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Current Topics.



SACRED BOOKS OF THE EAST.—Mr. Moncre D. Conway, says the *Christian Leader*, who has been in the habit, in his pulpit ministrations, of admitting Confucius, Plato, Zoroaster and the Vedas, with perhaps other writings, on equality with the Scriptures, has made a tour of India, and records, among the results of his observations, the following:—

"On my book shelves you will find copies of the sacred books of the East, over which I have pored and exulted for years. The noble aspirations of those writers, the glowing poetry of the Vedas, the sublime imagery of their seers, have become part of my life. But when I went to the great cities of India, the pilgrim sites to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung by the Hindu poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man, not even one

woman, seemed to entertain the shadow of conception of anything ideal or spiritual or religious, or even mythological, in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon or invisible power who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none. If you wish religion, you will not find it in Brahminism."

Yes, it is somewhat inexplicable that, in the midst of the "glowing poetry of the Vedas" and "the sublime imagery of their seers," and with every opportunity to feed on "the noble aspirations of those writers," those pagans have not been raised up to a recognition of the "ideal" of those great philosophers. Why don't Mr. Conway tell the reason of this stupendous failure? The prophet of God could give him the reason in these words: "*Where no vision is [no revelation], that the people perish.*" The problem is solved.

POPERY.—Nearly sixty years ago Francis Prime, then editor of the *New York Observer*, a man of unusual candour and super-

ior scholarship, made the following declarations, which are as true now as they were then:—

"Popery is a political system—despotic in its organisation, anti-democratic and anti-republican, and can not therefore co-exist with American republicanism.

"The ratio of the increase of popery is the exact ratio of the decrease of civil liberty.

"The dominance of popery in the United States is the certain destruction of our free institutions.

"Popery, by its organisation, is wholly under the control of a foreign despotic sovereign.

"Popery is a union of Church and State; nor can popery exist in this country in the plenitude of power which it claims by divine right, and which, in the very nature of the system, it must continually strive to obtain, until such a union is consummated. Popery, on this ground, therefore, is destructive of our religious as well as of our civil liberties.

"Popery is more dangerous and more formidable than any power in the United States, on the ground that through its despotic organisation, being wholly under foreign control, it can have no real sympathy with anything American. The funds and the intellect and the intriguing experience of all despotic Europe, by means of agents organ-

ised throughout our land, can, at any time, be brought in aid of the enterprises of foreign powers in this country."

C. CAMPBELL ON PAPACY.

— About sixty years ago Alexander Campbell, editor of the *Milennial Harbinger*, a man of extraordinary acuteness of intellect, and who seemed to see into the far future almost with the eye of an inspired prophet, put upon record the following words:—

"Were I to be asked what is the darkest and most ominous cloud in our national heavens, unhesitatingly I would answer: 'Slavery as now established by law.'

"Again, were I asked for the next most inauspicious and portentous cloud in our political horizon, I must with equal promptitude, reply: 'The rapid growth of a popish empire in the bosom of the republic.'

"Popery is naturally, necessarily and essentially despotic, cruel and implacable. It constitutionally claims a sovereignty over, not only the secular sword, but over everything on earth—thought, language, action, spirit, soul, body and estate. It regards itself as the heir of all earthly things, and, as by a right divine, and irrevocable, the only earthly king of kings and lord of lords. Its motto is: 'The empire of the globe, or nothing.' The law of gravity will cease to act sooner than this superstition sleep on this side of absolute dominion.

"It can not be the guest in any land; it must be the host. It claims to be the Church, the only Church in which there is salvation; and that as Jesus Christ is in heaven head over all things for the Church, so His vicar of Rome is to be—*jure divino*—the head over all earthly things for the sake of the Church, in which alone salvation can be found.

"It can not be cured; man can

not wash the Ethiopian white, nor change the leopard's spotted skin.

"While popery lives, it must reign. It is the soul, the very life of the system, and take away from it these attributes and nothing remains.

"The words of those extracts are not the words of fanatics or enthusiasts or alarmists who cry 'wolf, wolf' where there is no wolf; but of highly enlightened judicial and thoughtful men, who, as watchmen on the ramparts of Americanism and Protestantism, sound the warning signal of the approach of the foe coming over the distant hills and plains. What clear-sighted seers they were! How plainly their horoscopic sketch through that long stretch of years is defined to our eyes in our more recent country's history—of the coming foes come and laying close siege to the citadel of American liberty!"

THE PARLIAMENT OF RELIGIONS.—The *Bible Advocate*

gives the following extracts from various sources regarding the Parliaments of Religions lately held at Chicago:—

THOSE "PARLIAMENT PALAVERERS."

If any of the representatives of the "historic faiths," exhibited at the recent "Parliament of Religions" at Chicago, have been converted to the Christian religion, the fact has not been made public. Our own notion is that none of them were shaken in their faith. On the contrary, such was the deference paid them by the humbugged Americans, and such the evident sympathy of the daily press with every utterance calculated to weaken the Christian Church, that every heathen went home profoundly convinced that his religion was as good as any. One writer says, "the only probable good will be in a more tolerant spirit in the future." Certainly! The parliamentary pa-

lavurers will be more tolerant in the future toward paganism. That is already confessed. There is more good in heathendom than we thought—something nearer akin to our religion than we imagined—many are ready to say. And the flattered priests will have much more contempt for foreign missionaries than ever. Having been to Chicago and enthroned on an equality with Christians from all climes, they ought to feel contempt for anyone who undertake to convert them.

Memphis Christian Advocate.

CHRISTIANITY AND OTHER RELIGIONS.

"The Parliament of Religions' in Chicago has no doubt served a useful purpose. We do not suppose that the pleas of the representatives of Buddhism, Brahmanism, Mohammedanism, or any other Asiaticism, made a single convert to their faiths, nor do we suppose that the pleas of the Christian orators made any impression upon the representatives of these foreign religions that will ever lead to the acceptance of Christianity. Indeed, we fear that the diverse statements of the belief held in Christian lands given by men all supposed to be Christians, yet so far apart as Cardinal Gibbons, Dr. J. H. Barrows, Rev. Mr. Momerie, of London, Lyman Abbott, and T. W. Higginson, will convey the idea to these children of the Orient that Christianity is a congeries of contradictions, or an impenetrable maze of cloud and mystery. We do not believe that a statement of Christian faith, as ring-straked and steaked as Jacob's cattle, has served, or could serve, to commend the superiority of Christianity to this mottled array of the representatives of the world's religions. We do not look for any movement, from the great opposing faiths, toward Christ as the result of this Chicago Congress."

—*Cn. Evangelist.*

"ONLY A LITTLE INFERIOR."

One of the characteristics of the new criticism, and one that is daily becoming more conspicuous, is its tendency to regard the Christian religion as only one of the true religions of the world, while it recognises heathen religions as only a little inferior to ours. Professor Sanday, of Oxford, is one of the most conservative of this school of critics, but even he in his recent work, "The Oracles of God," ex-

presses himself on the point as follows: "I can not bring myself—there is really nothing in the history of Christianity to compel me to bring myself—to divide religions absolutely into true and false." (P. 94.) I suppose, then, that he can not bring himself to regard the Christian religion as absolutely true, for then he would be compelled to divide religions into one of absolute truth, and the others something else. I suppose that the something else would be partly true, and that he so regards all heathen religions. It would be interesting to hear him point out in any heathen religion the part that is strictly true. If they contain one true conception of God, or sin, or of the method of recovery from the guilt and practice of sin, I think that it has escaped the notice of all missionaries in heathen lands. *J. W. McGarvey, Christian Standard.*

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PUBLISHER'S NOTICES

Articles for publication (which shall be at least of 500 words) to be addressed to "Editors, care of A. B. Mason," and should be sent not later than the 10th of each month. All Church News should reach the local printers by the 10th of each month. For New Zealand Department by the 10th, New South Wales, South Australia, Tasmania, and Queensland by the 10th, and Victoria, by the 10th of each month. The address of our printers will be found in other various departments at the end of each issue. Subscription, 5s. for annum, post free, to any part of the world.

M. McLELLAN,
Manager and Publisher.

117 Swanston street, Melbourne

PEACE, PURITY, UNITY, LOVE, POWER.

BAPTISTS AND DISCIPLES.



HE views expressed in our columns by leading Baptists and Disciples in reference to "maintaining separate churches near each other" will

have been read with considerable interest by members of both organizations, and whatever opinions may be held regarding the positions taken, there will only be one in reference to the very friendly manner in which the "Symposium" has been conducted. We are not sanguine, however, that the "Symposium" will do much good in the way of promoting practical unity, but rather imagine that the plain and candid statement of the differences existing between the two will accentuate the necessity (until some change takes place) for maintaining separate churches.

It will be noticed that all the writers touch very lightly upon the lesser subject and deal almost entirely with the greater. The question as to the policy or wisdom of "maintaining separate churches near one another" is very soon merged into the consideration of the possibility of union on a large scale. This could not well be otherwise, as very little consideration will show that the conditions which would make union possible in one place, ought if sound and valid, make it equally possible in every place. If it were possible for union to take place in all cases where the two bodies existed in the same city, town or village, then it would be absurd for Baptists and Disciples to exist as separate organizations anywhere. We, therefore, think the general question of unity was the only one that could be considered with any degree of propriety.

It is somewhat singular that while our papers in these colonies are devoting space to the consideration of union between Baptists and Disciples the same thing is taking place in our papers in America. Evidently in both places there is a feeling that division is at variance with New Testament teaching, and the consciousness of this has probably

moved both bodies to do something in the direction of making disunited Christendom "one body," and as Baptists and Disciples have more in common than other religious bodies it is only natural that a desire for union should find expression in some form or other. Whether this desire is more than superficial remains to be seen. Probably underlying it will be found the Church of England idea of unity, viz.: "We are the true church, therefore, come over to us." From one point of view this method has the advantage of simplicity, but from another, it has the fatal objection attached to it, that it won't work. Nevertheless, we regard it as a distinct gain to Christianity that sectarian bitterness should have subsided to such an extent as to make it possible for the union sentiment to find audible expression.

It would be a mistake to suppose, from the expressions found in the "Symposium," that there is any immediate prospect of a union being consummated between the Baptists and Disciples. The points of difference brought out by the different writers forbid our entertaining any such hope. True, Messrs. Whale and Porter cannot see in these differences any insuperable barrier to union, but they only arrive at this state of mind by ignoring the difficulties which undoubtedly exist—a very simple and convenient process no doubt, but one which if acted upon would not be unity in the real sense of the word. It would be union without unity, and therefore would not achieve the object sought to be accomplished. There is no doubt that in both bodies there is a goodly number who are quite at one on all main and essential particulars, and the union of these would be a comparatively easy matter, but we are afraid that the main body on both sides are wedded to certain

ideas which they regard as vital, and in connection with which the idea of surrender or compromise will not be entertained. With such union is not possible, and no amount of force or persuasion will bring them nearer to each other. The only hope under these circumstances is that in course of time the truth will be rendered so clear as to be apprehended equally by both, and thus the dividing wall will be broken down and unity consummated. In order that this time may be hastened, it is well that leading men in the respective organisations should discuss in a friendly way the doctrinal differences which at present are a barrier to unity. It cannot be admitted for a moment that the truth on these matters is not capable of discovery by men of ordinary intelligence and discernment. This being so, it follows that every endeavour should be made to elicit the mind of the Spirit on these subjects. In our opinion, a step in the direction of union has been made, when both sides understand exactly what it is that divides them, for then and not till then is it possible to compare notes with a view to discovering on which side, if either, the truth is to be found. Messrs. Mead and Webb have done good service by stating in a distinct and concise manner what in their opinion constitute the chief difficulties in bringing about the union of the two bodies. And while we feel that in the statement of them, division is emphasized, we also feel that it is better to know the worst so that the proper remedies may be applied to effect a cure.

Next month we will further consider the "Symposium," and will give attention to the doctrinal differences which our Baptist brethren have given prominence to. In the meantime we are certain that the "Symposium" will be the means of bringing Baptists and Disciples into

more friendly relationship, and while we cannot say that the Disciples will not start a cause where a Baptist one already exists, we think we can safely say that the existence of one in any township in the country would influence us to some extent in choosing another field, if such could be done without injury to our own body.

Editorial Notes.

Bro. Picton.—The conference this year was honored with the company of this pioneer disciple. We did not hear very much from him, but we enjoyed his company much. He has now left Melbourne for Sydney, and in a few days starts for New Zealand, where he expects to spend some time in lecturing on Christian Evidence.

Conference Year-Book.—For the first time in the history of our colonial churches a Year-Book is to be published containing a full report of all our annual meetings. As only brief reports are to be published in our papers, it is hoped that this book will have a wide circulation. The number printed will depend somewhat on the orders received before going to press, so it is hoped that all who intend to avail themselves of this means of information will send in their orders in the course of the next few days. For full information concerning the matter will be found on our back page.

A Strange Scene.—In St. Paul's Church of England, Moonee Ponds, about three weeks ago an incident occurred which speaks for itself. A candidate was seeking admission into this particular church, who had not been sprinkled in infancy. The young lady asked to be immersed after the manner of the primitive disciples. After exhausting all the powers of persuasion of which he was possessed, the minister consented to attend to the ordinance in the way desired by the candidate. When the evening arrived the house was full of people, a temporary baptistery was placed on the platform, an assisting minister was in attendance, and the clergyman in charge proceeded to give an address. It was short and sharp. After reading the passages, or many of them, in the New Testament, with which we are familiar, he stated most emphatically that there was not a single one of them teaching infant sprinkling, and that the scholarship of the world were agreed that the immersion of adults was undoubtedly the practice of the primitive church. We leave this matter here for our

readers to draw their own conclusions, by simply adding that St. Paul's is one of the oldest churches about Melbourne, and that Mr. Berry the minister is noted for his learning.

Women's Franchise League.—We have now in the city of Melbourne a "League" whose aim is to secure the voting power for the Victorian ladies. If the reports in the city papers be anywhere near the truth, their first meeting was a comical one. The *Argus* reports:—"Having opened the proceedings with prayer, the meeting dashed into business with a rapidity somewhat startling to those used to the dry-as-dust formality and bald oratory which form the inevitable preliminary to any masculine business. There was no initiatory speaking and the election of office-bearers began at once. For secretary the name of a Mrs. Jackson was proposed. There was a pause, broken by the mild enquiry, 'But do you know whether Mrs. Jackson will accept the position?' This somewhat staggered the chairwoman. 'Are you Mrs. Jackson?' she enquired with some hesitancy. 'Oh no, I'm Mrs. M'Kee,' whereupon doubt fell upon the meeting, relieved after a pause by the uprising of a lady in a white dress, who announced timidly, 'I'm Mrs. Jackson.' Two minutes afterwards, she was sitting at an occasional table, armed with an inkstand and a sheet of foolscap, and taking minutes as though she had been so occupied for the last ten years. Next the objects of the meeting were read. The league was to be based on the lines of Christianity and morality, and then arose that plaguey question of morality which caused such heart-burning in the Australian Natives Association. The apple of discord came from the back of the hall. 'How would Christianity affect Jewish ladies?' That was the question. The chairwoman ventured to think that Christianity and morality were qualifications of membership to which no one could object. Another lady suggested that all that was required was that members should be good women—true women. True morality, she considered, embodied everything that a true woman could wish to understand. Another lady pointed out that a Second Women's Suffrage League had refused to amalgamate with this one because these religious questions were dragged in. Without wishing to hurt the feelings of any one present she thought that the meeting had better stick to the purpose for which it had been called. So far the trouble—then the bass joined in. Mrs. Press moved that the words 'Christian principles' should be preserved, since the object of the league was to carry out the golden rule, 'Love one another.' Immediately a gentleman at the back of the hall retorted by the assertion that these words were no more Christian than Dr. Halmstad's

or Buddhist. The best men in advancing morality and social reforms had not been Christians. Why not drop Christianity and adhere to morality? The next male speaker inquired plaintively whether, if he joined the league, a committee of ladies would pull him to pieces to see whether he was moral. If it came to a question of morals they would have to turn out every member in the House. Their business was to get the vote and leave morals alone. Finally, the question was settled by adopting the rules and regulations "without any addition," and peace once more reigned. The last male speaker was rather hard on members of parliament, and we only hope he is mistaken.

Queensland's Congratulation.—A letter from Bro. Fischer as president of the Queensland Conference was received by the Victorian Conference secretary, but owing to the Easter Holidays it was not delivered until after the conference was closed, hence was not read to the meeting. This will account for its not appearing in the report.

