

THE AUSTRALASIAN CHRISTIAN STANDARD

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Current Topics.

THE PAPACY AND EDUCATION.—The Roman Catholic Church (says the *Christian Evangelist*) has at length de-

ecided to begin her *open warfare* upon our Public School system. Up to this time she has simply been manœuvring for position. The Fairbank scheme was but her advanced line of skirmishers thrown out to discover the enemy's lines, test their strength and find the best point of attack. With characteristic tact she has chosen New York, where she holds the balance of power between the political parties, as the first battle field. The daily press announces the proposed movement as follows:—

"That the public school question will occupy considerable of the time of the Legislature of New York at its coming session in Albany seems now to be settled. In spite of the denial of Mgr. Farley, speaking for Archbishop Corrigan and the diocese of New York, and of the denials of other authorities of the Roman Catholic Church that the proposed bill for diverting a portion of the school funds to the support of parochial schools has the sanction of the church officials, it will be presented to the Legislature and an

attempt will be made to secure a vote upon it, instead of allowing it to die in committee. It is asserted, moreover, that the bill has the sanction of the Vatican and of the Roman Catholic clergy of this country, and it would appear that New York has been chosen as the first State in which an organized effort to secure a share of the public school moneys will be made. It is said that if successful in this State similar bills will be introduced in the legislatures of other States where a favorable opportunity for their passage can be had. Men identified with Catholic interests are hard at work in the matter and are already securing signatures to a monster petition to accompany a bill which has been prepared by Dennis A. Spellissy of New York at the request of Dr. Michael Walsh, editor of the *Sunday Democrat*, a religious paper, and the leader among the agitators for the passage of the bill."

This movement is not confined to America, but is part of a general plan of campaign which will be systematically and unflinchingly pushed on wherever the Roman Catholic Church has any semblance of power.

MISLEADING LANGUAGE.

—While we are specially thinking of the world's Redeemer, says the *Christian Comm-*

wealth, it may be well to consider some of the fashionable phrases which are used by those who claim to be His followers. We long since reached the conclusion that one of the most prolific sources of confusion among Christians is the language of Ashelol which they use. It would be easy enough to give hundreds of instances in the current speech of what is called *Christendom* where there is departure from the pure speech of the New Testament. Of course, it would be too much to expect that Christians could live in the world and not have their language in any way affected by their environment. Constant contact with a different language is sure to influence more or less the speech of any one, no matter how careful he may be to preserve intact his native tongue. Hence it would be unreasonable to suppose that the children of God could live in the world and not have their speech influenced by it. But this fact only furnishes a strong incentive to watchfulness on the part of Christians to avoid any serious inroad upon the language of the Holy Spirit. Hence we conclude that our only safety is to constantly insist upon calling Bible things by Bible names. But there are very few who are careful to do this. Indeed the large majority of those who profess and call themselves Christians seem utterly indif-

ferent to the important matter to which attention has been called. We need give only one illustration at present. How often we hear the phrase "When I was brought to Christ," or "I was the means of bringing many souls to Christ." There are many ways of stating this strangely unbiblical notion. We know quite well what is meant by the phrase, but it must be explained before it can be allowed to pass current among Christians. The idea which it naturally conveys is in harmony with some of the creeds, but is entirely out of harmony with New Testament teaching. Men are not brought to Christ, but they come to Christ. There is a wide difference between these two notions, a difference indeed quite as distinct as that between Calvinism and Arminianism. But however this may be, in our judgment it is quite unbiblical to talk about bringing souls to Christ in the style of popular evangelism. There ought to be a change of phraseology in respect to the matter referred to.

CHRISTIAN PROGRESS.—Notwithstanding all drawbacks (and there are many), says the *Commonwealth*, Christianity in some form or other is making more rapid progress than at any period of its history, except during its early days. This progress is especially noticeable in the United States, where the experiment of a separation of Church and State has proved eminently satisfactory. The report of the Government Commissioner on religious statistics has just been published, and this report furnishes many facts of great interest. It is estimated that at the formation of the federal union the entire membership of the Protestant churches was under 300,000, or one in 15 of the population. In 1800 it had risen to one in 11.50 by actual count; in

1850 it was in 6.57; and in 1890 it reached, by the most careful census ever taken, 4.73. When it is remembered that the population includes all ages, while the membership of these churches only those who are upon the average above 15 or 16 years of age, the figures indicate the most remarkable religious progress ever known in the history of any country. The Catholic population is not enumerated in this estimate. The official statistics fix this population at 6,231,000, and it is further shown that this population is losing ground, notwithstanding the immense number of Catholic emigrants every year. Another fact comes prominently to view. What is understood as evangelical Protestantism is practically sweeping everything before it, while the non-evangelical denominations are making little or no progress. The evangelicals have increased during the past decade by over 3,800,000 communicants; while the membership of the four principal non-evangelical bodies at the time of the present census amounts to but 132,992 in its entirety. The entire membership of the non-Christian, non-orthodox, and non-evangelical bodies, including 13 divisions and the larger part of the population of Utah, amounts to less than 500,000; while the mere growth of the Bible churches in one decade amounts to more than 3,800,000. A population of over 62,000,000 gives a pretty broad field from which to derive our data; and they seem to establish this as a fact, that the poorest way to recommend religion is to minimise it. A still further interesting fact is developed as to the distribution of the denominations. It appears that the non-evangelical churches are almost wholly confined to cities, the Unitarians, the largest of these bodies, having 50 per cent. of membership in cities of 25,000 population and upwards. The Methodists rep-

resent a church as distinctively rural as the Unitarian being to the whole enrolment as 1 to 9.29. The Baptists and Disciples also show up well in the rural districts. The Presbyterians are about equally divided between the cities and the country.

THE AUSTRALASIAN

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EDITORS:

F. G. DUNN, 117 Swanston-st., Melbourne.
A. B. MASTON, 528 Elizabeth-st., Melbourne.

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M. McLELLAN,
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PEACE, PURITY, UNITY, LOVE, POWER

PHARISEES—ANCIENT AND MODERN.

"But in vain do they worship Me, teaching as their doctrines the precepts of men."
—MATT. 23: 9. R.V.



HE severity which our Lord meted out to the Scribes and Pharisees of His day was in marked contrast to the gentleness and sympathy he exhibited to those who were regarded as the pariahs of society. That religious teachers should be denounced and publicans and sinners be nearly friends of, does not seem at first

sight to be in accordance with the fitness of things. The maxim that like approaches to like seems to be violated, and an explanation of the anomaly is necessary in order to justify so grave a departure from conventional usage. That this explanation is abundantly furnished goes without saying. A very slight acquaintance with the character of the teaching the spiritual guides of the Jewish people administered to their disciples proves the necessity that existed for a fearless exposure of the shams they perpetrated in the name of religion. A system that had degenerated into senseless forms and meaningless phrases could not be allowed to reign with undisputed sway in the presence of One who was the embodiment of truth. Christ could not remain passive while the process of spiritual starvation was carried on. The people were crying for bread, but only stones were given to them. To help those in this condition was the mission of Jesus Christ, but before He could do so it was needful that He should deliver them from the bondage of tradition, and this could only be done by unmasking the tyrants whose every act served to bind the unfortunate ones more securely in the fetters of superstition. Thus it was that Christ was as the Lamb of God to the outcast seeking sympathy and help, but as the Lion of the tribe of Judah to the sneering hypocrites who neither entered the Kingdom of Heaven themselves nor allowed others to do so.

Had Christ been a time server he would never have been crucified. Had he suppressed the truth when in the presence of other religious teachers and sought to win their favor, in all probability he would have been tolerated as one from whom they had nothing to fear; as it was, Christ was a spiritual bombshell exploding in their midst. He came "proclaiming new ideas, or at least old truths in a new form, making thoughts universal which had been particular, overthrowing worn-

out ceremonies, satirizing and denouncing things grey with the dust of ages, letting in the light of truth into the chambers where the priests and lawyers spun their webs of theology to ensnare the free souls of men, trampling down relentlessly the darling customs of old conservatism, shocking and bewildering the religious society." As a result of this he was confronted with the hostility which every true reformer must be prepared to face. The professors of theology, filled with rage, raked up all the evil they could imagine concerning Him. They said: "He did not keep the Sabbath day. He ate and drank—abominable iniquity—with publicans and sinners. He allowed a fallen woman to touch Him. Worse still, He did not wash His hands before He ate bread. He did not teach as the Scribes did. He did not live the time-honored and ascetic life of the prophet. He dared to speak against the priesthood and aristocracy; He associated with fishermen. He came from Nazareth; that was enough. No good could come from Nazareth. He was a carpenter's son, and illiterate, and no prophet was made or could be made out of such materials. And this man! He dares to disturb us, to set at naught our customs, to array Himself against our despotism. 'Come, let us kill Him.' And so they crucified Him."

There is no hatred so bitter as that which arises from a distorted religion. The persecutions which the Church has originated have had their rise not in jealousy for the truth of God, but for the human accretions which have gathered round it. So the wrath of the Pharisees was not evoked by any violation of God's law, but by the transgression of the "tradition of the elders." Said the Pharisees, "The Law is water, but the Mishna is wine." The breaking of every command in the Decalogue might be tolerated, but the non-observance of one of the senseless precepts of the Rabbin-

could not be endured. Truly, therefore, did Jesus apply to them the words of Isaiah, "But in vain do they worship me, teaching as their doctrines the precepts of men."

Doubtless we are quite prepared to join in the Saviour's condemnation of these Pharisees of olden time. These things happened so long ago. But what about our day and generation? Supposing Christ came to our earth now, what would He say of us, and how would we receive Him? Stopford A. Brooke says: "Ask yourselves the question: what would be the fate of Christ if He were suddenly to appear as a teacher in the middle of London, as He did of old in the middle of Jerusalem? How would our orthodox religious society and our conventional social world receive Him? Desiring to speak with all reverence, He would horrify the one by His heterodox opinions, as they would be called; the other by His absolute carelessness and scorn of many of the very palladia of society. Supposing He were to denounce—as He would in no measured terms—our system of caste; attack, as He did of old in Judea, our most cherished maxims about property and rights; live in opposition to certain rules, receiving sinners and dining with outcasts; tear away the flimsy veil of words whereby we excuse our extravagance, our vanity, our pushing for position; contemn with scorn our accredited hypocrisies, which we think allowable because they make the surface of society smooth; live among us His free, bold, unconventional, outspoken life; how should we receive Him? It is a question which it is worth while society should ask itself." Answering the question, he says: "I believe there are thousands who would join themselves to Him, thousands more than recognised Him in Judea—for the world has advanced indeed since then; but there are thousands who call themselves by His name who would turn from Him in dismay and dislike, who would neglect or per-

cute Him, for He would come among our doctrinal systems and creeds, superstitions, false liberalism, priesthoods, and ritualisms, as He came of old among them all in Jerusalem, like lightning, to consume and wither everything false, retrograde, conventional, uncharitable and superstitious; to kindle into life all that is living, loving, akin to light and full of truth within our religious world."

What, we might ask, would Christ have to say regarding the various churches so widely sundered from each other? What excuse would Christendom have to offer Him for the strifes and divisions which have rent in pieces the "one body"? There is no answer, save a confession of wrong doing. Again, as of old, Christ would say "In vain do they worship Me, teaching as their doctrines the precepts of men," for this is that upon which divisions are built. Take away every addition made to Apostolic Christianity and divisions would be unknown. Remove the "precepts of men" from every religious body and the Church of God would stand revealed in all its pristine unity and power. Let us no one say that we cannot know, amid the babel of voices, what the Apostolic model was like, and therefore cannot remedy the evil if we would. This excuse will not serve, for the voice of scholarship is united in regard to all essential matters relating to the Apostolic Church, and only goes astray when it leaves the authority of Christ and His apostles for the "traditions of the fathers." Take the picture which is drawn of the Church of the first century by accredited historians and ask the churches if they will take that for a model, and very soon it will be discovered that the picture is not large enough, and additions are required from some of the centuries succeeding. Alas! it is the old story repeated: "They teach as their doctrines the precepts of men."

Editorial Notes.

State Education.—The opening meeting of the Central Literary Society was celebrated on Monday, February 19th, by a debate on "Religious Instruction in State Schools," which was opened by Messrs F. M. Ludbrook and F. G. Dunn, in the affirmative and negative respectively, after which some others took part. There was a large attendance and much interest taken

in the debate. Bro. E. F. Ryall, short-hand reporter, has furnished us with a condensed report, which will be found in another column.

A Symposium.—As announced in our last issue we publish a first instalment of a symposium on the subject of union between Baptists and Disciples. The first are represented this month by Messrs G. H. Moysey and W. Wilson. Next month the respective representatives will be Messrs Allan Webb (Geelong) and Whale (Queensland), and Messrs J. Verco and Chas. Watt. The writers engaged in this discussion have had a free hand given to them and express their views without any editorial restriction save as to the space occupied. When the symposium is over the editors of the *Victorian Baptist* and the *A. C. Standard* will pass in review the ideas set forth by the various writers.

Victorian Conference.—This Conference will be held in Lygon-street Chapel, commencing on Friday, 23rd March, at 10 a.m. A special "Home Mission" programme will be provided for Good Friday evening, at which addresses will be delivered by Brethren Moysey, Maxton, and Selby. A collection will be taken up in aid of "Home Missions." The title of Bro. Henshelwood's Essay will be "Education in Relation to Evangelistic Work." The Conference Sermon, by B. W. Huusman, will be on "Glorifying in the Cross," and will be given Sunday afternoon (25th) at 3. General Conference business will be dealt with on Good Friday, Sunday school work on Saturday morning, and Foreign Missions on Saturday afternoon. Conference Picnic will be held at Royal Park on Easter Monday. In the evening Bro. Maxton will exhibit some splendid views of "The World's Fair, Chicago;" admission, 6d. City and suburban brethren who are willing to accommodate our country delegates should acquaint the Conference Secretary at once, so that the necessary arrangements can be made.

The Annual Conferences.—Before the next number of the STANDARD is published the most of our annual Conferences to take into consideration evangelistic work and other matters of interest to the churches will have come and gone. Let us urge this one point in particular, that the best energies of the annual meetings be given up to consideration of *evangelistic effort*. That is the one object of all others in these meetings, and if that object fails all else fails. We think it quite proper and right that other matters affecting the general good of the cause for which we plead should be considered, but we have many times felt that there is a danger of losing sight of the real work to be done by these large yearly meetings. We are aware that the times through which we are passing are what some people call "hard," but we hope that

there will be a large attendance at all the annual gatherings.

Bro. and Sis. Pittman.—We are sure that all the STANDARD readers will be sorry to learn of Bro. and Sis. Pittman's trouble and sorrow. Mrs. Pittman and her two young sons, Douglas and Archie, left Melbourne on Feb. 3rd for a few days visit at the home of Bro. W. Pattison at Fernhurst. On Sunday morning (the next day) they started to drive for church. Shortly after leaving home the horses took fright and ran away, dashing into a fence, with the result that our aged Sister Pittison, Bro. Pittison's mother, was almost instantly killed, Archie Pittman received injuries from which he died next day, Bro. Pittison was badly hurt about the head, while Mrs. Pittman was so badly hurt that she is not yet able to leave her bed. Bro. Pittman went to Fernhurst and brought Mrs. Pittman and the body of his little son back to Melbourne. While Bro. Pittison and Sis. Pittman are badly hurt, we are glad to report that they are both progressing favorably. Archie had been employed for some time at the Austral office, and had endeavored himself to all in that place. We extend to Bro. and Sis. Pittman and family our sympathy.

"Always With Us."—The poor are the common heritage of humanity. When we speak of "the poor" we do not mean those who are poor because they want to be, from pure greed for nothingness; they are tramps, but when we speak of "the poor" we mean those who are such from mere stress of weather on the sea of life. Of course all our readers have heard of the "hard times," and some of us have heard this remark two or three times. But, to be serious, "times is hard," as a certain old lady of our acquaintance used to remark, and just now we have a lot of the real genuine article of poverty in the most of our Australian cities. A few of the Lygon-street brethren, led by Bros. McLean and Thurgood, have been for a long time trying to assist some of the poor of Brunswick, where many of them have gone, on account of the cheap rents we suppose—certainly not on account of the beauty of the place. On a certain very hot afternoon we made up our minds that we would accompany Bros. McLean and Thurgood on their usual weekly rounds for the distribution of the necessities of life. As we passed up Lygon-street, our procession of three traps loaded with all sorts of things, such as buns, carrots, cabbages, sides of mutton, old boots and clothes, &c., we remembered Harnum's show in a storm. During the afternoon we visited twenty homes, speaking a few words and leaving sufficient food to last two or three days, and in some cases clothing and money. It would not be wise to go into each individual case, but some very distressing things came

under our observation. As a rule poverty and dirt go together, but only in two cases did we feel inclined to suggest the moderate use of cold water soap. In a few cases we saw a small stock of dogs and a few cats, but taking the people whom we saw all together they seemed very nice, the principal trouble being want of work. In two or three cases the last stick of furniture had long since disappeared. As far as we are able to judge, every one of the cases seem to be those of genuine want; and while thinking that some of them might be benefited by a few lessons in domestic economy, we still think they should receive help in this their time of trouble. There are but few of our readers who have the time to investigate this matter for themselves, yet they can render assistance through Mrs. McClean and Thurgood. Anything in the way of estates will be thankfully received and carefully distributed. Cast-off clothing, especially for women or children, will be very acceptable. It does not do to be too choosy about these matters, but if possible clothing should be carefully repaired before sending. In many cases the mothers are only too willing and quite able to repair or make over clothing, but in some cases their education in this direction has been very much neglected. During the afternoon many more might have been relieved, but the supply of food would not permit it, so that anything in this direction will be thankfully received.

