may comfort the bereaved heart of our aged brother, and that His rich promise that "at evening time it shall be light" may be verified in his case.

In the Minority.—Did you ever find yourself on the losing side of a question? Well if you have not you have been very unfortunate indeed, as you have missed a grand opportunity of displaying one of the most Christ-like graces, that of forbearance. But when you have an opportunity of showing forth this excellent quality you want to be careful that you make no mistake about it. We have known people in the minority to say—"Oh yes, I will give up to you, and just as soon you will get on." And then instead of going to work to make the movement a success, they have sat quietly down or worse still, have gone about putting ob-

stacles in the way. Now we want it distinctly understood that there is no virtue in simply submitting to the plans of others, unless we are willing to help make those plans a success. The very fact that Christians consent to meet together to discuss matters pertaining to their common interests, pledges them to abide by the decisions of that meeting, *that is as long as those decisions do not affect the principles of truth.* No man has a right to go to any church meeting unless he is prepared to sink his opinions in those of others, *to the extent of making whatever plans a success.* We need not go to our church, Sunday school and conference meetings if we do not desire to do so, but our presence at these meetings says plainly, "I am here to get my way if possible, if not to help somebody else make their way a success." If this is not to be the spirit of all our public meetings whether large or small, they must eventually fail.

Bro. Sydney Black.—The members of the Churches of Christ in Glasgow and district held a social gathering in the Waterloo Rooms recently, in honour of Bro. Sydney Black, of London, who is now on a visit to Glasgow. There was a large attendance, the principal hall of the suite of rooms being quite filled, 1000 sat down to tea. After tea, Bro. Black discoursed for the best part of two hours with rare eloquence, lucidity, and amplitude, of interesting out-of-the-way information on the subject of his preaching tour round the world, which he himself entitled "My Two Years' Journey Around the World from Standpoints—Religious, Historical, Philosophical, and Social." The ground traversed in this observant manner covered some 80,000 or 85,000 miles, running through Europe, Asia, Africa, Australia, Tasmania, New Zealand, the American States, and Canada. It was in a fine hopeful vein that he spoke of the mission work in the Old World as well as in the New, north of the Equator, no less than beneath the Southern Cross, and that too whilst giving vivid glances of the gilded casinos of Monte Carlo or the utterly depraved conditions of life in the Chinese quarter of Melbourne. Part of his object in travelling so far afield, he declared, was to study social reform, and get at the root of those seven evils of modern civilisation—intemperance, lust, gambling and betting, pauperism (not poverty), vulgarity, the worship of mammon, and slavery or "sweating," the worst form of slavery that the world had ever seen—and he had been encouraging everywhere to deliver to all these evils a staggering blow between the eyes, from which he hoped they would never recover. The work of the churches was going on bravely in the Australian colonies they had 10,000 disciples, and, as to their fidelity the Churches of Christ in those far distant

regions were, to all intents and purposes, going on just as they were in this country, only with this improvement, that they were a great deal more aggressive. He had every reason to believe from what he had seen and heard that the brethren and sisters beneath the Southern Cross would maintain the original propaganda of the disciples intact. Bro. Black is to address several meetings in the city during the next few days on "The Church of Christ in Britain."

Correspondence.

SUNDAY EVENING COLLECTIONS.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—Many thanks for the articles on Church Finance, but the evil grows. I see by the *Pioneer* that Lygon-street, Croydon, and even Swanston-street (How are the mighty fallen!) have taken up contributions on Sunday night for the poor saints at Queensland; also at Doncaster. Compare their practice with statement in Romans 15: 26. I do not know what to do, but with I know, I will not fellowship with those who carry out these doubtful and *mean* practices. Why do they not put their hands into their own pockets.

Doncaster, 7/3/93. H.W.C.

LIBERAL VIEWS.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—I write under the above heading merely to *correct* these few words with an article in your January issue, and not at all with a view to discussion, which distance forbids.

Your correspondent (C. Newham) in defending the accepting of money support for the Church from the world, says:—"The Church at Colingwood, with which I am proud to be in membership, is not, I am sure, ashamed of what they do; but, on the contrary, rejoices to find itself in such excellent company as that of the American and many of the English Churches."

I merely desire to certify that the above assertion, as to "many of the English Churches," is *wholly untrue*. The few churches planted in this country by the "American Churches"

Missionary Society" may, as some of them certainly do, discredit the Head of THE CHURCH by pressing appeals to the world to support His cause, but the Churches of the Reformation in Great Britain, from the first year till now, have held that only those who have been "born of water and the Spirit" have part or lot in this fellowship. I am pleased to say that I know not that any of the Churches in this country co-operating, discredit their own membership, impute to their members (as C. N. terms it) "downright stingingness," and disgrace the Lord's cause by making His Churches stoop to receiving from the world financial aid.

Yours, dear brethren,
In the One Hope, &c.,
DAVID KING.

Birmingham, England,
Feb. 13, 1893.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,
Once more I breathe freely. Dame Rumour had reported that a giant with his claymore was on the road to smite me. This made my knees quake. But the blow has fallen, and I am not hurt. I account for this by supposing that the weapon was not one of Jerusalem steel, but of papier-mache; for J.E.L. is a man of war—always on the war-path—and if he had had a good weapon, he is the man to use it, and that with effect. Leaving metaphor for the present, I purpose examining J.E.L.'s letter. While doing this freely, and giving my reasons for not agreeing with him, the *matter in dispute* is so pronounced all through his letter that I trust that nothing I may write will be found unbrotherly. J.E.L. doubts whether a decrease in the number of paid evangelists would bring out to a greater extent the talents of the members generally. In reply to this I point out that in proportion as the paid evangelists have increased in number, so have the unpaid ones decreased, until the clerical element is as prominent amongst us as in the sects around us. In proof of this, I mention an incident that occurred in a large church in Melbourne. A young woman applied for baptism one Lord's day evening, and an appointment was made to baptise her during the week. She attended, bringing with her the necessary change of clothes, but, alas! the "united cleric" was unable to administer the

ordinance that evening. No other brother was regarded as eligible, and the candidate had to carry her bundle home, and present herself again. I maintain that such a case would not have happened in the early days before we engaged so many paid preachers. I notice that your correspondent C.C., at Bendigo, also notices that the clerical element is increasing amongst us, and he insists that the brethren generally are becoming lazy. This is strong language, but whether it is correct or not, I fear that the attempt of so many churches to have "the sole possession of an evangelist" has helped to place them in such financial straits that the question of having evening collections has been raised at one of the preachers' meetings, and that more than one paid preacher supported it. News from these little coteries occasionally slips out, and I am led to regard this report as correct, from the editor of the *Pioneer* having been asked whether all the Melbourne churches had agreed to take up evening collections. The editor in reply said, "What next? Ah! what next? I interpret this—whither are we drifting?" The *Pioneer's* correspondent must have had a reason for putting the question. What was that reason?

One brother errs in supposing that I advocate "all and sundry to engage in public speaking." On the contrary, I regard the "all men system" a greater evil than the "one man system." I strive for the happy medium, *medus in rebus*—the crew must not be all captains, but there should be first, second and third mates. J.E.L. next calls to his aid the Corinthians and Philippians; but they are of no assistance to him, for the Corinthians and Philippians were church members. I quite agree with him when he writes: "Every church is a debtor to all who are without Christ, to convey the 'good news' to them to the utmost of its ability"; but the preachers should be supported by the church, and not by begging contributions from those outside. If a church is not able to do this, J.E.L. has not shown that it is proper either to incur debt or to solicit subscriptions from those who have not acted as the Macedonians did—"first gave their own selves to the Lord!" (2 Cor. 8: 5). To seek aid for the Lord's work from those who have not first given themselves is analogous to the action of ancient Israel, condemned by Jehovah—

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Is. 31: 1). I have no objection to two or more churches combining, provided each pays its share of the expense, and there is no unequal yoking. A church that maintains the primitive practice should not be a partaker of the evil deeds of another which has departed from it.

Referring to the "separation which God reserves for Himself," if our brother will turn to my first reply to Bro. Newham he will find that I am almost as hopeful respecting the future as he, but this warrants neither of us to depart from New Testament lines. I endorse his own statement—"As there is life in the egg long before the shell is cracked and the young bird emerges; as there is life in the plant for some time before it appears above the clod; so there is spiritual life in man for a period, sometimes long and sometimes short, before he appears before the world as one who has publicly confessed Christ, and taken upon himself the name of Christian." Accepting all this, and having no sympathy with attempts to "force on a public confession," I still contend that persons in such a position should be taught that there is a way appointed by our Master, for all His followers to confess Him, and until that confession is made their offerings are not acceptable. Our brother directs us to the Apostle John's statement in the epistle to Gaius, that certain preachers took "nothing of the Gentiles," and tells us that "the natural inference from this is that they had no hesitation in receiving support from the Jews," drawing the conclusion—therefore Jews supported these Christian preachers. But unless the term "Jews" is "distributed," it will not avail him; and if he regard it as "distributed," then he has fallen into the fallacy of "illicit process of his minor term." This will be quite sufficient to show to J.E.L. wherein we differ, but as I am writing for other eyes than his, I must explain.

I grant his conclusion—"Jews supported Christian preachers"; but these were Jews and Jews—Christian Jews and anti-Christian Jews—Jews who had accepted Christ and Jews who still rejected Him. J.E.L. and

I are in harmony respecting Jews of the first class; the discord arises over those of the second; and when I remember that these were the most bitter opponents of the apostles, and that, as our late Bro. Greenwell wrote, "from Pentecost to the siege of Jerusalem, the Roman authorities were not inclined to treat Christian men as dangerous to the State, but were more inclined to shield them from the fanatical cruelty of the Hebrews," I cannot, with all my respect for J. E. L., consider that he has strengthened his position by referring me to these Jews. Jews, indeed! Who stoned Stephen? Jews! Who were pleased when Herod killed James? Jews! Who contradicted and blasphemed when the gospel was preached at Antioch? Jews! Who was it had such deadly hatred to the gospel as to travel from Thessalonica to Berea to oppose Paul? These were not likely to contribute to the support of Christian preachers, even if the preachers would be willing to accept assistance from them. But our brother says: "We are apt to forget what good Jews the first Christians were," and points us to "Peter and John going up together into the temple at the hour of prayer." Really, I do not see that this has any bearing on the question before us. Is there anything in the record to show that Peter and John received aid from the temple worshippers. The Jews were a long time before they realised the freedom of the gospel, and that the "handwriting of ordinances had been nailed to the cross." Notwithstanding the clear commission to "go into all the world and preach the gospel to every creature," a special, a miraculous vision had to be given to Peter, before he and his kinsmen exulted in the grand truth—"Then hath God also to the Gentiles granted repentance unto life" (Acts 11: 18). The case of Peter and John going together into the temple for prayer would be paralleled by two persons who had been brought up as Roman Catholics, but who through the truth had been made free, and knew that prayer may be made anywhere and everywhere (1 Tim. 2: 8), entering one of their old cathedrals, and there presenting their mutual prayers without any of their former nummities. That the temple prayers were personal, not liturgical, may be learned from the parable of the Pharisee and the Publican.

M.

(In addition to the above, Bro. M. also replies to Bro. Newham's last rejoinder. We do not give this for three reasons—(1) on account of its length; (2) because several of the points discussed are side issues, and only of interest to the two brethren immediately concerned; and (3) because Bro. Newham has never faced the main issue, viz., the question of taking up collections at Sunday evening services. It is true he referred to other churches indulging in the same practice, but this is simply begging the question. The discussion of this question must now close.—Eds.]

LONDON LETTER.

GEO. T. WALDEN.

MORLEY v. LOUGHNAN.—This case, which occupied the time of the court here for about a week, is sadly interesting to religious people. Mr. Henry Morley, member of one of our rich merchant families, was very delicate, and a travelling companion was secured for him in Mr. W. H. Loughnan, a member of the Exclusive sect of the Plymouth Brethren. The agreement between Mr. Morley, senior, and Mr. Loughnan was that he was to receive £400 a year, and that no religious discussion was to be permitted between Mr. Henry Morley and himself. Yet this holy (?) man in a very short time converts Mr. H. Morley to the Exclusive section of the "Brethren" and causes him to isolate himself from his family, and then begins to get rid of his fortune of £170,000. £140,000 Loughnan allows his brother, £400 a year to a brother-in-law, makes a gift of about £5,000, buys horses and carriages, spends £5,000 a year on living expenses, and generally has a good time, while Mr. H. Morley is made to feel so uncomfortable that he commits suicide. Through all this Loughnan professes the utmost sanctity; and when asked to tell where all Mr. Morley's money had gone, says he cannot tell, as he is bound to secrecy, but asks the Lord about it, and the Lord tells him he may give the information! The general impression on the public is that this Loughnan is the middle and two ends of a pharisaic rascal, and ought to be more severely dealt with than he was—the sentence being that Mr. Loughnan obtained the money by undue influence, and must refund it.

And so Christianity is wounded in the house of its friends!

IS CHRISTIANITY PLAYED OUT.—Mr. Robert Buchanan whose father was one of the socialistic missionaries sent out by Robert Owen (with whom A. Campbell debated), came to London a young man with nothing except pluck and brains, but with liberal and constant use of them and a plentiful addition of brass he has become widely known as a writer of ability and a poet of no mean ability. Usually skeptical he has eclipsed himself in this particular by the issue of this his latest poem, a so-called Christmas Carol entitled, "The Wandering Jew." In this carol Mr. Buchanan represents himself as wandering through London in the silent snow-covered streets on the night which precedes Christmas day. While thus wandering he meets a very aged and very weary man, who professes to be The Wandering Jew, who is not the Ahasuerus of the well-known legend, but Jesus Christ, who, according to this poem, is condemned to endless and agonizing wanderings because God has disappointed Him, turned a deaf ear to His prayer, and refused to save men from misery. Then the spirit of man attended by death, appears on the scene, and sits in judgment upon the ever-wandering Christ, charging Him with having destroyed the old pleasures, and the old hopes, and the old simple days, and above all, with having taken away the primal comfort of death as man is not able to regard it as the end of pain and misery.

The Judge then for his failure and the woe which it involved, condemns him to wander homeless through the universe, ever bearing his cross. The poem then ends with these words.

And lo while all men come and pass away,
That phantom of the Christ, forlorn and
stray.

Hasteneth the earth with dangerous tread,
God help the Christ that Christ may help
us all.

With characteristic fairness in this trial of the Christ, 70 pages are taken up with the evidence of "The Crimes of Christianity" and six with the evidence of its good effects.

As might be supposed, the poem created a bad impression among religious people, and was unfavourably reviewed in *The Daily Chronicle* one of our influential papers. To this review Mr. Buchanan replied, and then for the whole week the paper gave large space to letters on

the subject, *pro and con*. The gist of the poem was the silly assertion "Christianity is played out," and so every day, in very large type, was displayed on the notice boards,

"IS CHRISTIANITY PLAYED OUT?"

Dr. Clifford is to preach three sermons on the subject, Hugh Price Hughes is doing the same, and one can scarcely attend a meeting without hearing the question, "Is Christianity played out?" I heard one speaker say: "Doubtless Annas and Caiaphas decided Christianity was played out when they left Jesus hanging on the cross, *but it wasn't*. The men, as they gathered up their clothes from the young man Saul's feet, after stoning Stephen, may have thought Christianity was played out, *but it wasn't*. And when the persecuting magistrates at Philippi, after they had beaten Paul and Silas, and thrust them into prison, and fastened their feet in the stocks, congratulated themselves that Christianity was played out as far as their city was concerned, *but it wasn't*." I am glad Mr. Buchanan wrote the poem, for God is making the wrath of His enemies to praise Him. For men like Hugh Price Hughes are having a chance to show that Christ is no more responsible for cruelties practiced in His name than is Robert Buchanan. I close these remarks by appending one letter of the many which appeared:—

IS CHRISTIANITY PLAYED OUT?

The Editor of "The Daily Chronicle."

