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THE CHURCH AND THE KINGDOM OF GOD.—From the *Christian Evangelist* we take some extracts from a symposium on "The Church and Kingdom of

God." President Gates (Congregationalist) gave the introductory paper, and thirty of the leading thinkers of the country followed in his wake. As a stimulus to thought and enquiry, we give some of Professor Gates' utterances, not because we agree with all he says, but to indicate the trend of thought in certain quarters. We know of no kingdom of God upon earth save the Church. One thing is certain, that the New Testament reveals a kingdom, and the way in which entrance therein is obtained. Those obtaining admission in this way constitute the kingdom, and to assert more than this is to travel beyond the record. However, hear what Professor Gates has to say.

A DEFINITION.—Prof. Gates thus defines the kingdom of God:—"In the first place, the kingdom of God never meant an institution of any kind. It can

never embody itself in one, although many organisations, constitutions, institutions, can aid it and be parts of it. The kingdom of God is the permeation by God's nature and spirit of all human affairs and relations. It is nothing more and nothing less. It is not so much evangelistic influence as government and authority. When right, justice, truthfulness, honor, love and all such divine qualities have, not a confessed and pretended, but an actual dominance in every relation of human life, then, whatever forms that life may assume and whatever divinely inevitable changes come with the added centuries, the kingdom of God will have come. It can only be coming till then. The kingdom of God is the regnancy of the principles of God's nature in human affairs. Reign in, not reign over. For it must be, where consciousness and free will are, a gladly and loyally accepted dominion and faithfulness in the practising of those principles which know no limit. The kingdom of God means the permeation of every remotest corner of human life with the spirit of the sacrifice, of service, which is God's character. The distinction between the church and the kingdom is more intelligible, truer and of more practical helpfulness than the current one between the visible and the invisible church."

THE CHURCH A MEANS.—Of the church as one of the means for the establishment of the kingdom of God among men, Pres. Gates speaks as follows:—

"The church as an institution is only one of the means towards this consummation. We have become so fixed in our ideas concerning the church as an institution, that it sometimes seems as if it might be a good thing if the church could be completely turned about and turned over in regard to all its methods in order that it might discover that itself as an end is of no consequence whatever. How can the church pull itself out of its ruts? It might be well for a while to worship on Monday and not do anything about 'the church' on Sunday in order that we might get over the notion that Sunday is any holier than Monday. It may be sacred to other uses, but it is not more sacred. Sometimes I wish we might stop preaching altogether in order that people might no longer think that going to church and listening to sermons is serving the Lord. If the Catholic church has under estimated the preaching function, Protestantism has certainly over estimated it. It might be helpful occasionally to put into public worship, in the place of the sermon, hearing and discussing and acting upon the reports and recommendation of committees

to which proper church 'service' has been given. Church-going is mostly serving ourselves, and it is only serving the Lord if it helps to get us ready to go out and serve him. What do you mean by serving the Lord, brother? Did you ever try to do it? And when you set about it what did you do? Did you go to church and prayer-meeting? That may be worship; it is not service. Remember what Isaiah said in his first chapter about that. We will modernize the language. Let me not be accused of irreverence, unless the error of my translation from ancient to contemporary terminology be shown: 'What do I care about your tramping up and down the aisles of my churches, or even sitting about the communion table? I hate your church-going and prayer meeting attending. Stop doing wrong in your business and your politics! Protect my poor against every injustice! But even now there is hope for you, and I'll forgive you, if you will do better. But oh, how has the faithful house of God become a house of shame! [Isaiah's metaphor is more bluntly expressed.] Even your solemn prayers I will not hear. Cease to do evil; learn to do well! That is what I want for worship.' The thought is translated rather than the mere words. There is then only one way we can serve God. There is only one way an institution can serve God. That way is to help God help men. He needs not our aid in swinging the planets, 'but the earth hath he given to the children of men.' Aye, and the responsibility of it too, in good part, as glorious as it is terrible."

FAILURE OF THE CHURCH

—Pres. Gates describes the failure of the Church to fulfil its mission in such scathing sentences as the following:—

"It is truth and soberness to say that the Protestant church to-day stands in need of reformation about as much as the Roman Catholic Church did in the days of Luther.