"**Lamb of the Flock.**"—The leading article of the *Spectator*, of Feb. 9, the organ of the Wesleyan Church, is headed as above. It is a funny production. We thought when we saw it that we were going to be treated to a *parade*, but it started off as follows: "Doctrinal controversy is a bad thing; when it takes place between two friendly churches, it is worse; and when it is about a subject of no importance, it is worst of all. All these conditions are present in controversy with our Baptist brethren, and we are very sorry that it should ever occur. Still it becomes necessary for us occasionally to take a firm stand on the doctrine of Infant Baptism because of the persistent adhesion of certain minor 'immersionist sects,' who continually make it their business to entice the sheep from other folds rather than to go and seek the lost and strayed in the wilderness beyond." "Infant Baptism," with a big I, is "a subject of no importance," we can not see for the life of us why it is necessary for the *Spectator* to take a firm or any other stand on the question. Why not drop it, and in all probability "certain minor immersionist sects" will give our Wesleyan friends a rest. As long as they continue teaching that these people believe to be wrong they will doubtless have trouble amongst the "lamb of the flock," to say nothing of the occasional

loss of an old sheep. We thought that these "minor immersionist sects," might have some connection with our people, and are not certain of it yet, as the *Spectator* leader is badly mixed. At all events "The Rev. K. A. Taylor, our minister at Wangaratta, has been greatly pestered by the same men," and so "he printed a paragraph about their action on his church plan." Now this was a bold thing for Mr. Taylor to do. If he had only printed a few passages from the New Testament about "Infant Baptism" it might have settled some of these fellows for awhile. But he did not do this, but instead appended the following footnote:—"These remarks do not apply to the Baptists in general, but only to certain seceding who hold immersionist views." We thought that all Baptists hold immersionist views, but in this we are apparently mistaken. We were glad to learn that the *Spectator* has "the highest admiration and the most sincere respect" for its Baptist neighbors and can quite understand how sorry it must be "that the defence of our own doctrine, which is forced upon us by the adhesion of the intrusive sects who make it their point of attack has brought us into collision with them." We are glad that the *Spectator* has acknowledged that "Infant baptism" is "our own doctrine," because certainly we don't read of it in the New Testament. On the publication of the "foot-note" referred to, "Rev. T. Wilkin, vice-president of the Baptist Home Missions," proceeded to make things in Wangaratta rather lively for Mr. Taylor. Mr. Wilkin's effort is disposed of in the following words: "The familiar statements as to the meaning of the Greek word for baptism were advanced." But what did Mr. Taylor do? Notice the very high authority: "Mr. Taylor in his reply quoted extracts from the Bible Column in the *Spectator*, in which the Master of Queen's dealt with the question, also the address on 'One Side and the Other Side,' by the Rev. J. Edwards, published in our columns some time ago, which so beautifully urges tolerance and brotherly love on the Baptism question." As far as we are concerned we think that "tolerance and brotherly love" are good things, and we like them very much, but when it comes to a choice between "tolerance and brotherly love" and the simple New Testament we prefer the truth. We don't know what the Master of Queen's said in the Bible Column of the *Spectator*, but we do know that Prof. T. G. Tucker, of the Melbourne University, said: "I know of no honest Greek Lexicon which gives 'sprinkled' as a meaning of *baptizo*. I would have little respect for a lexicon which did give any such meaning." Prof. Tucker is not a member of some of these peaky "minor immersionist sects," as he says himself. "I am not a 'Baptist,' but was

'sprinkled' in the Church of England when an infant." Mr. Taylor might have quoted this in his reply, but we don't suppose he did. But the *Spectator* declares that there are three things about baptism that are absolutely false: "(1) The New Testament leaves the mode of baptism entirely optional. No passage can be quoted which prescribes one method as exclusively valid. (2) The practice of the early Church allowed all three methods, though immersion was at first the most usual. (3) The attempt to make immersion the sole method were never effective, though often repeated during the dark ages, and it was not till the 16th century that a Church was founded upon the basis of the absolute necessity of baptism by immersion." Of course all this may be very clear to the *Spectator*, but there are a few people we know and others we have heard about who think differently. For instance, Dean Stanley says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the meaning of the word 'baptizo'—that those who were baptised were plunged, submerged, immersed into the water," while Calvin declares that "the word baptism signifies to immerse—and it is certain that the rite of immersion was observed by the ancient Church," while Augustin De Phillippi Schall writes that "immersion and not sprinkling was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, *baptismus*." We don't give these quotations to attempt to settle the matter, but simply to show that the doctrine referred to are not so clear as our neighbor seems to think.

The Controversialist.

RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

On Monday night, the 14th February, a very interesting debate under the auspices of the Central Literary Society, took place in the Swanston street Chapel. Mr. Fred Leadbroke, attorney, and Mr. F. G. Dunn, lecturer. "That it is the duty of the State to impart religious instruction to the children attending State Schools." A good number were present. Mr. Grange presided. Mr. Leadbroke, in opening, in the affirmative, said: "If I were to say that by religious instruction I meant *imply Bible reading* in State Schools, I believe my opponent would not dissent from such opinion, and consequently there would be no debate. As we know very well by various votes taken, the people are generally in favour of the reading of the Bible in State Schools, but the subject I have to speak about is that of *Indigenous Instruction*. If my opponent is going to maintain that therefore all the superstition and Atheism of the State School teacher is to be rammed into the ears of the scholars attending the schools, then I refuse to debate with him. But I mean by religious instruction something that I think is the happy medium—something not simply Bible reading nor the giving of creeds and superstitions. It goes without saying that children have certain rights—every child born has a right to legitimacy, has a right to good health, good food, fresh air, and a liberal supply of clothing, and also a right to education—up to that point I hope my opponent

will agree with me. In so far as parents are unable to give it these rights, then let the State come in. Education that contains no religious instruction is, strictly speaking, impossible. The idea of giving the children a *liberal education* is very beautiful, but the idea that is in the mind of my opponent is all wrong. I maintain that he is in the position of supporting the State in building a house of a pack of cards. Every human being is triune—physical, mental and moral. If the parent is unable or neglects to feed the child either physically, mentally or morally, let the State step in.

At present, if the parent starves the child morally, the state approves by not stepping in and altering things, and my opponent says "amen" as far as the state's non-intervention is concerned. I believe, as far as I can see, that the Victorian educational system is very good, but it doesn't go far enough. No spiritual aim, where for the scholars. You put them in a black hole of Calcutta as it were, whence they come out morally and spiritually *stark*. It is not a question of higher education such as music, painting, or any of the other arts; it is a part of its own simple education, if it's to be honest and to give the child the right and wrong—a well-nourished mind or a deformed one. I base my argument on this ground of *morality*, this is the centre of the whole question. It is quite right that at my expense the children should be taught that the world is round, or that Henry VIII had six wives, but it is wrong if at my expense they should be taught the story of *Adam*!!! We teach them the world is round because it is true and useful. Why not teach them that Jesus is their Saviour? Is it not equally true and equally useful? We all agree that fathers and mothers should teach their children these things. If it is right for one, why should it be wrong for many? If we see something in morality to the state, the state does to us, and is it not right that we should expect the same consideration from it as it does from us? Perhaps my opponent will say that those who are to teach are not converted. Praise him! It was willing that the gospel should be conveyed even through unconverted ones. Let the teachers teach the truth.

What does it matter so long as the truth is taught? We are all aware of the enormous increase of crime in Victoria, and at the same time we are reminded of the steady decrease of crime in New South Wales, and there is a heavy religious instruction in their schools. Mr. Searby, the head master of one of the leading state schools in N.S.W. says—"The act is working with success, and with the minimum of friction, and crime is steadily decreasing in N.S.W." Well then, I claim that the children's education is woefully deficient in its most important point, and that we cannot expect otherwise than that crime should increase. What shall we say of the youngsters here who call themselves natives? They are lovers of themselves and despisers of their parents. If religious instruction imparted the very thing they need will be given to them, they need the strong arm of discipline; they must learn obedience to those set over them. We want the strong arm of the State School teacher backed up by the law to teach them their duty towards their fellow-men.

Mr. Dress in denying said: "Mr. Ludbrook remarked in opening that he did not think I would object to the teaching of the Bible in State schools." Well, I would, as it infringed a principle I was bound to uphold. However, it was a phase of the question I would not discuss, as I did not regard it as

a straight issue. Mr. Ludbrook, in stating that he did not agree with all the superstition and atheism of State school teachers being rammed into the ears of the scholars, gave up the question, as religious instruction was bound to be tinged with the particular views of the respective teachers, and with his heart and soul for teaching the children religion, but I demand that the proper persons should teach it. I want to place the responsibility on the shoulders of those entitled to bear it. Mr. Ludbrook appears to regard the State as a better educator than the parent, but in doing so he makes a great mistake, as there is no finer education than that imparted by a pious mother. He says the parents starve the children spiritually—but what parents? The accusation was too general, and therefore unjust. To say that the State looks on and approves of this starvation is not right. It is simply neutral in the matter. He had the audacity to say that. I also looked on and approved. On the contrary, I denounce those parents who starve their children in a moral sense. It was quite true the State owed something to us. It owed us the liberty to worship God according to our conscience; but we did not want to get our religion from it. Mr. Ludbrook is right. I do maintain that the State school teacher should be converted before he or she was fit to be a religious instructor of the young. Regarding the alleged increase of crime in Victoria and decrease in New South Wales, I will allow the following figures from Mr. Hayter to speak for themselves.

ARRESTS AT VARIOUS AGES IN VICTORIA AND NEW SOUTH WALES, 1891

Ages.	Arrests per 10,000 Living at Each Age	
	Victoria	N.S.W.
10 to 15 years	36	72
15 to 20 years	177	231
20 to 30 years	456	641
30 to 40 years	560	794
40 to 50 years	672	819
50 and over	477	607
All ages over 10 years	466	548

I am against religious instruction because it violates the principle of justice which the State is expected to deal out equally to all men. What is the State? It is simply the body of men. The schools belong to the people, and everyone accers to the same education—free and compulsory—and that the State can best impart it. No one objects, because all are satisfied there is no injustice. But some one steps in and says, We will have religious education. The Catholics want their way, and the Protestants want theirs. If the Protestants are at their point, the Catholics suffer an injustice, and so on. I could not, supposing I were a Jew, allow my children to go to school where Protestantism is taught; this is unjust. Those who make a profession of Christianity should be the first to do justice to all men. In the days of the Covenanters many men and women were put to death because of the Union of the Church and State. All the people then asked for was freedom to worship God as they thought right. All *we* ask is that we may do right, and the State should not interfere.

Messrs. Laing and Edwards spoke in the alternative, supporting Mr. Ludbrook; and Messrs. Stewart and others spoke against, supporting Mr. Dunn. Mr. Ludbrook in reply: "We have heard

of the justice to men, where does the justice to little children come in? I don't care for the children of Christian men in this issue, but I do care for the children of the slums. I say that the children should be given moral and spiritual, as well as physical, food. There are something like 70,000 children in Victoria who get no religious instruction whatever. If the parents are better instructors than the State, they are doing it mightily badly. In the State school a grand opportunity is lost. I believe in a couple of days something quite preferable could be drawn up, and the question faced up between the various sects and religions. Foreigners must expect to be at some disadvantage in this country, and therefore we have not to consider the Jews so much, as Christianity is recognized throughout this province. In Canada the instruction in State schools works well, and also in Ireland, why not here? Regarding increase of crime in New South Wales, what about Botany Bay? Does not Mr. Dunn believe in the doctrine of heredity? New South Wales is getting better and better from its past, and we are getting worse. The fact of the matter is I am afraid of the Roman Catholics and I am not. I claim that it is not true that our Sunday school teachers go to extremes, but they teach the *happy return*. If our children don't go to the State school the Inspector is soon after them, but if we compelled our children to go to Sunday school they would hate us; but as they have already to go to the State school, let us let the religion which will grow up pagans. It is easily practicable for State school teachers to tell Bible stories just as faithfully and well as they now do such stories as that of William Tell, etc. I consider that Mr. Dunn avoided the question of Roman Catholics and I am not. I wish those neglected children. Unless Mr. Dunn can show how Sunday school teachers not invested with the authority of the State can deal with these matters, I think his arguments will fail.

Mr. DUNN in reply said: "An act found to be right and founded on justice will stand for ever. None of our opponents have proved the injustice of our present system. I understand the state to be the people in the state, but no majority has a right to inflict an injustice on a minority. I have a very strong conviction that the teaching given in our Sunday Schools goes to lift up the people, and I don't believe in a State religion under authority and discipline, but in love, not compulsion. It stands to reason that those who take an interest in their children sufficient to send them to State Schools send them also to Sunday Schools. Why do not the people so deeply interested in the welfare of their colony devote their time to the raising of the non-converted children who receive no religious instruction instead of wasting it in holding meetings, &c. We will never get Roman Catholics to agree to anything that Protestants desire of us."

The Catholics now are trying to regain some of their lost power, and are inaugurating an empire on the continent of Victoria, the influence of which will be felt throughout the whole world, and by adopting this religious instruction in our schools we are simply playing into their hands. I denounce the union of the Church and State. What was the cause of France's degradation? Why, the union of Church and State. It is our principle to do what is right, stand up for our principle and leave the results with God.

The meeting closed with vote of thanks to the dignitary.

A Symposium.

NEED DISCIPLES AND BAPTISTS MAINTAIN SEPARATE CHURCHES NEAR ONE ANOTHER?

IF NOT, ON WHAT CONDITIONS SHOULD THEY UNITE?

By G. B. MOYSEY, CHILTERNHAM.

That churches, having so much in common in principle and aim, in theory and practice, as Baptists and Disciples, should be very near each other locally must always be more or less an unfortunate circumstance. Since it may engender a spirit of unhealthy rivalry and excite a feeling of antagonism wholly unnecessary; since, there are numerous large centres of population where each may pursue unhindered and unembarrassed by the other her beneficent mission to perfection. Moreover, the juxtaposition of churches so nearly akin, yet not affiliated in organization, tends to neutralise the effectiveness of discipline, each community being used as a sort of cave of Adullam by the disaffected and unruly members of the other; and finally, since the people generally do not know the differences, theoretical and practical, which exists between Baptists and Disciples, the existence of churches representing these bodies in immediate proximity to each other, tends to increase the religious confusion already in the public mind and accentuate its sense of the disunion existing among the followers of the Lord Jesus. Of course it may turn out that there are principles involved which would make it ultimately necessary in the view of each party, to plant churches next door to each other, and endeavor to gain the attendance of the local people, each other's membership included; but in the present condition of affairs, where the choice of fields in which to raise the immersionist standard are so numerous, it seems generally at least, the part of the most ordinary prudence, for each to avoid the field preoccupied by the other. Referring now to the question of "maintaining separate churches" in the same locality, it is obvious that all the reasons against planting may be urged with almost equal force against "maintaining" churches in such circumstances, but the task of stating terms upon which each may

be willing to unite with the other may seem difficult and even impossible. To say that one must give up its errors and unite with the other would be agreed to without debate, but on the question *which one*, the voting would not be so unanimous. As in this discussion it is not the object to convince each other of mutual error, and as both Baptists and Disciples are assumed to be equally conscientious and sincere in holding the views which constitute the points of difference between them, the real enquiry must be whether it is not possible for each body, while not abandoning an iota of truth, to so present its views upon particular points, as to avoid at least, general offence, or to state what would be the *minimum* of truth upon which it would be willing to unite with the other. It may be mentioned just here that the points of agreement are far more numerous and of greater importance than the points of divergence. It would be pleasant to enumerate these, but as our space is strictly limited only the main points of difficulty can be considered.

THE DIFFERENCE UPON THE TERMS OF PARDON.—Baptists believe that justification or pardon is by "faith alone," while Disciples maintain that to the penitent believer "baptism is for the remission of sins," and in this item each formally denies what the other affirms. It is almost certain however that if each understood more fully what is meant by the other, the difference would be found to be really far less than it appears. But is it possible for each while holding his own peculiar sentiments, to so express them as to give no offence to the other? We believe it is. Both parties are agreed that the scriptures not only contain, but perfectly express their respective doctrines; then let each party be content to express his doctrine to his brother just as the Holy Spirit has expressed it to him—in the *exact words of Scripture*.

The Disciple can have no objection to the doctrine of justification by "faith alone," so far as that doctrine is stated in the words of Scripture; and the Baptist can have no quarrel with the doctrine of "baptism for remission of sins" so far as the exact language of Scripture expresses it. Let each freely, fully, and honestly quote the other's proof texts in the connections in which they are scripturally found, and thus, in public at least, they will all "speak the same things,"

and by private fraternal conference will soon come to be "perfectly joined together in the same mind and the same judgment."

2. THE NAME.—Here probably Baptists would have to make an unqualified sacrifice. Disciples conscientiously believe an unauthorised human designation to be Christ-dishonouring—the symbol of and a perpetuating cause of division. Most Disciples have themselves abandoned a sectarian designation which they once loved and honored; and in order to occupy catholic union, and indisputable ground have fallen back upon the names divinely authorised for the body of Christ in the New Testament. Just at this point Disciples feel that there is no room for compromise.

3. THE LORD'S SUPPER.—It is of course well known that the practice of the bodies in question has been different as to this ordinance, Baptists observing it monthly or quarterly, and Disciples weekly. No serious difficulty upon this point, however, should arise. We understand that at the recent Conference of our Baptist brethren the wish was most generally expressed, if not embodied in actual resolution, that the apostolic practice of weekly communion should be restored as far as practicable. Disciples generally would not hesitate to seek fellowship in any church (other things being satisfactory) where this spirit prevailed.

4. THE MINISTRY.—The Baptist idea of church government, as we understand it, is that of deacons, and in some cases elders, and a pastor or minister, this latter official being distinct from and superior to the other officers mentioned. The idea generally accepted by Disciples in this country of a full scriptural organisation is that of deacons and elders, with or without a paid or unpaid evangelist, or proclaimer of the gospel. Disciples claim that there is no scriptural authority for the "minister" or "pastor" as an official apart or distinct from the elders—that the elders are themselves the pastors or bishops of the church. On the other hand we presume that Baptists deem the "pastor" as essential to a scriptural organisation and the success of the church. Here, then, is a difficulty. Is there any way out of it? We believe that where there is an honest desire for union, by a small concession on the one hand and a modification of practice on the other,

common ground may be found without sacrifice of any principle. Among Disciples the practice here is to have plurality but not payment of pastors; among Baptists the custom is to have payment but not plurality of pastors. *Let us have both.* Disciples recognise it as scriptural in theory to afford pecuniary support to the elder or pastor who "labors in word and doctrine." Let the Baptist pastor take co-ordinate rank with other pastors in the church; let him, as laboring in word and doctrine and giving his whole time to the work, be duly paid, and a compromise would be effected which, we believe, while meeting the scruples of Disciples, would be not unacceptable to Baptists. Of course no scheme or basis of union is ever likely to be reached that will satisfy the mere partisan on either side. The love of Christ must swallow up the love of party, the love of union and Christ's people the love of ecclesiastical usages and church traditions; and where this obtains we fondly believe union will be reached without difficulty, and maintained with permanence. That this may be the result in many cases at least of this "symposium" is the devout aspiration of the writer.