Sir.—With your kind permission I will step into the women's box on behalf of Christianity. I was, for many years a follower of the late Mr. Charles Bradlaugh. Rather more than two years ago I was walking in Hyde-park in a very unhappy state of mind—in fact, that very night I intended to destroy my life. I had been asking myself, "Is life worth living?" While walking in the park I heard a voice say loudly, "Is life worth living? No, life apart from Jesus Christ is not worth living." I took it about and discovered a gentleman preaching, Mr. Josiah Nix, of the West London Mission, the superintendent of which is Rev. Hugh Price Hughes. In the great crowd that Sunday afternoon I noticed many ladies dressed like hospital nurses. Their presence reminded me of the months that I spent, many years ago, in a children's hospital as an indoor patient, and what they taught me there. The preacher's remarks and the presence of "The Sisters of the People" made me think Mr. Josiah Nix was talking about the power of Jesus Christ to save. I followed the Mission band to their hall at Wardour-street, and that very Sunday night I got converted. No, Christianity is not played out, and when I think of the changed lives, families made happy, free-thinkers turned into followers of Jesus Christ, drunkards reclaimed, I trust I may be pardoned for wishing that Rev. Hugh Price Hughes, Mr. Josiah Nix, and the

noble, devoted "Sisters of the People" may be spared for many years to carry on their Christian work.

WILLIAM J. L. HOOPER,
42 High-street, Eltham, Kent, Jan. 23.

Missionary Page.

FOREIGN.

F. M. LUDDBROOK.

LETTERS FROM BURMAH.

WITH the object of finding a suitable centre for opening up evangelistic work among the Talangs, Bro. Crook, accompanied by Bro. Halliday and myself, set out from Amherst by sailing vessel on 24th January, before sunrise, in the direction of Yeh, on the Tenasserim coast, Lower Burmah.

Our captain or rather skipper was Lucky by name, a young Indian Mussulman, who had been educated in the Baptist Mission School. The boat's crew consisted of two young men, one of them being of the same nationality and religion as our skipper, while the other was a Tavoyan, a comical piece of humanity. Our ship's name we could not find out, but were left to puzzle our brains with something that was written on the inside of our thatched cabin as forming some designation for maritime authorities, but only as hieroglyphics to skipper, crew, and passengers. We hugged the coast all the way, passing Double Island at 9.30 a.m., where there is a good lighthouse. A steamer towing six paddy boats passed us on our starboard, while we were partaking of our rice for breakfast.

Passing the large island of Kalagau through Bentinck Sound under full sail with a fair wind and sea, we probably made the speed of five knots per hour. At night time our little vessel rolled from side to side as she rode at anchor, until we longed for *terra firma*.

Something might here be said about the vessel in which we had sailed along the coast. Her length was about 43 feet, over 8 feet beam, and 28 inches draught, capable of carrying about 5 tons of cargo. Our only shelter from the burning sun by day, or from the heavy dew at night, was a rudely thatched roof amidships for about nine feet fore and aft, but less than three feet above deck, so that a standing attitude was impossible. This must have been made for the comfort of the Burmahs and Talangs, who squat down with the greatest ease and have no need of

chairs and tables in their dwellings. Cooking operations aboard had to be done in a most primitive fashion. About two feet of the boat's length on the forward end of our cabin was the galley or cooking depot, while the fire and smoke made us at times feel anything but comfortable; however there being no alternative, the *reek* had to be taken before the rice could be cooked and eaten.

On Wednesday morning, as we took our course from the sea into the mouth of the Yeh River, we gazed with admiration on the hills and mountains covered with trees and evergreens on either side of the channel. On our right we heard the screaming of the monkeys, re-echoing up the sides of the steep cliff. In the bay or firth of the Yeh River there is an island which we pass on our port side, also the mouths of several creeks on the starboard, up which are situated the Talang villages of Hangang and Kauline. At Hangang, the population of about 1500 are busily engaged, more like a British or American town in boat-building, and in their push of trade generally.

Leaving the bay we enter the river proper, about 80 feet wide, sailing ahead with the flowing tide, until at last we went aground on the sandbanks. Skipper and crew jumped overboard, or as the Yorkshire folks would say—"They had to get out and shove," and this several times before we were extricated from a *stickfast* position. Here and there on the banks we saw a pagoda or some Buddhist sacred remains of idols and idol houses. The dwarf palm trees are beautiful, growing close to the water's edge. The leaves are made use of for thatched roofs of houses; while the stem is used for toddy produce.

At last we come in sight of Yeh, as we hear the sound of the tom-tom, a wind-like music used in their festivities and funeral processions. Yeh is situated on a bend of the river on the north bank. Here we see a number of boat building yards, men busily engaged with the adze, others sawing great logs of timber, others hollowing out immense trees for boats, shaping the exterior and drawing some knowledge of naval architecture. Yeh contains about 700 houses, with a population of about 3000; two thirds at least being Talangs and speaking the Talang language. Walking through the narrow, disorderly streets, we were not very favorably impressed with

the things which affected our organs of sight, sound, and smell. But knowing there were many people living here in sin, their minds darkened, and much that was repugnant to one's feelings (still they are an industrious people, though in a low moral condition), our hearts went out in love and sympathy towards them when we realized the fact that the glorious Gospel of Christ Jesus was just what they needed.

On Thursday morning accompanied by a Burman Christian, the only one in the neighborhood, we visited Kaulot, said to be about two miles from Yeh. We had hoped to return before the sun was high, but we found the two miles were Burman miles, and the journey took us about 24 hours to accomplish through the jungle before Kaulot was visible. Here are about 100 houses and, say, about 500 inhabitants. We called upon the head man of the village, where we were gazed upon as wonders from another sphere by the numerous children, many in a nude state. The people are all Talaings, and prospects for opening up mission work here appear favorable. At Kaulot, among the strange sights seen, was a mother hushing her babe to sleep by means of a bag suspended above the floor, in which lay the infant, while the mother sat and swung it from side to side until the desired calm was gained. Here as in all parts of Burma, the women walk erect. Their early formed habit of carrying burdens on their heads, enables them to continue this stately gait.

In the evening we had a magic lantern entertainment, when the pictures were exhibited to a great crowd of the people of Yeh. The audience was somewhat rowdy, but at the close we seemed to have gained the confidence of some young men who gathered round the curious firehouse, and their enthusiasm and interest manifested, well repaid our labours. The scenes of the life and death of our Saviour were appreciated. Among the pictures exhibited, the tiger's head and the chromatope, each with visible signs of life, drew forth many audible expressions of amazement and admiration.

On Friday we visited the village of Quantu, about half-an-hour's walk from Yeh, where we found the people all Talaings. They were kind and hospitable to us, showing hopeful prospects for planting in their midst the incorruptible seed of the Gospel, the one thing needful. Wagahite

and Quandote, two other Talaing villages, were also visited, to the west of Yeh. Upon returning to our lodging we sought for an interview with the Sekay, or chief magistrate, of Yeh. This being granted we had the privilege of paying our respects to this gentleman. After telling him of our purpose in coming from Britain to Burma, and our intention of fixing upon Yeh as a centre for our work, and other necessary converse, we parted from him with the hope he would befriend us in the future.

Another day we travelled across the paddy fields in a westerly direction to the Talaing village of Abor, beyond which was another large Talaing village called Douya. Walking through the jungle we were told that tigers had been seen here a few days' before, lying in wait for oxen. At Abor we saw some people engaged in the gathering and drying of seeds from which oil is squeezed in a mill turned by bullocks. The cultivation of paddy, or rice, appears to engage the labour of most of the people in this district. Whilst staying in Yeh a Mahomedan kindly presented us with some green cocoa-nuts and a quantity of milk, shewing a desire to be on amicable terms.

Looking all around there is no one in Yeh or its vicinity engaged in the work of the Gospel among this neglected people, the Talaings, or Mons, so that we feel persuaded that in taking up this spot as a centre for missionary labor, there are manifest signs of a kind and merciful Providence leading us. Surely, dear brethren of Australia and New Zealand, we shall not hope in vain for your prayers, earnestly pleading the Most High to guide and bless our efforts, that these benighted heathen down-trodden for ages by superstition and devil worship, may be delivered through the Crucified Redeemer from the thraldom of the Prince of Darkness and be translated into the glorious liberty of children of God by faith and the following of Christ Jesus their only Saviour.

A sight of the state of affairs out here would we feel sure cause the hearts of many of our brethren in Australasia to become enlarged. Their sympathy and love would be extended to the right channel. Our Foreign Mission enterprise might form the link which will bind the brotherhood under the Pole Star with the Colonial brotherhood under

the Southern Cross. Let us attend to the cry of poor suffering humanity living and dying without the sound of the Gospel, without Christ and without a spark of hope for the dark future!

In order to make ourselves more certain of the existence of more Talaings, we arranged on the return voyage to sail up the Lamaing River, situated about midway between Yeh and Amherst. This voyage served to show us the numerous places where this people are living, truly an open door for us to preach Christ along this Tenasserim coast and up its numerous creeks and valleys. Kandote, a well laid out Talaing village with 210 houses, and over a thousand people, we visited. On our voyage up the creek Nature's works drew forth our admiration and praise to God.

By means of our compass we mapped out the windings of this and other streams, as this part of the country has not been surveyed, and maps published were not large enough, or too bare to become of any service in our enterprise. Houses in Kandote, built mostly of wood, are superior to those of Yeh; the people are engaged in agricultural pursuits, and some boat building.

Lamaing was visited the next day, an ancient Talaing capital. This place is more important than Kandote, because of its large imposing Pagoda, and numerous idol houses and idols, the road up to these being through a fine avenue of trees about third of a mile from the town. Lamaing is situated on the south bank of a broad river, about six miles from the sea coast. The river is fed by numerous creeks, and empties itself opposite the large island of Kalagouk. The town appears to be quite accessible for vessels of light draught, but nothing at present is seen as far as Lamaing, except canoes and other small craft. Two boats were launched mid shouts of rejoicing from the boat yards at Lamaing whilst we were there. The people are Talaings, with 214 houses, whilst the township of Lamaing includes quite a large number of Talaings and Karens. Talaing villages within a radius of 10 miles, number seven, so that even Lamaing would make a good centre for Gospel work. Here bullbaiting, devil dancing, and other dark doings afford pleasure to these deluded heathen.

It is slow work getting along by land or sea in this part of the world.

Our Skipper Lucky and his crew did not believe in pulling against the tide, and of course we had to submit, although at times we were ready to mutiny and work the ship ourselves. We three volunteered to pull and man the boat ourselves, and show that Britons are not always waiting for the turn of the tide, but pull hard against it when needful to make progress. At last we moved from our moorings, and by the ebbing tide were carried along the river until the tide turned. In vain we entreated our skipper to pull for the open sea now visible. The anchor was dropped overboard, and we rode midstream until the tide bore us along the open sea once more. Oh for some steam power! was our expressed wish before we gained our desired haven.

Ere the moon rose the Southern Cross was visible, and we often scanned those heavenly lights above us, remembering Him whose glory they reflected, He who never slumbers or sleeps, protecting us from many dangers, with us in all our discomforts, and delivering our lives from destruction, until Amherst was safely reached. We were not unmindful of what was due to our Heavenly Father as we knelt to thank Him for journeying mercies on land and sea.

A. E. HUDSON.

Sisters' Page.

Communications for this "Page" should be addressed to Miss Ludbrook, 14 Elizabeth-st., Matson, not later than the 15th of each month.

CONFERENCE DIRECTORY.

PRESIDENT—Sister A. R. Thurgood.
VICE-PRESIDENTS—Sisters Huntsman, Matson, Pittman, and Ludbrook senior.
SECRETARIES—Sisters Fwers, and Hill.
TREASURER—Sister Walker.
FINANCIAL SECRETARY—Sister L. Dewar.

COMMITTEES.

VICTORIAN MISSION—Superintendent, Sister Fitzhugh; Committee, Sisters Lawson, McLellan, Pallot, Evans, and Bisher.
FEDERATED MISSIONS—Committee, Sisters Maden, Huntsman, F. M. Ludbrook, McCaughey.
TEMPERANCE—Superintendent, Sister Huntsman; Committee, Sisters Furber, Walker, Semple, and Italion.
TRACTS AND SPARE LITERATURE—Sisters Matson and Dewar.
ENDEAVOUR—Sisters J. Dickens, M. Benson, Kometoch, and Hill.
SUNDAY SCHOOL—Sister Schofield.
VISITING AND DOUGLAS—Superintendent, Sister Fitzhugh; Committee, Sisters A. Kemp, Walker, Pallot, McLellan, Heron, Matson, and Bisher.
"PAGE" IN STANDARD—Sister P. Ludbrook.
"Young Women's Column" in Pioneer—Sister E. E. Hill.

EXECUTIVE.

The first meeting of the new Conference year was held at Swanston-street as usual. Siver Pittman presided, and after the opening hymn, spoke of the bereavement sustained by Bro. and Sis. Forbes, of North Fitzroy. A resolution was promptly passed that a letter of sympathy be sent to them. Sister Ludbrook being requested to write it. Several earnest prayers followed. The attention of the meeting was chiefly occupied with the election of new committees, and passing the bills in connection with the late Conference.

The collection, amounting to £1 6s. was sent to a sister in need.

We feel sure all who have read the enlarged STANDARD for April, so full of Conference doings, will have come to the conclusion that it is a year-book worthy of being saved for future use, also to show to our friends and neighbors. The Sisters' Conference, is very well represented. Of course it is not perfect. Time was too limited to permit either of careful preparation of the reports, or even reading of reports. May the dear Lord bless the efforts of each and all His children who have striven to please Him during our happy conference season. Refreshed and invigorated, be it ours to make good our promises, and daily consecrate our lives afresh, so that our "actual may approximate more nearly to our ideal" (see page 95).

DEUTERONOMY, SOMETIMES HEARD READING.

Deuteronomy, sometimes heard the second law, contains a short rehearsal of what had taken place in the wilderness. Moses repeats the law as recorded in Leviticus and Numbers, and admonishes the people to be faithful in keeping the commandments of God, that they might live and obtain His blessing. He then tells them of his approaching death, gives Joshua charge of the people, and sets in motion the year of Paul's duty, and commands the law to be read in the hearing of the whole people—men, women and children—once a year, that they might hear, and learn, and fear the Lord, and observe all the words of the law. The book closes with the death of Moses, of whom it is written: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

The Book of Acts is generally admitted that this book was written by Luke while he was with Paul in his imprisonment at Rome. It was addressed to Theophilus, but not intended solely for his reading. It was not a letter written to an individual, but a history dedicated to a friend, to be read by all men in all ages. This book gives us the history of the work of the apostles from the ascension of Christ to the end of the second year of Paul's imprisonment at Rome, embracing a period of about 54 years. It is in substance a history of the apostles as a body. The names of the eleven meet us but once. Nothing is told us of the individual work of any but Paul, whom the Lord intended as a chosen vessel to bear the glorious news of the gospel to the Gentiles. Of his journey to Athens, Corinth, and Ephesus, also of his sufferings, trial and defence before King Agrippa, also acknowledged that he was persuaded to be a Christian by the story of Jesus, that Paul so eloquently repeated, then of his final imprisonment at Rome, being allowed the privilege of living in his own house, where he received all who came to him, preaching the kingdom of God and teaching the things which concerned the Lord Jesus, with all confidence, no man forbidding him.

SHOULD CHRISTIANS GO TO THE THEATRE?

Miss Willard could not be called an unaccommodated woman in a religious sense, nor is she either puritanical or lacking in appreciation of art. Her reply, then, to the inquiry, "What, in your judgment, ought to be the attitude of Christians in regard to the stage?" is worthy of consideration—

"I am a great lover of the dramatic. I used to live on *Saturday-evening*, and on the farm 'Genie Will' gave us about the only outlook we had. I greatly wished I could go and see some of the plays. But for one whose aims, whose comradeship and whose principles are such as mine, the theatre of the present day, with its ballet, with its catering to that which I would like to ~~admire~~ instead of magnify in the tendencies of men, is not a place where I could consistently appear."

SPIRITUAL POWER.

This subject is one of infinite importance to the Church and the individual believer. If there is one thing more than another required by the Church or with the follower of Christ today, it is spiritual power. Where this power is, it acts as a mighty magnet, drawing, moving, impelling men.

How may I receive this power from on high? the inquirer asks. But some who thus inquire forget to ask first of all, What are the conditions? God required me first to be clean, and make me a living flame for Him! In the Bible we find some of God's conditions: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin, and will heal their land." "If we have named the name of Christ, and desire to be friends of fire for Him, we must note carefully the four conditions mentioned in the text, as conditions required by God before He can bless."

The first is *Humble*. We must have the meek and lowly spirit, for "be that humbleth himself shall be exalted." We must stoop to the living spring and drink, if we long to have the living water in us a well-springing up, and flowing out, to refresh others.

The second condition is *Believe* *firmly*. Taking God at his word, and believing that He really means what He says. We fear that many often pray to be delivered from the dominion of sin, and to be "filled with the Spirit," when in reality they do not understand what they say. They are not praying in the Bible sense. The measure of our faith is the measure of our spiritual life and power. We are to "expect great things from God," and then "attempt great things for God."