Victorian Home Mission.—The following is a summary of the reports submitted to conference regarding the labors of the various evangelists.—W. D. Little.—Baptisms 14, formerly immersed 7, church organized 1. W. T. Clapham.—Baptisms 26, formerly immersed 1, church organized 1. W. W. Tomlinson.—Baptisms 24, formerly immersed 2. G. H. Browne.—Baptisms 21, formerly immersed 12, restored 3, church organized 1. M. McLellan, conference secretary and financial agent.—Baptisms 4. This gives a total for the year of 87 baptisms, 22 formerly immersed, 3 churches organized.

Christian Union.—Now that our Baptist brethren and ourselves are discussing the question of union, the following from an American secular paper will be of interest.

—The local churches of the Baptist and Christian or Disciple denominations are sharing in the excitement which has been occasioned generally throughout the country by the movement looking to a union between these churches. It seems to have had its origin in the West, but has been spreading eastward until the discussion of the proposition has reached the Atlantic coast. That branch of the Baptist church which is involved numbers in the United States nearly 4,000,000 communicants, while the Christian church has a membership numbering almost 1,000,000. The movement is an important one, for should a union between these churches be effected it is probable that other branches of the Baptist church will be brought into it, thus adding 2,000,000 members to the united church, and forming the largest body in the country.

THE BASIS OF UNION.—First.—What is the grand aim, what is the prime purpose,

what is the distinct mission of the people known as the Disciples of Christ? The answer is: To unite in a loving brotherhood Christians of every name and creed and peculiar usage. Second—In what way do the Disciples propose to bring about this union of the people of God? The answer is: By persuading them to be satisfied with the religion of Jesus as He gave it to mankind and as it is described on the pages of the New Testament. Third—To what extent do the Disciples propose a restoration of primitive Christianity—the Christianity of the apostolic age? The answer is: Its doctrines, its ordinances, its fruits; or in other words, its creed, its ritual, its life. Fourth—What is the nature of the union for which the Disciples labor? The answer is: It is spiritual. It consists in a simple childlike faith in the Son of God and an implicit unquestioning obedience to His every requirement. Devotion to the Son of God in heart and in life must be such as to cause the disciples to lose sight of and interest in everything and every person but Him, the peerless One, and His commands. Fifth—Is such a union practicable? The answer is: Yes. Such a union existed under the ministry of the inspired apostles and can exist again if Christians will only be satisfied with what God says in these latter days by His Son. Is such a union practicable? Yes. For Jehovah has decreed that the Christ shall have the heathen for His inheritance and the uttermost parts of the earth for His possession. But this result can only be secured with a hearty spiritual union with the Christ, and to with each other, of those who recognize Christ's ownership in them.

DIFFER ON THE VALUE OF BAPTISM.—Some local clergymen of these denominations were torn yesterday in regard to the matter. Rev. L. C. Barnes of the Fourth Avenue Baptist church said: "Under the congregational polity of the Baptist church about all that could be done toward uniting these churches would be to establish closer fraternal relations between them. Some members of the Disciple church are very near to us in their beliefs and some are a great way off. So far as our mission relates to baptism, it is a protest against the undue emphasis which has been laid on baptism by a considerable part of the Christian world. Baptists believe and always have believed that the rite of baptism can in no sense originate or contribute to the origination of right character before God. In other words, it has no saving virtue. It is purely an expression and emblem of right character which has previously begun. Hence Baptists have always insisted that the baptism of people without their will is meaningless and useless, as for instance the baptism of infants. Some of the Disciples, originally most of them, seemed to attri-

bute saving virtue to the act of baptism. In so far as that is still true of them they are the antipodes of Baptists. Baptists never could yield an inch in favor of the view that baptism is a saving ordinance. Disciples and Baptists are substantially at one in this that they have no binding creeds but appeal solely to the Scriptures as a standard of faith and practice. In the sense in which Presbyterians and Episcopalians use the word there can be no union among Congregational churches. They only unite for purposes of fraternity, and especially for the prosecution of aggressive work, but not for legislation or adjudication." He favors the Union.—Mr. Street, of the Mount Washington Baptist church, said: "I favor this union, if we may call it that, just as I am in favor of union generally among the branches of the Christian church. The time will come, I think, when all the Presbyterian bodies will be united in one, all the Methodist branches in one, and consolidation made wherever it is possible. From this standpoint it seems to me that the Baptist and Disciple churches which for the most part hold the same views on the subject of baptism, can be united. Of course it will require some time to complete the arrangements and remove the difficulties which are in the way, but the thing is not impossible. That the effect would be good if the union were properly formed there can be no doubt." Another local Baptist minister has little faith in the movement. He said: "Baptists will not give up their name. There are too many hallowed associations clustering around it, and it has too much of history to part with it. The Disciples cannot well abandon their name, as it represents the very fundamental principle of their organization. So, whatever agreement could be arrived at in regard to matters of faith, it seems to me the choice of a name for the united church would require a great many years for consideration." J. H. McWane, of the Hazelwood Christian church, believes in union whenever it can be effected without the abandonment of any principle for which his church testifies. Until this can be done he is content to bear the name "Christian," which the friends of Jesus bore in apostolic days.

M. W. Green.—A letter was read from M. W. Green at the Conference expressive of gratitude for the interest evinced by Victorians towards him in his illness. He pointed out, however, that as God had blessed him with grown-up sons who were willing to assist him, and as Bro. MacDister was not so favorably situated, he felt unable to avail himself of the generosity of any who might feel disposed to respond to the appeal. The secretary was instructed to convey the sympathy of the Conference to Brothers Green and MacDister.

The Growth of the Disciples—Says the *Free Protestant*, Chicago—"The population of the United States in the last ten years increased 24 per cent, and the church membership increased nearly 4 per cent. more than the population. During the same period the Methodists increased 30 per cent., Congregationalists 33 per cent., Lutherans 68 per cent. from large Scandinavian immigration, the Disciples 83 per cent., and Jews 160 per cent., largely from Hungary, Poland and Russia. The Presbyterian church increased 40 per cent., 16 per cent. more than the population and 10 per cent. more than Methodism." The foregoing statement, published in the *Philadelphia Press* last July 11, was made by Rev. Dr. Agnew, in Bethlehem Presbyterian church. He can not be charged with any favoritism for the Disciples, who are a very "feeble folk" in the East. Eighty-three per cent., a larger rate of increase than that of Methodists and Presbyterians combined, speaks volumes in favor of this "little (f) flock of Christians," numbering over 1,000,000 in America, which tries its level best to do things as they were done in the apostolic age, with the Holy Bible in one hand and the only two ordinances of baptism (not that which the Pope gives to irre-pentible beings—to children—but baptism as established and received by Christ Himself) and the weekly reception of Christ's sacred emblems in the other hand.

The Victorian Conference—The Sisters Conference is becoming such an institution the past few years, and so distinct from the General Conference, that we really must use the word in the plural. Well, in the first place then, the sisters had a re-creating time of it, the largest meeting in the history of this movement. We were not there, but we have heard that certain persons of the male persuasion were there. In our judgment they had better stay away. The sisters have done splendid work for general evangelistic enterprise, not only aiding much in raising money, but in increasing the enthusiasm in this great work. The General Conference was large and somewhat enthusiastic. The discussions were short though sometimes sharp. Some things were said, no doubt, which would have been better unsaid, but on the whole the meetings were in a good spirit and tone. Some brethren seem very much afraid of discussion, but if we understand the matter correctly this is the very object of the conference—to talk matters over, the best ways and means of doing a certain work. As long as discussion is allowed we admit that some things, perhaps many things, will be said which are distasteful or even hurtful, but stop discussion and the conference will con- die. The only thing to be done, is for all who go to these meetings, which are open and free to all, to exercise a Christian spirit

and make up their minds to give and take. The great work is lack of time. The business must be ruled through, compelling the brother who presides to act in a seemingly rough and arbitrary manner, or not be done at all. Now it is a pleasant thing, we admit, to go to a picnic on Easter Monday, but would it not be far wiser to spend that day in finishing the business of the conference in a proper manner? The conference was just a little breezy a time or two, but on the whole much good solid work was done. A brief report will be found in another column.

New South Wales Conference.

The ninth Annual Conference was opened by the President, Bro J. Colbourne, at 9.30 a.m.

Applications having been received from the churches at Albury and Marrickville for admittance into Conference, the requests were unanimously granted.

The following churches were represented—Sydney, Enmore, Peterham, Merewether, Nundah, Rockdale, Rookwood, Woolahra, Albury, Marrickville, and Wagga, the number of delegates being about 60. The President then delivered the annual address. At the close a hearty vote of thanks was carried by acclamation.

Greetings from Bro D. McCrackett, South Australia, and Victorian Conference were read to the meeting.

The usual reports were then read and adopted, after which the country delegates gave short reports on their respective churches.

As it was now one o'clock, the delegates adjourned to the schoolroom, where a splendid dinner provided by the sisters of the city and suburban churches awaited them. Ample justice having been done, business was resumed at two o'clock.

After the Foreign Mission report had been read and adopted, the election of officers for the ensuing year was proceeded with and resulted as follows:

President—J. Hunter; Vice-President—G. Day; Secretary—C. A. Role; Assistant Secretary—D. Hall; Treasurer—E. Andrews.

Committee—G. Bagley, F. Newby, E. Lewis, G. W. Logan, R. Sier.

Foreign Mission Committee—R. Leek, E. Cole, Sisters Bagley and Toos.

The following motions were then introduced and dealt with as under—

1. That an Annual Picnic of the Churches of Christ be held on Easter Monday, under the auspices of the Conference Committee. J. Holliday.—Carried.

2. That this conference recommend to the associated churches the advisability of revising their church rolls annually. C. A. Role.—Carried.

3. That this conference is of the opinion that districts should be formed for the purpose of more aggressive and co-operative effort during the coming year. R. Steer.—Carried.

4. That this conference recommend to the incoming committee the advisability of helping the cause of Rookwood. E. Andrews.—Carried.

5. That this conference empowers the committee to send a competent person to act as arbitrator should any church apply for such. The said church to defray all expenses incurred therewith. W. Wright.—Withdrawn.

6. That the incoming committee be recommended to further carry on the evangelistic work at Newcastle. J. Frazer.—Carried.

7. That in the opinion of this conference the travelling expenses of speaking brethren should be paid by each church. W. J. Edwards.—Carried.

8. That the matter of paying for printing of reports be left in the hands of the committee. J. P. Jones.—Carried.

9. That any church less than 25 members be represented by two delegates. C. Walt.—Carried.

At the last conference a sum of money was subscribed for the purpose of purchasing a cart in order that the brethren at Nundah might carry on a country mission.

In consequence of circumstances arising over which they had no control, the mission had been given up, and the brethren having sold the cart desired that the proceeds, £8 should be spent in any way the conference thought best.

It was decided that the money be left in the hands of the committee, and that they convey the hearty appreciation of the brethren's action in returning the money.

A hearty vote of thanks having been tendered to the sisters for their kindness in providing the delegates dinner, the Conference was closed by the President pronouncing the benediction.

The usual tea meeting, which was only fairly well attended, was held at night, after which a public meeting with a better attendance was held in the Tabernacle, when the following subject was spoken to, being interspersed with singing, Bro. Colbourne presiding.

"Church of Christ"—1. Divine Authority by its Existence—J. King, bary. cent. 2. Design of its Existence—G. Day. 3. Of Whom Composed—G. Bagley, 4. Its Creed—T. Hawkins. 5. Its Ordinances—C. Walt. C. A. R.

A Symposium.

NEED DISCIPLES AND BAPTISTS MAINTAIN SEPARATE CHURCHES NEAR ONE ANOTHER?

IF NOT, ON WHAT CONDITIONS SHOULD THEY UNITE?

BY ALLAN W. WEBB.

That the Disciples and the Baptists can be united is evident, because the union has been consummated at Taranaki, N.Z., where the two small struggling churches have amalgamated under one pastor. The fusion will inevitably result in the obliteration of the more salient features of each church, and probably with advantage to both. There are features in "the Disciples" which are worthy of adoption as being without doubt apostolic in their character. There are other features which seem to us to be an undue and needless straining of principles which are not essential, and there are some features which we deprecate, and which unless very much toned down must keep us apart.

Of the apostolic custom of breaking bread every Lord's day we can say nothing but what is commendatory. On every account we believe this preferable to the separating the occasions for observing the sacred feast by longer intervals. The Lord's Supper needs only to be understood as an opportunity for receiving special grace to make obedient and hungry disciples eager for its weekly observance. Those points, which we regard as matters of indifference, are particularly the declination of any name than that of "Disciples," and the insistence that no monetary aid should be accepted from "the world." Respecting the former, we think it a piece of sacred faddism. Some sort of label must distinguish sect from sect. We deplore the necessity for such distinction, and yet it must be. What matter, then, what the name is. To us the name "Baptist" has historical associations of which we need not be ashamed; but we are not so enamoured of the name but that we would accept any other which would with some degree of accuracy designate us. We rather deprecate, however,

the appropriation of any name which may be fairly claimed by all the believing Church of God. It is hardly fair to arrogate to ourselves as being *par excellence* entitled to it, such a name as "Christians," "Disciples," "Saints," Ac. We regard it as a sign of weakness that our friends so persistently thrust this barrier between us. Then with respect to the principle of receiving help from non-members. We would quite willingly concede the point that it is inconsistent and humiliating to solicit help from the avowed enemies of Christ; but when any man voluntarily offers aid to the cause of our Lord, may we not regard it as a sign of some little interest in the matter? It was a commendation proffered to our Lord, of one who sought His merciful aid, that he loved the Jewish "nation and had built them a synagogue;" and so far from disapproving the action of the centurion, he seems to have accepted the fact as a reason, additional to others, for a kindly response to his appeal. We would be quite prepared to limit the support of Christ's cause to willing donors, but certainly to exclude none because as yet they have made no sign of personal devotion to Christ.

But it is in the doctrines which lie about the neighborhood of the baptistry that our hugest difficulty lies. Other hindrances shrink into insignificance beside these.

Upon the question of the mode of baptism we are agreed perfectly. It is upon the question of the subjects that our divergence from "Disciplesism" becomes apparent. It begins in the character of the change demanded in any person presenting himself for the initial ordinance of the faith. We insist that the subject of baptism must already have known an effective work of grace, the result of the supernatural and immediate operation of the Holy Spirit.

The Disciples will allow no such thing as an immediate and sovereign work of the Holy Spirit. The Spirit is in the word, and never works apart from the word. The word addresses itself to the natural faculties of man with a power the effectiveness of which is dependent upon the condition of the hearer. From the Divine side the power is ever present, and with equal spiritual dynamic force, but the man does not attend, does not yield, and so the salutary effects are not witnessed.

When the man hearkens to obey, then he is a fit candidate for the ordinance, in submitting to which he is to experience a new life and new relation to God.

To baptism is attributed a virtue, which we Baptists insist has been antecedently realised in a true believer. His sins are washed away in the blood of Christ, and his nature has been renewed by the direct energy of the Holy Spirit. He is a Christian, his baptism will declare it; that is the Baptist position. He is willing to be made a Christian, and his baptism will make him one; that is the Disciple position. That is until baptized he is not a Christian, and has neither right to the name, standing, nor privileges thereof. It is here that an element is imported completely throwing out of gear our theology of the Holy Spirit, and of the ordinance of baptism. If the Disciples are right we are shockingly wrong, and

vice versa.

We believe that there is a gradual toning down of much of the extreme and repellent views of Alex. Campbell as contained in his essay on the "Remission of Sins," and possibly in time the views of the Disciples will relax in the direction of giving a less important position to baptism.

If anything, we believe Baptists generally err in the other direction. They minimise the importance of the ordinance till it is a bare act of obedience, having no relation to personal salvation. Perhaps between the two positions a point may yet be found of meeting, but not whilst baptism is preached for salvation can we consent to identify ourselves with Disciples.

We feel sure that of late years the harshness and dogmatism of the Disciples has been considerably modified, and perhaps a meeting of the leaders of each denomination and a fair and dispassionate discussion of their views might result in a unity which would, it real, mean strength and proportionate advance to the truth of God.

Hitherto the efforts made in South Australia for united action have yielded anything but pleasant results. The least important points, such as the name of the body, have been at once thrust to the front, whilst the crux of the difficulty has never been approached. If that was dealt with, our conviction is that the rest would soon find solution, that is if we were in real earnest about union.

By W. WHALE, BRISBANE,
QUEENSLAND.