By Wm. WILSON, SURREY HILLS.

To the former question we reply emphatically, No. In other places Union has been effected; Why not here? The existence of separate religious bodies cannot in any case be justified, excepting where such differences exist upon vital and fundamental truths, as make union and co-operation impossible. Under such circumstances the proposal to unite would necessitate on the part of one or the other a sacrifice of principle, which at once renders it impracticable. If such differences exist between Baptists and Disciples, then we fear separate churches must be maintained, even in closest proximity to each other.

Do such differences exist? We think not. Differences there undoubtedly are, but not of such a nature as to justify continued separation. In the steady growth of sentiment in favor of Christian Union—a fact which we hail with infinite satisfaction—it really behoves us to seriously consider the question, with a hope that sentiment may, ere long, assume a definite and practical shape, and union become a reality.

We as a people have recognized

that Baptists and Disciples should not locate their churches near to each other. In our Home Mission work, in the establishment of country churches we have generally avoided fields in which Baptists are already entrenched, and sought fields where they were not; and this, I take it, not out of any spirit of antagonism to the other body, but because the churches are so nearly related in truth and doctrine as to leave no room for two causes where one will suffice. We have not so regarded the matter where any other body was concerned.

This fact alone demonstrates that, from our standpoint, union is desirable. It indicates, unmistakably, an entire absence of antagonism, and suggests a measure of toleration and sympathy which is a truly hopeful sign.

We, furthermore, gladly receive each other into full fellowship. Baptists, when such are baptized believers, are warmly welcomed to our membership. It is a practice with us weekly to extend from our platforms an earnest invitation for all such to commune with us. Numbers from the Baptists are at the present time amongst our prominent members. There exists mutual good feeling between the two bodies. Both desire the union of God's people throughout Christendom. Where and how is it to commence? Shall it not be in the drawing together of those who are so closely allied to each other in the Truth? When the movement begins, we shall hope for the early union of all immersionists. Then shall there be but two great families, Baptists and Prebaptists, and in the increasing earnestness of a craving for union the differences between these shall receive serious consideration, and possibly they shall fade away.

On what conditions should the Disciples and Baptists unite? This is a practical question. Unless we become practical our advocacy of union is as so much waste of effort. Are there inseparable obstacles in the way? Let us see. We agree in many things: we differ in a few. We agree in—

1. Our belief in the Divine Sonship of Jesus Christ.

2. On the subjects of baptism.

3. On the mode of baptism.

We differ in—

1. The weekly observance of the Lord's Supper.

2. The name.

3. The design of baptism.

Passing by the points of agreement, and regarding the points of difference, where can we find a meeting ground? Can we possibly bring our views into harmony? We care nothing for opinions; we must expect union upon fundamental principles. Unity upon things essential to salvation, liberty upon matters of opinion, love in everything. The Disciples' position is much misunderstood, and consequently they often become the victims of misrepresentation. In a word, they plead for a restitution of the primitive order of things. They endeavour to restore the Church as established on Pentecost, with the simplicity of worship such as existed in the days of the apostles.

The primitive Church met weekly for the observance of the Lord's Supper. We therefore seek to do likewise. We desire that it shall be made the central object in our meeting for worship. The passage of Scripture concerning the meeting at Troas is the principal text on which all Christendom relies for proof that the first Christians met weekly on the First day, instead of the Seventh. The same passage is equally valid as proof that they met for the weekly observance of the Lord's Supper.

Can we unite here? To the Disciples there is a sacrifice of principle in relinquishing the practice of weekly communion at the Lord's Table. To the Baptists, in adopting the weekly custom there can be no sacrifice of principle whatever. If right to observe the ordinance once a month, it must be at least equally right to do so once a week. Will Baptists agree to adopt the practice? If they do so then one important difficulty has been cleared away. We have known Baptist churches, where at a simple request of the preacher, who himself felt the importance of the matter, they have immediately done so. We see no reason why amongst Baptist Churches it should not become the universal custom.

Neither should the name be a serious difficulty. To the Disciple the name "Christian" is sufficient. It was so in the apostles' days, "and they were called Christians first in Antioch" (Acts 11: 26). The variety of names in the present day evidences division, which must continue if all insist on wearing denominational and party names. There is proof that the primitive disciples were called in their respective capacities: In relation to the world—Christians; in their collective

capacity as a church—the Church of Christ; in relation to Christ as their teacher—Disciples; in relation to holiness—Saints; and to each other—Brethren. In the entire absence of proof that they wore any other name we wear no other.

We prefer the name of Christ to that of one of His ordinances. Shall we unite here?

Eleven years ago there were in Jamaica 27,000 Baptists and 3000 Disciples. Efforts were made to unify union, with the pleasing result that the larger body immediately abandoned the name "Baptist" and were thereafter known as "Christians." The result of this was a sudden increase from 3000 to 30,000 who became earnest pleaders for primitive Christianity.

Upon the design of baptism there may be greater difficulty. Disciples understand faith, repentance and baptism to be for the remission of sins. In doing this they repudiate any theory of baptismal regeneration. Baptism, unless preceded by faith and repentance, is worthless. It is not Christian baptism. They believe baptism to be one of the conditions of salvation, laid down by the Saviour, and one which has not been abrogated by the apostles; but on the contrary, practised by them. Consequently, consistent with a desire to restore the primitive church in all the simplicity of name, terms of membership, mode of worship, etc., they ask that baptism shall have its place among the conditions of membership. If their position is correct, then to participate in the privileges of membership there must be faith, repentance and baptism. We cannot compromise our position in this matter. To affirm that baptism is not essential to remission of sins is in direct opposition to numerous passages: Mark 16: 16; Acts 2: 38; Acts 22: 16. Such affirmation would be to usurp an authority which does not belong to us. We have but to be shown that we are mistaken, and a sincere desire for the truth will lead us at once to surrender our position.

Other points of difference arise, but as they are of a minor character, we do not wish to magnify them into greater importance than they deserve. A settlement on the above issues will, we think, carry with it all others. Once effect a union upon a Scriptural basis and we do not anticipate difficulty upon secondary questions of expediency.

We have endeavoured to indicate

the lines of a union on a truly Catholic and Christian basis. We make no attempt to multiply points of agreement, nor do we make a large demand for concessions. This would hinder, and not promote Christian Union. Disputable questions of all kinds must be left open if genuine union is to be realised and enjoyed. These come within the domain of opinion. Never can there be in any religious body a unity of opinion. We have no right to say upon such matters, "Believe this or be heterodox." It is but multiplying tests of fellowship.

Tests of fellowship must be confined to fundamental principles—essentials which are clear statements of holy writ. The Disciples generally have desired a fuller agreement with the Baptists, and we sincerely trust that as a result of this paper conference there may be a mutual understanding. May the good spirit which has suggested this discussion be continued throughout its continuance. In meekness and forbearing love, in candor and desire for the truth, and all in the spirit of Jesus, let us approach each other. We seek a consolidation of strength, an amalgamation of our forces, in an accomplished and perfect unity to present a completer front to the world, and in our united conquests verify the familiar truism—"Unity is strength."

By THOMAS PORTER, BALLARAT.

In the consideration of this subject the question of first importance is, Can we get the mind of the Lord upon the matter? It is idle to think about the subject unless there is a disposition to know God's will and the determination at all costs to aim at the accomplishment of that will. The next consideration is, Can there be a heart union? There is no union, real and worthy of the name, that has not its roots in the heart. Love is the cement that binds brethren, whether as individuals or Churches, together. We must "love as brethren" if we would labor together successfully for the glory of God. The union or co-operation of Disciples and Baptists will depend largely upon whether we have love enough or can cultivate love enough for each other. There are individual Disciples and Baptists who are conscious of a union of heart that enables them to rejoice together in each other's fellowship as Christians, and who would gladly welcome the

complete union of both parties. This is largely personal love, based doubtless upon the love they have for the Lord Jesus. This necessarily suggests the conviction that if our love for Christ and His Cause were what it ought to be, it would be easy for Disciples and Baptists to be content with one Church. There are many reasons for believing that if they can unite to have one Church they ought not to have more.

The next matter that suggests itself is, Whether we are, or can be brought to be of the same mind and of the same judgment. (See 1 Cor. 1: 10). Surely if all are content to have one teacher, the Holy Spirit, we ought to find no great difficulty in arriving at one mind. There must be separate communions until such time as Disciples and Baptists speak the same thing upon matters of faith which are essential to the unity of the Spirit. At the same time let it be clearly understood that God does not ask us to be of one opinion. Even in matters of faith there is the need for much charity. This is both necessary and Christian. Each body realises the need of this and practises it in no small degree, as for example in the subject of the Lord's second advent. Let us be careful in the consideration of this question that we do not mistake love of party for love of the truth. The devil has a counterfeit for everything that is good. It is his delight to get us to accept the counterfeit and thus lessen or destroy our influence for good by robbing us of what gives true power. It is only necessary that we think a little to see the vast difference between love of party and love of power. If we are spiritually minded we will not be ignorant of his devices or caught in his trap. Personally I see no serious, certainly no insuperable difficulty in the way of Disciples and Baptists ceasing to maintain separate churches near one another, or even in the complete union of both. I am sure that the differences are not as great as is generally supposed. I think my knowledge of the doctrines of both Disciples and Baptists justifies me in making this statement. I have preached for both, and before God I declare that I have not shunned to declare what I believed to be the truth revealed in the word of God, and, if I cannot say to the entire satisfaction of both bodies, I can say that I have done so to the satisfaction of large numbers of my brethren in each Church.

Henry Varley has done much preaching in both Baptist and Disciple churches, and, I may add, with the approval of the many in both communions. Still farther, I have heard papers read by ministers of the Baptist denomination that might have been written, as far as the matter contained is concerned, by any of the thoughtful men of the Disciple body. Among these I may mention specially Mr. Eddy's paper on "The Relation of Faith and Baptism," and Mr. Allan Webb's paper on "The Basis of Christian Union."

These facts lead me to believe that it would not be difficult for Baptists and Disciples to agree sufficiently to work together and worship together, and if so I cannot see any justification for maintaining separate churches. I think we owe it to our common Head and to one another to seek to know each other better, and by love to come as near to each other as may be possible, sure that if we do this the difficulties in the way of union will become less and less.

Now, as to the advantages to be derived from such union.

First in order and importance is this: We have reason to believe that union in love, without sacrifice of truth, would be most pleasing to the great Head of the Church, our common Lord. Whatever in us gives pleasure to God comes back upon the soul. In very special manner do the words of our Lord apply here: "Give, and it shall be given unto you: good measure, pressed down, shaken together, and running over." If there is one thing more than another that the child of God should aim at it is to give pleasure to the heavenly Father.

Secondly, the Disciples and Baptists would be mutually helpful to each other. This is a matter of no small moment, and I do not envy the condition of the man who can be indifferent about it. If either we or the Disciples hold error, or truth not clearly, we ought to be glad of any help that will correct the error or enlarge our view of truth. Doubtless, we all admit that our love of the truth and our steadfastness in maintaining it might be increased. Personally, I am conscious of much good as the result of my union with Baptists and Disciples; good that I value, and from which I expect never to part. I sincerely believe what has proved helpful to me would prove helpful to others. Now, if we

can be helpful to each other, we can find no justifiable excuse for withholding such help.

Thirdly, in country districts, such as our Home Mission fields, much more good could be effected. Instead of having both parties operating in the same localities and dividing say one hundred families between them, new fields, greatly needing the gospel, could be opened up. My conviction is, that for Baptists and Disciples to be competing in districts containing but a few hundred souls is a waste of effort inexcusable before God.

Fourthly, it would be a step towards realising the prayer of our Lord, "That they all may be one," and we have more in that than any of us know. I am sure that the Church of God would be richer in all that blesses and enriches in this prayer of our Lord were realised. For one thing our love would be greatly enlarged, and love is power and enriches beyond power of estimate. Let us remember, that as we conform to the will of our Lord we lessen the reproach upon the Church, and remove occasion of stumbling out of the way. All who name the name of the Lord are responsible to seek this. There are many advantages that might be suggested. Let these suffice.

As to the conditions upon which union should take place, I think that a conference of delegates, duly appointed by each body to think carefully over the matter of union or co-operation, is most desirable to prepare, if possible, the way; and I thus think because I have reason to believe that some at least who think they understand the position of the Disciples do not, to say the least of it, fully understand. The Disciples understand us better as a body, for many of their valued teachers have been Baptists. Certainly I think that the first thing is for each to be sure of the position of the other; other conditions would reveal themselves when this is done. The one indispensable condition that each should contend for is that there be no surrender of what the scriptures reveal as truth, either directly or by compromise.

Praying that God may bless all who truly love Him and seek His glory, and that He will give wisdom to detect His mind, and grace to enable us at all costs to obey it, I offer these suggestions as I believe for His glory and the good of His Church.

BY SILAS MEAD, M.A., LL.B.,
ADELAIDE.

The two main issues on which the two denominations, the Disciples and the Baptists, deem it right to work apart are these—(1) The denominational name to be adopted and used; and (2) the significance of the baptism administered.

There are two other points often brought into the discussion, viz.—(a) The absolute requirement of a person's immersion prior to participation in the Lord's Supper; and (b) the doctrines held as to the Holy Spirit—His personality and Divine operation in regeneration. The question of open or close communion at the Lord's Supper should not divide the two denominations, seeing that in the United States nearly all the Baptist Churches are close communion, while a considerable number of the Churches of the Disciples are open communion; in Australia the reverse holding good.

There being reason to think that modifications of belief have occurred among the Disciples in reference to the early views adopted by Alexander Campbell and his co-workers as to the Holy Spirit being in the Word of Scripture and that no one is justified in speaking of the person or personality of the Holy Spirit because the word "person" or "personality" is not literally applied to Him in the New Testament, we may put aside this question for the present.

Returning to the two main issues, it is not necessary here to argue the pros and cons why Baptists should adopt the denominational name preferred by the Disciples, or *vice versa*; nor are we called upon to select a new denominational name to please both bodies. I cannot but think that the nomenclature is a trivial matter to keep the two denominations apart.

It is otherwise with the significance of the action of baptism. Only this week a Christian who has recently been brought into intercourse with some Disciple Christians and had been influenced by their arguments earnestly contended with me that baptism was essential to salvation. He quoted a possible exception in the case of the dying thief on the cross.

What the Baptists are utterly opposed to is any jot or tittle of sacerdotalism or sacramentalism. Whether the idea be associated with the act of the administrator of

baptism; or with the act of the candidate in being baptized; or with the whole action of baptism considered as an ordinance or rite instituted by Christ, we absolutely eschew the notion that a particle of saving virtue attaches thereto. We entirely demur to the conception that the baptism of a believer has anything whatever to effect as to promoting or securing his positive salvation, either formally or inherently. We say "formally" because of the plea sometimes put forward that baptism introduces the believer into the Kingdom of God—into the Church of God, in some way of "transition." This was the idea set forward years ago by the representative of the Christian Disciples on the platform in the lecture hall of Flinders-street Baptist Church, Adelaide, when according to advertisement an afternoon was devoted to the consideration of the respective points of agreement and variation between the two denominations. Analogies were drawn from the practice of admitting persons to the rights and privileges of a subject under the United States Government. We rule these analogies out of court as not applying to the New Testament law of baptism. These analogies too closely resemble that adduced by the celebrated Rev. F. W. Robertson, of Brighton, in arguing for infant baptism on the plea that as Queen Victoria was actually Queen of England before the day of her formal coronation in Westminster Abbey, so the infant is actually a regenerate child of God before its baptism, and that by virtue of its being from birth a redeemed child of God is entitled to baptism as Queen Victoria was entitled to coronation. What we Baptists distinctly want to know is whether Christian Disciples hold that just as soon as a person truly places his or her heart's trust in Christ as a Saviour that such person is then and there saved—that is, fully pardoned, fully justified, really regenerated: and this quite independently of any subsequent act of baptism.

It will be admitted that this conception of the meaning of baptism is vital. There could result nothing better than increasing confusion in any attempt to amalgamate the two denominations while such a serious and fundamental rock of difference exists.

The establishing of Churches in any given locality depends on various conditions. If the Disciples and the

Baptists as denominations believe they are under a solemn obligation to God to spread His truth as they respectively believe it, then the smaller questions of convenience and pecuniary economy or congregational efficiency must not be allowed to stand in the way of loyalty to the conscientious interpretation of the Scriptures and of fidelity to God.

8th February, 1894.

P.S.—In the London *Freeman* (Baptist) of January 5, 1894, just to hand, page 5, occur these words:—"Dr. Moody argued that the baptism of the Campbellites (that is, the "Disciples") cannot be consistently accepted, because their candidates do not profess to be regenerated before they are baptized." This relates to a discussion in America at Augusta at a Baptist Congress held December 12, 1893. If "remission of sins" becomes a fact only when and as a person is immersed, Dr. Moody's statement is intelligible.

The Expositor.

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BOUND BY LAW VERSUS JOINED TO CHRIST.

Or are ye ignorant, brethren (for I speak to men that know law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by the law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ, that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth unto death. But now we have been discharged from the law, having died to that wherein we were hiddden; so that we are in newness of the spirit, and not in the oldness of the letter. Rom. 7: 1-6.

The illustration used by Paul in Rom. 7: 1-6 to show the Christian's position with regard to law is somewhat puzzling. I have thought a good deal over it without being satisfied that I understood it. Though illustrations do not hold good in every particular, this one seemed to break down in the most important point. Probably my expectation has been that of others,

and for such I wish to state what has occurred to me to be the solution of the matter. The first verse says that the law hath dominion over a man for so long as he liveth, but the illustration does not seem to bear this out, for it proceeds to say that the woman who has a husband is bound to him by law only while he lives, and that on his death she is discharged from the law of the husband. So then it is not the case that the law has dominion over her as long as she lives, for on the death of her husband she is freed from the law, and at liberty to be married to another. It must of course be borne in mind that the word "man" in the first verse includes the whole human family, females as well as males. The "man" dealt with throughout the illustration is the "woman" brought under our notice first as married, then as widow free to be married a second time. The difficulty vanishes if we translate the first verse thus: "Or are ye ignorant, brethren (for I speak to those acquainted with law), how that the law has dominion over a man as long as it is in force?" In his notes on the Greek New Testament Bloomfield gives this as in his opinion the best translation.