The third condition is the *saking heart*. "And seek my face." That is, "Look to Me," "seek my face only and always." God's call to me is "seek, seek my face," my heart responds, "Thy face, Lord, will I seek." The response must come from the heart.

The fourth condition follows—viz., *whole-hearted surrender*. "And turn from their wicked ways." That is, turn, and return to God. If we let Christ have the mastery over us, we will have the mastery over self, we will conquer and overcome. We must see that other cords are all cut, that Christ is our King, and that our wills are swallowed up in His. Let man's part be attended to, and God's part will not be wanting. In other words, fulfil the conditions, and the promise is sure.—Ed.

Mrs. MAGRIS.

New Zealand.

EIGHTH ANNUAL CONFERENCE OF ASSOCIATED CHURCHES OF CHRIST, IN THE SOUTH ISLAND OF NEW ZEALAND.

On Friday morning, 31st March, the delegates of the Associated Churches in the South Island of N.Z., assembled for the Annual Conference in the meeting house of the church, Durham-street, Christchurch.

The chair was occupied by the President of the Association, Bro. William Pryde, of Maitara, who very ably attended to the duties of his office throughout the entire sittings of the conference. The opening hour of each session was spent in Praise, Prayer, and Reading of the Word.

At the Roll Call there were present 15 delegates, representing 8 churches, to these were added by vote of the conference, 4 brethren to represent associated churches who had not sent delegates.

It was agreed to admit to the deliberations of the conference, but without power to vote in the election of officers or in the disposal of monies, all brethren and sisters present in good standing in the churches.

A congratulatory telegram to the Conference of Associated Churches in Auckland, North Island, was unanimously agreed upon.

The Conference learning that Bro. Thos. Manifold, of Christchurch, was about to pay a visit to Great Britain, resolved that he be asked to convey fraternal greetings from the churches in the South Island of N.Z., to the churches, and to the annual meeting of brethren in the Home Country. Bro. Manifold was subsequently furnished with a letter signed by the President and Secretary of the Conference.

ISOLATED BROTHEREN.

On the motion of Brethren J. I. Wright and Holmes, it was unanimously agreed "That a list of isolated brethren be printed, and copies forwarded to the various churches, and also to brethren so isolated: the secretaries of the various churches being requested to co-operate with the secretary of the Executive in maintaining a correct and complete list."

EXECUTIVE COMMITTEE'S TRAVELLING EXPENSES.

It was agreed, on the motion of Brethren Holmes and Scurr, "That the travelling expenses of Executive officers and Conference essayist be paid out of the Conference expenses fund."

AGED AND INFIRM EVANGELISTS' FUND.

The church at Oamaru sent up to the Conference the following notice of motion, viz.: "That the Conference take into consideration the desirability of establishing an aged and infirm evangelists' fund." This motion was proposed by Bro. Verdy (delegate from Oamaru), and seconded *pro forma* by Bro. J. I. Wright. This motion elicited a very animated and interesting discussion, resulting in the unanimous adoption of the following resolution: "That this Conference, while opposed to the establishment of an aged and infirm evangelists' fund, heartily recommend the case of Bro. Exley to the Christian sympathy and liberality of the New Zealand brethren."

On the Drink Traffic the following resolution was adopted: "That this Conference expresses its very hearty sympathy with the use of all legitimate means, to prevail upon our Legislature to bring in a measure granting the direct veto to the people of N.Z., in order that they may deal satisfactorily with the drink traffic."

CONFERENCE ESSAY.

At 2.30 p.m. on Saturday Bro. J. Inglis Wright, of Dunedin, was called upon to read his essay. Subject: "Church Troubles—Their Cause and Cure." This subject was chosen by the essayist as the one of most pressing importance to the churches in the South Island of New Zealand at the present time. The essay took 1 hour and 25 minutes to read, and was listened to with unflinching interest throughout. An interesting discussion followed the reading of it, and the essayist was very heartily thanked for his thoughtful, able, and instructive paper. It was resolved—"That the essay be forwarded to the A. C. STANDARD and *Christian Pioneer*, to the *Bible Advocate* and *Young Christian*, and to the *American Standard and Review*, for publication." It was further resolved that the essay be published in pamphlet form, not less than 1000 copies to be provided free for the South Island, of N.Z.

THE BIBLE IN SCHOOLS.

A long and interesting discussion took place on this subject. Several

resolutions in favor of Bible reading in the Public schools being adopted.

EVANGELISATION.

On the subject of evangelisation, the following resolutions were adopted:—1st. That Bro. Bull be engaged by this Conference as evangelist, to work under its auspices for 1 year from date, and that his time be allotted as far as the committee deem judicious, as follows:—Oamaru, with occasional visits to Hampden, 3 months; Christchurch, 3 months; Kaitangata, 1 month; Oamaru and Hampden (as above), 2 months; West Coast, 3 months.

2nd. That Bro. Lewis be engaged by the Conference for a term of six months, at the salary of £3 per week, to be at the disposal of the Missionary Committee.

3rd. That in order to indicate our practical interest in evangelistic work a list be now handed to the delegates, that they may thereon note the amounts which by God's help they will individually contribute to the funds of the Missionary Committee during the next year. The motion resulted in £3 11s. in cash and promises from the delegates.

4th. That circulars similar to those issued last year be issued to churches and brethren during the present year.

5th. That looking at the non-success of the churches that have had evangelists supported and specially employed in their own locality, this Conference recommends that all the churches (that are not scripturally organised), be recommended to support the Evangelist Fund, and receive their evangelistic help from the Conference.

EXECUTIVE 1893-94.

President, Bro. Verdy (Oamaru); Vice-President, Bro. Holmes (Dunedin); Secretary, Bro. T. H. Rix (Dunedin); Asst. Secretary, Bro. Routledge (Dunedin); Treasurer, Bro. W. Wilson (Dunedin).

ON CENSUS RETURNS, ETC.

This resolution was adopted: "That this Conference, realising the necessity of having proper and complete returns of church members for census and other purposes, do strongly recommend the members of the various churches throughout New Zealand, when filling up such returns, to place themselves under the one heading 'Church of Christ'; a copy of this resolution to be sent to the secretary of the Conference in the North Island."

TIME AND PLACE OF NEXT CONFERENCE.

It was agreed that next Conference be held at Invercargill during the Easter holidays, 1894.

SYMPATHY WITH WEST COAST BRETHREN.

Bro. J. Inglis Wright being about to visit the West Coast, was requested to convey the very hearty sympathy of the Conference to the brethren there in their steadfastness and labor in the cause of Christ, amid many discouragements.

Sympathy was expressed with Brethren Elborn and Exley in their enforced absence from the Conference through sickness.

Votes of thanks were passed to the Christchurch brethren for their kindness and hospitality in entertaining the delegates during the conference, to Brethren Pryde and Rix, president and secretary respectively, for their excellent conduct of the Conference Sessions, and to the press for courtesy in publishing reports of the Conference.

LORD'S DAY MEETINGS.

Throughout the meetings of the church on Lord's day, visiting brethren were freely used at the worship meeting, Bro. Holmes of Dunedin presided, and Bro. Verey of Oamaru gave an address. In the afternoon a children's service was held, when Brethren Bull, Holmes, and Rix, gave short addresses.

CONFERENCE SERMON.

The Conference Sermon was preached by Bro. Bull, at somewhat short notice on Lord's day evening to a good meeting, the subject being "The Allsufficiency of Christ." He dwelt in the first place upon the needs of man, summing them up in three words, knowledge, pardon, leadership. He pointed out that the three great curses of man are his ignorance, his guilt, and his inability to govern himself. In the second place he dwelt upon the fullness or allsufficiency of Christ was dwelt upon. The great kernel truth of the gospel that Jesus is the Christ the Son of the living God, being briefly expounded, bringing out the thoughts that Jesus is the anointed prophet to teach us, to banish our ignorance. That he is also God's anointed priest to save us by the sacrifice of Himself, and His entrance upon His mediatorial work in the heavens, there to appear in the presence of God for us, and further, that Jesus is God's anointed King and King, the captain of our salvation, the one given to be a Ruler and Commander to the people.

The last point in the discourse was the application of Christ's allsufficiency to the present needs of man. The value of the Word and Ordinances of the Lord as the outward means, the necessity of belief, and repentance as the inward conditions of this application were referred to, and the whole process shown to consist in the unreserved surrender of the person body, soul and spirit, to the Divine Son Jesus the Christ.

CONFERENCE TEA-MEETING.

The Conference terminated with a tea and public meeting on Easter Monday evening. A very excellent spread was provided by Bro. Crowe, and the tables were presided over by a number of Christchurch sisters. Some excellent music was provided by the Christchurch choir. Bro. Pryde presided over the public meeting, and addresses were delivered by Brethren Verey, Wright, Holmes, Todd, Rix, Manifold, and Bull. Thus ended one of the most pleasant Conferences ever held by the Churches of Christ in the South Island of New Zealand.

ANNUAL REPORT OF EXECUTIVE COMMITTEE, 1892-93.

To the Members of the Conference of Associated Churches of Christ, Middle Island of N.Z.

DEAR BROTHERS,—Your Executive committee have much pleasure in submitting to you their first report under the new Constitution.

The first duty with which they were charged was getting the Constitution, adopted by the last conference, printed. According to the wish of the conference, the work of printing it was entrusted to the Austral Publishing Company, Melbourne, and 300 copies were obtained. The sale price of these has been fixed at the small sum of 1d. per copy, to recoup the cost, and it is regretted that the brethren have not purchased them more than they have.

Another important matter which received the immediate attention of your Executive was the registration of the Association, which was done at the very moderate sum of 33s., and the following brethren have been appointed trustees—Edward Piddie, Jas. W. Stokes, Alex. Thompson, J. Deane, Wright, and T. H. Rix. This matter having been legally arranged, your trustees have much pleasure in notifying the brotherhood that they are now in a position to receive legacies and bequests from those who are desirous of bequeathing the same for the support of mission work in connection with the conference.

A third special duty entrusted to your Executive by last conference was the issuing of a printed circular to every disciple in the island soliciting contributions to the mission fund from 1d. per week upwards. A circular was prepared, 1000 copies printed, and sent to the secretaries of respective churches for distribution, but the result was almost nil, only a few members of the church at Kaitangata responding with a total sum of £3 17s 6d. Either the secretaries have failed in doing their part of the

work, or the brethren individually realize little responsibility with regard to evangelization, or they look upon this method of getting money as objectionable. One or all of these causes may have operated in rendering this effort a failure.

Referring to the subject of finance, which the treasurer will place before you in detail, your Executive report that out of 14 churches in the South Island, 14 are associated with the conference, these having paid the required annual fees for 1892, amounting in all to £9. The income for the year for missionary purposes has been £58 9s. 4d., made up of promised amounts and special church collections, etc., the suggestion of last conference, that co-operating churches take up special collections for this fund on the first Lord's day in January and July, being adopted by the churches at Rios, Invercargill, Mataura, Green Island, North East Valley, Kaitangata, Waimangotia, Greytown, and Oxford. The expenditure has been £10 4s.

The Executive would like an expression of opinion as to whether or not the annual fee should be kept as a fund for working expenses simply, and out of which the traveling and other expenses of Executive officers to Conference should be paid.

When the Treasurer's statement was presented to last Conference, the opinion was expressed that more money was in hand than ought to have been. The same objection will not be urged against your Executive this year, for while advantage had not been taken of the hint as an excuse for spending the money recklessly, they have endeavored to lay out the few pounds at their disposal to the best advantage.

The number of meetings held during the year were 12, attended by the vice-president, treasurer, and secretary; the president and assistant secretary being unable to attend on account of residing away from Dunedin.

In handing over their trust to their successors, your Executive hope that a more satisfactory report will be made up next Conference than that to which you have just listened. Praying the blessing of God upon your present deliberations.

W. H. DAVEN, President,

T. H. RIX, Secretary.

Dunedin, March 31st, 1893.

ANNUAL REPORT OF MISSIONARY AND CHURCH AID COMMITTEE, 1892-93.

DEAR BROTHERS,—In reporting to this, the eighth Conference of Associated Churches of Christ in the Middle Island of New Zealand, the Missionary and Church Aid Committee would remark that they have been fairly busy during the past year in carrying out the work peculiar to their office. In all, eleven ordinary and two special meetings have been held, and work has been undertaken with the sincere desire of promoting the Redeemer's kingdom.

As the name of your committee suggests, their work ostensibly is to render such missionary and other aid to churches as they are qualified to do. Immediately after the last Conference, therefore, acting upon a resolution passed by that body, the churches at Invercargill, Mataura and Kaitangata were communicated with respecting their jointly engaging Bro. Bull as evangelist. Owing to financial reasons, Invercargill and Kaitangata were unable to co-operate in this work, but the Mataura church herself entered into a six months' engagement with our brother, and thus relieved your com-

notice of all further responsibility in this matter for the time being.

The churches at Hampden, Green Island, and North-east Valley having applied for the services of preachers, the committee invited the speaking brethren in Dunedin to assist them in carrying out a monthly plan. To this there was an almost unanimous response, and with the additional help rendered by the church at Oamaru in the person of Bro. Frith, those churches requiring assistance have been supplied. Brethren have filled appointments in connection with this arrangement as follows—*Hampden*—Homes, six times; Routledge, six times; Wright, four times; Faulkner, twice; Clark, once; Smith, once. *Riv.*, eleven times. *South Dunedin*—Elborn eleven times; Holmes, five times; Faulkner, three times; Wright, twice; Routledge, once; T. Arnold, once. *Riv.*, six times. *Hampden*—Frith (Oamaru), twice; T. Turner, once. *Riv.*, three times (including 8 days' mission). *Kaitangata*—Holmes, one month.

The church at Hampden having requested the aid of a speaker for a few days, your secretary was sent, who conducted six meetings there and one at Kakama, and made a house to house canvass with tracts, the result being that two decided for Christ.

It was thought desirable to render Kaitangata also a little assistance, and after communication with the church there, Bro. Holmes was sent down for one month, during which he delivered more than fifteen gospel addresses, and made a house to house visit of the people, and one person decided to obey Christ. From a private, as well as an official source, we are assured that our brother's work was much appreciated by the struggling church at Kaitangata.

Your committee hope that the time is not far distant when the suggestion thrown out at last conference, that churches employing evangelists on their own account should release them for a short period during the year to visit country churches—will be acted upon, and only those who know anything of the needs of country churches have any idea of the power for good their visits would be.

Recognising the fact that the gospel can be preached in other ways than by public proclamation, the committee in response to an urgent appeal from a lone sister at Pelorus Sound for evangelic help, purchased a large number of tracts from Bro. A. B. Maston, and sent them to our sister, who has managed to distribute them amongst her neighbors. May the seed thus sown fall into good ground.

Bro. Bull's engagement with Mataura church terminating at the New Year, and the committee still being in funds, it was decided to engage him for the general field until the Conference met, and accordingly he was appointed to labor three weeks at Invercargill, three at Kaitangata, three at Hampden, and the balance of the time at Oamaru, concerning which work he will report personally in June.

All information concerning progress and state of co-operating churches will be found in the Statistical report.

The amount so far definitely promised for mission effort during the year on which we now enter is £12. This does not include the special collection to be taken up on the first Lord's day in July and January.

Appended is a table of attendance of members at Committee meetings during the year.

In conclusion, your Committee are deeply sensible of the growing importance of the

work of evangelisation and of the increasing necessity for the brotherhood entering loyally into the missionary spirit of the Gospel, and providing means for sustaining in the field men whose hearts are set on saving souls.

Wm. PEYDE, President.
T. H. RIV, Secretary.

MISSIONARY SOCIETY BALANCE SHEET. FOR 1892-93.