I hold that no two sections of the one Church of Christ should put congregations so near as to be antagonistic. They may be near enough to compete with and yet not oppose each other. Denominational variety is not necessarily sectarian conflict. We must clearly distinguish between denominationalisms which have grown out of historic events in connection with certain localities and movements and have now taken their places in the great religious enterprises of the day. They may be in error on some points and we may feel it, at times, our duty to expose those errors, but they were not controversial in their origin to any large extent, nor do they now exist to emphasise theological distinctions, but rather in their belief that their way suits them and is not offensive to the Divine will. All denominations should find a way to emphasise the points they hold in common more freely and oftener than they do those on which they differ.

As to Disciples and Baptists, they have more in common than most other denominations. Our friends must be either "the Church of Christ" to the exclusion of all others, or a section of the Church of Christ in common with some others, or no part of the Church of Christ. In my opinion there are but these three positions possible to any people, and I take it that the Disciples are a section of the Church of Christ, and that we also are a section of that church. In each case the actual falls short of the ideal, but we each have somewhat of truth and are striving to attain that for which we are apprehended of Jesus Christ.

The Disciples have no special claim as against Baptists to most of the statements of principles given from time to time in the *Pioneer*. The editor has been good enough to say that I might pass muster for one of themselves but for the use of the denominational label "Baptist," and I quite agree in his good opinion. The chief points of difference as I understand them are—1st, on open communion; 2nd, on first day communion; 3rd, on special title as "Baptists"; 4th, on the explanation of the conditions of salvation as in Acts 2: 38; and 5th, on the subject of ministry. I think that our differences on these are insufficient to justify opposition or

even competition as between differing sections of the one Church and that it ought to be possible for us to become in fact one section of the Church, giving freedom of opinion on matters such as those referred to.

Let me refer to each of the five points. As to communion, not all Baptists are open communion, and not all Disciples are strict communion, though, so far as I know, the Disciples under the Southern Cross generally favor strict communion. I do not regard this as an occasion for controversy on the subject, but rather as an opportunity for stating that since there is room for a variety of opinion and practice among them and us it cannot *necessitate* conflict as between us and them. On the question of *first day* communion there is not, I think, any difference among the Disciples, but there is some variety of opinion and practice among the Baptists. I hold that on neither of these is there a word of Christ sufficiently emphatic to become a *law* on the subject, and that our views or theirs of certain statements are guides only to those who so regard the historic developments in the early Church, and not sufficient for authority over others whose opinions and practices may differ. In a word, these are not of the essence of the faith, and should be left to liberty of thought in the prayerful use of the Word. Charity begins where differences begin, and these differences are well within the scope of true charity among the most truth-loving. As to the use of the term "Baptist," I think we may make out a case, and we only of the denominations generally referred to by the Disciples, but surely it is unfair to say that we gather under a human banner or unto a mere human name because of the use of this word. I like the name "Disciples" better than "Baptists," but I cannot regard it as a sin that we emphasise on the subject of immersion, and I hold that it should not be regarded as repugnant by them, but I feel assured that our Lord is not offended by our use of the word, nor need our friends regard it as sufficient reason for their antagonism.

As to the interpretation of Acts 2: 38, in connection with evangelistic efforts, I do not personally find any great difficulty, and whilst not prepared to accept the exposition given to it by some Disciples, I have found myself in agreement with others.

Are they honest in their use of this portion of the Word? So are we. More intimate acquaintance, would, I believe, bring more consciousness of substantial agreement. We might modify extremists amongst them, they might strengthen the weak amongst us. Surely we are none of us prepared to say that a believer unbaptised is emphatically unsaved, or that a believer immersed though having but a defective view of this portion is unsaved. We may be perplexed. We may wish to find greater recognition of the three points—repentance, faith, and baptism—as filling out all the terms; but we have, as I think, no law of Christ requiring us to exclude or to reject those whose knowledge is incomplete or whose opinions differ from our own, whilst they declare themselves to be believers and *up to their light* followers of the Lord. They are received as *disciples* of Jesus, and are not excluded from the duty of learning more and more of the mind and will of the Master. They should follow Him not as we dictate our advanced knowledge for their guidance, but as they see for themselves the clearer meaning of the Word under the guidance of the Holy Spirit.

As to the subject of ministry, we have something to learn from the Disciples, I think. Though I seem to see support in Scripture for diverse methods of dealing with ministerial status and support, I cannot see that any one view is deemed *essential* to Church polity. There are but few Baptists who would contend for the use of the "Rev.," about which so much has been made. It is utterly unimportant either way, I take it, and there may be pride and presumption in the use of it, and there may be pride of another sort in the non-use of it. Surely that is a matter adjustable without great difficulty.

Thus you see, my dear sir, that I do not consider that there are any "fatal obstacles to union" as between the Disciples and ourselves. Nearness of kin seems to be our difficulty, and misunderstandings between people near of kin are often difficult to clear up. I feel sure that men earnestly anxious to see their way to union could easily do so, and all differences would be found comparatively easy of adjustment if Christly views of discipleship and charity were allowed full force by all parties to the conference.

BY DR. JOS. C. VERCO, ADELAIDE, SOUTH AUSTRALIA.

There should be no need for Disciples and Baptists to maintain separate churches near one another. Both are composed solely of those who believe in Christ. They ought to be one, so that the world can see the oneness. Their belief in Him implies their belief in all His teaching, whether personal or by the Holy Spirit, through His apostles. A practical carrying out of the teaching thus believed would make them one in faith and practice. And their oneness would be "the unity of the Spirit," a unity graciously effected by the Spirit, and maintained on a basis revealed by the Spirit.

If a church, either of the Disciples or the Baptists has a creed, deed, or rule of association which demands some article of faith or practice not in the teaching of Jesus, or denies some article included in the teaching of the Spirit, that church is fettered, and it may be necessary to establish another close by. If, however, neither is so bound, that is free to do what it believes to be right, and is willing to receive and follow the doctrine in all things, there can be no reason for maintaining separate churches. Further, if both will thus follow the teachings of the Spirit, they will hold and do the same things, and so must become one. Happily most churches of Disciples and Baptists are independent congregations, and free to do the right.

There is but one "condition on which they can unite"—a determination to be guided wholly and solely by the directions of the Holy Spirit in the sacred scriptures. The congregations would have the same name, the same conditions of membership, the same ordinances, the same officers. In several of these respects Baptist and Disciple churches are in complete accord; and they can be in all by reverting to the *apostolic order* in whatever they may differ from it.

In considering a union of these divided believers it is only needful to discuss the points of difference between them as Christians.

1. Their name. Is either of those mentioned above a scriptural one? "The Disciples" is no more a proper designation than "The Brethren" or "The Saints." "Christians" is the scriptural and divinely approved name for Disciples of

Jesus, and "the Churches of Christ" and "the Churches of God" for the several congregations. Baptists and Disciples both should take only these. Under these union is possible. Both will allow their propriety and scriptural authority. Here is common ground. This may seem a small matter to some, but nothing should be accounted trivial which in any degree hinders the union of the people of God.

2. Conditions of membership. In all the Churches of Christ (by which term for the future I shall designate "Disciple" churches) immersion is one of the conditions. In many Baptist churches unimmersed believers are enrolled. But what saith the Spirit? There is no hint that any church established by the apostles contained an unimmersed believer. All the evidence is on the other side. Both churches agree that immersed believers are eligible for membership. Here is common ground. There is disagreement as to the qualification of the unimmersed. "Only the baptised as members" is therefore the scriptural basis of union.

3. The same ordinances. The ordinances to which both attend are baptism and the Lord's supper. Both administer the former in the same manner to the same subjects. Here then there is no difference to adjust. The breaking of the bread is in the Churches of Christ made the object of meeting every first day of the week. See ACTS 20: 7. Among many of the Baptists the bread is not broken every Lord's day. Both will admit that to meet every first day for this purpose is scriptural. Here is common ground. Both cannot admit the scriptural authority to meet and neglect it. The weekly observance should be the condition of union.

4. The same officers. Those of the New Testament are bishops and deacons. "Elders," "bishops," and "pastors" are names applied to the same officers. They are necessarily therefore of the same rank or order. Their qualifications are enumerated in the Bible. The Churches of Christ consequently choose and appoint such bishops and deacons according to such qualifications. Among the Baptists there is a "pastor" who represents one order, and there are "elders" who are of a different order. And the choice of the former is not according to the qualifications which are given for a bishop.

Union would entail pastors of the same order, possessing the scriptural qualifications. Pecuniary support is not essential. A church may wholly or in part support any of its members—pastors, deacons, private members, male or female—and these can do any work for which they are deemed or may have proved themselves capable.

The *descent of baptism* may be regarded by some as the real point at issue, and the general ground of disunion. But the significance of the action of baptism is not the cause or the explanation of the differences between the two churches. The Churches of Christ call themselves "Christians" and "Churches of Christ" because as a *matter of fact* the congregations founded by the apostles were so called. The Baptists take a name which, as a matter of fact, was not borne by them. The Churches of Christ have immersed members; because as a *matter of fact* the churches which were in Judea, etc., had these. The Baptists have unimmersed, though, as a matter of fact, those primitive churches did not have them. The Churches of Christ come together on the first day of the week for the express purpose of breaking the bread, because as a *matter of fact* the Disciples came together on the first day of the week; often the Baptists come together *not* to break the bread, although as a matter of fact the first disciples, so far as scripture testimony goes, came with that object. The Churches of Christ have their elders or pastors, all of the same order, because as a *matter of fact* the first churches had such. The Baptists have a pastor and elders, who hold different offices in the church, although as a matter of fact such distinctions did not obtain in the early churches. It is plain, therefore, that the practices of the Churches of Christ, in which they differ from the Baptist Churches, rest on *matters of fact*, according to the testimony of the scriptures of truth, and not upon conclusions from views as to the design of baptism. For whatever our views upon this point may be, our *pastor* ought nevertheless, as churches, to coincide with that of the apostolic churches. And is it not quite conceivable, may note, a fact, that in Baptist churches, a minority hold the same views on this question as the majority in the Churches of Christ, and *vice versa*? And such

views are no insuperable barrier to their membership; and consequently are not an essential obstacle to the union of Baptist Churches and Churches of Christ.

It would, however, be well to have unity on the matter of the design of baptism. To affirm that when preceded by faith, repentance and confession, it is not "for the remission of sins" is to deny the plain testimony of Scripture—Acts 2: 38. To assert that the believing penitent, who arises and is baptized does not "wash away his sins" is to deny the facts of a divinely recorded experience. Acts 22: 16. To say baptism has no relation to salvation is to contradict the proclamation of Christ—Mark 16: 16; and the apostle's doctrine—1 Peter 3: 21. To state that a believer in Jesus who has not been baptized is fully pardoned, fully justified and really regenerated, is to assert that for which there is no Scripture warrant; inasmuch as those about whom such terms as "justified," "pardoned," and "regenerated" are used in the Apostolic Epistles, were persons who are stated (in the great majority of instances), to have been baptized; and about whom (in the remaining minority), there is no evidence that they had not been baptized. For in New Testament times, those who fully trusted in Christ were at once baptized; because in preaching Christ, His apostles and evangelists presented the privilege of immersion to their hearers, and these showed their "fully trusting" by obeying the Saviour in this ordinance. And so, when speaking of believers, the apostles were speaking of immersed believers, and not of the unbaptized. Hence all they said can be logically and consistently said of baptized believers.

Let then all preachers, in public and in private, among the Baptists, and in the Churches of Christ, just use the words of Scripture in reference to the matter of baptism, and preach it as it was preached by the apostles, and the same results will ensue; and believers will be immersed. Then the difficulties of determining the relation to pardon, salvation, adoption, and the kingdom of God, in respect to people who are occupying a nondescript and anomalous position scripturally, as unbaptized believers, will have vanished; and as immersed believers these will be able to read with full assurance of faith their title to the spiritual blessings in Christ, promised to

them on conditions which they know they have fulfilled.

Speaking just where and how the Spirit speaks, and being silent where He is silent, the point at issue which is supposed to be the real ground of division between the Baptists and Churches of Christ would be gone, and they would be one. May the Lord help us to effect a consummation so devoutly to be wished.

By CHAS. WATT, ENMORE, SYDNEY.

I desire to state that whatever sentiments the following short paper contains are the conclusions at which I have arrived after much thinking and speaking on the question. For years I have strongly opposed the two bodies conflicting with one another in country places. And when in Gympie (Q.) the Baptists started a cause I urged the preacher against it, on the ground that we already had a chapel built there.

What, then, is the object in view in this "symposium"? Is it to debate the question of baptism? If so, I am ready to do my part, and will not fear the result. But I do not think it is. Or if it be, the result can only be deplored. Certainly it will not be to draw the two bodies nearer to each other. The feeling of Christian love has been too little cultivated between us in the past to foster the hope that it would be conducted in other than the bellicose spirit of aliens rather than in the forbearing spirit of Christ.

That there are weighty points on which the Baptists and Disciples differ is readily granted. But let us not forget that even these, when seen looming through the obscure haze of partial information, assume proportions which a closer acquaintance very materially reduces. Thus only a few days ago a Baptist brother said to me, "Your people believe that no one will go to heaven except they have been immersed, do they not?" When I replied, "No, they certainly do not believe anything of the kind," he looked, and expressed genuine surprise. Then take the illustration quoted by Bro. Mead at the close of his article. A "Dr. Moody" argues that baptism as practised by us cannot be accepted, because our candidates "do not profess to be regenerated before they are baptized." Now if Dr. Moody would come a little closer he would see for

himself that we hold very strongly that unless the heart of the sinner has been cleansed—purified from sin through faith in the Lord Jesus (Acts 15: 9)—baptism is worthless. While, however, our points of difference are quite weighty enough, I am pleased to think that those on which we are in substantial agreement are weightier still. We are one—

(1) The Being and attributes of God.

(2) On the union of perfect divinity and perfect humanity in the Lord Jesus Christ.

(3) On the distinct personality of the Holy Spirit.

(4) On the universal departure of mankind from God.

(5) On the Divine love for man and anxiety that they might be saved.

(6) That there is but one way to be saved, and *that* through Christ.

(7) That faith in Him is an absolute essential to God's pardon.

(8) That the believer must repent of his sins and be baptized. (We may differ just here as to *when* the believer repents and the *purpose* of his baptism. But even these are subordinate to the point of agreement.)

(9) That the only true scriptural baptism is immersion in water into the name of Father, Son and Holy Spirit.

(10) That the names "Christian," "Disciple of Christ," "Church of Christ," are right and proper. We often hear Baptists speak of themselves as "Christians" and a "Church of Christ." Of course wherein they use other names than those in God's word we differ, but I desire here to give prominence only to our points of agreement. And with such an array of vital matters on which the intelligent of both bodies substantially agree—matters that far outweigh all our points of difference however these may be magnified—to remain apart is to lay ourselves open to the charge of the sin of division.

But on what terms or conditions could we unite? Ah! now we cross the Rubicon and enter the field of controversy. This is the veritable bugbear of all modern attempts at union. Think of it that in Sydney last year the various parties of Methodists, which are not divided by one vital question, but only on mere matters of church polity, failed to carry a motion for union because they could not agree upon a *basis*!! This ought to teach us that

while in connection with "union" there ought to be a way to do it, there is emphatically a way *not* to do it. And thus far experience has demonstrated that to hunt around for "a basis of union" is the way to fail. In this futile effort bodies that are divided only by the paper wall of a mere fad, have stood aloof calling to each other, "we can't do it," and then flattered themselves that they were faithful to principle when they were only blinded devoted to party. A simple example of what I mean lies just at hand. In Scotland the various parties of Presbyterians not receiving state aid have had several attempts made to unite them. But hitherto in vain, because they *could not sacrifice principle!* However, in these colonies they have profitably "sacrificed the principle" of partyism and are all one.

With reference to the Baptists and Disciples of Christ we must be prepared to grant in this discussion that neither of them have any disposition to sacrifice the truth. And this must be kept prominently in view in all that is written. At least the writer of this has never shown the slightest indication of any weak-kneed tendency in this direction, and what he is so conscious of himself he is ready to concede to others.

It has been stated, and rightly so I think, that there is as much difference between our 800,000 brethren in America and us, as between the Baptists and ourselves. And we claim relationship with these and unhesitatingly give and receive letters of commendation to and from them. Now with this naked fact before us and without going into any fine points, but only looking at the matter with a single eye to God's glory and for an extended sphere of usefulness to both bodies, it certainly does appear to me that two parties of Christ-loving gospel-preaching men and women, every member of which believes that the only door of salvation is Christ Jesus the Lord, and that to the humble penitent believer the entrance into the church of God is through immersion in water. To think that two such bodies hinder their usefulness by division because **THEY CANNOT FIND A BASIS** is enough to make the very angels weep.