There is no reason why "he" rather than "it" should be supplied as the nominative to "liveth." Neither of them occurs in the original. On the contrary the word "it" is the more natural to supply, and of course it is of more appropriate in English to speak of a law as being in force than to speak of it as living.

Accepting the foregoing translation as the correct one the apostle's illustration becomes straightforward and easily understood.

The law is in force, and man is under it. It is a ministration of death, but there is no escape from it as long as it lives, that is, remains in force. But Christ came, was crucified, was buried, and rose again. Then "the faith" is preached, and as regards those who receive the new proclamation, the law is no longer in force, and they are free to be married to Him, who was raised from the dead. Thus the woman represents those who receive "the faith," and her first husband represents "the law." As long as prohibitions or positive injunctions press hard on a man, and are a grievous burden to him, he is of course, metaphorically under them, but when he enters

nothing for the things prohibited and takes delight in doing the things enjoined they no longer rest on his shoulders as a burden; the things prohibited are under his feet, and the things enjoined are in his heart; in other words he is no longer under law but under grace. He has been joined to Him who rose from the dead, and as far as he is concerned "the law" is no longer in force.

There is one point, however, to be particularly noticed. It is not said, as we should naturally expect, that the law dies like the woman's first husband, but that those who accept "the faith" die to that wherein they were held, viz., sin, and are discharged from the law. The reason of this apparent want of consistency in the illustration is due to the fact that the law has never absolutely ceased to be in force. Those who do not accept "the faith" still feel God's prohibitions and commands a burden, and in that sense are under law just as much as if they had lived in the Mosaic dispensation. It must be noted that throughout the illustration Paul is contrasting government by commands and prohibitions with government by the higher motives brought into play by the gospel. In another epistle Paul expresses the same idea in another way when he says that laws are not made for well-doers but for evil-doers. Though the definite article is used before "law" in this passage, the expression is not limited in meaning to "the law" as given by Moses, but extends to "the law" written in the hearts of the nations (Rom. 2: 15). The law never ceases to be in force, but those who die to sin cease to be under it, that is, cease to be hampered or burdened by its prohibitions and command, because they have ceased to care for the things prohibited, and have begun to love the things enjoined.

It is through the *body of Christ* that we are made dead to law. In Heb. 10: 5 Christ is represented as saying when He came into this world,

Sacrifice and offering thou wouldst not,
But a body didst thou prepare for me;
Then said I, lo, I am come
to do Thy will, O God.

This passage explains the meaning of the expression, *the body of Christ*. It refers to the incarnation, the manifesting of God in flesh, the revelation of Himself not only as a God of power, wisdom and love (for that had been done before), but as a

God so loving His sinful, suffering creatures as to be willing to suffer with and for them. It is, then, by God's revealing to us by His life in the flesh the human side of his character, that we are made dead to the law and furnished with the one perfect motive love which raises us above all codes of commands and prohibitions. But Paul is very careful to show that though the law has not dominion over Christians—is no longer in force with regard to them—yet lawlessness cannot possibly ensue. He asks, Do we then make law of none effect through the faith? and replies, God forbid: may we establish law. Elsewhere he asks, shall we continue in sin, that grace may abound? and replies, God forbid. We who are dead to sin, how shall we any longer live therein? Death to sin establishes law more firmly than codes the most minute and stringent enforced by punishments the most terrible. "The faith" by causing death to sin goes to the very root of the tree of evil and utterly destroys it: it is the utmost that law can do to lop off a twig here and there.

Suppose, however, that we do not feel to give up the common translation, "The law has dominion over a man as long as he lives," the difficulty is partly got over by supplying something that must have been in the apostle's mind, though he does not express it. Supplying this ellipsis the sentence would read, The law has dominion over a man as long as he lives the life with which the law has to do. The law has to do with the life in which sin has the dominion, for law came in because of sin. There is a life which is above law, even the spiritual life with which law has nothing to do. Not that this life is a lawless one—that could not be as Paul fully explains in the beginning of the 6th chapter—but it is under a law so totally different (the law of love) that the name law is not used in connection with it. Grace is the word used to describe it. Law and sin go together. Law "came in beside" because of sin, and when sin goes, law goes too as being no longer necessary. According to this exposition we must say that when the husband dies the woman ceases to live the life with which the law relating to marriage has to do, or as it is put in the 6th verse that she has died to that wherein she was held in. This explanation, however, is far-fetched and generally unsatis-

factory, so that the other—the explanation based on the translation, "Law has dominion over a man as long as it is in force"—should, I think, be unhesitatingly accepted as the correct one. J. E. L.

Sisters' Page.

—10—

Build each other up, even as also ye do.—1 Thes. 5: 11. (R.V.)

Contributions for this "Page" should be addressed to Miss Hill, 23 Blenheim-street, Dalmeida, not later than the 12th of each month.

CONFERENCE DIRECTORY.

President.—Sister A. K. Thurgood.
Vice-presidents.—Sisters Huntsman, Maxton, Pittman, and Ludbrook—*con.*
Secretaries.—Sisters Ewers and Hill.
Treasurer.—Sister Walker.
Financial Secretary.—Sister L. Dewar.

SUPERINTENDENTS OF COMMITTEES.

VICTORIAN MISSIONS.—Mrs Pittman, Arlie Avenue, Armadale.
VEGETING AND DROCAS.—Do, do
FOREIGN MISSIONS.—Mrs Maxton, 13 Federation-street, Ascot Vale.
TRADING.—Do, do
SIBARI LITERATURE.—Miss Dewar, King-street, West Melbourne.
HOSPITAL VISITING.—Mrs. Stutterd, The Terrace, Malvern.
SUNDAY SCHOOL.—Mrs. Schofield, Byron-street, Footscray.
BENEFICENT.—Miss Hill, 23 Blenheim-street, Dalmeida.
PRAYER MEETING.—Mrs. Forbes, 172 Holden-street, North Fitzroy.
TEMPERANCE.—Mrs. Huntsman, Stanhope-street, Malvern.

All the above mentioned will be glad to hear from brethren or sisters on matters relating to their various departments.

EXECUTIVE.

This meeting was an important one, much business being transacted relating to our annual conference, which we decided to hold March 21st, afternoon and evening, in the Lygon-street Chapel (by the kind permission of the officers). The programmes in the course of preparation, and we hope to have a full attendance of sisters on that occasion, so that we may learn how our work has prospered during the year. The revised constitution was discussed and recommended to the conference for adoption. Will the sisters study it and come to the conference prepared to vote upon it. Also will the secretaries, *Dorothy, Eschaver, Irene, Anne, Work and Sunday School* send in their reports at once to the sisters who have charge of those departments. Sisters were nominated for election at conference. The *Crossa* Sunday School sent a nice report, and additions were reported from *Dennistown 47*, Malvern 1, St Kilda 1.

HOUSEHOLD BIBLE READINGS.

Prayers.

The book of Proverbs seems to be one of the finest books we have for our daily guid-

ance through a life, written in the form of a poem—a style of poem very much in vogue among the Israelites. It contains the greatest truisms and axioms that were ever spoken, showing forth the blessings of righteousness, contrasted with the punishment of evil doing.

It is suited to all conditions of mankind, from the king on his throne to the lowest of his subjects; warning them to flee from evil and do that which is right. It enjoins us to get wisdom and understanding. "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy one is understanding." Such words as all of meaning, but when written by Solomon the son of David, the man who asked God that wisdom might be given him, can we wonder at the great truths that it contains. God himself is speaking to his people through Solomon, therefore let us give more heed to his precepts.

Late.

It would appear from what we can gather respecting the writer of this gospel that there is very little known as to his nationality, birth, where the gospel was written, or whether he was a Jew or a Gentile. Some of the ancient writers favor one, and some the other. But this we find, that he was the companion of the Apostle Paul in all his labors and sufferings, probably till he suffered martyrdom, A. D. 65. The object of the book seems to be to thoroughly confirm and ground in the faith one Theophilus, chap. 1-4.

The gospel contains many parables, discourses, miracles and events which are omitted by Matthew and Mark, and several recorded by them are passed over. The gospel begins with the history of the birth of John the Baptist and Jesus, and closes with a full account of what occurred between our Lord's resurrection and ascension, than that given by Matthew or Mark. F. H.

COHERENCE.

367 Fifth Avenue,

November 30, 1893.

"So comes Thanksgiving Day—as it should come—

With cheerfulness and joy and ringing bells,

With dear ones gathered round the hearth of home,

While strength the land a happy chorus swells

Which speaks a nation's praise to God above,

In thankfulness for His protecting love."

"In everything give thanks."

DEAR EXECUTIVE SISTERS.—Well beloved—I have been one of the "shot in" for about three weeks with a severe cold, and whether it came because we did not take a holiday last summer—and I am a bit "run down," or whether it is the extreme severity of the climate—is hard to decide. I only know for the first time in our happy married life I have had to stay in from all the blessed services of the Lord's house, and it has been a great trial, I assure you. This is the Thanksgiving Day. "Let everything that hath breath, praise the Lord." "In everything give thanks." Some one has said, "It seems to me we are to thank him for everything He sends, whether it is really what we want or not, because we are sure He knows better than we do." Sometimes the very things that look like trials turn out to be the

greatest blessings. Here we have had to leave the bluff, where we have had such a quiet summer, and get another room, right near the busy mart and we say to each other, "We are right back into Swanston-street! Once more!" It is so much more sheltered than the breezy bluff—it may be our Heavenly Father's watchcare over us—thus bringing us to a warmer part of this great city. May I tell you a little bit of the origin of Thanksgiving Day, that always comes on the last Thursday in November?

There landed on the bleak and rocky shore of Cape Cod Bay (on the extreme eastern coast of Massachusetts) in the winter of 1620, a hundred and two emigrants. Soon they arranged their settlement by having two rows of huts for their 19 families. Before next winter they had made seven times more graves than houses for the living. Notwithstanding the trials that had brought death into the ranks of the delicately nurtured pioneers, but brazenly they determined to appoint a special day on which to give special thanks to God for all his mercies. This was in 1621, and was the beginning of Thanksgiving Day in America—which has continued a blessing to saint and sinner—for amid all the whirl of American business life, this one day says to all, stop and thank God for all His mercies and benefits during the year that has passed. In our thanksgiving sermon we were taught "Thanks" is a term that belongs to the "Think" family of words, hence before you "think" you must "think." What a happy stoppage in the rush of life, to see a man thank God for his meals, giving thus to a brief thought for something in giving an appetite and something to satisfy that appetite. This thanksgiving week is a thought-offering week, we wish to recount our God given mercies. There was enumerated 15 special reasons for thanksgiving: 1st. Our present position in Christ; and 2nd. Our place in the work of salvation in this city; 3rd. Our place in the work of redemption; 4th. That are saved in the Central hall; 5th. For our \$20,000 buildings; that are not a burden upon the church by reason of the humane and benevolent forethought of the brethren who took that matter in hand; 6th. For our \$ School numbering 209; 7th. For our pioneer workers; 8th. For its spirit of liberty, etc., etc., etc., all down until 15 avenues were opened out before us, from which blessings and mercies had unceasingly flowed. Attention was directed to the morning lesson in the 5th of Isaiah. In the first two verses we see Jehovah reproves hypocrisy, from 3 to 5 shows a counterfeit thanksgiving week, from 8 to 12 the promises to those who keep the true thanksgiving week. In this we see a reason why the Jew had had no such word as "charity," and the Church of Christ has none either to the "household of faith." After the exhortation there was an appeal to those who were willing to share, not spare, from their tables, to be sent to the chapel on Wednesday night, for distribution to some of the Lord's family who have not so much as others. It was in this we see a reason why that Mr. Thurgood and one or two others took round to those homes after prayer meeting. The preacher's wife was not forgotten. I had a delicious "pumpkin pie" sent to me. The children of our juvenile band were on just such a mission this afternoon. From what we learn in the papers there has been months of this kind of work done in Melbourne.

Not poor—but he that in weakness gathered less,
Had same as he that gathered more.
All were appointed like when God gave manna;

So let manna thus be served to-day,
Who'll speak of "charity" when
Angels' food is on its way?

Ever your loving thankful sister in the
Lord,
ANTONETTE K. THURGOOD.

SUNDAY SCHOOL REPORT.

The school at Corowa, though small, is a very happy one. On the 7th of Jan we had the annual distribution of prizes. About 100 books were distributed. Several scholars have given themselves to Christ during the year to our great encouragement. When first I took the boy's class, which ranged from 12 to 15 (now), I tried to get them to open the class with a few words of prayer from those who were members of the church, then I tried to explain some thing in their verses, and now they write a short address and read it in the class, just before the lesson. They are steadily improving. We are very thankful to the school at Doncaster, who supplied us with over 50 books for our library.

M. CLAPHAM.

ENDEAVOR.

THE HAWTHORN Society has been in existence about 12 months. We began with a membership of 26 and our average attendance is 16. We cannot report many additions to our class, but the interest of those who attend has been maintained. We have had some very instructive addresses, some useful essays and generally a tone of spiritual fervor is manifested in the meeting. We trust that by keeping our pledge and following closer in the footsteps of our Lord and Master, to be able to accomplish the work set before us—the winning of souls to Christ.

ETHEL KENNEDY.

NORTH MELBOURNE had a pleasant social evening to bid farewell to their Secretary, Miss Abercrombie, who was leaving for Western Australia. A nice programme of musical and elocutionary items was given. Mrs. Heron (president) on behalf of the class gave the guest of the evening a useful remembrance of her fellow endeavorers—a token of their love. A suitable response having been made, "God be with you" brought the meeting to a close.

L. WOODHAR, Sec.

BENSWICK Society still continues its meetings, on alternate Wednesday, under the presidency of Bro. Stevenson. Quite a number of young members attend and take active part in the meetings.

M. MELLOYD, Sec.

WARRENHILL.—Since last report we have been going steadily forward, adding some new members, and loving others through their removal from the town. Our subjects chosen have been carefully and prayerfully studied, the spiritual tone of the meetings being very good and a fair amount of practical endeavor work done. During the Christmas holidays we assisted in the "Children's Special Sea-side Service Mission" at Shelly Beach, the attendance at each meeting being very good. On the 23 and 26th Jan. the Western District Christian Endeavor Union celebrated its first anniversary on which occasion Mr. Blackett, President, and Mr. Jackson, Secretary of the Victorian Endeavor Union were present and delivered stirring addresses to the endeavorers. During this week Mr. Jackson has been visiting the different

societies in their own meetings. Our class was visited on Jan. 20th, when we received much valuable instruction on our pledge, also of the bearing of the Christian Endeavor Society on the life of a young Christian. The meeting closed with a hearty vote of thanks to Mr. Jackson, each endeavor feeling truly grateful to him, as we were thus enabled to realize more fully not only the benefits, but also the great sphere of usefulness open to members of the C.E. Society.

CONSTITUTION OF THE SISTERS' CONFERENCE IN VICTORIA.

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

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

Days of Union.—The Conference shall be open to the sisters of the General Conference of Victoria.

Executive.—The Executive Committee of the Conference shall consist of a president, an acting president in her absence, vice-presidents, secretary, assistant secretary, treasurer and financial secretary (who shall be elected at the Annual Conference), and two representatives from each church.

Committees.—That sub-committees shall be elected by the executive.

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

SISTER FITZMAN.

We are sure the sisterhood of the colonies deeply sympathise with our Bro. and Sis. Fitzman and family in the heavy trial our Father has seen fit to send upon them. We are glad to know that Mrs. Fitzman, although badly bruised and much shaken by the accident, is slowly improving. It is thought by the doctors there is no permanent injury, and although it may take time there are strong hopes of a complete recovery.

THE SISTERS' CONFERENCE.

will be held on Wednesday, March 21st, in Lygon-st. chapel. The afternoon meeting, business, will commence at 2.30, and the evening session, social at 7 o'clock. We hope to have an instructive and enjoyable time. Tea will be partaken of in the interval.

Correspondence.

LAYING ON OF HANDS, FASTING, &c.

To the Editors of the A. C. STANDARD.

SIRS,—It requires no deep study of "A.C.'s" communication in your last issue to see that by criticising the action of the church at Queenstown, S.A., his aim is to deter other

churches from adopting a similar method of scriptural ordination of officers. When, however, it is found that such able men as A. Campbell, Prof. McGarvey, David King, G. Y. Tickle and others commend and recommend this practice, it is not to be disposed of so easily. I do not wish on this occasion to elaborately defend the "ordination," but by a brief review of the salient points of "A.C.'s" letter to somewhat dilute the sharpness of his criticism, and offer some justification for the conduct of the good brethren so unsparingly condemned by obvious inuendo if not altogether in direct language.

I would respectfully suggest that "A.C." is wrong in two important points: first, in his conclusions; second, in his facts.

He concludes that, there being no impartation of any special gift in the ordinance of "laying on of hands," therefore it should be abandoned. If so, then it follows upon the same grounds that the Lord's supper should also be abandoned, for in itself, as a mere overt act, there is no inherent virtue of any kind, and no impartation of any special gift.

Again, "A.C." insinuates that the brethren at Queenstown were animated with a desire to "appear religious before men" (in italics); that the service partook largely of "will service;" and offensively applies to them a silly anecdote in which the hero is said to have pronounced the verdict upon himself (with which I think your intelligent readers will concur) that life was and ever had been a fool.

I would wish to repudiate the above insinuations "in toto," and to assure "A.C." that the service was attended to from loftier and purer motives than he appears to have contemplated. It was attended to without advertisement that might give it the color of "parade," and in humble faith in the virtue and acceptability of an act of obedience to the great Head of the Church; also because the church at Queenstown recognises the great importance of our fundamental plea to restore primitive institutions in their simplicity and completeness.

Rather than omit any particular the church also fasted, performing this little act of self-denial with the desire to do that, and that only, for which they had approved example in the word of God.

In thus adopting, in its entirety, so far as they could apprehend it, the New Testament method of

ordaining its officers, and especially in fully reporting the circumstance through the well read columns of the STANDARD, the church hoped to call the attention of the brotherhood to an ordinance which they think has been unjustifiably shelved for the adoption of mere club-methods of procedure.

At present the Queenstown church remains unconvinced that the ordinance should be abandoned because there is no inherent mystical influence in it, or because, such being the case, the apostasy has imported such influences into it, and then prostituted it to base purposes; and so, by a simple unostentatious compliance with N.T. teaching the church would require to record its protest against Sacerdotalism on the one hand and Quakerism on the other.