RECEIPTS.	
Balance at last Conference	£27 3 0
Collection at the Tabernacle	5 12 4
Collection at Murington	0 3 3
.. South Dunedin	0 1 5
Donations at Hampden	6 0 0
.. Mataura	6 9 6
.. N. E. Valley	0 8 6
.. Greymouth	0 16 0
.. Riv.	3 2 0
.. Invercargill	3 2 0
.. Spring Grove	0 4 0
.. Burnside	0 5 0
.. Kaitangata	0 12 6
.. Waimgaroa	0 10 0
.. Oxford	0 4 3
Kaitangata Church—	
Thomas Hannah	0 2 6
Allick Roy	0 5 0
Wm. May Starling	0 5 0
Georgina May Starling	0 5 0
Isabella Henderson	0 15 0
Marian Melville	1 0 0
William Melville	1 0 0
Mrs. Laure	0 5 0
Total	£58 9 4

EXPENDITURE.	
Exchange	£0 0 6
Bro. Turner's Expenses to Hampden	1 0 7
Bro. Riv's Expenses to Hampden—two visits	2 10 7
Bro. Riv's Expenses to Hampden—eight days	4 10 0
Stamps for Bro. Riv	0 10 0
Bro. Wright—for Church Literature, Tracts, &c.	0 11 3
Bro. Frith's Expenses to Hampden from Oamaru—two visits	0 9 0
Tracts for Distribution	2 0 0
Exchange	0 1 0
Bro. Holmes—Salary and Expenses to Kaitangata—four weeks	8 11 0
Bro. Bull's Salary for three weeks at Invercargill	7 10 0
Exchange	0 1 1
Bro. Bull's Salary for three weeks at Kaitangata	7 10 0
Bro. Bull's Salary for three weeks at Hampden	7 11 0
Bro. Bull's Salary for two weeks at Oamaru	5 1 0
Debit Balance, Conference A/c.	47 17 0
Balance in hand	1 7 0
Total	£58 9 4

Audited and found correct (receipts for five weeks' salary, Bro. Bull, not yet to hand) this 27th day of March, 1893.

W. J. WATSON,
JAMES LITTLE, Auditors.

Confirmed March 30th, 1893.

Wm. PEYDE, President.
Wm. WILSON, Treasurer.
T. H. RIV, Secretary.

MISSIONARY EXECUTIVE BALANCE SHEET, 1892-93.

Conference Fee, Mataura	£1 0 0
.. Kaitangata	0 10 0
.. Invercargill	0 10 0
.. Burnside	0 10 0
.. Graymouth	0 10 0
.. N. E. Valley	0 10 0
.. Hoss	0 10 0
.. Hampden	0 10 0
.. Spring Grove	1 0 0
.. Tabernacle, Dunedin	1 0 0
.. Stanley Brook	0 10 0
.. Waimgaroa	0 10 0
.. Oamaru	0 10 0
.. Christchurch	1 0 0
Sale of Constitutions, &c. each	0 18 6
Discount off Ferguson and Mitchell's account	0 4 0
Dr. Balance	1 7 0
Total	£19 9 6

EXPENDITURE.	
Exchange	£0 0 6
Stamps for Bro. Riv	0 10 0
Ferguson and Mitchell's account—	
1 A. B. copier (large size)	0 14 0
1 Letter Book	0 6 0
Oil and Drying Sheets	0 1 0
1 Dampening Brush	0 2 0
1 Bottle Copying Ink	0 2 0
1 Minute Book (Limp Roan)	0 7 6
Austral Printing and Publishing Co. for printing 300 Constitutions	3 5 0
Exchange	0 1 0
Watson and Co's account—	
Printing 1000 Circulars	1 13 0
1000 Promise Notices	0 12 0
A. K. Barkley (collector for Registering the Society)	1 13 0
Bro. Riv's Stamps	0 6 0
Ferguson and Mitchell—1000 Circulars	1 17 6
Total	£19 9 6

Audited and found correct (receipts for last five weeks, Bro. Bull's salary not yet to hand) this 27th day of March, 1893.

W. J. WATSON,
JAMES LITTLE, Auditors.

Wm. PEYDE, President.
WILLIAM WILSON, Treasurer.
T. H. RIV, Secretary.

LIST OF ISOLATED MEMBERS

Mrs. CAROLINE JACKSON—Palmerston North.
Mrs. JAMES COX—Cattins River.
Mrs. and Mr. HIGGINS—Pelorus Valley, Havelock, Marlborough.
Mr. and Mrs. J. W. HUMPHREYS—Collingwood, Nelson.
Mr. and Mrs. A. DAVIES—Dovecote, Nelson.
Mr. and Mrs. O. DAVIES—Dovecote, Nelson.
Mr. JAMES PALMER—Notapiko Valley, Nelson.
ANNE THOMAS—Baton, Nelson.
Mrs. H. RICHARDS—Pelorus Valley, Havelock, Marlborough.
Mrs. and MASTER MEYER—Tadmor Valley, Nelson.
Mr. and Mrs. L. BELL—The Butler.
Mr. and Mrs. GILBERT—Otautau, Invercargill.
Mr. and Mrs. T. DAWSON—Marakoaka Station, via Hastings, Havelock Bay.
Mr. DAVID PATER—Waioa, Havelock Bay.

Mr. T. PRYDE—Mablia, Wairoa, Hawkes Bay.
 Mr. and Mrs. GALT—Riversdale, Southland.
 Mr. and Mrs. W. DUNN—Riversdale, Southland.
 Mr. and Mrs. C. STOKES—Lawrence, Otago.

STATISTICAL REPORT, 1892-93.

Fourteen churches have been in association during the year. Last Conference they returned a total membership of 1137. Additions to them have been reported as follows—By faith and obedience, 109; by letters of commendation, 17; by previously immersed, 5; total, 131. Of those immersed 93 are the result of evangelistic effort, and 4 are from the Lord's Day school. During the same period the losses sustained have been: by death, 9; by discipline, 19; by transfer, 34; removed to where no church exists, 24; lost sight of,

11; total, 122. Percent total membership, 1176, being a net gain from all sources of about 39. Of the associated churches, 3 have a membership of over 100, the largest being in Dunedin, the second largest is Spring Grove, and the third is at Matarua. The two smallest churches are Waimangaroa and Greymouth—having 3 and 5 members respectively. The other nine churches range in membership from 12 up to 96. Two churches, Spring Grove and Oamaru, send evangelists. There are 41 speaking brethren in the churches, a fact not all creditable to the brotherhood, and one which demands serious consideration. Out of 14, only one church is scripturally organized, that at Oamaru, having deacons and elders. Four churches having deacons only, and five are worked by committees. The brotherhood are in possession of seven chapels, while seven churches meet in schoolrooms, halls, and private houses. The various meeting-places, have a seating capacity of 2000. The average attendance

of members for the breaking of bread on Lord's Day, 23 returned by five churches, is 340. Eight churches report the average attendance at 9 o'clock services of 182 members, and 172 strangers. Five churches report the average attendance at prayer-meeting of 57. £1875. 2d has been contributed for philanthropic work during the year by five churches; £925 (d) raised by two churches for foreign mission work, and £141 10s spent by three churches on home mission work. Only two Bands of Music are reported in connection with the association. The Sunday school returns are not very encouraging, and disclose a want of interest in this important work by the brotherhood. Last Conference there were 521 children receiving instruction in seven schools, from 62 teachers. This year's returns give 677 scholars, and 70 teachers. Twelve scholars only have been received into the fellowship of the church during the year. We commend this department of church work as the prayerful attention of all our churches.

NEW ZEALAND (SOUTH ISLAND) CONFERENCE STATISTICS.

Church.	ADDITIONS.			LOSSES.				MEMBERSHIP.			Average Attendance at Week-day Prayers.	Average Attendance at Gospel Services.	SUNDAY SCHOOL.				
	Evangelistic Work & School.	Total Immersed.	Letter.	Death.	Removal or Discipline.	Transferred to other Churches.	Deceased before next Church.	Membership 1892.	Increase.	Decrease.			Members 1893.	Scholars 1892.	Scholars 1893.	Teachers 1892.	Teachers 1893.
Christchurch	6	6		5	23	14	18	150	6	60	96	40	60	126	117	9	9
Dunedin	60	60						500	60		560			120	118	19	19
Green Island	6	6			1	5		13	9	6	16	8	22				
Greymouth			3					5	1	1	5						
Hampden	2	2						11	2	1	12	7	27	25	25	1	2
Invercargill			6					83	6	3	89	49	22	22	45	4	4
Kaitangata	2	2	1					37	4	3	41	12	35	68	59	5	5
Matarua	3	3				3		104	4	3	105	60	60	49	49		6
North-East Valley	1	1	2				2	26	3	2	27	29	62	60	70	12	10
Oamaru	1	1	1		5	5	2	92	2	13	79	35	59	63	54	7	7
Ross	9	9	1		1			10	10	1	19			35	35	5	5
Spring Grove	3	3	4		1		1	108	7	4	111	60	60				
Stanley Brook	4	4	1					16	5	2	19	16					
*Takaka	12	12	4								16						
Waimangaroa						1				1	3	3					
Totals	109	109	26	9	30	31	24	1153	135	97	1195			541	675	62	67

* Just organised by Bro. Lewis.

Sunday School Union
 OF THE
 CHURCHES OF CHRIST IN
 VICTORIA.

By A. R. LYALL,
 145 Queen'sry St., N. Melbourne

With this number of the STANDARD the Union celebrates its 12th anniversary, and our labors in connection with it come to a close.

Throughout the year the interest taken by the brethren and sisters

associated with it has been most encouraging to the committee, and we sincerely hope that it will be maintained during the one we are about to begin, as only united effort will consummate the work the Union seeks to accomplish.

Our Conference meetings were both successful and enjoyable, quite an impetus being given to Sunday School work. Let all officers and teachers read the paper on "How to Retain Our Senior Scholars," and endeavor to put into practical form some of the ideas put forward by Bro. Bryant.

The annual festival also was an unbounded success, all who attended were delighted at the rendering of "Under the Palms," and we now take this opportunity of thanking the scholars who took part in it, also those who helped with the decorations, and all who assisted to bring the gathering to such a successful issue.

The annual examinations of the Union was held on April 12 and 14, the entries and competition being larger and hotter amongst the scholars than for some years past. The following are the results:—

1st. Division—Scholars under 12 years of age.

Premier, P. Brown, Collingwood school.
1st prize, E. W. Morris, Doncaster school.
2nd prize, R. W. Ewers, Doncaster school.
3rd prize, G. Tapscott, Collingwood school.
Certificates—F. Petty Major, Doncaster;
Jamieson McMillan, North Fitzroy; F. Lewis, Frahan; Alfred Kemp, Ascot Vale;
Ruby Gole, and A. J. Fraser, Fitzroy.

2nd Division—Scholars over 12 and under 15.

Premier, Percy Francis Ewers, Doncaster.
1st prize, F. Kemp, Swanston st.; and prize, H. Brown, Collingwood. 3rd prize, R. Howards, Collingwood.

Certificates—William Wenck, Henry Cox, Sophie Thompson, Amy Watts, Fitzroy Tabernacle, Herbert Peacock, Collingwood; Paula Brahe, Lygon-st.; Maggie Leane, Kensington; Essie Tucker, Sissy Coverlid, Emily Hunnisman, Mabel Ballou, Malvern; Florence Mabel Taintin, Isabella Williamson, Doncaster; Fanny Browning, Beesie Thompson, North Carlton; Lucy Davidson, Minyip.

3rd Division—Scholars over 15 and under 18.

Premier, Charles M. Henton, Swanston-st.; 1st prize, Bertha Chick, Hawthorn; and prize, Leonard Gole, Fitzroy Tabernacle.

Certificates—Annie Kemp, Ascot Vale, Maggie Yewdall, Ella Barry, Edwin Johns, Lygon-st.; Minnie Lyall, Swanston-st.; E. J. Cox, William Prouse, G. Wenck, Billie Frank, Fitzroy Tabernacle; Bertha Haggard, Edith Hardwell, Lizzie Dawe, Hawthorn; Milly Barker, Nellie Middleton, Donald McCance, North Melbourne; Florence May Zelius, Doncaster; Herbert Payne, Collingwood; Julia Davidson, Minyip.

4th Division—Scholars over 18 years.

Premier, Miss Isabel Lyall, Swanston-st.; 1st prize, Henry J. Lyall, Swanston-st.; and prize, Miss Isabella McCallum, Doncaster.

Certificates—John Holland, Maggie Williamson, Albert Clarke, Henry J. Baicks, North Carlton; Mary McElroy, North Melbourne, Charles Golder, Hannah McDonald, Annie Laing, Eliza Trickett, Lygon-st.; Rosa Jane Smith, Emily Catherine Gill, Louisa Harriet Jones, Mary Gillyard Gill, Maggie Williamson, Doncaster; Mrs. Christina Fraser, Fitzroy Tabernacle.

Teachers—Junior Division.

1st prize, Mr. Russell J. Dick, Collingwood; and prize, Miss Jane E. Huntman, Malvern.

Teachers—Senior.

1st prize, Mrs. Minnie Enderby, Lygon-st.; and prize, Miss Jane C. Cox, Lygon-st.

Certificates—Miss Edith Chick, Hawthorn; Thomas Gole, Thomas J. Cook, James McGregor, Thomas H. Parkes, Fitzroy Tabernacle.

The annual business meeting of the Union will be held in the Swanston-street chapel, on Monday evening, May 8, at which we hope to see all brethren and sisters interested in S.S. work present.

The distribution of prizes and certificates will take place in Lygon-street, on Tuesday evening, May 16, to which all are invited.

Lord's Day Readings.

(The thoughts here presented are upon the Readings suggested for the use of Churches at the Lord's-day morning services. They are intended to be suggestive, not exhaustive; simple, not profound; practical, not doctrinal.)

MAY 7th.

OLD TESTAMENT.—Joshua 1.

NEW TESTAMENT.—Rev. 3.

CONNECTING LINK.

Encouragement to perseverance; warning against defection—Josh 1: 5-9; Rev 3: 5, 10-12, 16.

As this is the first reading based on the book of Revelation, it will not be out of place to commence with a few general remarks about the book as a whole. Though last in order, it was not the last written; indeed there is very little, if any, doubt that it was the first of John's writings. There is probably a quarter of a century between the dates of the composition of the Revelation and John's other writings. This fully accounts for the difference in style which some critics have tried to make so much of. The mention of both the temple and the city as still standing shows that the Revelation was written before the destruction of Jerusalem, and the emphasis and reiterated statement that the things shown *must shortly come to pass* gives color to the view now gaining ground that the most of the prophecies were fulfilled at the destruction of Jerusalem. Granting that with God a thousand years are as one day, it is not so with men, and it is for men that the book is written. It is trifling with language to say that an event may truly be said to be coming quickly although it may not be going to happen for 2,000 or even 20,000 years. The same word "quickly" is used with reference to Christ's coming, and candour should compel us to confess that He came again long ago. Christ Himself distinctly foretold His coming in clouds with great power and glory before the generation He addressed had passed

away. The details of that coming have not been recorded by inspired penman, but the writings of Josephus record events which may reasonably be regarded as the fulfilment of nearly all the predictions about it. And as John was alive at the time, this view shows that there was nothing evasive in the words of Jesus, which, in His reply to Peter, He spoke concerning John, "If I will that He tarry till I come, what is that to thee? follow thou Me." Since the time of Enoch there have been prophecies about the coming of the Lord. No doubt Enoch's prophecy had its fulfilment at the flood, but as Jude says, it also applied to his time. Prophecies like Enoch's have their primary fulfilment not long after their utterance, but they are applicable and are fulfilled again and again as similar circumstances arise. Then again the Lord came at the destruction of Sodom and Gomorrah. Again He came during the Babylonish captivity, when the three Hebrews were cast into the fiery furnace. In the fullness of time He took upon Him our nature, lived our life—the life which we take as our ideal—and suffered for our sins. In fulfilment of His own prophecies He came again at the destruction of Jerusalem; He came again to the churches addressed in these letters, and He will still come again and again. The prevailing views concerning His next coming are, however, as crude as those of the Jews concerning His coming in the flesh.

Can He leave the throne of His extensive spiritual kingdom and come down to occupy an earthly throne, insignificant in comparison to the other? This would be a second humiliation. In our anticipations of the next coming of Christ we should suspend our judgment as to what it will be like, for conjectures on that point are fruitless. Let us prepare for it by taking Him more completely into our hearts, and allowing Him to reign supremely there, so that when He comes, in whatever form it may be, we may

recognise Him and rejoice to see Him. Likeness to Him is the one great qualification necessary to recognising Him, and a more perfect likeness to Himself is the great gift which He brings with Him when He comes. The expectation of this gift is the ONE GREAT HOPE of the Christian. The "coming" which most concerns both saint and sinner, for it applies, though in different senses, to both, is that beautifully described in this chapter: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

MAY 14th.

OLD TESTAMENT.—Isaiah 6.

NEW TESTAMENT.—Rev. 4.

CONNECTING LINK.

The similarity of the visions of Isaiah and John.—Isaiah 6: 1-3; Rev. 4: 2-8.