The reason why these attempts to find "a basis of union" are so often abortive is because they rarely contemplate *mutual* concession or surrender. It usually happens that one

side is *all* right, and the other *all* wrong. And, of course, naturally enough, the one that is "all wrong" must confess it and come over to the one that is "all right." Just so, but which one? This is the source of all the trouble. Last week, riding in a railroad car with two Wesleyan ministers, I remarked that "Union is rather a burning question with you just now." "Yes," one of them rejoined, "but it has almost burned itself out." "Is it likely to be consummated during this Conference?" "Oh no," he replied; "you see the smaller bodies won't sink their individuality and come over." Of course they won't; men are, as a rule, too much interested to "sink it" at the bidding of others.

Now with reference to the Baptists and Disciples of Christ, which body is to "sink its individuality and come over?" Of course both know which *ought* to. It's the other one. There is one thing, however, that needs emphasizing, and it is this. Have we fully realized that while we, as Disciples, *honestly* believe that certain things held and practised by our Baptist brethren are unscriptural, they, in turn, as *honestly* believe that certain other things which we hold and practise are equally so? I am not concerned now to show how far this is correct or otherwise. I am dealing with the fact, as it is the fact, and not our views upon it, that we have to face. What, then, shall we do about this matter? Wait until one side or the other is prepared to make an unconditional surrender of everything of which the other disapproves? If so, we shall wait in expectancy, I am afraid, until "the crack o' doom," and that event—whatever it may be—will find us no nearer the realisation of union than we now are.

There is I venture to think, "a more excellent way." But no way can be successful unless, as an absolutely indispensable condition, there be "first a willing mind." Let there be the strong desire on both sides to cultivate a oneness. For if we are ever to come together in any real heart union we must *grow* into it. Any forced, mechanical process will be all but impossible of fulfillment, or if realized, will, I very much fear, be entirely unsatisfactory in results. I, therefore, suggest that we *draw* together in the first instance in conference, without *any* constraints, looking to God and our sanctified common sense, enlightened by the divine Word, to

gradually mould us all on the New Testament pattern. I would honor thus the intelligence of both Baptists and Disciples of Christ. Whatever is held by the Baptists that is peculiar to them, if they can be substantiated from the word of God, we shall, I am persuaded, be ever willing to receive. And, on the other hand, whatever we hold that is peculiar to us, if in keeping with the teaching of the same high authority, the Baptists will, when they come to know more of us and our teaching, be prepared to receive.

My own faith in the unifying power of the word of the Lord is so strong that I would feel safe in predicting such progress, even within the brief period of a few short years, as would gladden the hearts of all who long for the fulfillment of the Lord's prayer "that they all may be one."

The readers who know me will feel no disposition to twit me with a wish to surrender the truth. I love "the ancient order of things" too ardently to knowingly surrender one jot or tittle of it. But I have such unbounded faith in that same truth that I lean hard to the conviction that every one who loves the Lord Jesus Christ would love it quite as much as I do if they had the opportunity of knowing it.

Then how could the Baptists and Disciples gravitate towards each other in the way hinted at? The few thoughts on this point are, of course, more suggestive than final.

1. Let a meeting of delegates of both bodies be called together in each colony to talk over how best to prevent conflict of interests in country places.

This meeting in itself, even should the attempt extend no further, *if the spirit of Christ is there*, tend to foster a kindly feeling between the two bodies.

2. Let it be a strong recommendation from these conferences to the various Baptist churches and Churches of Christ to cultivate friendly relations, and exchange speakers as often as practicable.

3. Let, say, quarterly meetings be held of the speaking brethren of both bodies, wherever possible, to talk over, in a kindly and Christian spirit, the various points of difference between them, with a view to arriving at unanimity of teaching on these points. I urge this as both practical and practicable for the following reasons:—

(1) It is tentative, and thus in-

volves no placing in any position from which either body cannot withdraw at any time.

(2) Being voluntary and unconditional, it involves no compromise of principle on either side.

(3) Neither body is called upon to sacrifice anything. We depend upon our better acquaintance with one another, and consequent increasing knowledge of the truth, to purge us of any beliefs or practices which are not in keeping with the word of God.

And may the Lord Himself who declared that the sin and indifference of the world would only be overcome when His people were one (John 17: 20-23), so guide and direct this movement that it will result in bringing glory to His name and greatly increased success to His cause.

Lord's Day Readings.

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

APRIL 1st.

OLD TESTAMENT.—Proverbs 19: 16-29.

NEW TESTAMENT.—Matt. 25.
CONNECTING LINK.

Helping the distressed the final test.—Prov. 19: 17; Matt. 25: 31-46.

No scene could be more solemn and awful than that so simply yet graphically depicted in the closing paragraph of Matt. 25. The recent trial of three men on a charge of not being faithful to their stewardship as bank manager and directors caused a considerable amount of interest and excitement. What a great event then must be the trial of all the nations on this same question of stewardship! Perhaps, however, the word trial is not the appropriate one in this instance, as little more is done than pronouncing sentence. A trial is not indeed needed, for on that great day the wicked will all stand convicted by their own consciences. Though the drapery of the description represents them as trying to excuse themselves, the

probability is that no one will be so bold as to attempt to do so. The other account which represents them as calling upon the mountains and rocks to fall upon them and hide them from the wrath of God and of the Lamb is likely to correspond more nearly with the reality. But the imagery used by the Saviour was doubtless introduced to impress the great lesson that the final test of all was the state of a man's feelings and the consequent nature of his actions towards his fellow-men, especially such of them as were in distress. When Christ says "Inasmuch as ye did it not unto one of these least ye did it not unto Me." I believe he does not refer exclusively to Christians, but to all in distress. As Christ ministered to all, so should his followers as they have opportunity, though of course, and I think I may add of necessity, the ministration will be more especially to those of the household of faith. Mere profession and formalism are shown to be worse than useless, since they serve to buoy up false hopes destitute of any foundation. It is only those who have touched Jesus in the really spiritual sense, and have been made partakers of His nature who will stand the great day of testing. Those stand the test who have lived the life eternal here, that is, have lived the life prescribed for *this age* by Jesus, and they receive a welcome into another eternal life, even the higher life prescribed for the *next age*.

APRIL 8th.

OLD TESTAMENT.—Zechariah 13.

NEW TESTAMENT.—Matthew 26: 1-35.

CONNECTING LINK.

The Shepherd omitted, the sheep scattered.—Zech. 13: 7; Matt. 26: 31.

The last supper has been partaken of, the command "This do in remembrance of Me" has been given, the closing hymn sung, and they have walked out together to the Mount of Olives. Then the Saviour departs the rapidly approaching

defence of His capture and their defection, quoting the words of Zechariah, "Smite the shepherd and the sheep shall be scattered." John represents him as saying, "Behold the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave Me alone." This all goes to show how weak the mass of men are when deprived of a leader. There is every excuse for the disciples being scattered, though not so much for the denial of his Master by Peter. Their knowledge of the meaning of the prophecies concerning the Messiah was still very hazy, so that when their Master was taken prisoner their faith received such a shock that it lost all power to make heroes of them. But as soon as the Shepherd conquered death and showed Himself in very truth the Messiah, the Saviour of the world, then the scattered flock rallied, then faith and love transformed them into heroes, and with such a leader as the glorified Redeemer they could never again be made to give way before any foe. Their cry now was, If Christ be for us, who can be against us? I can do all things through Christ who strengtheneth me. Let Christ's present earthly flock show that with Him as leader they can be as brave, bold and heroic as any previous generation of Christians in the by-gone centuries.

APRIL 15th.

OLD TESTAMENT.—Isaiah 50.

NEW TESTAMENT.—Matthew 26: 36-75.

CONNECTING LINK.

Christ patiently enduring all indignities.—Is. 50: 6; Matt. 26: 67, 68.

It is a wonderful, an unprecedented sight, to see infinite power suffering all sorts of indignities at the hands of extreme weakness. This was undoubtedly the beginning of a new epoch in the history of man. What did it all mean? Like the course Jesus took at the commencement of His public ministry, when tempted by the devil, it meant that Jesus undertook to live our life

and was determined to live it to the bitter end whatever that might be. Had He at any time put forth Divine power to protect Himself from insult and danger, it would have been a confession that He could not or would not live out the human life in all its possible disagreeable phases. It is the way of the world that when the weak are exposed to insult and indignity they display the impatience and rage of impotence, and when the powerful are exposed to similar treatment they use their power vindictively. As a man, Christ was powerless in the hands of His enemies, but He never gave way to impatient rage; as God, He was all-powerful, but He never exercised His power vindictively. What a lesson for all His followers! Surely where there is a participation in the Divine nature, there can be the endurance of all things without murmuring or repining. By enduring, Christ conquered the world; by suffering, He became its Saviour, and it is an important lesson for us to learn that if in our humble spheres we would come off as conquerors and be instrumental in saving others we must resemble the Saviour in this quality of patient endurance and suffering.

APRIL 22nd.

OLD TESTAMENT.—Isaiah 53.

NEW TESTAMENT.—Matthew 27: 1-31.

CONNECTING LINK.

The Lamb led to the slaughter, not opening His mouth.—Isaiah 53: 7. Matt. 27: 11.

"Some one has said that the essential difference between Christianity and all heathen religions is that in the latter we see men seeking after God, while in the former we behold God seeking after man." The foregoing is a quotation from Isaac Errett's chapter entitled "God with us." He speaks further of the heathen idea being still prevalent among professing Christians, and cites as an example the spectacle of whole communities in revival processes uniting for a protracted siege

of the throne of God, to prevail with Him to show mercy. How diametrically opposed such a action is to the apostle's statement that God is in Christ *reconciling the world unto Himself*. Errett proceeds: "God prays to man, in tender entreaties, in tears and blood, to be reconciled to Him; it is for man to hear the prayer and answer it. Whatever may have been the origin of bloody sacrifices, one thing is clear: while the heathen sacrifices were the offerings of sinful men to propitiate their angry deities, the Sacrifice for sin presented in the gospel is *God's own offering*, through which He makes His appeal to sinners to 'be reconciled to God by the death of His Son.' There is no idea so much to be avoided as the heathen one that God needed to be propitiated by the offering of a sacrifice; there is no first principle so strenuously to be contended for as that God has always been propitious or favorably disposed towards man, and that Christ came to bring this great truth to light. The Lamb was led to the slaughter not to propitiate God, but to show that God was already propitious; not to satisfy God's justice, which would otherwise have had to execute vengeance on sinners, but to put all men in the way of satisfying God's justice for themselves, by giving them such a knowledge of His character as would carry with it the power to enable them to depart from iniquity. The great secret of godliness, as Paul tells us, is "God manifested in flesh." This manifestation showed the human side of God's character, showed God's love in an entirely new aspect—that of suffering with and for His creatures. "God with us" shows how *profitable* He has always been, and brings about the only true *reconciliation*, viz., likeness to Christ. "How can two walk together except they be agreed?"

APRIL 23rd.

OLD TESTAMENT.—Psalm 69: 1-21.

NEW TESTAMENT.—Matthew 27: 32-65.

CONNECTING LINK.

The proffered drink, the broken heart.—Psalm 69: 20, 21; Matt. 27: 48-50.

We have now come to the cross, and the utterances of Christ while hanging there form an appropriate theme for the remarks on this morning's lesson. The voices from the cross were probably uttered in the following order. They were not the result of acting, or speaking for effect, but spontaneous expressions arising from what the Saviour saw and felt.

1. *Father, forgive them, for they know not what they do.* (Luke 23: 34). Some restrict the application of these words to the Roman soldiers actually engaged in the work of crucifixion, but there is no ground for doing so. Christ always went to the root of matters, and He knew that it was His own people who crucified Him. Oh, the long-suffering and mercy of Christ! Though they knew not what they did, the most prominent of His murderers might have known, yet their forgiveness is nevertheless prayed for. In like manner Paul received mercy because it was in ignorance that he persecuted Jesus, though undoubtedly he too might have known what he was doing. Christ had preached "Love your enemies, and pray for them that persecute you." Now He puts His preaching into practice, and under the most trying circumstances conceivable prays for His murderers. Let us remember that our glorious destiny is likeness to Christ, and let this hope cause us to purify ourselves in all respects, including the love of enemies and praying for their forgiveness.

2. *Today shall thou be with Me in Paradise.* (Luke 23: 43). Repentance may be called the pivot on which men make the one great turn. It is the new, the better determination or resolve. The motive power in this turning is faith, and the after effect or consequent is the new life of obedience to the known will of God.

3. To His mother, *Woman, behold*

thy son (meaning John). To John, *Rebeld thy mother* (John 19: 26-27). By these words Jesus made provision for His mother, for from that hour John took her unto his own home. Tradition says that she continued to live with him in Judea till the time of her death, about 15 years later. There is no disrespect in the use of the word "woman," but Jesus was always careful not to allow hopes to be built upon fleshly relationship to Him and therefore avoided the use of words expressing such relationship.

4. *My God, My God, why hast Thou forsaken Me?* (Matt. 27: 46). This cry of Jesus has given rise to a considerable amount of controversy. We may regard it, I think, as a distinctly human cry—the natural utterance of one in dire extremity. Who knows what terrible temptation may at the last have assailed the Saviour, for it was not simply at the commencement of His ministry that He was tempted. At that time, it is true, the tempter, baffled, departed from Him, but only for a season. In view of Christ's perfect obedience it is impossible to believe that He was really forsaken, though in view of all the circumstances there is little wonder that as man He felt as if God had left Him.

5. *I thirst.* (John 19: 28). This very human cry shows that however willing Christ was to suffer what was necessary, He had not that spirit of asceticism which prides itself on enduring unnecessary and therefore useless suffering, superstitiously thinking thereby to gain God's favour. Shortly after the nailing to the cross He had been offered a drink both intoxicating and drugged, but this He refused, preferring pain to obscuration of intellect at that supreme moment, and in all probability also thereby manifesting His abhorrence of intoxicating liquors. In answer to His cry "I thirst," He is offered vinegar or sour wine, a common drink (non-intoxicating), and with this He quenches the raging thirst from which those enduring suffer by crucifixion suffer.

6. *It is finished.* (John 19: 30). What was finished? The perfect life set before man for His invitation—finished, yet to endure for ever, the mightiest force the world ever saw. Finished the manifestation of a phase of God's love hitherto unknown to man, that of suffering; with and for His creatures—finished, but

still developing man's nature and producing higher and nobler characters than the world ever before produced. Finished the uplifting from the earth which would draw all men to Christ. Finished the dispensation of letter, yielding to that of spirit, of law written on the heart, of the new commandment to love with love like Christ's. But want of space forbids any further enumeration.

7. *Father, into Thy hands I commend My Spirit.* (Luke 23: 46). Fitting words to close the life of Him whose meat and drink it was to do the Father's will. His servants are permitted to use the same language, as the dying utterance of the first martyr, Stephen, shows. What a glorious thing to be able at the last to utter with calm confidence to commit our spirit—the inward, the real man which has been undergoing a renewing process day by day, while the outward man, the perishable instrument, so to speak, of the inward, has been decaying. This last voice shows that the darkness indicated by the 4th had completely passed away. "At evening time there shall be light." J. E. L.

Christian Evidence,

Æ., &c.

By CHAS. WATT.

"TAKE HEED lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

THE SUBJECT of a conversation at which Carlyle was present, but took no part, was "Evolution." After a considerable time a pause occurring, Carlyle emphatically and with solemnity, observed, "Gentlemen, you seem well pleased to trace your descent from a tadpole and an ape, but I would rather say with David, *Lord, thou hast made me but a little lower than the angels.*"

THE VERBAL THEORY.—The Presbyterians of N.S.W. have, this year, elevated into the highest seat in "the ecclesiastical court" of their denomination a gentleman by the name of McInnes who is the minister of "St. Davids." In his opening speech this "moderator of the general assembly" made the ears

of his canny associates tingle by the freedom of his utterances, and some of them turned theologically giddy as they watched his airy flight into the cloudy region of the "Higher Criticism." He is not merely an apt pupil of Professor Briggs and Canon Driver, but he out-Drivers Briggs in his bold and uncompromising opposition to the "Inspiration of the Bible." According to Mr. McInnes this "verbal theory" is the string that has confined "the Church" in the past and hindered her usefulness. But now, "It has gone, and its loss will be great gain." He did not particularly specify what had gone, still less what remained afterwards. The only statement that he vouchsafed was, "The great gain from the disappearance of the verbal theory was that Christ was thereby restored to His proper place and authority." But just *how* Christ would remain when the Scriptures that reveal Him have been committed to the tombs of exploded fables he did not try to show. Doubtless his error springs from the Calvinistic absurdity that *real religion* is a conscious experience apart from the "dead letter" of the word. This, at least, is the capital and fundamental fallacy of modern christendom.