But, sirs, we feel that "A.C." is also wrong in his facts.

Adopting the assertions of those he quotes, "A.C." says "laying on of hands seems to have conferred some special gift." We reply, not necessarily; for what gift could have been conferred upon Stephen (Acts 6: 5, 6) seeing that already he was "a man full of faith and of the Holy Ghost"? or on Saul, who was already an inspired apostle, and who repudiates the idea of ever having received any power or influence from any man?

Undoubtedly, laying on of hands was the form adopted when divine power was imparted, but it was also the form adopted when these influences were not imparted, but when appointment to some special work was the occasion of the ceremony as in Acts 6: 6; and 13: 3.

Another of "A.C.'s" facts is, that "laying on of hands was a function pertaining to the Apostles," but in his ill-digested letter he says a little further on "they themselves underwent the laying on of hands when entering upon any new design." Surely this is *prima facie* evidence that others than apostles laid on hands, and so did others, for Timothy was told to "lay hands suddenly on no man," and the "presbytery" laid hands on him. Prophets and teachers also laid hands on Paul and Barnabas at Antioch. Inasmuch then as the bestowal of spiritual gifts by the laying on of hands was a power confined to the apostles alone, a matter in which any others had "neither part nor lot," and which was the "sign of an apostle," it follows that the laying on of hands

by others than the apostles, did not, and was not expected to confer any spiritual gifts.

Lastly, "A.C." affirms that laying on of hands was a Jewish ceremony introduced not by divine authority but by custom. This same objection is constantly urged against believers' baptism, and with as much truth; and the same objection might be taken to the appointment of elders in the Church of Christ, because there were elders in the Jewish synagogues. But who will claim the right to say, "It was introduced not by divine authority"? It is a presumption we are not prepared to allow. Does not Paul allude to "laying on of hands" as one of the first principles of the doctrine of Christ?

To sum the matter up, the laying on of hands with prayer and fasting was a recognised method of appointing to a special work in the times of the apostles; it had the apostolic sanction; it was performed not only by the apostles, but by others as well. There is no evidence that it was done with a view to impart spiritual gifts, or that spiritual gifts were then bestowed; and when to-day the church desires to set apart those who have been chosen to a special work or office, it has a scriptural method of doing this according to approved examples given in the word of God, i.e., by fasting, prayer, and the laying on of hands.

In conclusion I would say that whilst the proper ventilation of all matters touching the faith and practice of the Church of Christ is highly commendable, these investigations should be carried on courteously and not with such loose and illogical criticism as is too manifest in the effusion of "A.C.," but with "a meek and quiet spirit," which is in the sight of God of great price.

J.V.

Lord's Day Readings.

(The thoughts here presented are those of 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 profuse; practical, not didactic.)

MARCH 4th.

OLD TESTAMENT.—Psalm 80.

NEW TESTAMENT.—Matt. 21.

CONNECTING LINK.

God's ancient people represented under the similitude of a vineyard.

In the triumphal entrance of Jesus into Jerusalem (1-11) we have one of the few gleams of external splendour that burst like a sunbeam through a rift in the sombre clouds of a winter's day over the life path of the man of sorrows. In driving the money changers out of the temple, as the Son in His Father's house, Jesus exercised an authority peculiarly and beautifully His own; and in the toleration of such traffic, we see how ecclesiastical authorities, to provide for the support of religion, may become willing to transmute the Temple of Jehovah into a shrine of mammon, and make the house of God a den of thieves; and while they rebuke the innocent and artless praise to the world's Redeemer, pocket without a qualm the filthy lucre of unhallowed gain (12-16). How striking a symbol of many a character is the barren fig-tree! Clothed with leaves, it invited the hungry wayfarer to seek not only shade but the fruit which should have appeared even before the leaf, only to excite disgust at its empty pretensions. And in its fate how terribly is shadowed forth the fate of the hypocrite! After vindicating His authority and exposing the hypocrisy of those who called it in question (22-27), Jesus proceeds to more fully unmask the real character of chief priest and elder: 1st, by the parable of the two sons, in which he represents that even prostitutes and oppressors had a better chance of the kingdom than they; and 2nd, by the parable of the wicked husbandmen, in which a den of robbers and murderers is made to represent the very *élite* of the Jewish nation, and a "miserable destruction" and disinheritor their ultimate fate (33-36).

MARCH 11th.

OLD TESTAMENT.—Deut. 6.

NEW TESTAMENT.—Matthew 22.

CONNECTING LINK.

To love God the first duty of man.—Deut. 6: 5; Matt. 22: 37.

This is one of the grandest chapters in the entire N.T. First we have the great parable of the royal

wedding (1-14). "The Kingdom of heaven is like" in certain important features a royal wedding. The wedding represents the glorious privileges and possibilities of the gospel dispensation; the "servants" ministers, beginning with the apostles sent forth to extend the gospel invitation. The parties first called, who slighted the invitation and mistreated the king's servants, are the Jews. The burning up of their city corresponds with the destruction of Jerusalem. The persons gathered in from the highways, &c., are the Gentiles, and after the "burning up of the city" they formed almost the whole body of the church. The entrance of the king to view the guests represents the final judgment, and the man without the "wedding garment" is the man who sits down at the board of gospel privileges without the proper qualifications—who either never puts on the robe of true conversion, or who has lost it by the way. All who hear but do not respond are "called" (invited) but not "chosen;" all who honestly respond are both "called and chosen." "Many are called, but few chosen." The balance of the chapter contains an account of the great controversy between Christ and the Pharisees, Sadducees and Herodians. Here Christ appears as the original expounder, the consummate dialectician, the irresistible logician. In his hands their strongest and acutest man is like the feeblest child, and he untangles their skeins of sophistry as one unties the simplest knot. But space in this connection absolutely forbids our looking in detail at His matchless victories in this intellectual tournament; suffice it to say that the wisdom herein shown is plainly as supernatural as the word that hushed the storm-tossed sea, or raised the dead.

MARCH 18th.

OLD TESTAMENT.—Micah 6.

NEW TESTAMENT.—Matt. 23.

CONNECTING LINK.

What the Lord requires—the weightier matters of the law.—Micah 6: 8; Matt. 23: 23.

In this chapter the righteous indignation of Jesus Christ against all hypocrisy burst forth like a lava torrent from a burning mountain. Having just confounded them in disputation, he now turns to the disciples and multitude, and in their hearing pours over the head of Scribe and Pharisee the vials of His holy abhorrence. Their moral inconsistency (1-4), their boundless ostentation (5-12), their dog-in-the-manger policy towards the simple hearted people (13-15), their sanctimonious nonsense in reference to oaths (16-22), their power to swallow the camel of immorality while they stood aghast at a goat of ceremony (23, 24), their outward purity and inward pollution (25-28), their deprecation of the conduct of those who murdered the prophets while they cherished their inmost spirit (29-36), are all unmasked and exposed with relentless hand; and through the whole of this chain of satanic jewels is shown to run the vile thread of sheer hypocrisy! It is to be hoped that if Christ were now upon earth the modern leaders of religious thought would be found less culpable, generally at least, than these their ancient representatives; but, pretending to be *far* excellent the followers of the meek and lowly Nazarene, they flaunt their sumptuous raiment and herald their lordly titles in spite of their Master's "He *not* ye called Rabbi—he *not* called master, neither be ye called fathers." It is impossible to imagine that His style of address would not even now be "Scribes, Pharisees, hypocrites!" The closing paragraph (37-39), containing his touching and tender lament over obliterate Jerusalem, shows that the preceding denunciations were not an outburst of malignity, but "judicial utterances" wrought from an heart full of longings on behalf of the people denounced.

MARCH 25TH.

OLD TESTAMENT.—Daniel 12.

NEW TESTAMENT.—Matt. 24.

CONNECTING LINK.

The Roman Invasion of Jerusalem foretold.—Dan. 12: 11, Matt. 24: 15

This wonderful chapter is remarkable not only on account of the sublimity of its contents, but also for the conflicting interpretations to which portions of it have given rise.

The first 29 verses, however, are unanimously understood as referring to Christ's providential coming in judgment to destroy Jerusalem. The balance of the chapter has given rise to a wonderful variety of views, some maintaining that it contains in highly wrought and figurative language further particulars of the ruin of the sacred city and attendant circumstances—and the "immediately" of verse 29, and the words "this generation shall not pass away till all these things be fulfilled" (v. 34) look strongly in this direction; while others hold that the final judgment is the grand theme of this part of the prophecy, and the words vs. 29-31 certainly lend themselves to this interpretation; while others again, who scan the prophetic vista with almost preternatural keenness of vision, profess to discern traces of a third coming of the Lord situated somewhere between the two formerly mentioned. Happily for us, the scope of these notes does not call upon us to decide the momentous question, and we feel pretty much like Dr. Hanna, who said: "Take which side you may, it will be found there are passages in such apparent and direct opposition to your conclusions, that you have to do violence to your own method of interpreting the others in order to get rid of their opposition." The unquestionably fulfilled portion, however, unmistakably demonstrates the divinity of Jesus of Nazareth. It is impossible, one would think, for any candid person to read the prophecy on the page of Matthew, and then its evident fulfilment on the page of the Jewish historian Josephus, without being satisfied of the divine foreknowledge of Jesus. Acting on the warnings of this prophecy, the Christians fled from the impending peril of the devoted city, and the reward of their faith and obedience was, according to Eusebius, that not a solitary Christian perished in the awful sea of calamities in which the Jewish state and nation went down.

G. H. M.

The Querist.

By G. B. M.

[This column is open to all brethren who are seeking for information in reference to biblical matters. We will always be glad to give the best information we can, but cannot undertake to enter into a discussion on the scriptural given. We do not lay this down as an absolute rule, but as one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

Are the sentiments expressed in the following extracts according to the Word of God?

"In Scripture we read of the Church of Corinth, of Ephesus, of Philippi, but to-day we do not speak of the Church of Melbourne, of Geelong, of Ballarat; we speak of the Episcopal, the Presbyterian, the Methodist Church. We are split up into various sects, with the consequence that we are often more taken up with our denomination than with the church, or Christianity proper. Yet a dead level uniformity is not desirable; and each branch teaches a certain class, while there is always the possibility of a healthy rivalry." Rev. T. R. Cairns, in "The Golden Link" for Nov. 1, 1893, page 3.

J. LEACH.

REPLY: The Church at Corinth, A.C. 502, of Corinth, is the Scriptural phrase, but probably Mr. Cairns' idea was that the same as at, when he wrote of it. He correctly states some of the evils of denominationalism when he says it causes men to be more taken up with it than Christianity proper. He seems to imply, however, that the only alternative to be "taken up with our own denomination" is a "dead level uniformity." This is by no means the case, however. Within the limits of the seven pillars of the Church's unity (Eph. 4: 4-6) there is ample room for wholesome variety in order of worship, methods of labour, ways of co-operation, &c. Unity does not always imply uniformity. Mr. C. says "each branch teaches a certain class." But when the different "branches" teach differently on the same theme some of them must be teaching error, and the more a "class" is fed upon error the worse for the class. Even a "dead level" would be better than a level only varied by the pitfalls of error.

Were there two Lamechs? If but one, was he a descendant of Cain or of Seth?

M.

REPLY: It is plain from the records in Genesis 4 and 5 that there were two men of the name of Lamech, one a descendant of Seth, and the other of Cain. "The resemblance in some of the names in the genealogies may be a natural consequence from the use of significant names at a time when language had acquired but little variety, and in both cases several of the names have a sense natural at that age *morose* and *ferocious*." (Smith)

Christian Evidence,

&c., &c.

By CHAS. WATT.

LORD BYRON left a striking illustration of the evil of faith without obedience when he wrote of the gospel: "*The worst of it is I believe it.*"

RUSKIN says, in his "Ethics of the Dust," referring to the slipshod way that too many have of reading the Scriptures: "The way the common people read their Bibles is just like the way the old Monks thought hedgehogs ate grapes. They rolled themselves over and over where the grapes lay on the ground. What first stuck to their spines they carried off and ate. So your hedgehoggy readers roll themselves over and over their Bibles, and declare whatever sticks to their spines is Scripture, and that nothing else." "But," he adds, "you can only get the skins that way; if you want their juice you must press them in cluster."

EVOLUTION in one form or another is "in the air" just now, and this possibly accounts for the individual the other day who was evidently "full of it" being vulgarly characterized as "an air bag." At any rate according to several important authorities it is no more substantial than wind.

Sir J. W. Dawson, LL.D., F.R.S., in his great work, "The Story of the Earth and Man," says on page 317: "This evolutionist doctrine is itself one of the strangest phenomena of humanity. It existed, and most naturally, in the oldest philology and poetry, in connection with the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system *destitute of any shadow of proof*, and supported merely by vague analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts, should be accepted as a philosophy, and should find able adherents to string upon its thread of hypothesis our vast and weighty stores of knowledge, is surpassingly strange. It seems to indicate that the accumulated facts of our age have gone altogether beyond its capacity for generalization; and but for the vigor which one sees everywhere, it might be taken as an indication that the

human mind has fallen into a state of senility, and in its dotage mistakes for science the imaginations which were the dreams of its youth."

THE FIRST PROBLEM

THE SOLILOQUY OF A RATIONALISTIC CHICKEN.

By S. T. STONE, B.A.

Most strange!
Most queer, — although most excellent a change
Shades of the prison-house, ye disappear!
My fettered thoughts have won a wider range.
And, like my legs, are free;
No longer huddled up so pitifully;
Free now to pry and probe, and peep and peer.

And make these mysteries out:
Shall a free-thinking chicken live in doubt?
For now in doubt undoubtedly I am.
This problem's very heavy on my mind.
Aid I'm not one to either shrink or sham,
I won't be blinded, and I won't be blind.

Now, let me see
First, I would know how did I get in there?
Then, where was I of yore?
Besides, why didn't I get out before?

Dear me!
Here are three puzzles (out of plenty more)
Enough to give me pip upon the brain;

But let me think again.
How do I know I ever was inside?
Now I reflect, it is, I do maintain.
Less than my reason, and beneath my pride

To think that I could dwell
In such a poultry miserable cell
As that old shell.

Of course I couldn't! How could I have lain,
Body and beak and feathers, legs and wings,
And my deep heart's sublime imaginings,

In there?
I meet the notion with profound disdain:
It's quite incredible; — hence I declare
(And I'm a chicken that you can't deceive)
What I can't understand I won't believe.
Where did I come from then? Ah! where indeed?

This is a riddle monstrous hard to read.
I have it! Why, of course,
All this time moulded by some plastic force,
Out of some atoms somewhere up in space,
Fortuitously concurrent anyhow.

There now!
That's plain as is the beak upon my face.
What's that I hear?

My mother cackling at me! Just her way,
So prejudiced and ignorant, I say;
So far behind the wisdom of the day

What's old I can't reverse.
Hark at her: "You're a silly chick, my dear.

That's quite as plain, attack!
As is the piece of shell upon your back!"
How bigoted! upon my back, indeed!
I don't believe it's there.

For I can't see it, and I do declare,
For all her fond deceits,
What I can't see, I never will believe in!

MR. ROBERT PATTERSON, in his "Errors of Evolution," says: "It is supposed that this astonishing statement (that all life sprang from a little speck of jelly) will be rendered less startling by saying that this self-creation of life happened a very

long time ago, and that the first living creatures which produced themselves, or were produced by the motion of the little molecules, were very small, and very simple in their organisation. It is also expressly argued that there was no design, either on their part or on the part of anybody, to make living things; but that the origin of life was simply a lucky accident, arising out of the infinite jostlings of atoms and molecules in infinite ages. Some little particles of oxygen, carbon, hydrogen, and nitrogen happened to meet and unite, and suddenly found themselves converted into protoplasm, and endowed with sensation; felt hungry, and began to look for something to eat, and grabbed at the first likely mouthful, and started out to look for more, and found it, and ate it, and grew and multiplied. From this little

FOREFATHER OF THE HUMAN RACE

all the rest of us have since descended or ascended—as we may choose either to honor our parents or to imagine ourselves a great improvement on our ancestors. But considering the small capital this little fellow had, only the size of a pin head of protoplasm, to begin the world with, and that in the most literal sense he was a "self-made man," there being no one in the world to give him a helping hand, Mr. Darwin, perhaps, was tight in speaking of "the descent of man." That primeval swamin who first started life on our earth out of lifeless clay, was a far smaller fellow than any of his sons. Neither Darwin, nor Huxley, nor Tyndall, nor Bastian, nor Haeckel, nor the whole race of men combined, has ever been able to do the like since, notwithstanding all our chemistry, and electricity, and steam engines. That primeval dot of albumen, without tools, without education (for he never was even a single term at school in his life), without even an audience to applaud him, introduced into existence the millions of mankind with all their glory, from the Pyramids of Egypt to the Electric Telegraph, and from the Law of Moses, to the latest illustrations of human progress, including: Rule Britannia, Hail Columbia, and all other "modern improvements."

THE PEDIGREE OF THE THEORY.— Under this head Mr. Paterson shows that the theory is a very old one, but hardly "respectable" scientific

ally speaking. He says: "The Asiatic evolutionists are divided into two classes: the Brahmims, who hold to the development of spirit into what we suppose to be matter; and the Buddhists, who are the teachers of our European and American evolutionists in developing matter into spirit. From them the Egyptians and Greek philosophers seem to have received the idea, and from the latter it passed over into western Europe. It seems to have been an ancient superstition, embodied in a philosophical form by a number of independent thinkers, at various times and in different parts of Asia. Sakyamuni—called also Gautama and Buddha—about the year 535 B.C. taught it with great success in India; and it was expounded about the same time by several Chinese philosophers. The most eminent system is given by one of the commentators of Confucius, Chu Hsi (if you want to pronounce this name just seeze)." . . .

"And so it seems that this vaunted latest discovery of modern materialistic science is only the old putrid heathenism of Greece and India and China. It is as fresh as the mummy of Sesostris. And it comes to us tried and found poisonous by these nations. By its fruits we shall know it. We can have no difficulty in seeing its fruits. Its record is against it. It carries the yellow flag, Chinese leprosy is on board. It sank heathen Rome into vice and weakness and decay. It has reduced Burma and China to their present stupid degradation. Let those who admire Chinese civilisation adopt its philosophy. For the faith is the soul of the civilisation. But we reject with disgust this rotten heathen materialism, and believe in Almighty God as the Lord and Giver of Life."