Having finished the letters to the seven churches, John returns to the recital of the visions which he saw. It is important in reading these visions to hear constantly in mind what a vision is. In a vision as in a dream the things seen are not real. Peter saw in a vision a great sheet let down from heaven by four corners upon the earth, wherein were all manner of four-footed beasts and creeping things of the earth, and fowls of the heaven. The creatures he saw were not real animals having bones, flesh, and blood, but only appearances.

Again in a vision the appearances may be exact representations of real things, or they may be merely symbolical representations. In Peter's vision he saw exact representations of pigs, lizards, eels, vultures, and other animals forbidden by the law of Moses to be eaten. In John's visions on the contrary the appearances are generally symbolical, and the real difficulty in understanding Revelation is the difficulty of understanding the meaning of some of the symbols. In heaven there are no real twenty-four thrones, no real

twenty-four elders, no real four living creatures like those described, no real lamb, no real lamps of fire. All these are symbols to instruct us about the nature of heaven, but not intended to teach us the exact appearance of things there.

While there is much about the symbols hard to understand, there are some easy lessons which we may draw from them.

(1) There is rule in heaven, and there are gradations of rule. There is the one Supreme Ruler, but there are also subordinate rulers under Him. There is no dead level in heaven, such as some would like to obtain upon earth. And does not the vision of the elders upon thrones intimate that in John's time the elders in the churches were powerful rulers? The churches of to-day stand in great need of learning the lesson of submission to rulers, and the fact that so many are without elders is the strongest possible proof of this unwillingness to be subject to divinely constituted rule. In the church as in other institutions proper organisation is essential to well-being.

(2) The all absorbing feeling in heaven is that profound adoration which finds expression in the words, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." Rulers and ruled are alike here, for the elders in turn say, "Thou art worthy, O Lord, to receive glory and honour, and power." This is said to go on continually, and some have taken exception to this way of employing eternity, as being likely to become monotonous, and as being besides not the most useful way possible of spending all the time.

Such objectors have not grasped the idea attempted to be impressed at the beginning of this paper, viz., the symbolism in these visions. Is not work for God the highest adoration? Is not following after holiness in thought, word and deed, the most sincere way of saying, "Holy, holy, holy, Lord God Almighty?"

Does not this vision therefore teach that all the hosts represented by the four living creatures and their rulers are continually employed in God's work, ministering to the less advanced of God's free will agents, persuading them to choose the good, aiding them in their struggles against temptations, and watering and tending the plant of obedience to God's will. We on earth have full scope for taking part in this heavenly work, and thus transforming earth into heaven.

May 21st.

OLD TESTAMENT. Psalm 40.

NEW TESTAMENT. Rev. 5.

CONNECTING LINKS.

Christ the theme of Scripture: Christ the Redeemer.—Psalm 40: 1, 3, 7; Rev. 9, 10.

The vision of chap. 4 is continued in this chapter, without any shifting of the scene. The appearances are as symbolical as ever; and as difficult for us to understand, though it is quite possible that the symbols which seem so strange to our minds may have been simple enough to those accustomed to the Hebrew symbolism. Doubtless many of the symbols admit of different interpretations, in no wise contradictory of each other. The sealed book may contain the history of the future dating from the time of the vision, or it may contain the principles of God's government. In either case, it is fitting that Jesus should open up the seals and make known the contents, as He is the Light of the world, the Revealer of the Father. On the supposition, however, that the book contained only the history of the future, there seems to be no reason why an angel or an elder should not open the seals, for the future has often been unfolded both by angels and men, but on the supposition that it is the principles of God's government and his dealings with men that are contained in the roll, then Christ alone is worthy, that is, possessed of the necessary qualifications, for He alone showed what the life of God as a man

among men would be, and therefore He alone revealed that part of God's character which could not be made known by works of creative or sustaining power, or by verbal communications, but only by example. It is striking to notice that the angel told John that the Lion of the Tribe of Judah had overcome to open the book, but when he looked he saw a lamb instead of a lion. This indicates that these are two names for the same person, and denotes the combination of strength with meekness. To prevent the idea of strength being lost sight of the lamb had seven horns, the symbol of strength in perfection. The seven eyes, like seven lamps in the previous chapter, may be taken to represent the Holy Spirit in His various gifts, whether natural or supernatural.

MAY 28th.

OLD TESTAMENT.—Psalm 45.

NEW TESTAMENT.—Rev. 6.

CONNECTING LINKS.

The conquerors. Righteousness finally triumphant.—Ps. 45: 3-7; Rev. 6: 2, 11, 15-17.

I have no doubt that the promised blessing will attend the reading of this book by the churches (Rev. 1: 3); but the blessing to us may be very different from the blessing to those to whom it was originally addressed. The advantage to them consisted in a great measure in the warning it gave them to prepare for the trying times connected with the siege of Jerusalem, and to effect their escape before it was too late. The advantages to us will be (1) the cultivation of toleration towards those who differ from us in their understanding of this wonderful book, (2) a clearer understanding on the part of many as to what portions do and do not apply to us, and (3) the immense benefits which cannot but flow from the careful (because to some extent critical) perusal by the great bulk of the members of this grand production of inspiration. Language like this cannot fail to impress beneficially readers of every school of thought. The time for the

cultivation of toleration has now arrived, for the chapter before us is interpreted in very different ways. Now, too, is it necessary to endeavor to find out what portions affect or apply to us directly. It all applies to us indirectly in a greater or less degree, but like the greater portion of Scripture, it was written specially for one particular time, and with one special object. The occasion of writing this book was a fierce persecution of the Christians, and John's object in writing was to encourage the Church by communicating to it these visions, which indicate a mighty conflict between the powers of good and evil, resulting finally in the complete overthrow of the latter, and the deliverance of the Church at the coming of the Lord. The seals follow the lines laid down by Christ in Matt. 24, and as the events foretold by Christ were to take place before that generation had passed away we may reasonably conclude that the events under the different seals were all fulfilled at the siege and destruction of Jerusalem. But as history repeats itself, as the conflict between good and evil still continues, predictions like those in this chapter are not exhausted in one or even in several fulfillments. It has been well said that "Each prophecy is a single key which unlocks many doors, and the grand and stately drama of the Apocalypse has been played out, perchance, in one age to be repeated in the next. Its majestic and mysterious teachings indicate the features of a struggle which, be the stage the human soul, with its fluctuations of doubt and fear, of hope and love, or the progress of kingdoms, or the destiny of the world, is the same struggle in all."

J. E. L.

Temperance Column.

All contributions regarding this department should be addressed to ANNETTE M. LEBROOK, 11 Exchange Road, Malvern, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.

NOTES.

We wonder how many of the churches connected with the plea for Apostolic Christianity, are devoting to the Temperance question the attention

which the importance of the subject demands. We would urge that every church and every Sunday school, if at all possible, should hold regular meetings for the education of old and young in Temperance truth, and that from the platform frequently, preachers and superintendents should inculcate Temperance principles. Let us leave no stone unturned, whereby we may hasten the deliverance of our country from the drink curse.

All Temperance men who have not yet joined the Alliance for the suppression of the liquor traffic in their respective colony, should do so. Union is strength, and we want not only moral suasion for the drinker, but legal suasion for the drinkseller. We want to stop the evil at the source, and to remove licensed temptation from the path of the young. Send on a subscription to your Alliance secretary at once, however small it may be.

Below, we reproduce an excellent paper from the pen of Bro. Bartley Ellis, of England, recently published by the Temperance Committee of our British brotherhood. Its statistics, of course, are those of the old country, but proportionately to population, the colonies are in similar evil case. The *Australasian* Upas Tree is doing the same deadly work. We trust that all our readers will ponder these things, and practice the lessons so plainly set forth.

THE BRITISH UPAS TREE.

In the far off East there grows a tree called the Upas Tree. Upas is the Malay word for poison. This tree provides a juice, from which the Malays prepare a poison, in which they dip the points of their arrows. A wound caused by one of these poisoned arrows is generally fatal. The story of a poison valley in Java, in which neither animal nor vegetable life can live, because of the deadly odour of the Upas Tree, is mere fiction.

The British Upas or poison tree is the Intoxicating Liquor Traffic of Great Britain. Intoxicate comes from a word which means poison. To blen the Liquor Traffic to a poison tree is not extravagant; it is pernicious and deadly fruits warrant the likeness. Some of these we briefly enumerate:—

1.—POVERTY AND DESTITUTION.

The popular remedies for the poverty and destitution which now abound in our midst might be ex-

pected to aim at removing their causes. These remedies are chiefly as follows:—Uniform eight hours working day; better houses for the poor; a radical reformation in the Land Laws. These would largely fail to benefit the people so long as the Drink Traffic remains as it is, for that traffic is the chief cause of our poverty and destitution.

The National Drink Bill for 1891 reached the enormous sum of £141,220,675. Herein is the cause of nearly all the poverty and destitution in the land.

Drink does more to bring men down, and to keep them down, than all other causes combined. This is the testimony of all who have studied the conditions and prospects of the working classes in this and in other lands.

2.—VICE AND CRIME.

From petty theft, to red handed murder. Drink inflames the passions; it stimulates the *lower* parts of man's nature and paralyzes the *higher* parts.

There are about 361,000 prisoners in the land—22,000 juvenile thieves in our Reformatories. There are 500,000 children upon our streets; of these, 90 out of every 100 are there through the drunken habits of their parents. Justice Hawkins declared his belief "that nine-tenths of the crime of the land was engendered in the doors of the public-house." Lord Chief Justice Coleridge said he was putting a moderate estimate upon it when he said "that nineteen-twentieths of the crime he had to try were produced by, or in some way mixed up with the public-house and Drink."

3.—DISEASE AND DEATH.

Alcoholic liquor is one of the chief contributors to the many diseases to which flesh is heir. Hospital doctors testify that nearly 4 out of 5 of their patients, whether medical or surgical cases, are there from the effects of drink. Dr. Ernest Hart said in a recent lecture: "Tipplers are in every population the first to suffer from cholera." Sir Henry Thompson, M.D., says: "The habitual use of fermented liquors to an extent far short of what is necessary to produce intoxication, injures the body, and diminishes the mental power."

Speaking of the number of deaths, Dr. Richardson observes: "I venture to say that it is no less than 120,000 annually; and at least 2,000 die every year from Delirium Tremens."

4.—MORAL EVILS.

Drink stifles the conscience, and renders the mind and heart callous to all good impressions. Alcohol intoxicates (poisons) the brain, and speedily reduces the man to a madman. Thus he who was meant to be a little lower than an angel, becomes little better than a devil—a moral madman. Drink degrades the character, demoralises the principle, demonises the passions, and deadens the conscience. In all its history it has never been known to add anything to a person's real character for piety, or sympathy, or love, to his family. Dr. Adam Clarke says: "Strong drink is not only man's way to the devil, but the devil's way to man."

A DEADLY CLUSTER.

Here are a cluster of deadly fruits produced by this British Upas Tree gathered in the short space of 14 days:—25 accidents; 13 robberies; 5 cases of insanity; 62 outrages on woman; 13 cases of juvenile drunkenness; 72 assaults on constables; 94 premature, sudden, and violent deaths; 18 cases of suicide; 12 of manslaughter and murder. A Traffic that can produce such a black list must surely be a most deadly Upas Tree.

UPROOT THE TREE.

That nothing short of uprooting this monster poison tree will suffice if its deadly fruits are to cease, both history and experience clearly demonstrate. For 400 years, Governments have been trimming and pruning this tree, in order to curtail and lessen its deadly results. But the tree still lives with all its withering and poisonous fruits.

It must be ended—the tree must be uprooted. The accomplishment of this desirable end involves:—

1.—ABSTINENCE.

Total abstinence on the part of the individual is an absolute necessity, if the tree is to fall. Alcoholic liquors are not needed for health, strength, nor long life. It is shown upon the most reliable testimony that persons live healthier, happier, more useful, and longer lives without it than with it. Therefore Total Abstinence not only deals a deadly blow at the Upas Tree, but is also a personal gain.

2.—PROHIBITION.

To uproot this poison tree the State must interfere. At present it is State supported; in this lies its great power. The Jews were required to build battlements to their houses; he who neglected the duty

was held responsible for any accident that happened. The State exists for the good order and government of the citizens, and for the protection of their lives and properties. Its duty is to make it easy for the people to do right, and hard for them to do wrong. Prohibition is the battlement which our State Temple needs—the prohibition of the manufacture and sale of intoxicating liquors.

3.—CHURCH LEADERSHIP.

The Lord Jesus has entrusted His church with the important duty of Preaching the Gospel, and saving sinners. For this work to be done successfully, necessitates the removal of every obstacle out of the way of its progress. No obstacle is so great as the Liquor Traffic. It prevents thousands from hearing the Gospel; and even among the hearers there are very large numbers upon whom it takes no effect, because drinks chokes up the avenues that lead to the mind, and under its influence they cannot hear right. Alcohol hardens the heart, as well as closes the ear, so that the life-giving Word cannot enter. It is the "thorn" that chokes the good seed, and prevents its growth. To give the Gospel fair play, this must be got out of the way. The Church of Christ is in her proper position and doing her legitimate work, when she takes the lead in ridding the land of this "accursed thing." Her attitude toward it must be one of uncompromising and aggressive hostility. She is the God ordained institution to battle with and destroy every form of moral evil. She must lead in the moral conflict. She has been endowed with power from on High, and has the promise of victory.

The following are means Christians may adopt:—

1.—LECTURES AND ADDRESSES.

During the week, as opportunity offers, the Church should arrange for the delivery of Special Lectures and Addresses, dealing with the Drink Question, giving information upon the social, commercial, political, medicinal and religious aspects of the Question. In this way the Church would be rendering a very important service by enlightening the public mind and touching the public conscience, and thus proposing the way for the downfall of this "Upas Tree."

2.—SUNDAY SCHOOLS.

The Church should also provide that amongst the teaching given in

the Sunday School, distinctly Temperance Teaching should have its place. Sunday School Teachers should earnestly and diligently strive to secure the total abstinence from strong drink of all their scholars.

3—SPECIAL MEETINGS.

It is a deplorable fact that the young are peculiarly exposed to the temptations of this destructive Traffic. There needs to be additional safeguards thrown around them. This can be done by holding a meeting during the week, where direct and distinctive teaching shall be given to the young, showing the terrible dangers and evils attending the use of intoxicating drinks, and the immense benefit to be derived from abstinence therefrom.

Let the Church do her duty in this respect, fearlessly and continuously. As surely as Buddhism made China a temperate nation, and Brahminism made India temperate, and Mohammedanism made the countries of Islam temperate nations, so surely will Christianity make Great Britain a temperate nation. Then will the Angels' song (so often repeated at this season of the year) be realised as it has never yet been—"Glory to God in the highest, and on earth peace, goodwill toward men." BARTLEY ELLIS.

Missionary Page.

HOME.
(M. McLELLAN.)

The Editors of the STANDARD have kindly placed at our disposal a page specially devoted to the interests of Home and Foreign Missions. This page will be under the charge of M. McLellan and F. M. Ludbrook and will be used for the purpose of bringing before the readers of the STANDARD more complete information of the various Mission fields at home and abroad.

This column is not to be considered as to be exclusively devoted to the *Foreign* fields only, but brief accounts of *Mission* work in any of the colonies will receive attention. The various Conference Secretaries should send us *concise* reports for this page. This will make the news interesting to all the colonies.

On looking over the reports of the various colonies, we are encouraged by seeing the success that has attended the labours of Home Missionaries. Victorian Conference reports 94 additions by faith and baptism, 46 formerly immersed, and a restored New South Wales. Bro. M. McCracken reports 52 additions by faith and immersion, and Brethren Hagley and Watt report 31.

Bro. Park, Queensland, reports 27 by faith and immersion, a formerly immersed, and a restored, a total of 27 additions, and thus the good work goes on. Let us

see that all these new converts are built up in the most Holy faith.

At the late Victorian Conference attention was drawn to the fact that while the net increase for the colony was 102, taking the country churches where Conference Evangelists have labored by themselves the net increase was 106.

MISSIONARY COMMITTEE.—The Victorian Missionary Committee have entered into re-engagements with all the evangelists that were in the field, but at reduced salaries. Four are now getting 65s per week, and one 60s. These reductions were deemed necessary to meet the depressed times.