Dr. Clifford's conclusion was, "In so far as the Bible is a revelation of God to man of the way of life and of the Christian faith and service it is absolutely inerrant. The real difficulties relate to the literary and historical qualities of the contents of the Bible." So says this "advanced thinker," and he has been roundly abused for what is called his "surrender of the Christian position." But our Sydney Mac. looks down with contempt upon any view that would give either inspiration or authority to the Bible, and in effect shuts up the volume with "It is good so far as it goes, but it is unnecessary—Christ is His own all sufficient evidence." No wonder there was quite a storm in the ministerial tea-pot afterwards, and some of his brethren of the tie hunted around to try and find out the whereabouts of their Moderator.

Once on a time a paper kite
Was mounted to a wondrous height.
Where, giddy with its elevation,
It thus expressed self admiration.

See how you crowds of gazing people
Admire my flight above the steple.
How they would wonder if they knew
All that a kite like me could do.

Were I but free I'd take my flight
And pierce the clouds beyond their light
But ah! like a poor prisoner bound,
My string confines me near the ground.

I'd brave the eagle's towering wing,
Might I but fly *without a string*.
It tugged, it strained, while thus it spoke,
To break the string, at last it broke.

Deprived at once of all its stay,
In vain it tried to soar away.
Unable its own weight to bear,
It fluttered downwards through the air.

Unable its own course to guide,
The wind soon plunged it in the tide.
Ah, foolish kite, they had't a no string,
How couldst thou fly without a string?

ONE EMINENT PREACHER says: "I have great sympathy with much that is most advanced in the methods of modern criticism. All my leanings are that way; but when it comes to eliminating the history out of the New Testament, when it comes to striking out of the birth and life of Jesus Christ everything that is miraculous. I do not call that criticism. Why, these things which you have erased are the gospel!" "The gospel remains," you say? You dry up the sources of the river, but the river will flow on still; you extinguish the sun, but light and heat still remain; and you reduce the gospel to the vanishing-point, and make it a romance, and then say, "Nothing is gone: the gospel still remains." Nothing is gone when you have dried up the sources of the river *but* the river; nothing is gone when you have extinguished the sun *but* the sun; and nothing is gone when you have massacred the facts of gospel history, nothing is gone *but* the gospel; nothing is gone but the light of the world in which men have walked; nothing is gone but the water of life which men have drunk, and in which men have found sweet refreshment. Young man and woman listen to me in the most earnest word I have to say this morning—"Hold by the facts of the history of Christ, for this is the hiding of the gospel's power."

BIBLE CONTRADICTIONS.—L. W. Scott in his Hand-book of Christian Evidence pp. 32-4 says: "This unity that extends throughout nature and the Bible, proves that they both have the same authorship. But there are apparent discrepancies in both nature and the Bible, and this but affords another parallel. There is not a real contradiction in nature. I will adduce one example from each. I first specify an apparent contradiction in nature. Take a

pebble in one hand and a cork in the other. Go to a pool; let the pebble loose at the top of the water and the cork loose at the bottom. One *falls* down through the water to the *bottom*, while the other *falls up* through the water to the *top*. There appears to be a palpable contradiction, but there is no real contradiction. When we understand the principle of specific gravity all is rendered plain and simple, and we are led to admire the unity and the harmony of nature's laws. The specific gravity of the water being less than that of the pebble and greater than that of the cork, the former sinks while the latter rises in that element.

All the apparent discrepancies in the Bible are just as easily reconciled as the one in nature cited, and like it affords evidence of unity and harmony. I give one example: Jer. 34: 3; Ezek. 12: 13. Jeremiah told Zedekiah, King of Judah, that he should be taken and delivered into the hands of the King of Babylon, "and," continues he, "thine eyes shall behold the eyes of the King of Babylon, and he shall speak with thee mouth to mouth and thou shalt go to Babylon." "Thou shalt not die by the sword," Ezekiel represents the Lord as saying to Zedekiah, "I will bring him to Babylon, the land of the Chaldeans, yet shall he not see it though he shall die there." This has the appearance of contradiction. How could he die in Babylon if he was not to see it? How could he see the King of Babylon and yet not see Babylon? How can both predictions about his dying be true? But when we turn to the history of the case all is very plain and harmonious. He saw the King of Babylon with his own eyes, but *not* in Babylon, but in Riblah, where he was first taken after his capture on the plains of Jericho, and there his eyes were put out. Then he was taken to Babylon blind; so he *did not see it* though he died there. He did not die by the sword, however, but by a natural death in prison. See 1 Kings 25: 6, 7; Jer. 52: 11. Any discrepancy which may appear in the whole Bible is just as easy of solution as this one when candidly examined and the light of all the facts of the case."

After all is not the position of this Scott better than that of the Scot of the preceding note? Why is it called the "Higher Criticism" when it degrades the Bible? Certainly our Lord was not a "higher critic,"

for He frequently referred to the O.T. Scriptures, even appealing to bear out His own teaching and claims. And as for the inspiration and authority of the N.T. writings, we shall hold to these as the loftiest conception it is possible to present to us, until the "higher critics" bring down their substitute for our examination. Goethe's estimate was a noble and not exaggerated one, "There is visible in the gospels the inflection of a grandeur, proceeding from the person of Christ, and of as divine a nature as the divine has appeared upon earth. If I am asked whether it is my nature to render it adoring homage, I answer Certainly. However intellectual culture may progress, however, science may grow in ever-widening extent and depth, and the human mind expand as it will—beyond the grandeur and moral elevation of Christianity, as it shines and gleams in the gospels there will be no advance."

Hearth and Home.

By A. H. DAVANT.

BE PATIENT WITH THE CHILDREN.

BY W. F. JILLON, M.D.

They have such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go more sure and slow.
They have such little hands!
He kind—things are so new and life but
stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted off, you know.
They are such fond, clear eyes,
That open to surprise
At every turn! They are so often held
To run or flower-shakes, soon dispelled
By looking in our face,
Love asks for such, more grace.
They are such fair, frail gifts!
Uncertain as the rills
Of light that lay along the sky—
They may not be here by and bye,
Give them not love, but more, above
And harder—patience with the love.

THE PUBLICAN'S CONVERSION.

A TRUE STORY.

WILLIAM BURNS was preaching one evening in the open air to a vast multitude. He had just finished, when a

man came timidly up to him and said:

"Oh, sir, will you come and see my dying wife?"

Burns consented, but the man immediately said:

"Oh, I am afraid when you know where she is you won't come."

"I will go wherever she is," he replied.

The man then tremblingly told him that he was the keeper of the lowest public house in one of the most wretched districts.

"It does not matter," said the missionary; "come away."

As they went, the man, looking up in the face of God's servant, said earnestly:

"Oh, sir, I am going to give it up at the term."

Burns replied: "There are no terms with God." However much the poor publican tried to get Burns to converse with him about the state of his soul and the way of salvation, he was unable to draw another word than these: "There are no terms with God."

The shop was at last reached. They passed through it in order to reach the chamber of death. After a little conversation with the dying woman, the servant of the Lord engaged in prayer, and while he was praying the publican left the room, and soon a loud noise was heard, something like a rapid succession of determined knocks with a great hammer. Was this not a most unseemly noise to make on such a solemn occasion as this? Is the man mad? No.

When Burns reached the street, he beheld the wreck of the signboard strewn in splinters upon the pavement. The business was given up for good and all. The man had in earnest turned his back on the low public house and returned to the Lord, who had mercy upon him, and unto our God, who abundantly pardoned all his sins. Nothing transpired in his after life to discredit the reality of his conversion.

Sisters' Page.

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

HOUSEHOLD BIBLE READINGS

Estimates—This book has the character of a personal confession. The preacher starts with remembering the phrase of de la Cruz and writes into what his experience had led him. Then, having told true the depths

to which he had fallen, he retraces the paths by which he had travelled. First, he had sought after wisdom as that to which God seemed to call him, but found "a mere trial" (p. 17). The first experiment in the search after happiness had failed, and he tried another, but this also failed to give him peace (2: 11). He classes all human courses in the works of pleasure as "vanity of vanities," but says the secret of a true life is that a man should consecrate the vigor of his youth to God (12: 1), which will lead us to hear the conclusions of the whole matter. "Fear God and keep His commandments, for this is the whole duty of man (13).

Song of Solomon—In this song he brings before us the brightness of his youth, and foretells the love Christ and His church have for each other.

Text—It is generally understood that the disciple whom Jesus loved was the author of this gospel. He refers at the beginning to Him who in this world was known as Jesus, but who existed before the world was, as the Word by whom all things were created. John tells us more of what passed within the apostolic circle than the writers of the other gospels. We find running all through the gospel an exactness of description. He knows the days and the hours when events occurred, and knows it was the tenth, or seventh, or sixth hour. He was a witness whose record was true.

H. W. MANTON.

EXECUTIVE.

Mrs. Maston opened the meeting by announcing our favorite 172 bible reading, John 15: 1-4. Quite a number of letters were received, including one from Mrs. Ludbrook (sr.), conveying the unwelcome intelligence that as she would probably be absent some time, she thought best to tender her resignation, which was accepted with much regret, the sisters unanimously expressing their sorrow and trusting that some day we should have the pleasure of welcoming her amongst us. Arrangements were made finally at the Sisters' Conference. It was thought advisable to nominate another sister for election as one of the vice presidents as Sisters Davis and Pifer declined to be nominated. The name of Sister Hall was proposed by Sisters Davis and Heron to be added to the list of nominees.

We decided to rend our usual collection to a brother in distress. The sisters being busy preparing for conference accounted for the fact that no reports were handed in. Several prayers having been offered for the success of our work the meeting was dismissed.

CORRESPONDENCE.

577 Fifth Avenue, Pittsburg,

Pennsylvania, Dec. 23, '93

CHRISTMAS TIME.

"Sound over all waters, reach out from all lands,

The chorus of voices, the clapping of hands; Sing hymns that were sung by the stars of the morn,

Sing songs of the angels when Jesus was born,

With glad jubilation
Bring hope to the nation!

The dark night is ending and hope has begun.

Rise, hope of the ages, arise like the sun;
All speech flow to music—all hearts beat as one."

DEAR EXECUTIVE SISTERS—We are right in the midst of the Christmas tide. Our hearts are full of gratitude, for it is not the kind, laughing, charitable, pleasant time,

when we give to one another the sweet exchange—"Fear not, for behold I bring you good tidings of great joy, which shall be to all people." For unto you is born this day in the city of David a Saviour, which is Christ the Lord." How fitting it is to recall the story of Bethlehem, in all its attractive and interesting details, and see through it the expression of our Father's love. The attention of the whole world is called to the infant Messiah. His life is an example and inspiration to all His. His faithful obedience to his parents, and to the simple every-day duties of life, is a guide to boys of all classes; and His patient, perfect life a constant counsel to all. The children of the Sunday schools in America make it a time of much rejoicing; Christmas trees laden with gifts reward scholars who have never missed a Sunday through the year; also to others who have brought new scholars. Many delightful Christmas exercises are given, and the poor and destitute abundantly remembered. For weeks before the shops present a gala appearance. Around the windows you see many little wails peering eagerly at the good-natured "Santa Claus" with a large pack of presents on his back—for good children! In other windows are every variety of toys to gladden and delight. It is a sight to watch the passers-by, heavy laden with parcels—sometimes a sled, again a rocking-horse, both too large to be wrapped up; and market baskets so well filled with turkey and celery sticking out from the top. You wouldn't think there was any *hard* work here!

At Central Church each class had some part on the Xmas S. S. programme, but the infant class under the able guidance of our Sis. Tener was most cheerfully prominent. A special feature of this Christmas time this year was the bringing of gifts for the poor, by the children. In some Sunday Schools a cake of soap from each scholar was asked for; in another, a potato. Even a school of 300 each bringing a potato! Even the day schools vied with each other in bringing gifts. Sometimes there are special contributions. In our "Toxak" district some of the schools dispensed with receiving gifts, to give the same in food to the poor in their district. Some of the churches arranged with some of the young people through the medium of the King's Daughters to have one of their members spend an interest in a special family and report to them for the things needed by such families. At "Central" we had a collection taken up for the poor after the exercises were over, which was quite a generous one. In fair Australia with its sunshine and flowers they hardly need such a cheer as Xmas, but it makes the dreariest part of the winter time—when we have to see in by the fire-side—very bright, for after the new year dawns then comes the hope of spring-time.

"The air is vocal with the season's mirth,
Glad chimes and carols for the Christ-child's birth;
Within the house all happy harmony,
The children brimming o'er with glee;
Dear friends are full of kindest ministry;
My heart o'erflows with sympathy
And yet, and yet the tears will fall mine eyes,
And o'er and o'er unto my heart I say,
Ten thousand miles away
And this is Christmas Day,
Ten thousand miles away,
Upon this blessed day,
To all sweet home joys consecrate

"The air is vocal with the season's mirth,
Glad chimes and carols for the Christ-child's birth;
Within the house all happy harmony,
The children brimming o'er with glee;
Dear friends are full of kindest ministry;
My heart o'erflows with sympathy
And yet, and yet the tears will fall mine eyes,
And o'er and o'er unto my heart I say,
Ten thousand miles away
And this is Christmas Day,
Ten thousand miles away,
Upon this blessed day,
To all sweet home joys consecrate

Strangers amid the merry Christmas throng
That crowds the busy street
Yet cheer brave hearts, if we but struggle on,
The victory will at length be won;
Let us lift up our hearts,
And bravely add our voices
To the grand song with which the earth rejoices.

Knowing it matters not what distance parts
Each from the other—their ten thousand
miles away,
We're all together on this Christmas Day."

P.S.—26th, mail just in—bringing word
of our dear Sister Lawson and Father
McCaughy as—

" Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love overshadowed,
Sweetly they've gone to rest.

Your loving sister in the Lord,

ANTOINETTE K. THEEGOOD

SISTERS' CONFERENCE.

The Ninth Annual Conference was held in Lygon-street Chapel, on Wednesday, March 21st. It was most successful both as regards numbers and the interest manifested in the proceedings. The afternoon meeting was presided over by Sis Huntsman, who opened the meeting by announcing, hymn 77, "Oh God our help in ages past," prayed by Sisters Rowley, Lyall, and Huntsman; Bible reading, Psalm 141. Commenting thereon, our presiding sister said:—We came before you with thankful hearts today. This depression, about which we spoke last year, has not lightened, but rather increased, and a most of us have us have felt it to a greater or lesser degree. We have lost some of our good workers; others have been laid aside through sickness, but God has answered prayer. Sometimes we think we have been over-joyous. We are told to "cast our burden upon the Lord." In the 1st Joshua the Lord commanded the children of Israel to "Go forward." As we must go forward. As one sister and another drop out of the ranks we who remain must buckle to and work all the harder, remembering "God breatheth our burdens."

Sis Pallot gave the welcome greeting in her happiest manner, bidding all welcome to our conference. We were sisters, and should enjoy our blessed relationship of being "King's daughters" and serve the Lord with gladness. We were rejoiced to have Sis Pittman amongst us once more. Sis Lee, of Calcutta, responded on behalf of the visiting sisters.

The minutes and correspondence having been received, the Executive report told us: "The sisters had worked in harmony and love, having held twelve meetings, with an average attendance of twenty-one." Two sisters have not missed a meeting, and two others have only missed one. Have collected in our meetings £6 5s 6d. Have held one missionary meeting during the year, which was a marked improvement on those held last year. The Visiting Committee have paid six visits during the year.

We have been called upon to part with a number of our sisters, our Sister Lawson having been called home on Nov. 20th. She is greatly missed for her motherly ways and pleasant words of counsel and advice.

The Treasurer's report was exceedingly brief, and had his good point, it showed us to be out of debt, and in hand.

The following report had also short merit, and included thanks to the editors of STANDARD and PIONEER for their kindness in granting us space, and to Mrs. Ludbrook senr., for her untiring labor, on behalf of the Sisters' Page.

V.M.F.—Mrs. Pittman's report of Victorian Mission Fund showed £127 had been collected during the year.

Sunday school work was reported by our Sister Schofield who had been a Sunday school teacher for fifty-four years. Reports were received from Doncaster, Swanston-street, St. Kilda, Ascot Vale, Corowa and Footscray. Number of immersions reported at Executive during the year, 72.