TRANSMIGRATION.—This gentleman, Sakyamuni or Gautama, to which reference has been made as teaching evolution with so much success, was the founder of the Buddhist religion, and from his remarkable experience was evidently well qualified to impose any number of absurd tenets upon those who were stupid enough to accept them. The following is his story, as told by himself, and is "tall" enough even for the marines. He had been "an ascetic 83 times, a monarch 58 times, a teacher 26 times, a conqueror 25 times, a brahman 28 times, a prince 24 times, a nobleman 23 times, a learned man 22 times, a

divine 20 times, a merchant 13 times, a man of wealth 12 times, a slave 5 times, a potter 3 times, an outcast 3 times, an elephant driver 2 times, a thief 2 times, a gambler, a curer of snake bites, a mason, a smith, a devil dancer, a scholar, a silversmith and a carpenter each one time. This would give him 357 lives, but the list is by no means complete. He had also been a spirit of a tree 43 times, an ape 18 times, deer 10 times, lion 10 times, the bird hausa 8 times, snipe 6 times, elephant 6 times, fowl 5 times, a golden eagle 5 times, horse 5 times, bull 4 times, peacock 4 times, serpent 4 times, fish, rat, jackal, crow, woodpecker, pig, each twice, a dog, water-fowl, frog, hare, cock, kite, each one time, besides others too numerous to mention."

We need hardly affect surprise that five or six hundred years before Christ, and in the then condition of the race, such silly twaddle was accepted without any doubt or reservation, but that the ravings of such a madman would be accepted to-day by thoughtful people almost fills us with despair of the Lord ever being able to make anything of us. So-called Theosophists actually teach, under the name of RE-INCARNATION, this very doctrine advanced by Gautama.

Foreign Missions.

F. M. LUDBROOK.

A LETTER FROM KURDA.

January 17th, '94.
DEAR BROTHER.—We were so thankful the boxes came the day before we needed some of the garments. We have only disposed of three of the quilts so far, but I hope to visit some of the poorer houses this week. Jagannath, our elder, has gone to Rhuigan, a village about 10 miles from here, to do regular work there. Mr. Wharton and Dr. Durand have been there occasionally, but we think it is time now to have some one stationed there.

I went out to a very small village about a mile and half from here some days ago and found a man there who, although living so near, had never heard the gospel. He thanked me very heartily for coming there and yesterday another man from a village about two miles away in another direction called at our house and wanted to know if we would not go to his village and talk to them. He had heard that I went to the other village, where some of his friends lived. I promised, if nothing prevented, I would go tomorrow. We feel very thankful that the villagers love to have us come and talk to them, but we beg to see them taking a stand on the Lord's side. Shall we realize what courage it needs for them to forsake the faith of their fathers.

I had a long conversation yesterday with an old man who often comes into the school where I give the Scripture lesson. He told me he had no confidence in the idols which he worships, but he does it for peace sake. He is well spoken of as a good moral man, and his wife and youngest son listen very attentively to all we have to say on the matter of religion.

Dr. Durand has not been able to get any ground so far for the Lepet Asylum. He thinks the Commissioner is not pleased with the idea of having the asylum here; but is confident that he will succeed in a little while.

Mr. McGarran writes from Kurhuda, our new station, that he is kept very busy. He took some medicine with him, and numbers of sick people come to him every day; so in this way he is able, while giving them medicine, to speak to them of their need of a Saviour.

We went out to a village about two miles from here to-day, and had a very attentive audience. One of the men who lives in the village has a brother who came regularly to the school where I give the religious instruction, but he has been ill for some time and not able to attend. He came in to see me last week, and asked for a hymn book, and has been singing hymns we use in school to the others near his home. We gave his brother some dolls for his children, and some books. He told me he had read the Testament through.

We have no doubt that many of these people would acknowledge Christ as their Lord and Saviour at once, if they had no more to give up than we have. Miss Judson and I are keeping house now, and I gave our servant a Bible to read, and he seems quite interested. If he has any spare time he sits on the doorstep of the cook-room and reads aloud. He often comes to me and asks the meaning of what he is reading. He said yesterday John is the most beautiful of the Gospels. We look forward hopefully, and trust that this year may be a prosperous one.

Ever very sincerely yours in the Master's service,

MARY THOMSON.

At the Conference the Foreign Mission Committee's report will come on in due course and receive the attention it will merit at the hour. Later on the Saturday afternoon—the Committee hope to arrange a meeting calculated to stimulate interest and kindle enthusiasm in the work. Possibly many brethren and sisters are thinking out ideas for the furtherance of the work, which they will then bring forward. "Mad as a March hare" schemes will not get much attention these sober times, but thoseavoring of sanctified common sense are sure of a warm welcome—the Lord will own all such and crown them with His blessing. Last year the Kanaka work was so genuine, and this year the Chinese class in Melbourne. The pace may strike some as being wonderfully deliberate for the end of the 19th century, but that these forward movements were well chosen seems to be the universal opinion. Now, what next year? Shall we as a branch decharge the new Committee to undertake some hitherto overlooked, much-needed work—or to send more laborers into the present field? In a word, shall it be a year in which to lengthen our cords, or to strengthen our staves? Reader, what do you think what do you pray? what work will you give?

F.M.L.

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. Verco, Adelaide.

NOTES.

The monthly meeting of the Sunday School Union was held on Jan. 22nd. About 22 were present. H. D. Smith in the chair. The election of officers for the ensuing year took place. Dr. Verco was chosen president, and R. Forsyth and J. W. Cosh the joint secretaries.

The meeting for the distribution of prizes took place on Feb. 13th in the Grote-street lecture hall. There was a very good attendance. H. D. Smith was presented from presiding by his illness. Dr. Verco was in the chair. The secretary read a report of the examination, and a list of the successful candidates. Addresses were delivered by the chairman and Mr. T. J. Gore, as two of the examiners, explaining several matters in connection with the results, giving advice to candidates in future competitions, and amusing the audience with some of the gems from the papers written. They spoke, however, very highly of the answers in all the divisions from the highest to the lowest. A very enjoyable evening was spent especially by the prize-takers.

We had the pleasure of a visit from Mr. A. Shaw who called on his way to Western Australia.

M. W. Green has been ordered by his medical attendant to take a year's rest from his preaching and has sent his resignation to the church at York with which he was laboring.

H. D. Smith of Hindmarsh has been laid by for three or four weeks, and is not yet able to return to his church work. He has gone to the sea-side for a fortnight.

The following is a list of the awards at the annual examination in connection with the Sunday School Union of Churches of Christ in South Australia.

Division 1.—Prizes—1st, Florence Colebatch of York, S.S.; **2nd,** Arthur Lacerat, York. **Certificates—1st class,** Threshole Fischer, N.A., Salina Hloor, N.A., Annie Whitfield, N.A., C. L. King, York; **2nd class,** Ada Moore, N.A., L. Haverland, N.A.

Division 2.—Prizes—1st, Annie Brooker, York, Clement Verco, N.A.; **2nd,** Josephine Whitfield, N.A., Marion Anderson, Unley. **Certificates—1st class,** Arthur Edwards, N.A.; **2nd class,** Ellen Follett, York, Walter Mauger, Newwood.

Division 3.—Prizes—1st, Herbert Mathews, Grote-st.; **2nd,** Frank Verco, Grote-st. **Certificates—1st class,** R. M. Gore, Grote-st., W. G. L. Campbell, Unley; **2nd class,** Agnes M. Guthrie, Unley.

Division 4.—Prizes—1st, Dorra Fischer, N.A.; **2nd,** Inez St. Gore, Grote-st. **Certificates—2nd class,** Edith Downs, N.A.

Division 5.—Prizes—1st, Jasper Colbatch, York, Claud Verco, N.A. **Certificates—2nd class,** Florence Shaw, York.

Division 6.—Prizes—1st, Arthur Wilson, Queenstown; **2nd,** Percy Shaw, York. **Certificates—2nd class,** Horace Hull, N.A.

ADELAIDE.—On Wednesday, Feb. 7, a special business meeting was held for the purpose of electing two others and three Deacons, the result being that Brothorn

Win. Matthews and Jas. Manning were elected as elders, and Brothorn, Wm. Manning, Ed. Mellor and Josiah Richardson as Deacons. These brethren were all formally received in as officers of the church on Sunday morning.

During the past month one of our number has been called away by death, after many years of great suffering, viz. Mrs. Mabel Harris. She manifested a most patient and thankful spirit all through her illness, and Christ was the central object of her thoughts. She was greatly beloved by all who knew her.

DALKEY.—Since last report we have had one addition to the church here, a young lad from the Sunday School, eldest son of Bro. D. Hammond.

HINDMARSH.—We regret being unable to report any visible results from the preaching of the word since our last communication. This should be a matter for much searching of hearts on the part of God's people concerned. Are we earnestly seeking to the Lord? Are we seeking help, guidance, and blessing at the throne of grace? Are we looking for and expecting the ingathering of souls? *Brothorn, look to these things!*

Your readers will be sorry to learn Bro. H. D. Smith has been and still is laid aside through extreme prostration. His illness has been long and sharp. Although recovering, it will be some time before he will be sufficiently restored to resume his duties.

We are very thankful for those friends who have come to our help from sister churches as well as to those of our own dear Robert-st. The Great Head of the church reward you all, brethren. During our visitations amongst the brethren, we have been struck with the number of very aged saints, sick and infirm ones, as well as widows and poor people in connection with the Robert-st. church. What a charge intrusted to our care! What need of pastoral oversight! What a channel through which our love—begotten of the love of Jesus—can manifest itself in acts of kind sympathy and benevolence! What a field is opened up to us here, as well as in caring for the wayward, rebuking the wrong doer, restoring the wanderer, cheering the faint hearted, and gathering in the lost ones. The Lord helps us in all these things, and send us workers.

FEB. 12. A. G.

NORTH ADELAIDE.—During the past month there have been four additions to our number, two by faith and immersion. Mrs. Cooke (j.), and Miss Williams, and two others by transfer. Mrs. Cooke from Balaculva, and Mr. Hewett from Alberton. On Feb. 12th Mrs. Allford confessed her faith in Christ publicly, and will be immersed next Lord's day. Receipts from absent members 18. 20. 20. D. Sloan, a blind man, who has been educated at the Industrial School, North Adelaide, and has been a member with us during this time, having been commended to us from the church at Bordertown, has left for Tasmania. He has gone to enter upon the work of home teaching among the blind. He has the promise of help from persons of influence at Hobart, and has the sanction and moral support of the committee of the Industrial School, as well as substantial assistance in the shape of books for the blind, lent or given to him. We hope he may be very successful in his undertaking, and be the means of introducing mental and spiritual light into the eyes of many of

the blind in Tasmania, and largely ameliorating their sad condition. He delivered a very interesting lecture one evening "About the Blind," in the Kermore-st. Chapel, and £3 15 8d. was collected to help him on his way. Both his work and him-self are well worthy of all the support the brotherhood in Hobart can afford him.

LOCHIEL.—We have no additions to report, but are living in unity, and holding forth to the best of our ability, being assured that our labor is not in vain in the Lord. Bro. Seymour has accepted an invitation to labor for six months with the churches at Lochiel and Nantawarra. May he prove to be the instrument in the hands of God in turning many into the right path.

Jan 10. A. L. GREENSHIELDS.

NO. 14.—It gives me pleasure to report this month that the work of enlarging our chapel has actually begun, and already the walls are finished. We trust to be able to invite the South Australian brethren and sisters to a great opening in about a month's time. The additions will consist of seats about 125 more people, and we will have the advantage of the room in our Lord's day school as well. The ceiling in the old part of the chapel has been removed. It was flat, but a cone ceiling is to replace it, thus giving us three feet more air space above.

The meetings in connection with the church are still of an encouraging nature. Whilst we have not seen many visible results during the past few weeks, yet, we believe steady progress has been made by those who are "the called" in the way of "pressing forward" in the divine life, and for this we are thankful.

Two have been added during the past month, one by faith, formerly a member, and one a young married man received by faith and obedience.

On the evening of Jan. 30th a very successful fruit social was held in the chapel, given by the sisters of the church. Many of the sisters are in the habit of meeting every Tuesday evening and spending the hour together in praise, prayer, and the study of God's word. They have a box into which they drop their pence, and in this way they have been enabled to help many needy cases during the year. An enjoyable evening was spent. Selos, Duets, and papers were given by the sisters. A collection was taken up amounting to over £2.

The Secretary's report exact at the end of £1 had been received and expended during the year.

We have been called upon to part with our aged Bro. Peter, she having entered into rest during the past month. One of our bright little Lord's day school scholars has also passed away. By these events we are reminded of our own mortality and that we are here but on a passing pilgrimage. God grant that when we cease to roam in this world we may enter the rest of heaven.

FEB. 14. A. C. RAINWATER.

UNLEY.—On New Year's Eve we had a watch service. It was well attended, and about the best we have had at Unley. Our Missionary Society is working steadily, and we have sent through Bro. Colbatch and H. D. Smith £9 toward Natholia salary, and £3 for general purposes. At our church meeting Bro. D. King, who came on as a monthly engagement, was re-engaged for one special time, only three months' notice to terminate the engagement. The church is well pleased with our brother.

Jan 15. T. G. S.

YORK—During the past month we have received into our fellowship a brother and his wife from Victoria. Death has taken two sisters from us. One the wife of our young Bro. Millington, and the other the wife of Bro. Bell, who is at present in N.S.W. We have received with regret the resignation of Bro. M. Wood Green. We feel his loss very much. May he soon be restored to health in our prayer.

Feb. 17.

W. H.

NANTAWARRA—We are glad to say that although we have no additions to report the church is holding well together. We regret the removal of our esteemed Bro. T. G. Cook and his sister wife to Fort Lincoln. We hope to have our thanksgiving services next month.

STILLING EAST—Since last report two of our number have been called away. Bro. W. Bradley, aged 68 years, died on Jan. 18th of paralysis, and Sister J. Harris, who has been a member here for 25 years, her age was 44 years. We were pleased to see our late sister's daughter, also Sister Pink a daughter, come here forward and make the good confession on Lord's day evening last, Bro. Palmer from Hindmarsh preaching.

Feb. 2.

RICHARD PETERS, Sec.

HENLEY BEACH—On Lord's day, Jan. 21st, special services were held here, the occasion being the first anniversary of the establishment of the church. The services were conducted in the morning by Mr. T. J. Gore, in the afternoon by Mr. H. D. Smith, and in the evening by Mr. G. D'Nest. On Tuesday a tea meeting was held which was largely attended. At the after meeting Mr. John Verco presided over a large audience, and addressed the assembly by Messrs. T. Lee, H. Hussey, J. C. Dickson, H. D. Smith, A. C. Itankine, and T. J. Gore. The secretary's report showed that during the year the Lord's day morning meetings have been well maintained, and we feel entitled to say that we have been "steadfast in the Apostle's doctrine, the fellowship, the breaking of bread and the prayers."

The gospel message has also been faithfully proclaimed every Lord's day evening to good audiences and we can assure those brethren who have so generously ministered to us in word and doctrine, that their work of faith and labor of love have been highly appreciated, and effectual also in edifying the church and adding to the number of those who are being saved.

Our hearts have been made glad by the good confession of two who became obedient to the faith, and being buried with their Lord in baptism, are walking in newness of life.

We are pleased to be able to make special mention of the establishment of our Sunday school on the 10th February last. Our average attendance of 16 scholars and 4 teachers, which is not only very large, but is encouraging to us, and we labor on with the confidence that our Lord will bless our efforts in the manner of the church.

We have also instituted a week-night meeting on Thursday evenings at 7.30, for praise and prayer and the study of God's word. Up to the present we have had large attendances, for which we are largely indebted to the assistance of Bro. Lee.

Financially we are slowly but surely improving our position. During the year, besides meeting all our current expenses, we have paid 215 of our church debt, and hope soon to still further reduce the same owing.

We desire to express our grateful thanks to the brethren who have every Lord's day and at other times so willingly come from a distance to speak at our meetings, and beg the continuance of their labors. We acknowledge an interest in the prayers of the brethren, and feel confident that with the blessing of our Heavenly Father, the presence of our Saviour, and the guidance of the Holy Spirit, we shall be able to achieve more during the coming year, than we are able to record for the past.

We are sorry to report that death has again visited us, and taken from our midst our esteemed Sister Mrs. A. Lawrie, who about four years ago came from the Alma district, where she became a member at an early age. Our sister, who had been ailing for several months, was very energetic in visiting the sick of our neighborhood. We deeply sympathize with our Bro. A. Lawrie in the loss of his wife. We pray that the God of all consolation and hope may be his comforter in this the time of his great trial.

It gives us great joy to report that the first gospel message delivered, since our anniversary has been productive of fruit, one having made the good confession before many witnesses. We hope soon to see our young sister buried with the Lord in baptism, and rise to walk in newness of life.

QUEENSLAND DEPARTMENT.

By A. CORRAN, *Lanland-street, E. Brisbane.*

MA MA CREEK—I am sure that the many readers of the A.C.S. will be pleased to hear of the success of the gospel of our Lord Jesus Christ here at Ma Ma Creek. Six of the young people here have just been immersed in obedience in the Lord's command (5 young girls and one young man), and more young men made the good confession yesterday, February 4, and God willing, will be baptised next Lord's day morning. Four of these are from the Lord's day school. Let this encourage our brothers and sisters who are engaged in this labor of love, for in due season they shall reap if they be faint not. We thank God that the new year has begun so favorably, and we pray that many more may obey our Redeemer, and that those who have obeyed may be faithful unto the end.

February 5.

H. R.

MA MACHIEKER—Hearers of A.C.S. In my last I said that two more young men would be baptised on the next Lord's day morning, but one was made a proselyte to a Congregational Parson, who rode to the mile to do it, and afterwards immersed him although not a baptised believer himself, this, to me, seems very inconsistent indeed, so I only baptised one. It was the largest gathering that ever met on the creek to witness the ordinance, about 100 people being present and all well behaved. Before we went down into the water Bro. Pollock spoke for a few minutes on the importance of obeying our dear Lord's command, and to prepare for his coming again, and I thank God it had a good effect, for two that were present at the ordinance the morning made the good confession in the afternoon and will be lauded with the Lord next Lord's day morning and received into fellowship in the afternoon, so we have much to be thankful for, and we give all the praise to our heavenly Father.