Bro. Tomlinson will continue to labor in the Kaniva district. Bro. Browne at the Mallee between Warracknabeal and Hope. Bro. Clapham in the Corowa district. Bro. Little will open up the new circuit from Kyabram to Wedderburn in the Belahua district. Bro. M. McLellan will continue as secretary, financial agent and evangelist, laboring at such places as the committee may from time to time direct. We hope to be able to report good progress made by these brethren during the year.

TO THE CHURCHES OF CHRIST, VICTORIA,
PER FAVOR, J. C. STEAD.

DEAR BROTHERS.—Immediately after Conference, when reports and proposals are fresh in all minds, seems the best time to make an appeal to the churches to commence some systematic plan of raising funds. The reports of work done by the evangelists employed by the Conference show that their labour has not only not been in vain, but has been very fruitful, and the proposed programme of future work shows that it is absolutely necessary that the same number of laborers should be kept in the field. And even this leaves the important part of the Wimmera district unoccupied. Horsham provided for. The brethren are urged to take up more generally, the "penny per member per week" plan. I am sure the sisters will not rest satisfied until this plan is adopted in every church. If you have not yet done so, you are earnestly requested to at once appoint an energetic sister as collector, and make her task pleasant by cordial acceptance of the scheme. If you have already adopted the plan, it is hoped you will give every assistance to the collector in her efforts to induce every member to become a regular contributor. If only 4616 members contribute regularly, the annual income from this source alone will be £1000, and I trust that by next Conference, we may have the pleasure of thanking the ladies for largely increased collections. During the year, let the thought of the glorious results stimulate all to do our share in this good work.

Auckland Conference.

The United Conference of the Churches of Christ in the District of Auckland, was held on Friday, the 31st March, in the Cook-st Meeting-house, Auckland. In the absence of Bro. Wallace, the chair was taken by Bro. Davis, at 9.45, and the proceedings opened by singing and prayer. Bro. Davis then gave a hearty welcome to the churches and delegates from the sister colonies, commencing the report of the year of toil and toilsomeness which had been

manifested by them in the past year, and expressing the hope that still greater energy might be shown by all the united churches from the things which would be brought before their notice during the day.

Bro. Ernest Perkins, junr., read the minutes of last annual conference, which were confirmed. Bro. Wallace having arrived during the reading of the minutes, took the chair.

Bro. Wm. Vickery then read the report of the Evangelist Committee, of which the following is an abstract—

Bro. Greenwood had labored at Auckland for the most part, and in addition to ordinary work had rendered valuable help through his Bible and Mutual Improvement Classes. He had also visited the churches at Pukekohe, Papakura Valley, and Papakura. Owing to his arduous duties he had found it necessary to take leave of absence, and it was trusted that the rest in Canterbury and visit to Albertland had proved beneficial to his health. The Albertland churches were greatly benefited, the church at Fort Albert expressly desiring that he should return there for a month after the conference, promising £2 per week above their ordinary contribution for this purpose. His visit there had resulted in the removal of prejudice, one had been added, and the prospects were bright.

Bro. Laing had been preaching about four months in Albertland, Fe Avai, and Wanganui, with good audiences. Four had been added to the churches, which were greatly strengthened by his teaching.

During Bro. Greenwood's absence the work had been well sustained by the earnest practical and powerful addresses of the local brethren.

The brethren in most of the country churches were desirous of obtaining the help of Auckland brethren in gospel work, and during the absence of Bro. Greenwood from Auckland, Brethren Kelly, Downy, and Latimer, had visited the Papakura Valley and Papakura churches. Some earnest young men of the Papakura Valley church visited Maratui, Tamaki East, and Manurewa, to preach the gospel. An effort had also been made by the committee to send a brother weekly to Avondale, but there is no meeting there for preaching the gospel.

The report also dealt with the Sunday School work, pointing out that "Very few churches have a special time set apart for instructing the young," and urging that more attention be paid to this department.

The churches in Albertland had suffered severe loss in the death of Brethren Oliver, Brown and Watson, and the church in Auckland had to mourn the decease of the aged Sister Koeback and Sisters Delby and Nealley.

The Committee thought the time had come to consider the question of extended evangelistic effort. In many considerable towns in the North Island the Primitive Gospel was not preached. Among them the Bay of Islands, Whangarei, Dargaville, Mangawhare, Aratapu, Hellsville, Henderson, Onahunga, Oranui, Thames, Te Aroha, Tauranga, Opake, Gisborne, Napier, Cambridge, Hamilton, &c., &c. Isolated brethren were scattered about who required attention, and the Committee thought that in the localities mentioned, and especially in country districts, there were many worried of the anomalous that exist, who would gladly give ear to the pure, simple and definite preaching of the gospel.

The Committee recommended that the

AUCKLAND CONFERENCE STATISTICS.

Citizens.	Number, 1892.	Immersion Since	Received from Sister Churches.	Removed to Sister Churches.	Removed to No Church.	Withdrawn.	Died.	Present Number.	MEETINGS.						
									Preaching.	Bible Class.	Sunday School.	Teachers.	Scholars.	Isolated.	
Albertland North ..	36		1	2		1	1	13							
Avondale ..	23							21							
Auckland ..	166	20	11	3		4	4	186	Yes	Yes	Two	17	151		
Itotoe North ..	2							26							
Kaiwaka ..															
Maungataroto ..														2	
Papakura ..	18							18		Yes				4	
Papakura Valley ..	16	6	1	2	5			16	Yes	Yes	Yes	2	25		7
Pukekohe ..	6							6							
Omauau ..	7							7	Yes		Yes	2	13		
Port Albert ..	20	1	2			2		21							
Tara ..	12	1			1			12							
Turua ..	17							17							
Warkworth ..	8	3	2				2	17	Yes		Yes	3	45		
Waby ..	11	2	1	1				13							
Wellsford ..	10	1	1	1			1	8							
New North Road..	25	4		1				28							
Te Arai ..								5							
Arapohue ..								7							
Hokianga, or Bay of Islands	4							4			Yes	5	39		
Kawa Kawa ..															1
Helensville ..															2
Kaukapakapa ..															3
Cambridge..															2
Total. ..	304	37	19	12	6	7	8	419				27			43

request of the Port Albert Church for Bro Greenwood to be attended to by the incoming Committee.

While thanking the churches for the information on the Statistical schedule, dis-appointment was expressed that the promise of money had not been larger. It was feared that the work would have rather to be curtailed than extended.

The Committee had met 13 times during the year, the attendance being as follows:—Bro. Cox, 13 times; Downey, 11; Harrison, 11; Davis, 10; Morton, 8; Scott, 4, and the Secretary. The report closed with expressions of gratitude to God and good wishes for the prosperity of the incoming Committee.

Bro Vickery read an apology from Bro J. C. Morton, the treasurer of the committee, and in his absence read the balance sheet and statistical report, also reports from Sisters A. Marston as secretary, and E. Johnson as treasurer of the Bazaar Society, detailing the work done by the sisters of the church in this direction.

Bro Greenwood spoke briefly of his evangelic labor, and his experience of the trials and difficulties of the work through the past year. He emphasized the need there was for more continued and sustained labor throughout the province. He had in some instances had it laid upon him to reprove the laxity of principle among some of the brethren, and this he believed had the effect of making some of them lose him less than when he first came among them, but he had a nobler aim in view than even winning and keeping the love of his brethren, and that was faithfulness to his Master. He mentioned the tendency of some of the members to take part in amusements for dancing, and other worldly amusements. These brethren were a hindrance to the progress of the work of the gospel, not only through

the reproach they brought upon Christ's name, but also because of their own lukewarmness. He also deprecated the user anxiety shown by some to count heads rather than to instil deep and abiding principles, and he was afraid that some had been buried in baptism who had never been dead.

Bro Laing also gave a resume of his experiences during his evangelic tour, and while grateful for the many courtesies and kindnesses received at the hands of the brethren, urged the necessity for more faithfulness in our service to the Master, more self-denying effort for his cause, and greater carefulness in our walk before the world.

Bro John Scott moved the adoption of the whole of the reports, and in speaking to the motion said it was more and more and more being daily borne upon him, the necessity for every Christian to look well to his own house—to keep his own door clean. It was not well to be over-anxious to fix upon certain sins for reproof, but in order to get rid of the hindrance complained of by Bro Greenwood, let us each seek to put our own hearts are all filled with the constraining love of Christ. Bro Greenwood has been among us, and led us, by paths of peace; not by the power of prayer, but by faithful earnest work. He has proved himself, apt to teach, faithful to correct, and anxious for the love of souls. It would take too much time to attack all the sins of men in detail, therefore God has given us a gospel which is able to make us wise unto salvation, and people are now begging all around for that gospel, and it is our privilege to see that the pure gospel should be supplied to them without money, and without price.

Bro Shepherd, of Port Albert, seconded the adoption of the report, and spoke in eulogistic terms of the good work done among them during the visit of Bro Green-

wood, and said that if their request for his services for a month after the close of the conference was complied with, they would willingly give all the help they could to make his work successful.

Bro Davis said that the report showed that to a very large extent the churches of the district were at a standstill, there were in many places no week-night meetings or gatherings for the studying of the Scriptures, or gatherings for prayer, and he believed such meetings were a source of strength to the church.

Several other brethren spoke to different points contained in the report, and the conference adjourned for luncheon at half past twelve o'clock, which was spread in the meeting house, under the careful management of Sister Marston and Sisters Mrs. and Miss Latimer, assisted by other members of the church.

The feast was plentiful and good. The chair was again occupied by Bro Wallace, 2:15.

After doctrinal exercises, the election of brethren to constitute the evangelic committee for the ensuing year was proposed with. The following brethren were elected:—Scott, Downey, Vickery, Kelly, Davis, Morton, Latimer.

While the scrutiny of the ballot was being carried through, Bro Wallace entertained the meeting with some of the humorous aspects arising out of the difficulties experienced by country churches.

Bro Downey also spoke of the urgent necessity for grounding the children and instructing them in the principles for which we as Christians are contending.

After the chairman had declared the above committee elected, Bro Laing read an able paper upon—"The Barriers to Christian Union and Suggestions as to their Removal." This paper was very favourably received.

and very fairly criticised, many of the points being enlarged upon by the brethren present.

It was afterwards resolved that the next paper be prepared for the next conference by Sister Huddle—Sister Bodle consenting. The subject was left for her own selection.

The conference was concluded at 5 o'clock and adjourned for the usual service, which took place at half-past six o'clock, and was one of the most enjoyable ever held in that meeting house. The programme reflected great credit upon those who arranged it and those who carried it out. The following are the subjects treated most ably by the brethren to whom they were assigned:—“Jesus the only Saviour,” Bro. Kelly;—“Joy the only Lord” to the Church; Bro. Laine; “Jesus the only Infallible Teacher,” Bro. Laitmer; “Jesus the only Authority,” Bro. Downey; “The reason for our existence as a Church,” Bro. Greenwood.

These were interspersed with anthems, fitting in appropriately with the subjects, sung by an efficient and well trained choir of the members of the church, whose voices blended most sweetly without the assistance of instrumental music, and breathed forth the praises of redeeming love from youthful hearts. Special mention is also merited by two young members of the church, a boy and girl, not more than twelve years old I should judge, who kept their audience spell bound by two thrilling recitations. After a number of votes of thanks, to this successful gathering was brought to a close by singing, “For ever with the Lord.”

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. Vio, *North Adelaide*

NOTES.

Our conference has come and gone, and passed off very successfully. The weather was very unfavorable. We chose three days about as warm as could be found in an Australian summer. Still the attendance was very good. The addresses and essays of which there were four commanded the interest of all, were very diverse in their subjects, and were handled by their authors in their own special, and consequently very diverse styles. A full report will be found elsewhere. The matters of the distress of the Queensland brethren, and the Kanaka mission laid hold of the sympathies of the Brethren, and already there have been shown that in regard to the first that their sympathy was practical; and we doubt not they will do the same in respect of the second. It was a recommendation also to have regular collections for the Home Mission fund.

Bro. and Sis. Pittman have been with us two weeks, and favored the conference with their presence and their opinions, and with an address. They have also visited most of the city and suburban churches, speaking of the things belonging to the Kingdom of God.

Bro. Watt is over from Enmore, N. S. W., and will be about among the different churches.

Bro. M. W. Green has resigned his preaching appointment at Grote-street, and is presenting himself as a candidate for Parliament for the district of Essomenter Day.

Bro. McLachlan of Alma has been elected to a seat in the Legislative. May he, as one among “the powers that be,” use his influence that “we may live quiet and peaceable lives in all godliness and gravity.”

Bro. Day will probably be continuing to labour among the northern churches during the ensuing year. The Evangelist Committee has promised £50 towards his support. Bro. C. Watt has been moving about among the churches very actively all the time, and has been speaking to appreciative audiences.

[The above notes should have appeared in our last issue. Eds.]

MALLALA.—April 14th just returned from Malakala, having spent a fortnight there in two meetings. Two sessions, by faith and obedience; several others, apparently, very near the Kingdom. Geo. Day.

GROTE-STREET.—On March 22, one sister from Glenelg tendered obedience to Christ by baptism, in the Grote-street Chapel, which was administered by Bro. Gore. L. H. V.

HINDMARSH.—Since last communication two young men—Bros. Johnson and Humphries—were baptised on confession of their faith, and added to the church.

A very interesting address was given by Bro. Johnson at the side of the baptismal grave, setting forth the reasons of the steps he was taking. We have hope he will soon become very useful in many ways with the church here.

We have been also gladdened by an aged brother, who many years ago was a member in full fellowship, but fell away again into the depths of sin, coming forward expressing a desire to lead a consistent, godly life, and the founder of his days. May grace be given him so to do.

Bro. Smith has opened a student's class on Friday evenings, which promises to become very helpful to our talented young men. We trust all that can will avail themselves of this opportunity to study the Word of God. A. G.

HINDMARSH.—Since writing last month our hearts have been gladdened at the restoration of one who has persistently expressed a determination to walk consistently in the footsteps of the Master, by the grace of God. Two others also confessed Christ, but have not yet been baptised.

Bro. Smith is away just now in the south east, and although gone for a holiday, he is working away amongst the churches and brethren down there.

Bro. Watt paid us a visit two Sundays ago, and addressed the church very appreciably under the “Talents” (25 Matt.) The Sunday school has held its anniversary successfully. The prizes were presented last Sunday. A. G.

HENLEY BEACH.—We are glad to report that the church has been strengthened and built up in faith since we have been in our new building. The gospel proclaimed each Lord's day. Though none have confessed Christ, yet we believe the seed sown will bring an abundant harvest. We have started a Sunday school with promising results, under the management of Bro. Geo. Hurcomb, the superintendent. We are thankful for the help we receive from our city brethren, who encourage us to faithful. Please remember us in your prayer. April 10th, 1893. G. M.

NORTH ADELAIDE.—Two young women have during the past month been added to the church, after confession of faith and immersion. Both live where there is no Church of Christ—one at Mt. Templeton, the other at Two Wells. Two more are arranging to come from the country for the same purpose, and Bro. Fisher is now seeing four others who have decided thus to put on Christ. So God's truth works like leaven. The cause is moving quietly along with us. Bro. C. Watt was with us one Lord's day evening and one morning, and one Wednesday evening, and gave us something good to think about. At present we have Bro. and Sis. W. H. Evans and their daughter Kate, from the church in Auckland, N. Z., whose acquaintance several of us have been very pleased to renew, and whose fellowship in teaching and prayer, and social intercourse, we have enjoyed. He is staying one or two months.

Peace be to the brethren and love, with faith, from God the Father and the Lord Jesus Christ. J. C. V.

POINT STURT.—We held our annual Sunday school picnic the 23rd of March. It was an excellent, there was a good gathering of children, all seeming to enjoy themselves. Parents, too, turned out to show their appreciation of the good work for the young. Lunch and tea were served on the grounds.

No additions to report in connection with church work; meetings both at Lord's table and gospel service well attended. A. W. P.

NOIRWOOD.—During the past month we have had splendid meetings. There seems to have been a great increase in the earnestness of the brethren, and consequently God has blessed our work of faith, and labor of love. Two ladies have been added to the church by faith and obedience, and by letter.

Last night we had great encouragement given to us to labor on still more diligently for Christ. Four came forward to be baptized, Jesus, two young men, and two young women. May they prove valiant soldiers of the Cross. To our Heavenly Father give we all the glory. ANTHONY C. HASKIN.

April 17th, 1893.

YORK.—Since last report we have had two additions, both by letter.

March 13th. W. B. BROOKER.