A large number of Dorcas reports were received, our sisters following the example of her who dwelt at Jappa, making garments for and giving relief to the poor. Emmore, Brisbane, Prahran, Colingwood, Marrickville, Corowa, Echuca, Ballarat, Elizabeth-street, Sydney, and Swanston-street reported.

Returns were received of the Sisters' prayer meetings at North Fitzroy, Malvern, Brisbane, Lower Corowa, and Emmore.

Temperance is dear to the hearts of the majority of the sisters. It was quite cheering to see the number of white bows at Conference. Mrs. Huntsman gave her usual comprehensive report of the work done during the year.

Hospital Benevolence might engage our attention more, as only three sisters reported themselves as regularly engaged in this work. We trust before next conference twice as many may try their way to visit the sick and help cheer them in their hours of pain. The second year's course of *Medical Talks* has not been so largely availed of as last year. The Sunday school lessons only embrace a small portion of God's Word. We ought to read our Bibles more thoroughly.

Refrain Work was reported by Mrs. Pittman. Our sister says the only remedy is to "punish both." As a means of prevention classes might be formed for young girls just breaking away from home restraint, where we could teach them to respect themselves, and by that means prevent the evil, which is on the increase.

The constitution was passed clause by clause, after some discussion, the following standing:—Sisters Pittman, Pallott, McCreagar, Cust, Dickens (senr.), Masten, Davies and Schofield. The officers for the ensuing year were then elected. The meeting then adjourned for tea, when the tables were twice filled. Returns showed 220 sisters at the afternoon session.

The evening "session" was called in to order by Mrs. Maston at 7 o'clock. After a short address, exercises the roll call was answered by churches, with text or verse of hymn, which showed we had representatives present from Ascot Vale, Brighton, Branwood, Carlton, North Carlton, Colingwood, Cheltenham, Collic, Corowa, Doncaster, North Fitzroy, Fitzroy Tabernacle, Fairfield Park, Footscray, Geelong, Hill Street, Kew, Melbourne, Melbourne South, Melbourne North, Malvern, Myra, Northcote, St. Pauls, Spring Park, Richmond North, St. Kilda, Surfer Hill, South Yarra, Warrnambool, and Wellington, N.Z.

The president's annual address, full of counsel and love, was read by Miss McCaughy. Foreign Missionary work re-

ported by Mrs. Maston, embraced notices of Kanaka work, in which our Bro Thompson has been untiring in his labors, having five mission stations, where he has held during the year 417 meetings, and baptised 48. The Marlburg mission, which originated through the instrumentality of Sister Houston and was taken up by the church at Marlburg, is prospering. Twenty-one converts have been baptised during the year. Sister Mary Thompson, like the good Paul of Rome, "labors much in the Lord." Our sister gives lessons in the schools, and teaches from house to house in the villages. The Chinese within our gates are still being taught three nights a week, there being 43 pupils and 33 teachers on the roll. Colingwood, Malvern and Doncaster Mission Bands sent reports.

The Endeavor report was read by Miss Romeitch, and included reports from Brighton, Heunswick, Carlton, Carlton North, Hawthorn, W. Footscray, Geelong, Kensington, North Richmond, North Melbourne, Warrnambool, Hobart and Colingwood, also a report from Vernon (Queensland). From these returns we find that we have Active members, 324; Associate, 57; honorary, 32; total 413. Joined the church from outside during the year, 15; engaged in teaching and members of Sunday schools, 53. Band of Hope work reported, 6. Chinese Mission work (reported), 1. Other mission work (reported), 1. An interesting paper on "Practical Christianity," was prepared and read by Mrs. Enderley, of Lygon-street. One of "Woman's Influence" was prepared by Miss Eliza Brown, of Lygon-street. The North Melbourne and the Lygon-street societies each favored with choruses. Mrs. Jessie Luing sang "Sunshine and Rain," and Mrs. McClelland and Miss J. Dickens the duet "When Shall We Meet?" Mrs. Kathleen Enderly gave a highly appreciated recitation, "Addition of Fractious." A collection was taken for expenses amounting to £3 10s 6d.

RESOLUTIONS.

The following resolutions were read and adopted—

1. Resolved that this conference record its loving and devout gratitude to our Father in heaven who has brought us together from the different churches with the earnest desire to labor in His vineyard.

2. Knowing the pressing need of evangelistic work in our midst, we as a sisterhood determine to do all in our power to help our brethren in their endeavors to extend the cause of Christ in Victoria.

3. As we believe that preventive work is much needed we recommend to the sisters of each church the desirability of forming classes in their respective districts for young girls who do not attend Sunday school.

4. That the thanks of this meeting be due to the officers of Lygon-street and Swanston-street churches for the use of their buildings, to the sisters who have entertained us and prepared papers, as well as those who have so kindly catered for us, also those who have cheered us with their sweet singing.

Mrs. Cust, in the absence of Mrs. Chapman, introduced the names of President, Mrs. Thurgood; Acting President, Mrs. Huntsman; Vice Presidents, Sisters Maston, Pittman, Ewers and Pallott; Secretaries, Misses Hill and Benson; Treasurer, Mrs. Walker.

God bless our work and prayer brought our meeting to a happy close.

Victorian Conference.

TEMPERANCE MEETING.

On Thursday evening, March 22nd, a temperance demonstration was held. Bro. A. Millis in the chair. A very attractive programme was given of songs, duets, recitations, choruses, &c. Bro. F. M. Ludbrook gave an address on "The Churches duty to the temperance movement." Mrs. Press (president of W.C.T.U.) delivered an address on "Woman's sphere in relation to the temperance question." Mr. Jno. Vale (Secy. Victorian Alliance) addressed the meeting on "The Liquor traffic Veto Bill."

The Annual Conference of the Churches of Christ in Victoria was commenced on Friday, 23rd inst., in the Christian Chapel, Carlton.

Bro. A. H. Bryant, president of the conference, occupied the chair.

A short devotional service was held in which a number of brethren took part.

New churches started at Brim, South Yarra, and Kerang East were added to the conference.

Letters of congratulation were read from South Australia, New South Wales and West Australia. Bro. Gale of Sydney, who was present, conveyed fraternal greetings from the Brethren in New South Wales and made reference to the desirability of holding International Conferences, as certain questions required consideration.

A letter was also read from Messrs. Webb and Webb offering to take photographs of delegates. At a later stage of the meeting this offer was accepted.

Bro. M. W. Green wrote referring to an appeal for aid appearing in the pages of the Pioneer, and while thanking the brethren for their kindness, desired that any funds collected should be handed over to Bro. Macalister.

Resolved that the secretary be instructed to convey to Brethren M. W. Green and D. Macalister the sympathy of the conference in their affliction.

The roll of representatives was then called, when it was found that the following: 55 churches had appointed representatives:—

Accot Vale—R. Conning, Jas. Wiseman; Adelaide Lead—J. G. Dunn, Brighton—Jas. Macleod, B. Parker; Burdettown (S.A.)—W. Tomlinson, J. McCallum; Dargaling—G. H. Dwyer; Brownlowdowns—(name not sent); Brim—G. H. Browne;

Del Del—J. Mac Selby; Derwick—Percy Pittman, Hugh Paul; Ballarat West—Chas. Morris jun.; Corowa and Wangamunga—T. F. McGee; W. T. Clapham; Ghelethanam—G. H. Moyses, F. T. Penney, W. Wolf; Carlton (Lyon street)—F. Payne, W. C. Craigie, R. Trivett; Croydon—W. Smedley, E. Berry; Carlton North—K. B. Davis, A. M. Bryden; Collingwood—P. Conning;—Weichenhall—Anderson—W. J. Pearl, E. Knicker; Druin—T. Rouse, A. Maize; Doncaster—F. Smedley, Jno. Tully, G. Petty; Dinyarrak—J. McCallum; Echuca—T. F. Robinson; Carr; Fitzroy North—H. Berry, A. Millis, W. Collins; Fernhurst—W. D. Little, Jas. Treble; Fitzroy—Jas. McGregor, T. H. Parker; Footscray—Davidson;—Wootter;—Hollis; Gaiquait—R. Howard, W. White; Geelong—H. F. Christopher, C. Hale; Gombarganna (N.S.W.)—W. T. Clapham; Homelush—W. C. Thurgood, Hawthorn—W. H. Bardwell, W. Finger;—Hardie; Kinniva—F. Jellett; J. McCallum; Kerang East—W. D. Little; Kyabram—G. H. Hogg; Lancefield—E. J. Meyer, R. Buchanan; Lillimur—A. B. May, J. McCallum; Melbourne (Swan-street)—C. G. Lawson, I. Wylie, F. A. Kemp; Melbourne North—A. Mazengarb;—Timmins, W. J. Phillips; Melbourne South—H. Martin;—Williams, S. Jppard; Malvern—B. Houtman, A. E. Himmsworth, Mildura—M. McLellan;—Yip—R. J. Dick; Newmarket—J. Morris; J. Hambridge, J. Ames; Prahran—J. Quilliam, R. Drummond, W. Silk; Port Fairy—J. Barnacle; Richmond North—T. Darley, E. Winch; St. Kilda—John Barnett, James Gardner; Surrey Hills—J. Holter, W. Wilson; South Yarra—D. A. Lewis; J. Eaton; Taradale—John Stragant; Toombulup—A. L. Archer; Wedderburn—W. D. Little, J. Treble; Williamstown—J. Walker, R. McDonald; Warracknabeal—Jas. Gust; Ynnaac North—D. A. Ewers; J. McCallum; Yarrawalla—Robert Layall.

The minutes of last year's conference were read and confirmed.

CHAIRMAN'S ADDRESS.

Bro. A. H. Bryant congratulated those present on again assembling to transact the business of the conference. The work of the Missionary Committee has been carried on in a time of great financial depression, but the committee having faith in God, went forward, and had managed to weather the storm and bring the year safely into port. The progress during the year, though limited, had not been all that could have been desired. The degree of success in modern times would not compare with that made in the apostolic age, and the reason of this was a want of approximation to the divine model. A splendid future awaited the church if the brethren were mindful to follow the pattern lying before them. There, therefore, should be no relaxation of effort, none of the present workers should be dispensed with, but when opportunity offered other laborers should be sent into the field.

EXECUTIVE COMMITTEE'S REPORT.

The clause relating to a congratulatory letter received from the conference held last year in Great Britain was adopted, as also the following clause regarding the "International Conference" on the motion of Bro. Ewers seconded by Bro. Trivett:—

"In August, 1891, a letter was received from the secretary of the South Australian Evangelistic Union, requesting to know

whether the Victorian brethren would join in an intercolonial conference, and if so would they be agreeable to it being held in Adelaide. The letter was carefully considered, and it was decided to inform our S.A. brethren that it was deemed inexpedient to hold a federal conference this year (1891)."

The item regarding the work of the "Relief Committee" was then considered. It was reported that 729 families had been relieved. Bro. Barwell proposed, and Bro. Finger seconded, that this be adopted.

The clause relating to finances showed that in the Home Mission a/c the sum of £950 18s 6d had been received, and £950 12s 11d had been disbursed, leaving £1 5s 8d on hand. This was the state of the funds at the end of February, but when the receipts since audit, and the liabilities were taken into consideration it showed a deficit of £15. On the motion of Bro. Wilson and Laing the clause re finances was adopted.

The recommendation of the committee that the annual collection be taken up in Melbourne and country districts on the first Sunday in the year was duly carried.

AUSTRALASIAN YEAR-BOOK.

The sum of £5 was voted to the Austral Publishing Co. towards cost of publishing a year book of Australasian Churches.

The remainder of the clauses dealing with finances were put to meeting and carried. It was also resolved: "That in future a supplementary statement of assets and liabilities be added to the treasurer's report."

The statistics showed as follows:—

The number of churches on the statistical schedule is 66, an increase of six over last year. The aggregate membership is 5,424. The gainers are:—The church at Brighton, 424; latter, 303; formerly baptised, 92; recantation, 21; Total, 834. The losses are:—By letter, 304; death, 49; removal and revision of rolls, 372; Total, 725. Actual increase, 109. It will be noticed that the churches are still busy revising their rolls, the losses under this head being each greater than last year, when the number was 338. The additions by faith and baptism, viz. 426, speaks well for the activity of the churches.

The total number of schools is 53, with 4,148 scholars, and 138 teachers, an increase of 55 schools, 133 scholars, and 3 teachers. The number added to the church from Sunday Schools is 109, being a decrease of 63 as compared with last year.

The Sisters' Conference and the work done by the sisters were duly recognized, and a hearty vote of thanks was accorded them. The sum of £127 had been collected by the sisters during the year.

HOME MISSIONARY REPORT.

The clause relating to suburban circuits was adopted.

Bro. W. D. Little spoke in connection with a paragraph bearing his name, and showed the nature of the objections attending his work. His remarks were supplemented by Bro. Carr of the Echuca church. Bro. Quilliam advocated more concentration of the work in Echuca.

Brethren W. T. Clapham and C. Johnson addressed the meeting in regard to the work in the Central district, and spoke hopefully of the work lying before them.

Bro. W. W. Tomlinson made some interesting remarks in regard to water work, and was followed by Bro. McCallum of North Ynnaac, who related some incidents in connection with the work in that district.

Bro G. H. Browne gave some very encouraging facts in connection with the "Mallee" district. His remarks were followed by Brethren White and Colet.

Bro. M. McEllan in speaking of his work during the past year alluded to the finances, and urged the necessity for more general giving in order to carry on successfully the work lying before us.

LETURE WORK.

Paragraphs relating to the Colona, Echuca, Mallee and West Wimmera districts were remitted to the consideration of the incoming committee.

The suggestion that Bro. Park be assisted in his Bible Wagon Mission was approved by the conference, and the Missionary Committee was instructed to carry out the same if possible.

ELECTION OF OFFICERS.

President—C. G. Lawson; Vice-President—D. A. Ewers; Treasurer—W. C. Thurgood; Secretary—M. McEllan; Assistant Secretary—R. Lya.

Home Missionary Committee—F. G. Dunn, W. C. Craigie, I. E. Laing, W. Wilson, A. H. Bryant, J. Pittman, A. Shaw.

Foreign Missionary Committee—E. M. Ludbrook, J. E. Laing, W. C. Thurgood, W. Wilson.

Temperance Committee—C. H. Martin, A. Mills, F. McClean, F. Payne, J. Barnard, H. Gilmour, W. J. Phillips.

Educational Committee—J. E. Laing, A. Shaw, I. Selby, F. G. Dunn, W. C. Craigie, W. Wilson.

Essayist for next year—Miss Eliza McCoughtry. Conference preacher for next year—J. Pittman.

HOME MISSIONARY NIGHT.

Friday evening was devoted to a special programme, commencing at 7:45. Suitable sacred selections in solos, duets, and choruses were rendered by various brethren and sisters. Addresses were delivered by Bro. Murray on "The Necessity of Home Missions," Bro. Ewers on "The Practical Results arising from Home Missions," and Bro. Selby on "The Need of Supporting Home Missions."

A collection was taken up, amounting to £9 14s 0d cash, promises amounting to £27 10s 0d from individuals, and £750 from churches for evangelists' services for their particular districts. At 10 o'clock the conference adjourned till Saturday morning.

EDUCATIONAL COMMITTEE'S REPORT.

On assembling on Saturday morning at 10 o'clock this report was considered, and after a lengthy discussion was adopted. A resolution was carried, in which certain matters were referred to the consideration of the committee.

SUNDAY SCHOOL WORK.

Excellent essays were given by Brethren J. Pittman and J. E. Laing. The first dealing with "Sunday School Authorities," and the second with "The Advantages of Having a Definite System of Lessons." Votes of thanks were accorded to both essayists.

Bro. Pitton, at the invitation of the president, briefly addressed the meeting, referring to the progress that had been made since he and a few others had met in a tent at Prahran.

FOREIGN MISSIONS.

The report of the Foreign Missionary Committee was adopted in connection with this address, and delivered by Sister

Mason, and Brethren F. M. Ludbrook, F. McClean and W. Wilson. The Chinese Class gave some exercises, which showed favorably. Bro. E. Gale, secretary of Foreign Mission, N. S. W., also addressed the meeting.

A letter was read from Bro. G. L. Wharton, relating to the work in Hurda. Notes were given by Miss Henson and Sydney Pittman, also a reading by Miss Laing.

A telegram was at this juncture received from the Tasmanian Conference, conveying fraternal greetings, which was received with applause.