Dear brethren, it may be a little encouragement to some where there are few who meet to remember our dear Lord, and are struggling to make headway and see nothing for their to do for a long time we were. But the promise is returned to us now, for we have now 46 members on the roll at the present time, and last Lord's day we had the pleasure of having our esteemed Bro. Watkins, from Thornton, with us. He gave an excellent address both for Christians and others from 1 John 1: 6, and in the evening the Rev. Mr. Blackfield of Creek to about 50 people, his text was Romans 8: latter clause of v. 9 verse, divided into five heads: 1. Humbleness; 2. Spirit of prayer; 3. Christ all work; 4. Forgiveness; and 5. Love. I feel sure good must come from it. Any items of interest I will send you from time to time. Excuse this long letter.

Feb. 15.

H. RUSSELL.

FIRST ANNUAL REPORT OF KANAKA MISSIONS—At the first year of mission work of the Church of Christ Kanaka Mission in the Isis district has passed, it will be interesting to those brethren and sisters who have assisted in the work to know that it is a successful mission, when it is taken into consideration that it is a mission to those who in many cases are not only heathens but also cannibals. To convert a savage who has been a cannibal to be a disciple of Christ requires both time and patience. Yet it is worth all the time expended on the work to see men who when they came to our colony were five years ago without any knowledge of God now holding forth the Word of Life to their countrymen and on Lord's day meeting for worship. I commenced work at Childers as it is the most central place. The first meeting was held there on New Year's day. Meetings were afterwards held at Childers, Glenore, Greggs, Iters and Apple Tree Creek. As there were some Christian Kanakas who came from the mission in Bundaberg living near Childers, a church was organized, 29th January, 15 Kanakas meeting for breaking of bread. A Sunday school opened for white children, 15th January. Church organized at Iters, 14th May, 14 Kanakas meeting for worship. As the baptism have been at Doobul on account of water being there, the following are the dates on which they took place—5th March, 17 Kanakas and one white man; 15th October, 10 Kanakas; 24th December, 8 men and 4 women. There have been two places erected for meeting in, one built by the Brunanika brethren at Doobul, opened on 15th April, the other at Cordallboro, opened on 15th December.

I have held 417 meetings for the Kanakas during the year, and continued the Sunday school for white children. The Kanakas meet for worship on Lord's day, and give according to their ability. Their offerings may appear very little, but it must be remembered that for the first three years that a Kanaka works in Queensland he has to do a week and the high wages given to those who have been a number of years on the plantations, and that it is the first time that they have been asked to give to the cause of Christ. While there have been 48 baptised for the year, 30 of them have left the district, most of them going back to the Island. The rate over to Christian Kanakas attending the meetings. The mission here occupies a central position between two other Kanaka missions, one to the north on the Burnett river, the other to the south on the Mary river. As they both believe in immersion, and take to

other name but Christian, Kanaka brethren coming from them meet with us for worship. As the Isls is going to be the largest sugar growing district in Queensland, although now in its infancy, it will be the largest mission field of any in the colony. The mission here will have a considerable advantage over other missions in the heathen. We have not to go to heathen lands to reach them; the heathen come to us. There is no loss of life or time in learning languages for the missionary to reach the Kanaka, and when converted he becomes a missionary to his own countrymen, who come from islands where there are over fifty distinct languages spoken, yet meet for worship in the one language. The great need of the mission at the present time is a mission chapel at Childers. The building that I am using at present is far too small; many who come to the meetings on Sunday afternoons can not obtain seats. After walking a considerable distance to come to the meeting, to have to stand packed close together in a crowded room on a hot day is not at all encouraging for the Kanakas to attend. In conclusion, I desire to thank all who have assisted the Kanaka Mission during the past year, and hope they will continue to do so in the future.

Childers, 12/2/91. JOHN THOMPSON.

P.S.—The following are the amounts collected during year from the churches at Childers and Doonbi.—Church at Childers, £7 9s. 11d.; expenses, £2 11s. 10d.; leaving balance to credit of church of £4 18s. 11d. Church at Doonbi, £2 2s. 10d.; expenses, 11s.; leaving balance of £2 11s. 10d. Money sent by church at Childers to Rescue Home, £2 1s.; do. from Doonbi, £1 2s.; total, £3 3s.

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

BRO. J. INGLIS WRIGHT, *Cargill-st., Dunedin.*

KAITANGATA.—The latest thing that the church here has to relate is the opening of their new chapel, which took place on the first Lord's day in January of this year. We had been preparing for and looking forward to this event for some years past, and it is with joy that we now relate what has been accomplished. The main building will seat 100 persons comfortably. There is also a nice back room which will accommodate about 40. Although grateful for what has been done, there yet remains much to be done, as we have not much more than half of the total cost of the building paid up. However, we hope that by united effort and God's blessing to accomplish the remainder at no very distant date.

Our Bro. Wain of the Dunedin church, was with us at the opening, and a blessed time we had, as also we had at the tea meeting which took place on the Tuesday following. We are trusting that a closer union of the brethren may be the result of these meetings.

The attendance at the Lord's day school is still satisfactory, and the teachers are endeavoring to sow the good seed in the hope that it will not return void unto our Father. We had our annual picnic on New Year's day, and on the Lord's day following the children were presented with prize books as a reward for the past year.

CHRISTCHURCH.—Since last report the work in the Sunday school has been

carried on steadily, the following showing the principal items of interest and result of school work for period ending Dec. 31st, 1892.—Number of scholars returned last year, Jan. 1892, 117; additions during the year, 25; losses, 10; present number attending, 132; number of teachers last year, 5; additions of teachers during year, 5; loss of teachers during year, 3; present number attending, 31; children of members attending, 77; scholars immersed during year, 4; scholars members of the church, 18; scholars over 14 years, 42; number in Bible Class, 24; average attendance of scholars, 103; average attendance of teachers, 7. During the year over £23 has been expended on school prizes, books for library, annual tea meeting, picnic, etc. On Christmas Sunday special hymns were sung by the scholars, and addresses given by Bro. Lane and Martin. On Dec. 26th the annual school picnic was held, and although the weather was gloomy and rather boisterous the teachers and friends worked hard to make up for the dulness of the weather by their cheerfulness and efforts to please both old and young. The result being a most enjoyable day. A number of prizes were competed for by the scholars, and Mr. Edwards left nothing to be desired.

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NORTHERN DIVISION.

WELLINGTON.—Since last report we are pleased to report that we have made the good confession, and have been baptized. We have also received one by letter.

Bro T. J. Bull spent one Lord's day in this city while on his way to the West Coast. He was very much appreciated. He also gave a fine gospel sermon in the evening to a good audience.

We have also had the pleasure of making the acquaintance of another preacher, Bro. A. M. Ludbrook, of Melbourne, who is making a tour through this colony. He addressed the church last Lord's day morning, and conveyed the kind greetings of the Victorian brethren. He also occupied the platform at the gospel service in the evening, giving Bro. Turner a much appreciated change.

We are also glad to note that the young men's Adelpian Class, after a short vacation, has again started work with renewed energy.

Feb. 12th

T. W. M.

TASMANIAN DEPARTMENT.

By A. W. ADAMS,

31 Kelly-street, Hobart.

NORTH HOBART.—Thanks be to God he has at length answered our oft repeated petitions for a means of proclaiming the glorious gospel to the people of this district.

We have been meeting on Sunday mornings and Thursday evenings at Bro G. Smith's house for the past 18 months, and after many fruitless searches, have obtained a room suitable for evangelistic work. The room we have obtained is used as a private school, and will, we believe, answer our purpose admirably.

On last Lord's day morning (Feb. 4) we met in our new room to break bread, and had the pleasure and profit of hearing a

stirring address from Bro H. Wadley of Collins-st. church. Our brother impressed upon the little church here, in a pleading manner, the necessity of studying the Bible, and he showed that if we with the sacred word to affect the hearts of unbelievers, we must first make it affect our own.

In the evening we again assembled and listened to two short but very good addresses by brethren D. Wild of Colling-st. church, and G. Smith. The latter explained that our purpose in starting these meetings was the same as that expressed by Paul in 2 Cor. 4: 13, and showed that one sole aim and object was to proclaim the gospel, which is God's way, and only way, of restoring and saving mankind.

Bro. Wild then followed with an address on "Repentance." He agreed with what Bro. Smith had said, and strongly urged all present to make sure of a scriptural repentance. The meeting was thoroughly enjoyed by all present, and closed with prayers to our Father in heaven, and success, all of us testifying that "Except the Lord build the house they labor in vain that build it." However, we firmly believe that our humble efforts are well pleasing to God, and trust with His blessing to meet with abundant success. *—Hobart, 12/2/91.*

G. D. S.

NEW SOUTH WALES DEPARTMENT.

By J. COLBOURNE,

29 Bilton-street, Strangers Hill, Sydney.

It will be observed that the N.S. Wales department is now under a new name. Bro A. Harris for a long time took control of this department and did it well. Personally I was very sorry when Bro. Harris decided to leave us and go to Western Australia to try his fortune there, having been often out of employment here through the depression. I was asked to attend to the duties Bro. H. was giving up. I have promised to do my best, and if brethren (secretaries of churches) will send along their reports, etc., I will be careful to send them along in time, and endeavor to supply from time to time news of work being done and results emanating therefrom.

On Jan. 30th a social was given by the brethren in Elizabeth-st. to Brethren A. Harris and P. Thomas, who were to leave for W.A. on Feb. 3rd. The vessel was, however, detained until the 5th. Bro. G. Jones occupied the chair at the meeting, and stated the object for which so many were assembled, viz. to bid farewell to our brethren (the nephews also of Bro. Thomas, Mr. Capill, has gone with them). Bro. Jones spoke in the highest terms of Bro. Harris' zeal and energy in the work of the church, which duties he performed in a most commendable way. Bro. Thomas, he said, had met to bid them farewell and a God speed. The brethren also had distinguished to show in practical way their appreciation of Bro. H.'s services. He then called upon Bro. Colbourne to make the presentation. Bro. C. spoke in very high terms of Bro. Harris' fidelity and untiring labors and assured him that while he and the brethren regret to bid them farewell and bid them on account of his great usefulness, he and Bro. Thomas and Mr. Capill took with them their good wishes, and they hoped that they may succeed in their new undertaking. He then presented to Bro. Harris,

on behalf of the brethren, a purse of sovereigns. Bro. Harris then feelingly replied, thanking the brethren for their kindness to him. Bro. Thomas and Bro. Mr. Campbell thanked the brethren for their very kind expressions in regard to them. Bro. Dr. Kingsbury (sr.) delivered a most vigorous, practical address. While others sang and recited. Refreshments were partaken of. The hymn, "God be with you till we meet again," was heartily sung, and a most enjoyable meeting was brought to a close.

During the month the Lord's work in Ellarabest has been moving quietly along. Peace reigns. Out door services have been commenced on Sunday evenings in Helmore Park, which will be continued principally by our young brethren. Already we feel encouraged. Signs of blessing being manifested. Since last report three have submitted themselves to the Lord and put Him on in Baptism. We expect others soon to follow.

ENMORE.—We regret to record the death of Sister Hulst, in her 84th year. She was baptised about 25 years ago, and although lately unable to attend the meetings of the church, she gave evidence of a living faith in a living Christ.

Three additions during the month.

C. A. R.

MOREE.—Since last report two more were added to the number of the saved; and one has decided to follow the Lord in accordance with His word—one who, we hope, will be an acquisition to the church, for he has spoken well in the Salvation Army for a number of years. And we think he ought to speak better for the Master when he has complied with all the gospel requirement. We are glad to hear of his work with us till about the middle of March, during which time we hope there will be some more precious souls saved, and that in the scriptural manner; and to the Lord be all the praise.

Feb. 13th. **W. W. WINTER.**
WAGGA.—The church in this place has woken up once more, after a long season of depression, and we are now having good meetings. During the past 3 weeks we have had no less than 5 additions: 2 by baptism, 2 by letter and 1 restored. F. G.

VICTORIAN DEPARTMENT.

By J. FITTMAN, *Acting Agent, Armadale*

NOTES.

The reported additions by obedience for the past month are as follows:—Kaniva 2, N. Yanac 1, Lillimur 3, Wedderburn 1, Galambull 8, Corowa 2, Lygon-st. 4, Drum- wick 1, N. Richmond 4, Castlemeane 1, Doncaster 4, St. Kilda 1, Drummond Hill 1, Prahran 1, Surrey Hills 4, Williamstown 7, N. Melbourne 1, Burdettown 1, Malvern 1, Swanston M. 3-49.

We take this our earliest opportunity through this medium to express as far as can be done in words our heartfelt appreciation of the numerous tokens of tender sympathy we have received since the terrible accident which caused the death of our beloved boy—Archib, and laid Mrs. Pittman upon a bed of suffering. Our many kind brethren and friends will be glad to know that Mrs. Pittman is progressing, though slowly, towards recovery. Assuredly our great concernment, we have a sufficient antidote to our grief in the fact that our dear boy had so recently surrendered his young heart and

life to Christ; and though not permitted to serve him long down here, it is an unpeakable joy to know that he will serve Him far more perfectly day and night in His temple of glory.

The other survivors are doing well. Mr. Pattison is fast recovering his normal consciousness and reason, and will be shortly quite restored if he continue to make the same rate of progress. *Therese* is now in the hospital, also improved, and the knowledge that the dear old sister was so fully prepared, and that her last sufferings must have been almost nil.

RESCUE HOME ANNUAL MEETING.—The fourth annual meeting of the above institution was held in Lygon-st. Christian Chapel on Tuesday, Jan. 23rd. The building was about two-thirds full of deeply sympathetic friends of the work. The report (now to be had gratis from Bro. Pittman) showed that 14 inmates were in the home at the commencement of the year, and that 41 had since been admitted. Of these 23 had been sent to situations, 13 restored to friends, 1 sent to the hospital, 1 left of their own accord, and 1 discharged. Only 4 failures out of 41. There are 14 inmates at the present time and 3 babies. Four infants have been born in the home during the year. Four girls had decided for Christ, and are now consistent members of churches. The year commenced with a deficit of £18, but immediately wiped out by the liberal hand of Dr. J. C. Verco of Adelaide, S.A. There is now a deficit of £30. At one time the deficiency rose to £70, but an appeal for help speedily reduced this amount. It is hoped that the profits on "The Shadow of Heavenly Things" and the effort on the first Lord's day in May, "Rescue Home Sunday," will place the institution on a firmer financial basis.

SPECIAL NOTE.—Conference Temperance Demonstration, Thursday, March 22nd, Lygon-st. Chapel. Addresses by Mrs. Press, Messrs. John Vale, G. B. Moyley, and M. Ludbrook. Special Subjects, "Everybody Programme. All Invited! Everybody Come!"

PAVA'S BULL CARRIAGE.—Leaving Drummond and Elphinstone after a very happy Lord's day and very good meetings, I just reached Barker's Creek in time to address about 100 persons over the remains of our departed Sister Rodway. I trust the words of warning given will do good. Our sister, who is now at rest, always loved to talk of Christ better than anything else. The week including the next Lord's day, was spent at this place, with profit I hope. Things are not just as lively as I think they might be, but no doubt the brethren are intending to have better days soon. I next visited the brethren at Newcastle. They have for the last two or three years had Bro. Davis with them, who by his excellent Christian teaching helped them a great deal. There seems to me to be two extremes, one to get too much food and become like Sambo, get a little lazy, or if not lazy, don't like work; the other is starved to death. As a rule it is the latter. Which is worst I am not going to say. I spent one Lord's day at Wyebeach, and had a meeting on the corner of the street, fixing a diagram to the side of the wagon and spoke for one hour to a nice little company. Trust it will bring glory to the Master in doing much good to those who heard it.

The preceding meeting was held on Monday, Jan. 21st. There was a fair gathering of hearers, but to many of our precious brethren have gone into the country, or to

other colonies. The reports showed good interest generally at gospel services, and some additions. Some time was occupied in general conversation on the work, and in making arrangements for next meeting, which will be held in Lygon-st. on Monday, March 5th, at 2.30 p.m. Bro. Warne, of Footscray, will take the chair, Bro. Maenzgarb will give an analysis of a discourse, Bro. Bryant will read a brief paper explaining the passage in 1 Cor. 15 touching baptism for the dead, and Bro. J. Selby will read a short paper on "My Bookshelf." Discussion will follow each exercise. All workers are welcome.

WILLIAMSTOWN.—Bros. Thompson and Hagger have given excellent addresses during the last six weeks, and have kindly consented to fill between them the remainder of the quarter. Fair attendance mornings and evenings. A larger attendance of young people than usual to hear our young Bro. H. proclaim the truths, and he seems to be much appreciated by them. Bro. Heswick conducted the service on Thursday evening, when *thou* were buried with Christ in baptism, and rose to walk in newness of life. On Lord's day morning 16:00 baptised believers were received into the church, and received the right hand of fellowship.

Feb. 2. E. C. K. Sec.

CHELTENHAM.—During the past month we have had good meetings morning and evening. One young woman has confessed her Lord before many witnesses, and been baptised into His name. Some of the deacons have paid a visit to Danlenong, and are pleased to find the brethren there working hard for the Master, who will verify give them their reward. Thursday, Feb. 14th, we held our annual S. school picnic at Beaumaris Park, and it proved to be one of the most successful gatherings we have had the day being a perfect one for a picnic. The work here both in church and school is flourishing, for which we praise God. On Feb. 13th we held a social to bid farewell to Bro. and Sister F. G. Dunn, and Sister Dunn (sister), who are removing to Swanston-st. again. While we are truly sorry to lose them, we know that our *bro* will be others' gain, and our prayer is that God will bless them.

Feb. 15. R. W. T. Sec.

Sunday School Union

OF THE
CHURCHES OF CHRIST IN
VICTORIA.

By R. J. DICK,
171 Graft St., Melbourne.

Attention is again drawn to the examination subject, the first quarter's lesson:—

1. The First Adam, Gen. 1: 26-31; 2: 1-3
2. Adam's Sin and God's Grace, Gen. 3: 1-13
3. Cain and Abel, Gen. 4: 3-13
4. God's Covenant with Noah, Gen. 9: 8-17
5. Drunkenness of the Hebrew Nation, Gen. 12: 1-9
6. God's Covenant with Abraham, Gen. 17: 1-9
7. God's Judgment on Sodom, Gen. 18: 22-31

8.—Trial of Abraham's Faith, Gen. 22: 1-13.
9.—Selling the Birthright, Gen. 25: 27-34.
10.—Jacob at Bethel, Gen. 28: 10-22.
The scholars' examination takes place on Monday evening, April 9th, '94; teachers on Wednesday evening, April 11th, '94.