ADELAIDE.—At the Gillespie Mission on Sunday night our hearts were gladdened by their being an unusually good meeting; the hall was fairly well filled. Lately the meetings have been very thinly attended, and the workers have met and discussed the matter of how to bring about an improvement. It has been decided to go out singing in different parts of the neighborhood, and by this means arouse the people, and try and induce them to come to the meetings. We are determined to work more earnestly, trusting in God more implicitly. March 13th. L. H. V.

ALBERTON.—I have little to report this month with the exception of 5 new rebaptisms to the school. There are some that we know of that attend the meetings that are still undecided. We pray that they may soon be brought into the light. We had a very interesting appeal from Bro. Linnis last Sunday, but this means around. Still we cannot but be thankful to our Heavenly Father for the progress made. We trust that soon many more may be added to our number of saved ones. R. H.

NORWOOD.—Whilst last month was a rather slack one for us in the way of decisions for Christ, the present one so far has been more fruitful. Four have been added by faith and obedience, and three by letter. The meetings of the church in every department of its work are well attended, and a splendid interest prevails. A Bible Class has been started for males, and we believe much good will result to those who interest themselves in this meeting, by attending to study the Word of God. We were glad to have a visit from Bro. Pittman during his visit to Adelaide. He spoke one evening at our prayer meeting.

ANDREW C. BASKINE.

March 14th, 1893.

STIRLING EAST.—Moving along slowly, both morning and evening meetings increasing in numbers. Have started cottage meetings, first one held to-night at Bro Hewitts. Good attendance. Trust in forward movement shortly. Bible Class at Aldgate Valley still kept up, and good interest shown. How hard it is to get people to move out of the "almost persuaded" position. Brethren pray for us. Yours in Christ, G. D'NEST.

13/3/93.

WEST AUSTRALIA DEPARTMENT.

NORTH PERTH.—I am pleased to report that on last Lord's day ten of us met for the first time at North Perth to show forth the Lord's death. We propose to form a church there, and expect to secure a suitable site and erect a meeting-house on it in the course of a few weeks.

The following brethren were present at our first meeting—Bros Osborne and Scott, from Malvern; Bro Butcher, Fernhurst, Lake of Malvern; Six Scott, Trahan; Six Dyke, North Fitzroy; Six Pradmore, Brunswick; Bro. and Six Turner, Perth; Six Hill, Grote street, and myself.

The prayers of the brotherhood for our prosperity are earnestly desired, and brethren coming to our part will receive a cordial welcome. Those landing at Freemantle can obtain information from me.

Yours in Christ,

ALBANY HULL.

High-street, Freemantle Sec.

NORTH SOUTH WALES DEPARTMENT.

By ARTHUR HARRIS,

44 Elizabeth-st., Paddington.

NOTES.

I have no desire to neglect my duties as correspondent, neither do I wish to take up the valuable space in your paper, unless I have something specially worth recording. Everything in connection with church work as working harmoniously, and considering the unusual depression in commercial matters, there is a fair amount of success. It would cheer us a lot if money was more plentiful, so that more labourers could be set to work, but I regret to say that in some of our districts, especially in the mining industry there is actual want, nevertheless the brethren in the land of black diamonds are "holding the fort" in a most creditable manner. Bro. McCrackett is still with them exhorting and encouraging them, and preaching the word of life.

Bro F. Goode is still persevering in his labours at Wagga, and sends me a letter full of hope for the future, and joy for the present. The split which occurred some time ago, has been completely healed, and the church is again harmonious. Bro G. held a series of gospel services at June during Easter week, and speaks hopefully of the work there. Bro Colbourne is going to Wagga in May to assist in celebrating their annual tea meeting, after which he will hold a 12 days mission in that locality. No doubt he will awaken a large interest in that populous town.

The Mutual Improvement Society in Elizabeth street is still pursuing its work. This society has been flourishing for 18 months, meeting every week. Last Monday evening the members held a Fruit Soiree, and presented a lengthy programme to a fairly good audience, which evidently appreciated each item. Several efforts were insisted upon. A collection was taken up in aid of Bro Pittman's rescue work, which resulted in £2 13s 6d. Band of Hope, Christian Endeavor, Y. M. Bible Class, and preachers meeting, together with the Sisters' Sewing Class are all going ahead.

NEWCASTLE.—We have the pleasure to report that we have formed a church at Newcastle, on March 12th. On Lord's day morning we broke bread for the first time. Bro Taylor from Lambton presided. Bro McCrackett preached at night. The Master was with us all day, and we all received a blessing. Pray for us.

GEO. D. WATKINSON, 166 Bull-street, Docks Hill, Newcastle.

24/4/93.

ENMORE.—We are having an exchange of pulpits, Bro Watt taking Bro J. C. Dickson's place at Onley, South Australia.

The members of the same time since removed to Heathcote, has not hid his light under a bushel, and on Saturday, March 11th, Bro Dickson preached at the Tabernacle, Enmore, being the first-fruits from Heathcote.

The quarterly Sunday School Union meeting was held February 28th. Bro Hall's resignation as secretary was accepted, and Bro H. Vincent elected in his place. A very interesting paper dealing with "Sunday School work" was read by Sister Kerr, the said paper being criticised favourably by several of the teachers.

The members since last report, one immersion, and two by letter (Bro and Sister FURCUB). C. A. G.

JUNE.—Please find enclosed handbill of Bro Goode. Very successful. People's attention drawn, and too much thanks can not be accorded the Bro. for the able manner (with the aid of diagrams and pictures) that he explained, and made plain the hard places. Friday the church picnic was held, weather dull, few spots of rain, and it being the first picnic of the church here, expected great things. Distance to place selected too far in the bush, one lot of brethren in one place, another lot in another, searching for rendezvous, and found it (as they) ate our picnic provisions, and one or two hymns about the house. This picnic called for future reference (the walking picnic). Sunday Bro Goode addressed the church on Discipline. Eight broke bread, one being a visiting sister. Thursdays set apart for Bible lessons. Proposals of additions to church very bright. J. G. SUTHERLAND, Secretary.

TASMANIAN DEPARTMENT.

By A. W. ADAMS,

31 Kilk-street, Hobart.

HOBART.—We have pleasure in recording one more additional last Lord's day evening.

The old saying "No news is good news," is especially applicable to this column for the last two months. There has been very little to report, and everything is working smoothly in connection with the church.

Our esteemed Bro Donaldson has had a trip down to Bream Creek, and speaks highly of the Christian spirit that prevails among the brethren there. They work together as one, he says, and are all striving to extend the Master's Kingdom. Their membership is about 90% of the church goes in the district.

We regret very much to have to record the departure of our beloved Bro. George Howe, who has gone round to the West Coast silver mines, through lack of work in Hobart. He was energetic and painstaking in everything he took in hand, and was for a long time secretary of both the Sunday School and Band of Hope. He has, however, since his arrival on the field and with the assistance of Bro James Robinson, started a cause there, and one brother has come out on the Lord's side. They have the prayers of the brethren with them.

The Improvement Class will commence again next week, and we hope to have a profitable session.

Bro Donaldson has been re-engaged for a period of twelve months, and the brethren are working well with him.

15/4/93.

CIRCULAR POND.—We are still rejoicing in the favor of the Master, and He by His grace is doing great things for us, "whereof we are glad."

About 12 months ago, by Bro Garland's suggestion, a Lord's Day school was started and opened with 12 scholars, so we are endeavoring to obey the commandment— "Feed my lambs."

Last September Bro Byard had the joy of uniting two by baptism to the precious name of Jesus. One had fellowship with us at the table of our Lord the same day, and the other has since met with us when able.

The young amongst us have formed the subjects of constant pleadings that the Master would put His hand upon them and bless them, and the gracious Lord is beginning to answer prayer in a wonderful manner. Six ladies have decided for the Lord, have confessed him, and have been baptized into His name. Two eldest sons of Bro F. Roberts, and four Bro Byard's, the eldest 15 years, and the youngest 9. Bro L. Warren officiated at the grave. It was grand to hear their first confession of faith to Jesus and love to Him.

Pray the Saviour yet, who know Him, and let us exalt His name together.

JAMES BEARD.

QUEENSLAND DEPARTMENT.

By A. CORRAN,

Langland-street, Brisbane.

NOTES.

Great interest is maintained in Brisbane in the meetings on Lord's days, and splendid audiences assemble, especially at the evening.

ing meetings both in and out of doors. Additional encouragement results from seeing so many coming forward and making the good confession in response to the appeals at the close of the preaching services. The open air services on Tuesday evening also attract good audiences.

The Queensland Wesleyan Conference has during the month been held in Brisbane. This is their first meeting on their own account, having been relieved from the oversight of the New South Wales Conference. Amongst the items discussed of general interest were a resolution in sympathy with Bible reading in public schools, which was adopted; and one favouring the union of all Methodist churches, a committee of six members and six laymen being appointed to meet any similar committee of churches interested in Methodist Union, who should prepare a constitution upon which such union could be effected, and submit the same to the next annual Conference.

The Flood Fund subscriptions of the churches in the south, for the benefit of Queensland brethren, have reached more than is needed. The readiness to aid has been greatly appreciated, and we hope there will never be occasion to again solicit help, because of a disaster of the kind we have just experienced.

(Crowded out last month. Eds.)

CHARTERS TOWERS—It is some time since you heard anything from the Towers, but I am glad to tell you that we are still alive, and moving on. During the time Bro. Houchins has been amongst us, we have had 20 additions, and we believe there are many more on the verge of deciding, but it takes a mighty lot to move some folks to a decision for Christ. Our Sunday school is still holding good, notwithstanding there are three more schools started in close proximity, we still have 133 scholars, and get an average attendance of more than we can accommodate with comfort. I wish some good brethren down south who have got a few pounds to spare would pass on about £500 to the Towers, so that we could make better accommodation.

Our little church here is still fighting under difficulties, owing to a S. mine close by wanting the ground which we occupy, and not willing to give a fair compensation, so now it has come before the court, and how it will finish up we don't know yet, but hope to know something more definite by next Friday. L. HIGDON.

April 15th, 1893

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

Bro. J. INGLIS WRIGHT, *Careful, Dunedin*

NOTES.

Bro. Bull, after devoting three weeks to the church at Kaitangata, has now gone on to Hanuaku, to spend a similar length of time with the brethren there. The church at Kaitangata has been cheered and encouraged by his visit, the gospel services being fairly well attended.

As Bro. Floyd's engagement with the Dunedin church has but a few weeks to run, and as the church has not had the question of a re-engagement before them, no definite arrangements have yet been made for the future.

SPRING GROVE—Bro. Lewis is at present on a missionary visit to Takaka, where he is having good meetings. Great interest prevails, and much good is being done.

Bro. Batt has the privilege of speaking every Sunday night in the Wesleyan chapel, Foxhill. He is a very earnest and able speaker, and what he has to say is listened to with rapt attention from beginning to end.

The preaching at Spring Grove is carried on by Bro. J. Griffith, H. Langford, F. Russ and R. J. E. Metzinger. Two of the above-named brethren occupy the platform alternately, so that we have two speakers every Sunday night instead of one. The meetings here keep up well, night meetings attended by a good number of young people, chiefly outsiders. Mornings the chapel is well filled, and anyone passing by could not help being struck with the number of traps and carriages that may be seen in the chapel yard—usually from six to ten. Good meetings this morning. Bro. J. Griffith gave an excellent address, what he called the second commission—"Let him that heareth say, 'Come'—pointing out that if all of us could not say "Come" from the platform, we could all do it by living a Christ-like life, etc.

Bro. and Sis. F. V. Knapp have opened a Sunday school in Nelson. First Sunday, 10 scholars; second Sunday, 20.

Yours in Christ,

A. G. KNAFF.

BRUNNERTON—Bro. R. Tennent is now secretary for the church at this place.

CHRIST CHURCH—The annual teachers' meeting was held on January 25th in the church building, when the parents of scholars and members of the church met the teachers for the purpose of hearing reports and electing officers for the ensuing year.

The superintendent's report gave a concise account of the working of the school during the past year. While thanking the church officers and the teachers for their support and help, he took the opportunity of commending Bro. and Sister Brockert for their attention and work in the school. Number of scholars on the roll 117, with an average attendance of 99; number of teachers, 9, and 2 assistants; average attendance, 8.

The treasurer's report showed—Receipts, £15 15s. 4d.; expenditure, £14 7s. 9d.; balance, £1 9s. 11d.

The librarian gave a report of number of books, and invited members to subscribe any spare books suitable for the library.

The various reports were passed as being highly satisfactory.

The election of officers resulted in all the former ones being re-elected, viz.—H. Hannam, superintendent; T. E. Bardon, secretary; H. Cox, treasurer and librarian; Miss A. Oakley, organist.

Feb. 7th.—On the above date a service of song entitled, "The Bow of Promise" was given in a very creditable manner by the Church of Christ choir, assisted by the elder scholars of the school. The solos were taken by Miss Oakley, Miss L. Halsefield, Mr. L. Beattie, and H. Lane. At the conclusion a vote of thanks was awarded to Bro. H. Lane and organist for the able manner in which the piece was rendered. Miss E. Deaman read the consecutive readings, well, and Miss Mariner presided most efficiently at the organ.

THOMAS F. RIDGWAY.

CHRIST CHURCH—We have been having a lively time here in Christchurch lately. First of all we have been having our conference sittings, including the tea and public meetings of which we expect the details will be furnished by the conference secretary. Secondly, we have our Bro. F. Floyd with us, who has favored us with four very interesting lectures, and which were spoken very highly of by those who had the pleasure of hearing them, except a few free thinkers who could not, or more strictly speaking, would not accept what was said, and the outcome of it is, that our Bro. Floyd is hereby (or rather coolly) engaged in a debate with their representative, Mr. W. W. Collins. Bro. Floyd had made arrangements to have returned home the following morning after the delivery of his last lecture, but a challenge was sent at midnight by Mr. Collins for Mr. Floyd to engage in a debate with him, and so rather than appear to act the coward, Bro. F. though being put to inconvenience, accepted the challenge. I give this in detail as Mr. Collins stated from the platform, and it also appeared in the press, that he had been dragged into the debate, and so you will see the facts hardly bear out this statement.

The same propositions are being discussed as were discussed by the same gentlemen in their debate at Sydney, viz.—"Atheism is the true secular gospel for the improvement and happiness of mankind." Mr. Collins affirms. This has already occupied two nights, and the second proposition, which will be opened to night, and will continue another night, making in all four nights, is that—"Christianity is the true secular gospel for the improvement and happiness of mankind." Mr. Floyd affirms. I may say that so far every Christian and sensible man or woman that were there are highly pleased with the part Bro. has played, he has conducted himself as a gentleman, is cool, logical, and to the point, which I regret cannot be truthfully said of his opponent, for he is excitable, illogical, and wanders far from his subject, but still Bro. Floyd has followed hard after him, and I consider that in nearly, I may say every vital point, he has been met, and entirely routed from his position. Of course Mr. Collins is a good talker, we will give him his due, but alas, in the abuse thereof, he makes himself a despicable juggler. He is also dishonest, an example of which I will give you. He asserted that "The universe was built up of hypothetical quantities." When Bro. Floyd pointed out the absurdity of the universe being built up of nothing, he then tried to hack out of his position, and denied his own assertion. I cannot say more now, will say more later on.

Bro. Floyd addressed the Church last Lord's day morning, and lectured in the Oddfellows' Hall, in the evening to a full house.

The audiences at the debate so far are between twelve to fifteen hundred.

We had the pleasure of baptizing a believer into Christ a fortnight ago. I think that is all. Good bye.

April 14th, 1893.

W. CROWD.

NORTHERN DIVISION.

Bro. R. Wright having continued the work, Bro. S. Black started in February, is still progressing, and has been added to the faith, great interest is still shown by

crowded meetings every Lord's day evening, the appeals after the discourse is able and telling, which seems to strike home.

Besides his preaching in our township, a mission has been started about three or four months, at a place called "Horokivi," three miles over the hill from Petone. The preaching takes place Sunday afternoons in a little school house, to a fair audience, people coming from a distance to hear him, good results is expected from this branch of our work, one family is near on deciding for the Master. Bro Wright has just time enough to return, and again preaches in the evening. May he still have mouth, matter and wisdom to continue this for the good cause in Christ Jesus, for no doubt the labor is severe.

On the 24th of January, the combined schools of Dixon-st., Newtown and Petone held their picnic in a paddock just outside of Petone, there were 200 from Dixon-st., 70 from Newtown, and 50 belonging to Petone.