The following resolution was proposed on the motion of Brethren Gilmour and Bardwell—"That this conference pledge itself to use every lawful means to suppress the liquor traffic."

AMENDMENT OF CONSTITUTION.

The following notice of motion by Bro. Selby, seconded by Bro. Mills, was carried, viz.

"That the basis of representation be that churches having not more than 100 members be entitled to two representatives, and one for every succeeding 100, or part of a hundred."

It was further resolved that the clause relating to representatives' fees be amended as follows:

1. Churches of a membership of not more than 100 members, 10/- per annum.

2. Churches of a membership of more than 100 members, 20/- per annum, *ad 100/- for every additional 100, or part of 100.*

The words in italics form the amendment.

MEETING PLACE OF MEETING.

Resolved—"That the Conference next year be held in the Lygon-street chapel, subject to the sanction of the church officers."

VOICES OF THANKS.

Votes of thanks were passed to the President, the Officers of Lygon-street Church, the Auditors, the members of the various committees, and to all who had assisted to make the Conference a success.

At six o'clock the meeting was closed with prayer and praise.

The meeting was largely attended throughout, the audience sometimes reaching between 500 and 600.

SACRED CONCERT.

On Saturday evening a sacred concert was given under the auspices of the S. S. Union, Bro. Lawson presiding. It was a pronounced success. A considerable number of brethren and sisters gave songs, duets, recitations, choruses, &c. The large audience retired at 10 o'clock, after having enjoyed the splendid programme submitted for their delectation.

CONFERENCE SERMONS.

On Lord's day afternoon at three o'clock, a large audience attended in the Lygon-street Chapel to listen to the annual conference sermon, delivered by Bro. B. W. Huntman. His subject was, "Glorifying in the Cross," which he treated in a very able manner. He had not only a large, but a varied audience, as many of our preachers from town and country were present.

MEETING.

The Annual Picnic was held in the Royal Park on Easter Monday, when about 500 assembled and a pleasant day's outing was enjoyed in singing, games, and a variety of ways, while some of our elder brethren were engaged in discussing various

scripture themes. The weather was fine and all seemed to enjoy themselves thoroughly.

THE WORLD'S FAIR.

On Easter Monday night B. A. Mason delivered a most interesting address on "An Evening at the World's Fair." It was beautifully illustrated with fine light views descriptive of the magnificent buildings and surroundings of the great Exposition at Chicago.

There were over 50 views altogether, and the enchanting scenes that were to be found on the shores of Lake Michigan were reproduced on the canvas in a most striking and vivid manner. The fund of information collected and retold by Bro. Mason in his usual quiet and attractive manner could not fail to be instructive as well as entertaining. Bro. M. announced at the close of the meeting that he intended to give the net proceeds to the Home Mission funds, a statement that was received with cheer.

CONFERENCE ESSAYS.

On Tuesday evening Bro. Henslow read his essay entitled, "Education in relation to the ministry of the word." Bro. Lawson presiding. The essay strongly advocated the support of an "Australian Bible College." The following brethren took part in the discussion that followed: Bro. McEllan, A. B. Selby, W. B. Little, A. Marengarb, W. C. Thurgood, Morris and A. Downes. A vote of thanks was carried which was untalily responded to by Bro. Henslow.

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

BRO. J. ENGLIS WRIGHT, *Care of St. Dunstons.*

BUNNERTON.—Particular attention is requested to the fact that Bro. H. Tennent (or J.) is now secretary of the church at Brunerton. The previous secretary (Bro. Woodford) having removed a long distance away, considerable delay has been caused in the delivery of letters.

BUNNERTON, WEST COAST.—On Lord's day 18th inst. I commenced my work with the brethren in Brunerton. At 11 a.m. I met with four other disciples to break the memorial loaf, when I gave an address on the words of Paul, "Ye are seen as lights." At 7 p.m. an audience of about 70 gathered in the Taylorville Schoolhouse when I spoke on "The book divine as a lamp to read in." On Monday, Wednesday and Friday evenings, by the courtesy of the Wesleyan fraternal meetings were held in the Wesleyan church, where the themes occurred to good audiences were "The love of God," "The grace of our Lord Jesus Christ," "The work of the Holy Spirit." On Lord's day the 25th at about 11 a.m. I baptized one who had decided to follow Jesus. At 3 p.m. we again broke the loaf the memorial loaf, when our next trade visitor was welcomed to the fellowship of the church, and I addressed the brethren on the words, "Wherefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, ye know that ye know that your labor is not in vain in the Lord." In the evening a good audience gathered when I spoke on "The Human Element in Education," and on Monday evening I gave an address on "The

place of baptism in the gospel." During my brief stay here I used the local press freely after each discourse, getting a very fair report of the main points. There is an interest aroused, and it would be well if I could stay to take advantage of it, but other engagements imperatively demand that I move on. My next field for a short mission is Ross. During my stay in Bruntonton I enjoyed the hospitality of Bro. Tennent and his kind wife.

Feb 27 THOS. J. BULL.

GREYMOUTH.—This afternoon I baptised a gentleman who became interested, and with whom I had some conversation before I went up to Bruntonton. He is a teacher by profession, and will I think be a helper and worker in the church.

Feb 28. THOS. J. BULL.

GREYMOUTH.—It must be quite a long time since I gave you readers any inkling of what I am doing and where I may be found. Christmas week I was under the influence of influenza, this with the consequent weakness after recovery delayed me at least a week in getting away from Oamaru to my present field.

I left Oamaru on the 10th Jan for Greymouth via Christchurch and Wellington. The night spent in Christchurch I was the recipient of Bro. Mansfield's kind hospitality, and the greater part of the week spent in Wellington, the like favor I received from Bro and Sister Turner. Lord's Day, Jan 14th, was spent with the Wellington church, the fellowship of which I much enjoyed.

On Friday morning I stepped ashore from the S.S. Walnut at Greymouth and grasped the hand of Bro Dixon, who had given himself little rest throughout the night looking out for the boat. I was immediately taken to Bro and Sister Dixon's hospitable home, and here I have remained till the present. Four Lord's days have passed since then: 12 meetings have been addressed, and three short open air talks have been given. On Lord's Day a morning the 19th inst. a baptismal service was held, when Miss Grace Dixon was baptized with Christ in baptism, and rose again we trust to walk in newness of life.

On the afternoon of the same day the Bruntonton brethren met with us to break the memorial loaf. The next two Lord's days I expect to spend at Bruntonton, preaching on as many week nights as can be arranged for. The first two Lord's days in March I hope to spend at Ross, and then I will begin to make my way eastward and southward in order to be at Invercargill for our Annual Conference. Will all our Victorian friends kindly note that Aln Street, Oamaru, N.Z., still continues to be my address for long distance correspondence?

Feb 12 THOMAS J. BULL.

INVERCARGILL.—The church here has been much cheered and refreshed by a visit from Bro A. M. Ludbrook, of Melbourne, who is having a tour through New Zealand. He addressed the church on Sunday, 4th inst. on "The Elements of a Strong Church." All present were greatly benefited by the words spoken. Bro Ludbrook also addressed the Sunday School children in the afternoon, when there were a number of parents and friends present. All enjoyed the address. In the evening he preached the gospel, the meeting house being crowded. He was clearly to all known the way of salvation, so that none need go away without accepting God's precious offer.

We feel sure that much good will result from his visit to New Zealand. We pray that his work for the Master may be blessed wherever he goes.

We are looking forward to a good time at Easter, when the conference of the Churches of Christ of the South Island will be held in Invercargill.

13/3/91

JOHN C. TODD, Sec.

NEW SOUTH WALES DEPARTMENT.

By J. COLBOURNE.

39 Belvoir Street, Strathely Hills, Sydney.

I have but little of interest to chronicle this month. Some small degree of visible result is apparent in Elizabeth-st. church. The meetings in the church and open-air have been sustained. Last night the first fruit of our open-air meetings was gathered. An earnest sincere believer in the Lord Jesus put on Christ by being baptised into his death. He listened to the simple gospel proclamation in the Park, followed us to the chapel, where after listening again to the word of life came boldly out and confessed Christ. The month two left Sydney to reside in Queensland. They carry with them our prayers and good wishes.

On Monday last, March 5th, the Mutual Improvement Class held an entertainment composed of an exhibition of scientific instruments, models of steam engines, microscopes, electric batteries, etc., etc., a fruit soiree, and exercises by members—dialogues, recitations and songs. This entertainment was to open the society after recess. A good number were present and seemed to thoroughly enjoy themselves. We trust this society may be as useful and successful in the future as it has been in the past, which has been so far an unqualified success.

The speakers and workers' monthly meeting was held in Elizabeth-st. chapel on Friday evening last, when a very interesting paper was read by Bro. H. Verco on a basis of the truth of the reformation. "Where the Scriptures Speak we Speak, and Where the Scriptures are Silent we are Silent." This paper followed the very able and interesting paper read last month by Bro G. P. Jones, on "How to Promote the Unity of the Churches of Christ." Both papers were warmly criticised, and we believe these meetings are productive of great good, and at any rate bind us as workers more closely together. We are sorry that the energetic secretary of this organisation (Bro E. Gole), has gone to Melbourne in search of business. We hope he may return improved by the change.

The cause at Marrickville promises well, the attendances are good, and we hope and expect soon to hear of additions.

The Annual Conference of the churches will take place on Friday, March 23rd, in the Emmons Tabernacle. J. Colbourne, assisted by Bro. H. Verco, will immediately after conference be, with Sister Colbourne, takes their departure for Adelaide, having exchanged platforms with Bro. H. D. Smith for two months. Bro Smith was very unwell. The doctor ordered him a change. May he and his be greatly benefited thereby.

Resolved reports from Bro Goodale of the churches at Wanga, Currawang and Juncos. There have been several additions of late, and the audiences continue good.

Bro. Goodale works very energetically in that locality. May his labors continue to be successful. J. C.

MORFEE.—It is again my pleasing duty to report three more additions since last report. Bro. McCracken left to day for the border town of Monmudi, as his services are required there. He is about to reap that whereon he bestowed no labor. But this bears out the scripture statement correct, "One soweth and another reapeth, that both he that soweth and he that reapeth may rejoice together." We are intending with God's help and blessing to erect a house for His worship and service, also for the proclamation of the gospel, which if carried out to a successful issue, will help in a great measure to establish the cause of primitive Christianity in Moree.

Feb 22nd.

Wm. WINTER.

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VECO.

Adelaide.

NOTES

We had a visit from Bro. Sylvester, from Broken Hill, who was passing through Adelaide on his way to Western Australia. Bro Geo. Pearce, who has just been living of late at Strathalbyn, has just removed to Port Elliott. We hope he will be able to initiate a meeting for the breaking of the bread there. He will be glad to make the acquaintance of any members of the Churches of Christ who may be living there.

The church at Strathalbyn held a tea and public meeting in the chapel on Tuesday March 13. Mr. A. C. Rankine was present in the morning, and had a good audience of about 60 at the preaching meeting at night. Mr. T. J. Gure and he were at the public meeting on Tuesday. There was a good attendance, and with Mr. Gordon in the chair they filled up the evening between them.

The S. S. Union committee met on March 12. There were 12 present. Mr. D'Nei acted as secretary. It was decided to begin the meetings at 7.45 instead of 7.30. The next quarterly conference was fixed for the second Monday in April, to be held at North Adelaide. Mr. D'Nei was chosen to read an essay. It was resolved to ask the Evangelist Committee to arrange in connection with the Annual Conference of churches for one evening to be set apart for Sunday School work. Mr. John Anderson was elected to read an essay for the annual meeting upon some subject of S. S. work. The subject of this paper is among the matters for discussion at the April meeting at N. A., as is also a question as to changing our night of meeting from Monday to some other. Will all who would be assisted by such changes make a point of being present at N. A. then.

STRATHALBYN.—By invitation of the church at the old place, I went down on Tuesday, Lord's day, March 14th, with the brethren. As many of the members have left the district the meeting in the morning was a small one, about 20 being present altogether. But it was a happy little meeting, and the Lord was there present. In the evening about 40 came to hear the preached word. This was considered a good number.

for the district, and I firmly believe that with a protracted effort much good could be done in the district even now. On Tuesday a tea and public meeting was held. The former was not so largely attended, but the chapel was nicely filled at the public meeting, and was quite on the usual. Bro Gore came from Adelaide, and with myself addressed the gathering presided over by that old veteran in the faith, Bro Gordon Bro G Pearce and his wife have left the district for Port Elliott; consequently the bulk of the work will now again fall on Bro Gordon. May the Lord richly bless the feeble hand and may they be encouraged to press forward, "locking arms." —

March 16. A. C. RANSKINE.

STIRLING EAST—Since last report one has been added to the church meeting here by faith and obedience, making four for this year.

March 12. RICHARD PETERS.
YORK—Last Lord's day we had the pleasure of receiving into our fellowship a brother and sister from country churches. May they prove true helpers with us in the great work.

March 14. W. H.
BALACLAVA—No increase of numbers to report. Attendances keep up well at all meetings.

Our S.S. Picnic will be held on Easter Monday. Number of scholars now on roll increased largely during year.

March 14. W. T. S.H.
WILLIAMSTOWN—Bro J. Manning preached for us, also Bro A. Fischer. The visits of our dear brethren were much enjoyed by the church. May God help us to go forward. — W. G. P.

NORWOOD—During the past month five have been received into the church by letters of commendation.

The additions to our chapel are now completed, and on Lord's day next the re-opening services will be held (i.e.) to be followed by the tea and public meeting on Wednesday next.

We hope to present a very successful report to you next month of the meetings held.

The Lord's day school picnic will as usual take place on Good Friday.

March 16. A. C. RANSKINE.
UNLEY—The meetings here are well attended both morning and evening, and Bro D. Neill is growing in the esteem of the brethren for his earnestness and faithfulness in the Master's work.

The Brethren Society is doing a good work among the poor of the district, as far as their means allow them, and we trust the members who have the wherewithal to help in this work will do so.

Feb. 25. T. G. STORER, Sec.
QUEENSTOWN—We have pleasure in recording that our gospel meetings are well attended, and we have had splendid addresses from our visiting brethren. Last Lord's day evening we had the joy of witnessing two conversions—two young women. They were immersed on Wednesday, when Bro A. Wilson spoke from Acts, and chap. 1 to a very good meeting. God grant that it may be only the beginning of many.

March 14. R. H.
PORT STURT—For the month I have to report another addition to our number. Bro J. Johnson from Hindmarsh spent two Lord's days, with us, Feb. 19 and 20, with the above result. The last day of Feb. we held our annual Sunday School picnic. The day was all that could be desired for

out-door amusements, and the scholars with their parents seemed to heartily enjoy themselves at cricket, tennis, &c. while racing for prizes was provided for the younger classes, and all being able to do ample justice to the good things provided for them. — A. W. P.

GLENELG—From the commencement of Bro Gore's preaching the people here have been glorified souls he has saved, the church has been made to rejoice, and go laboring and rejoicing. Shortly after Bro Gore's removal to the city Bro Archibald Smith of Ballarat and Mr Clear was invited to labor with us in the Lord's work. Success still continues, and some adults have been saved and added to the church. Last church meeting the following officers were elected—Elders: Brethren A. Smith and A. Kemp; Deacons: Bro Wright, Eason, Laming; Secy: Bro Wm Burford, S. S. Supt: Bro W. C. Hooper.

AST—Bro Wm Burford.

GILLES STREET—During the past month there have been three conversions of faith in Christ at Gillies street Mission, all of whom go to the Grote street Sunday School. We are having good and enthusiastic meetings—Two families all of whom have been constant and regular attendants at the meetings at Gillies street have gone from our midst. Bro Hellem and his family have tented to North Adelaide, and Bro Crocker and his wife and family leave on Tuesday to go up to one of the village settlements on the Murray. We hope they will all be blessed in their new sphere of work.

March 12. I. H. V.
HINDMARSH—Our report last month told of the sore illness of Bro H. D. Smith, this month we thankfully record the mercies of the Lord in restoring him sufficiently to resume his duties with the church again. Possibly before this gets into the hands of your readers we will have—with the concurrence of the church here—entered on an exchange with Bro J. Colbourne, of Elizabeth street church, Sydney. We presume the same concurrence has been accorded to the arrangement by the sister church in Sydney. We hope by this exchange good will result in every particular, both physically and spiritually. With thankfulness we record four conversions during the month, these will in due course be added to the church. Some of our number have left during the month for the village settlements, namely, Bro and Sis Tomlin and Bro Gill with their families.

We think these will seek to promulgate the gospel of Jesus where they are gone. Many are still out of work, many are infirm and sick, for all these our prayers continually ascend to the throne of God.