Home Missions.

W. D. LITTLE.—Lord's day, 14th Jan., spent at Kerang Falls, Yarrawalla, we were strengthened and comforted by a good attendance.

At Wellerburn the brethren are doing what they can to spread the good news. One of the brethren there has long been convinced that if meetings were held in the Institute, many could be brought to listen who would not come to the chapel. This time he acted upon his convictions, and told the brethren he would pay for the hire of the building. Soon Tuesday and Thursday evening addresses were delivered. Over 100 attended on the first occasion, which number was increased on the second.

The accident at Fernhurst made our week at Wellerburn an arduous one, as we had to drive backward and forward in order to assist the brethren and keep up the meetings.

At Echuca we are holding our own. At Kyabram prospects exceedingly good. Two decided for Christ at close of gospel meeting yesterday (18th Feb.), and are to be immersed at Echuca.

W. T. CLAPHAM.—On 4th Feb. we had a splendid meeting at Corowa at night. At the request of an aged man, I, in company with Mrs. Clapham, visited his lodging and saw his wife, talking to them of the good things of the Kingdom. As a result both were baptised next morning, after which we broke the loaf and instructed them in the apostle's doctrine, eight members being present besides the candidates. We provided them with some unfermented wine, and they promised to attend to the "breaking of bread" in their far off home—about 40 miles distant.

There is a good prospect of our being able to plant a church at Rutherglen.

Since my last a last a library has been established in the Sunday school. Sister Clapham wrote to the Doncaster brethren, and they nobly responded with 35 volumes. Additions for the month, eight by faith and 10 obedience—two at Corowa and six at Albany.

W. W. TOMLINSON.—Lord's day, Jan. 21, I spent at N. Yanac and Broughton. At 7 p.m. I preached at Broughton, the Union chapel, which holds about 60, was full. The 28th was passed at Kaniva; the meetings were scarcely as well attended as they might have been. Three of the senior scholars from the Sunday school have decided to be immersed, which will be an encouragement to superintendent and teachers. I am sorry to have to report that from what Bro. Russell has told me, that we are about to lose him and Sis. Russell. This will be a severe loss, as he occupies the positions of church secretary and superintendent of Sunday school, and is our main help in speaking.

The 4th I was with the Lillimur church. On the evening of the same day I preached to a large meeting at Binjarrak. Here many of the members have left the district, and one Bro. and Sis. W. Clifton and family

were on the eve of departure, and very probably Bro. and Sisters Rankin will soon follow. The remaining members will act wisely if they unite with the Lillimur church.

Last Lord's day I spent at Border Town. Brethren Milne and Meyer are full of labors for the cause, and they have been rewarded by another addition this month—a fine promising young man whom Bro. Milne baptized.

I have pleasure in reporting the following additions to the "saved" by faith and baptism for the month—*One* (a business man who visited me) I immersed here and commended to Warracknabeal. *Two* added to Lillimur church—*one* to Border Town, and *three more* I baptized at Bro. Thacker's, also for Lillimur church.

Kaniva, Feb. 17th.
G. H. BROWN.—On 21st Jan. was at Galauqui. 28th I visited the Ranganang brethren in the morning, found all well and anxious that the Master's cause shall prosper.

Afternoon and evening was spent at Galauqui. On Saturday, 31st February, I baptized a young man who had been sent for that purpose by Bro. Cooper. Lord's day 4th at Galauqui morning and afternoon.

On the 7th Bro. McLellan and I began our journey. We visited all the brethren we could hear of. On Lord's day 11th we divided, Bro. McLellan going to Banerang, myself to Galauqui. In the afternoon we held a meeting at Brim, where our first meeting was held. There were about 45 present, who listened attentively to a gospel address from Bro. McLellan, after which 20 broke the memorial loaf, three travelling 15 miles to be present at the meeting. We feel very hopeful of this new field of labor. On Monday we took a different direction, passing through Hopeout. There our first meeting was held. Smith, Jones, and Henderson (about 10 miles north east of Hopeout), whose desire it is to still rally round the standard of primitive Christianity.

On our return to Galauqui I found a letter requesting me to come on to Murtoa to baptise one into the adorable Name. I drove to Murtoa for that purpose. Lord's day 18th I met with the brethren at Murtoa, then drove to Horsham for the evening service. I found the brethren full of zeal and ardour for the spread of the truth.

I omitted to mention our evening service at Galauqui on the 11th. About 30 present, when Bro. McLellan delivered a telling address.

WANDERINGS ON THE WIMMERA AND MALLEE.

BY M. McLELLAN.

On Friday 2nd Feb. I left Melbourne on a visit to the Wimmera and "Mallee" districts, calling on the way at Ararat, where I spent a night with Bro. and Sis. E. C. Ludbrook. The next morning resuming the journey I met our venerable and energetic Bro. Shreve at the South-east railway station, and had half an hour's conversation with him on things "Concerning the Kingdom." Arriving at Horsham the same night I was met by Bro. Harman and taken to his home. On Lord's day 7th morning the 4th I drove out to Pulkemitt, a distance of about 160 miles (calling on the way at Sister Newell's home, near an inn), arriving at Pulkemitt just in time for the morning service. The visit was unexpected, but I was made heartily welcome. The cause here to mainly sustained through the untiring energy of our young Bro. James Butler, with the assist-

ance of his father. They deserve every praise for the way they have kept the brethren together. In the afternoon I drove back to Horsham and preached at night. Here the cause is not making much progress, but is holding its own by the excellent services of Brethren McCullum, Harman and others. I recently found me at Murtoa, where I called upon Bro. and Sis. Caswell, but was unfortunate in not finding Bro. C. at home. I also visited Bro. and Sis. Riba, Sheehan at their farm adjacent to the town, and had the pleasure of seeing them finishing their harvesting. On Monday night I reached Minyip, where with Brethren A. R. Denn, Hugh Gray, Sister Benn and others, we proved a pleasant evening together.

Bro. Hugh Gray is laboring between this place and Laren, about 12 miles distant. On Tuesday I preached Galauqui in the "Mallee," where our genial Bro. G. H. Brown met me and took me to Bro. and Sis. Howard's farm. From this centre Bro. Browne and I visited many of the brethren in the district. Among others, Brethren Wilson, Pattard, A. W. Jones, Marham, Wilson, Barnes, H. E. Quire, Werfell, Sisters Thomas, and Deano. One thing is very noticeable, that many of the members scattered over this large district were formerly belonging to South Australia. Lord's day 15th (in company with Bro. White) attended morning service (preluded over by Bro. Everett, jun.) at Danganerang, distance 12 miles. After a hasty dinner at Sister Chivelly's we drove to Brim, distant 14 miles from Danganerang, where we joined with Bro. Browne, and we had the honor and pleasure of jointly taking part in the first service that has been held by us in that town. The meeting was held in the State school, about 25 being present. After I delivered a gospel address Bro. Browne conducted a meeting for "breaking of bread," in which over 20 joined. It was then announced that services would in future be held regularly every fortnight in this place, and that all the believers would themselves as members of the church at Brim. This will therefore give an additional church in the "Mallee" and to more members. It may be stated that two sisters, Mrs. and Miss Thomas, with Mr. Thomas (junr.), drove 15 miles from Willebrahina, to take part in the meeting. Night following we were at Galauqui, where we had the pleasure of addressing an audience of between 40 and 50. It had been arranged that Bro. Browne and I should start early on Monday morning to visit some brethren beyond Hopeout, a distance of about 30 miles, but as Bro. Harman says:

"The best laid scheme
"Twist mine and men,
Gang all alee!"

So it was in our case, the previous day's riding over rough roads had proved too much for one of the springs of Bro. Browne's buggy. So the brethren were compelled to get up early and fix on another pair of springs. Bro. Browne's experience in this matter stood him in good stead, as with the assistance of Bro. Howard and myself, an old pair of springs were altered to suit the buggy. A start was made about 12 o'clock, and after visiting three or four brethren on the way we reached Bro. W. Smith's at a place called "Maddalava," about 10 miles beyond Hopeout. It was unfortunate that Bro. Smith (formerly of Wonowodah), was from home, but in his absence Sister Smith and family made us very much at home. The following day we visited Bro. Jones (also formerly

of Wawandah), who occupies (up to the present) the furthest out station on the "Mallee."

It would not perhaps be out of place to mention that one of the main reasons for visiting the district was to obtain cash and promises for the carrying on of the mission work in the district, and I am pleased to say although the crops have not been large and the prices small, that nearly all have decided to raise their promises next year. So that about £50 may be expected from what is known as the Galyquid district.

There are many noble brethren scattered throughout the districts visited, who are, under many disadvantages, carrying on the good work, and they have been encouraged by seeing the cause prosper and many "added to the church." About two years ago there was not any church organized in the "Mallee" district (with the exception of Warracknabeal), now there are four, with a total membership of about 50.

Loved Ones Gone Before

HARRIS—On Jan. 12th our young Sister Mabel M. P. Harris, after long continued suffering, passed away to be with Christ. Mabel was born on Sept. 17, 1874, and was a little over 16 years of age. She was baptized when about ten years of age, and has been all the days of her Christian life a most earnest devoted and loving follower of Christ. She was an invalid for many years. No murmurings marked her sufferings. Indeed, her life was an eloquent sermon to those about her on patient suffering.

Mabel was the daughter of Bro. and Sister W. A. Harris, who have been for many years identified with the Church of Christ. How beautiful is the Christian life when mirrored in some soul wholly devoted to Christ. The whole family, father, mother, brothers and sisters, sadly missed the patient sufferer. They have the sympathy of the church. Mabel earnestly desired to go and be with Christ. Her faith was pure, strong and simple. Sweet to her were Paul's words, "Having a desire to depart and be with Christ, which is far better." T. J. G.

PRIOR—Our aged Sis Prior fell asleep in Jesus on Monday, Jan. 2nd, at the age of 77 years. For the past 25 years she has been a faithful follower of the Lord, and for several years she was destitute of her sight. But amid all her trials she manifested the spirit of patience, and showed by her walk and conversation that she walked by faith and not by sight. For 16 years our sister was a member of the church in Grote's street, and the remainder of her spiritual life was spent in connection with the churches at Stirling East and Norwood. Sis Prior has gone to rest from her labors, but her works follow her. Bro. Gote was present at the grave, and spoke a few words bearing upon our sister's exemplary life, she having been a member of his church many years. May our heavenly Father comfort the sons and daughters of our deceased sister, as well as all the relatives, and sanctify this affliction to the good of all for Jesus' sake.

A. C. RANKINE.

PITTMAN—At the early age of 14 years and eight months our Bro. Archibald Joseph Pittman has been called to his rest. How sudden that call! On Thursday, Feb.

1st he was buried with Christ in the watery grave, on Lord's day following, at Fernhurst. He was being driven to the table of the Lord to remember him. But this was not to be. The Lord met him on the way. Truly "his ways are not our ways." Through a terrible accident to the buggy and its occupants Archie received severe internal injuries, and on the next day after a few hours great pain he fell asleep in Jesus. One Thursday buried with the Lord he loved, and the next carried to his long home. We mourn his loss; he was a dear bright lad, and we had hoped the Lord meant to greatly use him here. Those who knew him best loved him most, and so we deeply sympathize with his brothers and sister, and most of all with his sorrowing father and mother, our esteemed Bro. and Sis. Pitman, in this their severe trial.

"Is it well with the child?"

Aye, well; we know it must be, though the calling

Came early, and the master's gentle voice Rang sudden, ere life's twilight dews were

Dear heart, for thee we cannot but rejoice! The tender shepherd leads his flock, and willeth

That some should never wander from his care. The anguish which he sends, his own hand

And yet enables us this cross to bear.

"It is well."

On Thursday, Feb. 8th, about 12 o'clock his remains were laid to rest in the St. Kilda cemetery, a large crowd of brethren and sisters from the surrounding churches being present to manifest their sympathy for the beloved ones. Bro. Macton spoke a few lines of appreciation of the character of the lad, and read a few verses from the best of all books, and Bro. Ewers engaged in prayer. F. M. L.

SHACKLE—On the 8th February, Bro. M. G. Shackle, of Milang, passed away to his rest. Only a few weeks had elapsed since Sis Shackle had gone to be with the Lord, and now he has followed. Bro. Shackle had reached the age of 63, and had been two years in the church at Milang. Two years after his baptism he was laid away in the grave in the hope of the glorious resurrection from the dead. He had come to stay for a few weeks at Mr. G. H. Glover's—his brother-in-law—at East Adelaide. He was very anxious to get back and resume his work at Milang, but the summons came to him suddenly to meet his Lord and Saviour whom he loved and served so well. Through the failure of the heart's action he soon passed away. Bro. Shackle was in the church at Milang, and was a very acceptable speaker. He did all he could to help forward the Master's work at that place. He was a man blameless in life, very kind, and full of the spirit of Christ. He and his wife were very useful at Milang. Their removal will be much felt by the church there. The Lord's ways are not our ways. We can only say, "The Lord's will be done." On the 6th Feb. I went to milang and again stood by the grave-side. Many kind and loving friends were there. Our brother was greatly respected by all the community. He had lived at Milang for 33 years. Blessed are the dead which die in the Lord. T. J. G.

RESCUE HOME.

The following sums for last month have fully received—Mr. A. Lister, N.S.W. £2, 4s. A. Parr, Bro. M. G. Smith, S. Australia,

2/6; Col. Bay, chapel, N. Richmond, 9/5; Col. card, Mrs. Darnley, Richmond, 1/5; Collection at Re-uce Home—Annual Meeting, £8. 1s. Mrs. H. W. Smith, Doncaster, 10/-; P. M. Meicelle, 7/6; Col. card, Mrs. Staley, Maryborough, 1/1; Mrs. F. Farrow, Lezer South, 5/-; Miss M. L. Duncan, Doncaster, 10/-; Sunday School, Hampden, Ottago, N.Z., 1/1; Church, Broken Hill, N.S.W., 2/-; Church, Foresty, 1/1; Sister, Malvern, Bungalybn, N.S.W., 2/1; A Sister, Malvern (promised at annual meeting), 10/-; A Brother, Malvern (do.), 10/-; Collected by Miss Ker, Sydney, N.S.W., £1. 10s.; Proceeds of Lecture by Bro. Selby at Lancefield, 10/-; Col. card, Mrs. J. Shaw, Ballarat, £2. 10s.; N.S.W., 1/1; Turner, Wambrook, 1/1; Moama, N.S.W., 1/1; Mrs. Joseph Evans, Mysia, col. card, 16/-; Church, per H. McClure, Drummond, 12/-; Church, Point Street, S.A., £2. 2s. 6d.; Mr. and Mrs. F. M. Ludbrook, Malvern, £5 5s.; Mr. James Garrow, Oamaru, Ottago, N.Z., 1/1; Mrs. W. Croswathea, Malvern, N.S.W., 10/-; Mr. John Verco, Malvern, S.A., 2s.; Col. card, Mrs. Russell, Donald, 1/1.

Archie Avenue, Armadale. J. PITTMAN.
"Mr. L. promised £5 at Annual Meeting on condition that five others would raise same to clear off deficit. He has sent it, hoping the others will be forthcoming. J. P.

FOREIGN MISSION FUND.

TO FEBRUARY 22ND.

(H) Collecting Boxes, per R. Ebbels, Oamaru, N.Z., £2; (I) Mr. D. A. Gevie, Doncaster, £1; Mr. J. Tully, Doncaster, 10/-; (H) Collecting Boxes, Doncaster, 14/2; Mr. C. Edwards, Hawthorn, £5; Mr. and Mrs. F. M. Ludbrook, Malvern, £5 5s.; Mrs. Croswathea, Juneo, N.S.W., 10/-; Mr. Fisher, Richmond, 5/-; Mr. Rankine, Boolite, 5/-; With thanks,

W. C. THURGOOD, Treasr.

VICTORIAN MISSION FUND.

Church, Echuca, £5; do Drummond, per Sis. Gatch, £13 15s; do Doncaster, per Sis. M. Gill, £10; do Surrey Hills, per Sis. Cust, 12/6; Kyabram, £2; do Gombargana, per Sis. W. Howard, 15/-; do Corowa and Wahgunyah, £8 8s; do Gialalook (including £12 from Hangerang) £23 10/-; do Wimmera U. Evang. Fund, £2 10/-; do Malvern, per Sis. A. E. Hingworth, £2; do Wedderburn, £6 15s; Sis. Stevens, St. Kilda, £1; Sister, Executive, 1/1; Bro. J. Tully, £1; A Brother, £5; Bro. Quilliam, Prahran, £10; Bro. J. T. Paul, Granville, £14; Bro. and Sis. F. M. Ludbrook, £3 3s; Total, £99 11s.

ANNUAL COLLECTIONS.

Surrey Hills (supplementary), 8/-; Ballarat West, £4; North Melbourne, £3 14s; Total, £8 4s.

175 Swanston-st., W. C. THURGOOD, Treasurer.

SUBSCRIPTIONS RECEIVED.

Steen, 2/-; Harkness, Nelson, 6/-; 25/-; Hastings, Chas. Cooper, 20/-; Garland, 20/-; A. E. Kemp, A. Wilson, 20/-; Lowe, 20/-; F. Manning, 15/-; W. Pattison, Warrack, Ss. Manning, Nias, G. Lewis, and Todd, 10/-; Mrs. E. C. Kenney, 10/-; Harvey, 7/6; W. H. Beer, 6/-; Gerlachy, 5/-; Mrs. B. G. Gentry, 5/-; Kelsch, Ss. Manning, Nias, G. C. Robins, Saunders, Jenkins, Miss Heath, W. Wilson, H. Hinds, T. Dawson, Stearns, J. R. Hay, Flett, Bloom, G. G. Gentry, 5/-; Mrs. J. G. Gentry, 5/-; Paul, Bealby, McCullum, Mrs. Wilson, H. E. Oates, and B. Thomson, 5/-; Miss Batters and J. Matthews, 4/-; Rev. G. G. Gentry, 2/-; 117 Swanston-st., Melb., M. McLELLAN, Manager.

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