Racing for rewards, and various other games were thoroughly enjoyed by the little ones. Justice was done to the good things provided for them. Many of the parents were present, there were about 600 in the field. The energetic superintendent, Bro G. Gray, of Dixon-street school, assisted by the teachers of the different schools, looked after the well-being and wants of the gathering, who dispersed in conveyances to their different districts well satisfied with their day's outing.

On February 7th a social gathering took place in the Oddfellows'-hall, Petone, for the purpose of bringing the people in closer relationship with us, which was a great success. Only sixpence was charged, just sufficient to cover the expense.

CHAS. HOW, Secretary.

VICTORIAN DEPARTMENT.

By J. PITTMAN,

Aula Aemula, Armadale.

DEAR BROTHERS OF VICTORIA.

I have the honor of introducing myself as the custodian of this department in the room of Bro McLellan, who is transferred to another department. My ambition is that I may be able to discharge the duties as satisfactorily as I have done. The labor will be a pleasure if the secretaries of churches (or others) will be prompt and brief in forwarding items of news direct to above address.

NOTES

The monthly preachers' meeting will be held in the Lygon-street chapel, at 2 30 on Monday, May 1st, Paper on "Incarnation" by Bro. Moysey. All are welcome.

A week of Special Evangelistic Services at Gembrook, April 23rd to 30th. F. Pittman, preacher. A good sign of life. Might not this example be profitably followed by some of our city churches?

Bro. A. H. Bryant has entered into an arrangement with the Church at Surrey Hills to conduct their Lord's day evening services and devote a portion of his time to visitation in the district every week. Bro Bryant's address is now Blenheim-st., Glenroy.

V. B. INSTITUTE.—On Monday evening, 17th April, Bro Isaac Selby delivered a lecture in the Lower Hall, Swanston street. The subject being "External Evidence of Christianity." Bro Selby gave a most interesting and instructive lecture, and was listened to with great attention throughout. On the motion of Bro Parker, a vote of thanks was passed to the lecturer.

SUNDAY SCHOOL UNION ANNIVERSARY.—At the request of a large number of friends, the committee of the Union have decided to celebrate the above by repeating the cantata "Under the Palms," in the Lygon-street Christian chapel on Tuesday evening, May 18th, commencing at 7 30. During the evening the prizes and certificates won at the recent examinations will be distributed.

ALEX. LYALL, Sec.

A theory of music class for pianoforte teachers, players and students of music, will commence on Friday afternoon, May 5th, in the Swanston-st chapel lecture hall, at 8 o'clock. The first subject dealt with will be "transposition of key," to be followed by the study of expression, harmony &c. Terms, half a guinea per quarter.—E. W. PITTMAN, Instructor.

BEKWICK.—Meetings still being well maintained. One addition during month, the wife of one of our members, making the good confession before many witnesses, and being immersed the same hour of the night. 24/3/93.

BARKERS CREEK SUNDAY SCHOOL.—The above school celebrated its fifteenth annual meeting on the 24th ultimo, which was a great success. There were about 80 children and the same number of adults at the tea, which took place in the Rechabite Hall. The after meeting was held in the chapel, which taxed to its utmost, every available standing room being taken up, there must have been at least 250 persons present. The meeting was presided over by Bro Geo. Symes, the superintendent, the performers being the scholars. The programme was a lengthy one, consisting of 35 pieces, being recitations, singing and dialogue, all of which were given in a very creditable manner. The secretary's report was very encouraging to both teachers and superintendent, the number on the roll being 82, the highest number ever reached in the school, the attendance being exceptionally good. The crowning success of the evening was the four of the scholars who put on Christ in his own appointed way during the year, with every prospect of more to follow. After a lengthy programme had been gone through, the distribution of prizes took place, numbering 70. It was shown from the roll that four of the scholars (viz): Mary Symes, John Baner, Archibald McLean, and Willie McKindley, had the same number of marks (viz) 689, this being the limit, each child had attended 53 Sundays, and repeated 112 verses each Sunday, thus showing the interest taken by the scholars in the school, the prizes ranged in price from 6s to sixpence, every child in the school receiving a prize, except those in the Bible class, which now numbers twenty-two.

FITZROY.—The members and friends of the Mutual Improvement Society spent a profitable and an enjoyable evening last Tuesday, in the lecture room of the Tabernacle, when a Lecture, entitled "Some Hymn Writers and their Hymns," was given by our esteemed Bro. A. H. Bryant, the President, Mr H. Swain, occupied the chair. The details of the occurrences which

led to the writing of the familiar hymns "Jesus Lover of My Soul," "Rock of Ages," and "God moves in a Mysterious Way," were listened to with great interest, and the audience joined in the singing of them with evident relish. The lecturer also gave short and lively biographical sketches of the various writers, viz, Wesley, Toplady, and Cooper. After the well-known hymn "All Hail the Power" had been sung, votes of thanks were accorded to Bro Bryant for his lecture, and to Miss E. Tinkler for officiating at the organ. The meeting closed with prayer. We can confidently recommend this lecture to any kindred society who would like to spend an interesting and enjoyable evening.

22nd April.

THOS. J. COOK, Sec.

Beloved Ones Gone Before

GRACIE.—Our sister Gracie the wife of Bro. Thomas Gracie, was called to rest on the 12th February, after an illness extending over several months. Her death was preceded by that of her newly born infant. Our sister was of a quiet, self-sacrificing disposition, that noblest and best of characters. Our sympathies are with our Bro. Gracie, who has been called upon to part with his wife after a married life of less than two years.

North Fitzroy.

W. F.

PETRIE.—We have to record the decease of our beloved Sister Petrie, senior, who passed away on Tuesday, 21st March last. Our sister was a member with us for a number of years, having been led to obey the Saviour during the time Bro. M. W. Green was laboring in North Melbourne, and has since been a consistent follower of the Lord, and died rejoicing in the full assurance of faith awaiting the crown the Saviour has promised, and we pray that God will sustain the bereaved ones and daughters whom she has left behind none of whom, Bro. William Petrie, is a deacon in the church at North Melbourne with the hope we all will meet on that blissful shore where there is no parting. W. J. P.

WOOLLEY.—At Melbourne, Tasmania, from paralysis of the throat, after intense suffering, Lydia, the beloved daughter of J. and S. Woolley. Also of diphtheria, Robert Horton, the youngest son, aged two years and four months.

"They are not lost, these children of affection,
But gone late that school,
Where they no longer need our poor protection,
And Christ himself hath led."

WOOLLEY.—It is with feelings of pain that we are again called upon to notify another death from amongst us.—Our Sister, Mary Ann Woolley senior, was called hence on Feb. 21st, after a period of much bodily pain. She was baptised by Bro. O. A. Carr, seven or eight years ago, and though prevented

from attendance at the meetings for some time by a chronic complaint of long standing, was ever interested in the welfare of the church. A week previous to her death she was apparently in good spirits, and in conversation with the writer chatted freely on church matters, and was to all appearance likely to live for some time longer, but this was not to be the case, for two days subsequently she was stricken down and continued in an unconscious state till death relieved her from all suffering. She leaves a husband, Bro. H. C. Woolley senr and several sons, all but one being married, and all mourn the loss of an affectionate wife and mother. They "sorrow not," however, "as those who are without hope" "Blessed are the dead which die in the Lord."

Hohart, Tas.

W. DONALDSON

Acknowledgments.

VICTORIAN MISSION FUND.

RECEIPTS TO 30TH MARCH.

Sister C. Stevenson, St. Kilda, £1; a brother, £2; Sisters' Executive, 13s 3d; Bro and Sis. Lee, Colac, £2; Bro J. R. Ferris, £1 1s.; Bro W. G. Rowan, £1 1s.; Bro and Sis. Cust, £20; a sister, Lygon-st.; Sister Smith, Ellenbank, 11s.; Swanston-st., per Sis. Lawson, £5 16s. 1d.; North Fitzroy, per Sis. Ferguson, 16s.; North Fitzroy, per Sis. Tinkler, £1 1s. 6d.; North Fitzroy Mission Band, £1 9s. 2d.; Cheltenham, per Sis. Gouldthorpe, £2; Corowa, per sisters, £1 10s.; Geelong, per sisters, 16s. 2d.; Doncaster, per Sis. Gill, £1 1s.; Doncaster, per Sis. Williamson, £1; Berwick, 10s.; Galaxall, £12; W. U. F. Fund, £14 16s.; Fernhurst, £4; Ashton Bequest Fund, £12a. Total, £195 11s. 2d.

W. C. THURGOOD,

Treasurer.

357 Swanston street,

Melbourne.

[Foregoing acknowledgments crowded out last month.—Eus.]

VICTORIAN MISSION FUND

RECEIPTS TO 24TH APRIL

Bro J. Quilliam, £10; Bro E. Hillbrich, £1; Sister Stevenson, St. Kilda, £1; Sister Allen, Cheltenham, £3; Church, Croydon, 10s. Total, £135 10s.
357 Swanston-st., W. C. THURGOOD,
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KANAKA FUND

Malvern Home and Kanaka Band, £1 10s.; Fernhurst Church, £1.

W. C. THURGOOD, Treas.

FOREIGN MISSION FUND.

TWO MONTHS TO APRIL 24TH.

Per Bro E. Cole, N.S.W. Church, Enmore, £4 13s.; do. Sydney, £3 16s. 9d.; B. Sunday school, Sydney, 13s.; Bro W. Winter, Moree, £1; Church, Spring Grove, Nelson, N.Z., £1 7s.; do., North Richmond, 5s.; South Australia, for Missionary Committee, per Bro. Smith, £50; B. Collecting lotes, Gympie, Q., £2 15s.; per Bro W. Marshall, Bro B. J. Kemp, £1 11s. 11d.; £1 1s.; R. L., £1; Mrs. Ludbrook, 10s.; Bro Thurgood, 10s.; B. Bro Thurgood's Coll. Box, 2s.; Pictou, Q., 3s.; Bro W. J. Herron, Q., 5s.; Bro. Eli Wilson, 2s.; Bro. Mark Wilson, 1s.; Bro Jas. Wilson, 2s.; Mrs. Holdsworth, Prahran, 10s.; Bro and Sister Keith, Carlton, 3s.; Bro J. Tully, Doncaster, 10s.; Bro W. J. Phillips, Newmarket, 5s.; Bro Alderson, Bet. Bet., 10s.; Bro and Sister E. C. Ludbrook, Ararat, £1; B. Doncaster Sunday School Coll. Boxes, £2 16s. 1d.; Sister Sutcliffe, Toowoomba, Q., £2 19s.; Collingwood, per Bro Gardner, £1 8s.

B. Benevolent Fund.

With Thanks.

W. C. THURGOOD, Treasurer.

RESCUE HOME.

TWO MONTHS.

Thankfully received—Mrs. Safe, Ballarat, £1; P. M. Metcalf, 5s.; M. I. Society, Williamstown, 5s.; Mrs. Mitchell, 10s.; N. E. U., Adelaide, S. A., 10s.; Mrs. T. M. Hall, Owen, S. A., 2s.; Bro John Verco, Adelaide, S. A., £1 10s.; Mrs. Todge, Adelaide, S. A., £1; Mrs. W. G. V., Adelaide, S. A., £1; M. G., Adelaide, S. A., £1; Mrs. Henshaw's Bible Class (taken up on the occasion of our visit, Lord's Day, March 5th), £1 15s.; A former inmate, 4s.; Proceeds of fruit social, W.C.T.U., Richmond branch, £3; Church, Langheme's Bridge, S. A., £1; Mrs. Roper, 4s.; Col. box—Mrs. Windson, 5s.; Mr. Awrich, Berwick, 10s.; Mrs. J. A. Davies, Hawthorn, £1; Mr. Geo. Wellard, Tasmania, 14s.; collected by Miss Kerr, Sydney, £1; Church, New Ground, Tasmania, £1; Mr. S. Ludbrook, Malvern, 1s.; Mr. and Mrs. Gust, Surrey Hill, £2; Anonymous, £1; Mr. and Mrs. Britter, Muniynde, N.S.W., £1; Mrs. T. Winter, do., 10s.; Mrs. Hemmings, Richmond, £1; Col. Card—Mrs. Burrell, 5s.; Church at Galaxall, £1; Mr. J. Wylie, Swanston-street, £1 11s.; Bro. Trevels, S. S. Class, Lygon-street, 6s.; Mr. H. Turner, Warrnaboota, N.S.W., £1; Mrs. R. Lyall, S.W., Mr. H. E. Tewksbury, Linden, N.S.W., 4s.; Proceeds of Gembrook tea, £1 15s.; to Mr. Johnson, Corowa, £1; Sisters at Turua, Auckland, N.Z., £1 1s.; A young sister, do., 5s.; Collection Vocal Union concert, Lygon-street, £2 15s.; Col. Card—Bro. Murray, Ballarat, £1 3s.; Col. Box—Mrs. Stittard, Malvern, 2s.; A sister, Malvern, 2s.; A. L., 5s.; A. S. Australian Friend, 2s.; Proceeds of tea, Port Albert, N.Z., £1; Pittman,

QUEENSLAND FLOOD RELIEF FUND.

RECEIPTS TO 25TH APRIL.

Collected by T. H. Parkes, £1; Church at Toombala, £3 10s.; do. Homebush, £4; do. Newcastle, £1; do. Bro. Bet. (per E. Stevens), 10s.; do. Bro. Lowne's house, Doncaster, £3 3s. 3d.; do. Bet. Bet. (per J. Pattison), £1; do. Fernhurst, £2 7s.; do. Lygon-street (evening collection), £7 16s.; do. Yarraville, £1; do. Murtio, 10s.; do. Gembrook, £1 10s.; Sister Hogle, Kangaroo Flat, 2s.; Bro. Hogle, do., 3s.; Church at Cheltenham, £6 12s.; do. Wedderburn, £2 17s.; do. Drummond, £2 14s. 6d.; do. Berrisham, 10s.; do. Buninyong, £2; do. Polkemmet, £1; A. Sheehan, Dromana, 10s.; Bro H. £5; Bro J. R., £1; Church at Mildura, £2; do. Surrey Hills, £2 4s. 3d.; do. North Fitzroy, £3 16s.; Sister Bradcock, Cheltenham, £1; Church at Malvern, £4 10s. 7d.; Brighton Church and Sunday School, £2 18s. 4d.; Church at Taradale, £1 4s.; do. Doncaster (evening collection), £4 11s.; do. Prahran, £10; do. Street Gully (Wedderburn), £1; do. Millicent, £3 15 6d.; do. Williamstown, £1 8s.; do. Wonwahda E., £1 3s.; T. Darnley, 5s.; church Mount Clear, £5; do., North Carlton, £2 11s. 8d.; do. Yarravilla, £1; do. Ballarat W., £2 18s.; do. Adelaide Lead, 10s.; do. Footscray, £1 11s.; do. North Melbourne, £3 15s.; do. Dunolly, £1; do. Langhorne's Bridge, S. A., £1; do. Dinnyrak, 10s.; T. Jelle, 10s.; A Friend, 5s.; Church at Auckland, N.Z., £12 4s.; do. Bendigo, £1 6s. 9d.; Bro Herman Jackel, £1; Church at North Richmond, £2 8s. 6d.; do. Hawthorn, £8 16 6d.; do. St. Kilda, £2 15s. 6d.; do. Oakleigh, £1 7s. 6d.; do. Kaniva, £5 12s. 6d.; do. Berwick, £5 17s.; do. Warrnambool, £3 8s.; do. Broadmeadows, £1 8s.; do. Arcot Vale, £1 4s. 3d.; do. Circular Bonda (Tasmania), 15s.; G. W. Field, 5s.; Bro and Sister Clapham, 10s.; Proceeds of Literary Entertainment (per T. R. Hall, secretary), £10; Tabernacle, Fitzroy, £1 19s.; Church, St. Melbourne, £1 4s.; Swanston-street (additional), 12s.; Church, Port Albert, N.Z., £1 11s.; do. Galaxall (per Miss. Howard), £1 6s.; Grand total, £176 18s. 7d. Total amount remitted to Bro D. Denham, Brisbane, £176 18s. 7d.

W. C. THURGOOD,

Victorian Treasurer.

RECEIVED ON ACCOUNT OF QUEENSLAND FLOOD FUND.

Strathalbyn church, £1 0s. 6d.; Stirling East, £3 10s. 1d.; total—£4 0s. 6d. Previous amount, £4 0s. 5d. Grand Total, £8 0s. 11d.

J. Verco, Hon. Sec.

South Australia.

SUBSCRIPTIONS RECEIVED.

(WITH THANKS.)

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