March 11. A. G.
NORTH ADELAIDE—On Feb 15th (i.e.) Bro Lee was received by letter from Mt Gambier, and on Mar 11th Wm Ackland, after confession of faith and immersion. He has been for some months in our Bible class. The church has sent Bro to the brethren at Charles Rivers to help them in their spiritual difficulties. Meetings here most and at the post will attend.

TASMANIAN DEPARTMENT.

By A. W. ADAMS,
A Kelly Street, Hobart.

NOTES.

I am pleased to be able to report some additions during this month, a youth from

the Sunday School and a young married couple.

I am sorry to state that we are about to lose for a time at all events, the services of our Bro Wm Jarvis, who intends making a prolonged stay in Sydney. He has held the position of secretary to the Sunday School and Band of Hope for some time, and both these institutions will miss his services. Gaps in the working ranks in the Sunday School is very difficult to fill, as the brethren as a whole seem willing to do almost anything rather than teach the young.

As it is no doubt known to most of the brethren our esteemed treasurer, Bro John Bradley, has secured a seat in the House of Assembly, he having been returned as a member for South Hobart. At the anniversary meeting of the Endeavour Society a little while back our brother was the recipient of a very handsomely illuminated address, the work of Bro J. K. Robinson. Bro Donald presented the address on behalf of the brethren.

Bro Lawson who has been travelling through Tasmania paid us a visit, and those who had the pleasure of meeting him was impressed with his intimate knowledge with the divine truths. Bro G. Howe, post office, Zeeland, wishes me to intimate that he and a few others are desirous of starting a cause at Zealand. Should any brethren in the island know any brethren who have removed to the West Coast, and would intimate them to this effect, it might be the means of helping our brother in his project.

SEVEN WEEKS' MISSION

TO THE

CHURCHES AND BELIEVERS IN TASMANIA

Although self imposed, it may be interesting to the brethren to know the extent of it and how carried out. Leaving Melbourne on the 23rd Jan, we visited Churches of Christ at Latrobe, New Ground, Launceston, Hobart, Brecon Creek, Imbrosion and Wedge Bay, and Apsley, travelling the island from north to south, and Tasmania Peninsula. Held 24 gospel meetings, gave seven church exhortations, addressed five Sunday schools, and made personal visits to most of the brethren attending the churches named. Visits were received by the brethren with much elation and hearty loving attention given by the churches. It proved the truth we are as disciples of Christ taught of God to love one another for truth's sake.

It is to be feared that kind
Our hearts in Christian love,
The fellowship of Christian minds
Is like to that also.

At Brecon Creek the name of Bro Stephen Cheek is embalmed in the affections of many, as in Hobart the names of O. A. Carr, J. P. Wright, A. B. Maaston, G. B. Mooney are lovingly remembered. We made the acquaintance of many loving, noble brethren and sisters, and granted our prayers for personal growth, and the onward progress of the truth as it is in Jesus, and the removal of every obstacle that hinders. Leaving Hobart on the 13th, arrived back on 15th inst, and was constrained to praise the Lord in finding all our dear ones well and to be again together in the Lord.

To God our Father through Jesus the

Christ be all the praise and the glory, and upon all the brethren

May the grace of Christ our Saviour
And the Father's boundless love,
And the Holy Spirit's favor,
Rest upon us from above.

C. G. LAWSON.

VICTORIAN DEPARTMENT.

By J. PITTMAN, *Archiebuteus, Armadale*

NOTES

Bro C. Newham, secretary of church, St Kilda, has now moved to Centre road, East Brighton.

RESCUE HOME SUNDAY—FIRST SUNDAY IN MAY. We may hope that many churches in the Australasian colonies will kindly take up a collection, morning or evening, to help on this important work. Reports and collecting cards for private use may be obtained by writing to J. Pittman, Armadale, Vict.

The following additions by obedience have been reported—Lygon-st. 4, Murtosa 1, Myrtle 2, Prahran 3, N. Richmond 1, Doncaster 3, Brunswick 1, Kaniva 5, Swan-st. 1, Richmond, 2, Geelong 1, Het Het 1, North Melbourne 1, Polkemet 3, Malvern 3, Albury 6-27.

The monthly preachers' meeting was held in Lygon-st. chapel on Monday, March 5th. There were eight brethren present, among whom was Bro. Jennings, who for some time had labored with much acceptance at Hendlgo, and had returned to his home in a very shattered state of health. After reports of work had been given, Bro. Marengarb gave an interesting analysis of a discourse Bro. Pittman read a paper for Bro Bryant who was absent, on Baptism for the Dead, and Bro. Selby showed his extensive acquaintance with books, as well as a refined and discriminating taste in a paper entitled "My Book Shelf." At our next meeting, which will be held on Monday, April 2nd, at 4.30 in Lygon-st. chapel, a discussion will be held, in which Bro. Greenhall will affirm and Bro. Pittman will deny that the Kingdom of God and the church are the same. J. PITTMAN, Sec.

A Church of Christ has been formed at Brim a town in the Malice. Brethren Brown and McMillan were present at its inaugural meeting, when ten names were enrolled as members.

Bro. Pitton is on a visit to this and other colonies. He preached the gospel at Prahran Lorla's day evening, March 15th. He was among the very first who commenced the work there. He goes on to New Zealand on a lecturing tour.

A debate on the question, "Does the Holy Spirit teach that baptism is needful to salvation," was held in the Dandenong Town Hall on Friday evening, Feb. 24th. Mr. P. Pittman affirmed and Mr. Barrett denied. Bro. Hie presided in an impartial and satisfactory manner. The large assembly were deeply interested, and expressed their appreciation in a very hearty manner, but listened throughout with deep attention. The disputants were unusually well-prepared for the debate, and the question at issue was conducted Mr. Pitt-

man opened the question in a clear, concise and forcible way, proving his proposition by many arguments and passages from scripture. In reply, Mr. Barrett entirely evaded the proof-points of his opponent, and floundered about like a sick fish. Mr. P. in his second speech tried to bring his erratic friend to the book, but in vain. Peter and Paul were all at sea, and ought to have had Mr. Barrett at their side to keep them straight. Baptism was not worth a snap of the finger. Of course everybody wondered why Mr. B. had thought it worth his while to debate about it.

HAWTHORN—Bro F. J. Bardwell, 23 Swanston-street, Melbourne, is new secretary of church at Hawthorn, 102 Bro. S. Brice, resigned.

MALVERN—Three young persons decided to follow Christ, and, with one other who had made the good confession at Prahran, were baptised into the Father, and Son, and the Holy Spirit on Thursday, March 19th. A large company gathered in the Prahran chapel to join in the service and witness the ordinance. Bro. Pittman discoursed on the nature and design of baptism. The service was very enjoyable, and some strangers present went away deeply impressed. Bro. Hagger, who is proving himself to be a most acceptable proclaimer of the gospel, is occupying the platform at Malvern for the present.

CHILTERNHAM—The anniversary of the church here will be held Sunday and Monday, April 5th and 6th. Special services on Lord's day, and a fruit soiree and public meeting on Monday evening. To the brethren everywhere a cordial invitation is given. R. W. T. Sec.

BERWICK—The church dwelling in peace and unity. One addition, a promising young man who surrendered to Jesus last Thursday evening.

March 3.

H. P.

POLKEMMET—We have had another visit from our esteemed Bro G. H. Browne. We are always glad when he comes here. We are greatly strengthened by his teachings. On Lord's day, Mar. 5th, we had the joy of seeing three more added to the church by faith and obedience, and were given the right hand of fellowship by the church here on the same day. Hoping for more soon to follow. H. OLIVER, Sec.

SOUTH YARRA—Our Sunday school is booming. At its commencement the last Lord's day in the old year—we enrolled 23 scholars. That number has been steadily increasing, so that we now have 46 names on the roll.

Our Sunday evening gospel meetings have been rather thinly attended lately, but this is no more than we expected. By kind permission of Surrey Hill, church, Bro A. H. Bryant preached here on the last Sunday in Jan. and Bro D. A. Ewers was here on the 15th of Feb. To these and all the other preaching brethren who are so kindly assisting us we tender our sincere thanks.

The angel of death has already visited us, and taken from our midst Sister Clary. May God bless and sustain our dear brother, her husband, in this sad affliction.

We can report no additions as a result of our work, but several have been transferred by letter of transfer.

1894

WIMMERA CONFERENCE.

The Wimmera Conference, which took place on the 25th Febr'y., proved a decided success in every respect, with perhaps one exception, that being the matter of finance. The tea provided by the Horsham assembly certainly did them credit, and all present showed their appreciation of the sisters' efforts in that direction. This tea is a part of our Conference in which all partake, and to some (especially our younger friends) it is the most important item. Tea over and the hall cleared, the Conference began in good earnest. Bro. Harrison presiding. The various churches were fairly well represented. Christian love was prominent, as proved by the good feelings and kindly words of those who might even differ in opinion. The financial position was found to be rather unsatisfactory, a deficiency of £57 10s. 6d. existing. This is the greatest deficit we have ever had to face, and certainly if our creditors were not very lenient we might well tremble to think of the likely results. But as we entertain no fears of a visit from the bailiff we reviewed our indebtedness with becoming calmness. Never the less we are concerned about our great debt, and a resolution was passed to get paid as soon as possible. The churches in the Kaniva district have dissolved partnership, and consequently will no longer be responsible for any debts contracted by us. However, they have not ceased to have Christian love for us, and interest in us, as evidenced by their sending a delegate to our conference. It was found that no promise of money could be given, as indeed it will take us half the year to pay our last year's promise, and as we will have no preacher from the committee, it is perhaps our wisest plan. A vote of thanks to the committee was passed in recognition of their help in the past, and present interest in us, proved by their letter of thanks at the time of conference. When next reporting conference, if spared to do so, I hope to have a still better story to tell and a more successful year to look back upon, a year in which we shall accomplish much for Christ. A. H. D.

WEST AUSTRALIA DEPARTMENT.

PERTH—Since last writing to you we have been getting on fairly well, having several additions from the colonies and some departures from us for the goldfields, which keeps our numbers about the same.

Feb. 10th was the anniversary of our meeting at North Perth, and on that occasion we had the pleasure of a visit from Bro Alfred Shaw, and by a very cordial welcome had an anniversary address to the church from one of the oldest living members of the church in Victoria.

Bro. Shaw, in the course of his remarks, referred to the starting of the cause in Queensland, which he remembered as a few years ago as a smaller meeting than ours, and pointing to the progress of the cause in other parts, exhorted us to be diligent in our work, and steadfast to the faith once delivered to the saints. May we be found so.

Last Sunday we had a visit from Bro Silvester, of Broken Hill, another old identity with the cause, who is proceeding to the field. ALEX. HULL, Sec.



Lobed Ones Come Before

CLAREY.—Our dear Sister Jessie L. S. Clarey "fell asleep" on Friday, Feb. 23rd, at the early age of 31. Having been a sufferer for some time past, our sister's constitution was broken up, and while in this weak state that awful disease typhoid laid her low, and in about a fortnight claimed her as one of its victims. Sis. Clarey was baptized at Bendigo by Bro. F. Hingworth in the year '76, and for several years was a consistent member there; during which time she was married to Bro. Clarey. Removing to Ballarat, for a short time she held membership in that city. From here she with her husband went to Bairnsdale, and was among those that first formed the church in that place, assisting in its organisation. Several months ago a removal was made to this district, and just as the church at South Yarra was organised she decided to throw in her lot with us. But it was not for long. Our books tell the story that her name was enrolled on Feb. 17th, and that she died on the 23rd of the same month.

During the early portion of her Christian life our sister was an active worker in the Sunday School, but of late years, owing to her young family, she has been unable to do anything in this department of the Lord's work, but every morning she could be seen with her family around her, teaching them the blessed truths of Christianity. But all is over. Her work is done, her labor ended, and she is resting.

She was laid away in the St. Kilda cemetery on Feb. 24th, Bro. J. Pittman speaking feelingly at the grave-side. She sleeps, but not for ever, "for the trump of God shall sound and the dead in Christ shall rise."

"We may sleep, but not for ever,
There shall be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn!"

MARCH 4th. I H.

STEARMAN.—On the 27th February Bro. Geo. Stearman, after a fortnight's illness, and when it was thought that he was on the mend, passed suddenly into the next world, being found lying on his face in his garden. He had been a consistent follower of the Lord for some years. He leaves a widow and a large grown up family.

Wagga F. G.

Notes & News in Brief

"An evangelist called upon every man in the congregation who had paid his debts to

stand up. They rose in mass. He added: "Sit down, and every man in this meeting who has not paid his debts, stand up." Only one man arose. He explained that he was "the editor of a religious paper," adding: "Nearly every member of this congregation owes me for my paper." This caused a sensation. A good many paid up on the spot, and others settled next day. Three got angry and demanded, "Stop my paper." "We hope that *most* of the *Standard* subscribers will read this notice and then write the publisher.

Never send manuscript to a printer in rolls. It is troublesome and annoying to the editor. An editor is quoted as saying: "I have read hundreds of rolled manuscripts, and I never yet have found one I cared to print. I have found out that the stupidity which rolls a manuscript can not produce anything worth reading." There is more truth than poetry in the above.

The following is from the American *Standard*—Bro. Frank Coop, of Southport, England, a worthy son of the lamented Timothy Coop, arrived last week in Cincinnati, where his family has been spending the winter. His stay will be prolonged several months.

Bro. Paul Moore, son of W. T. Moore, and with him editor of the *Christian Congregationalist*, is spending the winter in this city, among his numerous relatives. Though still young, he is a well-equipped journalist, and a mainstay in the *Congregationalist*.

Bro and Sister C. I. Thurgood are still working away in the great iron city of Pittsburgh, in the United States. Every month brings words of good cheer from them.

Prof. McGarvey says: "We learn from a recent number of the *Esquimaux Times* that Prof. Sayce has announced a new discovery in geography. He tells us that the world has been mistaken for these eighteen hundred years, in supposing that Mt. Sinis is in the Sinaitic peninsula, and he proves by Josephus and Paul both that it was in *Arabia*? I wonder when the learned professor ascertained that Arabia does not, or did not, include the peninsula between the gulfs of Suez and Akabah? The greed for new discoveries and startling announcement seems to be a fad with some of our eminent men.

There is no member of the church who can not give some material gift, and no such gift can be trivial if the love of Christ prompts it. There can be no excuse for withholding from the treasury of the Lord by any man, woman or child. It is just as truly your duty to give as it is to pray

And though many petitions are to be disregarded, or may fail on account of the weakness or imperfection of the petitioner, there is one form of service that is never forgotten: "To do good and to communicate, forget not; for with such sacrifices God is well pleased." It is the duty of every member of Christ to give, to the end that Christ may be known in all the earth, and that His love may become the inspiration and life of all mankind.

Next Thursday evening, April 5th, the Mutual Improvement Society at North Fitzroy will hold a demonstration in the Christian Chapel, St. George's Road, commencing at 8 o'clock sharp. An excellent programme, consisting of songs, recitations, essays, address, speciality, dialogue, &c., has been provided. All heartily invited. Come and bring your friends. Admission free. No collection. J. T.

A correspondent of the *Catholic News*, writing from Rome, says: "The cause of beatification and canonization of Joan of Arc, which the French are so eager to have introduced before the S. Congregation of Rites, will soon, it is stated, make a decisive onward move. An ordinary process was already compiled, but was pronounced insufficient by the Sacred Tribunal; and a second was ordered, which, apparently, has proven satisfactory."

The advices of January 28th last, states:—"The announcement that the Congregation of Sacred Rites has pronounced Joan of Arc worthy of veneration, has made a deep impression here. The Pope ratified the congregation's decision as soon as it was presented to him by the prefect. His realness was intended, it is thought, to further emphasize his willingness to support Republican France." Nevertheless it is a very unfatherly slap at the eminently Catholic age which condemned Joan to the stake.

It begins to look as if the Brooklyn Tabernacle Presbyterian Church, of which Dr. Talmage has been pastor for about 23 years, will be compelled to succumb. The debt is, in round terms, £41,000.

The people of that church have never given freely, nor largely. Last Lord's day evening Dr. Talmage surprised his people by reading at the close of the service his resignation, to take effect in about two months. He is reported as saying that his resignation is final—that it must take effect.

VICTORIAN MISSIONS.—Now that we have entered upon a new year of effort, will the brethren throughout Victoria remember that we do so with an empty treasury. If all the churches would at once initiate the systematic collection of one penny per week per member much could be done in this way.