Not for the same reasons, of course; conditions change. But the Protestant church is playing at Christianity; and more than that, the Protestant church knows it. For us to attempt to bamboozle ourselves with our fine statistics about the wonderful missionary work that is being done, in comparison with what children of the kingdom are privileged to do, is sheer nonsense, and we know it is nonsense. It is whistling in the dark to keep the bugaboos away. Nine hundred millions of dollars annually in America for intoxicants and less than six millions (in 1883) for all Christian missions, home and foreign—what is that in a Christian nation but trifling with Jesus? What is the individual church edifice for? Simply for a certain number of religiously inclined people to come together in once or twice a week and be spiritually fed? What is the minister for? To try to keep church and Sunday-school full and preach sermons and entertain the people and bury the dead? Any such church and any such minister are blocking the wheels of the chariot of the kingdom of God among men, not because of what they do, but because of what they do not do. We are all agreed that what a church exists for is service. Then why is the Christian church devoting itself so almost wholly, speaking comparatively, to building itself up and glorying in its growth and spread rather than pouring itself out in divine profrugality wherever there is direst need? The picture is relieved by many splendid exceptions. I heard a certain bishop say publicly not long ago that this rivalry between denominations is a good thing. It keeps us awake and gets pretty good work out of us. I can imagine that that must have been one of the best jokes the devil has heard for a long time—that a man in high position in the church then, we are going to give it all up, and say that Christianity is a lie, and that the Sermon on the Mount is false, and that the Golden Rule was a bit of Orientalism which Jesus did not really mean? If, in order to get the best of work out of men, we

have to appeal to their selfish interests, the whole New Testament is a lie."

REFORMATION OF THE CHURCH.—Commenting further on this point, and the absolute need of a reformation in the church itself, Pres. Gates says:—

"The church ought to be the power of God on earth. Power indeed. What an exhibition of dynamics it is to see an engine struggling to keep its own wheels going round. Most churches are in a struggle to keep themselves going—barely to meet their expenses. How much is such an organisation feared by the powers of darkness rampant in the world? How much of a terror is the church actually to the organised and entrenched devilism of human society? How efficiently is this power applied to public life, when what was said by a politician in one city is true in most—'I would rather have one saloon on my side than a dozen churches'? What leadership for service can the church get out of us ministers if that is a true word recently spoken by a minister who is in intimate relation with many ministers: 'Three-fourths of the ministers are place seekers and time servers'? How much is the church going to lead in the greatest struggle the planet ever yet saw, the establishment of unity and brotherhood among men, when it has not yet opened its eyes to the necessity that it first practice brotherhood itself? The issue vital or fatal for the church may reach its climax sooner than we think. That ripest scholar of church history in America, Dr. Philip Schaff, has just bequeathed to us his farewell message. It is as if, ere he passed from our sight beyond the sunset hill of his life, he turned a last look back to us, and gave us this great prophecy, hope and solemn charge: 'The reformation of the sixteenth century ended in division; the reformation of the twentieth century will end in reunion.' He means reunion of Greek, Roman, and Protestant Christianity. When the church has thus made earnest of reforming itself, it may begin to think more seriously of real leadership in transforming the world into the kingdom of God. Perhaps if the church should set itself with divine self-forgetfulness and Christ-like sacrificial zeal to the task of reforming the world its own reformation would take care of itself."

ANOTHER VIEW.—As might be expected, Professor Gates' article was the subject of much adverse criticism. The New York *Observer* speaks of it as the "latest and weakest criticism of the church that which asserts recklessly that the church as an institution has come to the time when it must learn that it is not here to build itself up, or it may soon come to a time when it will have to get out or be put out of the way of the growing kingdom of God." It says, further:

In view of the divine origin of the church, and of the fact that Christ is her head—"the head of the body, which is his church," is the Scripture language—and in view further of the church's ultimate destiny, we feel that no person can afford to speak lightly of her. Her nearness and dearness to Christ are set forth in the Word of God in a number of metaphors. All God's promises for the redemption of the world are associated with the church, and she is the central object of his purposes, as shown in the revelation given to the aged disciple on Patmos. Her glorious estate is anticipated in the fact that her name is associated with the divine call to thirsty, needy, dying humanity. The Father's voice is heard in the Old Testament, the voice of the Son is heard in the New, and the Spirit and the Bride unite to cry Come, as we close the wonderful Book of Life. That the church may do her duty in this regard, and that each believer may understand his privilege, it is written also: "And let him that heareth say, Come." The church's great work on earth is to labor in conjunction with the Holy Spirit to win men to Christ. She is to sound out the gospel invitation and even to go out into the highways and byways and hedges of the earth, to compel souls to come to the heavenly fountain and the heavenly feast. That the church may do her work worthily and well God has poured out upon her His Holy Spirit, and committed to her charge the sacred oracles, and Christ has given her the ordinances. It is easy to recount her want of success, her ofttime feebleness, her faltering steps, but to suggest that God will put His church aside and use some other agency to bring the world to Himself is to show ignorance of all Bible teaching and to speak presumptuously. The associations and organizations of to-day, which are winning souls to the

Master, are not extra ecclesiastical, however much they may seem to be so, for every true believer in the Lord Jesus is a member of the one universal church, and whatever he does for Christ and souls is part of the work of the church.

THE AUSTRALASIAN

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PUBLISHER'S NOTICES

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

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PEACE, PURITY, UNITY, LOVE, POWER.

BAPTISTS AND DISCIPLES.



BY the courtesy of the editor of the *Victorian Baptist* we publish in another column his criticisms on the symposium lately held in regard to the union of

Baptists and Disciples; and as we understand he is not averse to our reviewing his statements, we avail ourselves of the opportunity of doing so, and trust to continue the enquiry in the friendly spirit which has been maintained throughout.

As stated in our last issue, we are of opinion that the various contributors to the symposium acted wisely in dealing with the general question of unity rather than entering into the subject of maintaining

separate churches near one another. The latter phase of the question is practically disposed of in the following words from Mr. Silas Mead's article:—"If the Disciples and the Baptists as denominations believe they are under a solemn obligation to God to spread His truth as they respectively believe it, then the smaller questions of convenience and pecuniary economy or congregational efficiency must not be allowed to stand in the way of loyalty to the conscientious interpretation of the Scriptures and fidelity to God." We believe the churches in town and country regard themselves as "under a solemn obligation to God to spread the truth as they respectively believe it," and consequently cannot unite until the views they hold regarding truth become one and the same. When this point is reached union will follow as a matter of course.

This being so, nothing remains to be done but to freely discuss the points of difference, with a view to eliciting wherein the truth lies. If the Baptists are right, they should be glad of the opportunity of demonstrating the soundness of their position by furnishing the Scripture proofs on which they base their conclusions. As for the Disciples, we can safely promise they will very willingly set forth the reasons which they consider warrant them in holding the views which distinguish them from their Baptist friends.

The *Victorian Baptist* is of opinion that "we have no warrant to demand uniformity in the constitution of any churches." In this matter, in so far as it relates to officers of churches, candour compels us to admit that while in theory we advocate the New Testament method of government by an eldership, in practice we do not carry it into effect. So far as these colonies are concerned, as a rule our churches are without elders, and consequently we are inevitably in a position to demand that others should do what we ourselves have not done. We, however, dissent

from the statement that a system of church government is not distinctly revealed in the New Testament—Bishop Lightfoot's able dissertation on this subject, so far as the church in the times of the apostles is concerned, has never been successfully refuted. This, however, is a matter that might be left for growth in the respective churches, it being understood that "no methods forbidden in the New Testament, nor inconsistent with its principles," should be adopted.

We are not aware that any of our churches have advocated using "the same sort of unleavened bread and the same sort of 'fruit of the vine' that our Lord did at His last supper, and to celebrate it in the evening only." Such matters have given us no trouble; nor are they likely to do so. Weekly communion is undoubtedly a vital question with us, and when it can be shown that daily communion occupied the same position in apostolic days, we should be bound to regard it in the same light. We, however, do not insist on any practice which can only be sustained by an isolated and uncertain passage, such as that found in Acts 2: 46. The argument in favor of the use of the term "reverend" is new to us, but even its general application does not commend it to our judgment. Certainly no preacher in our community would be allowed to use it without protest. The *Victorian Baptist* seems to forget that in these days of woman's suffrage it is quite within the range of possibility that husbands may be compelled to reverence their wives. Paul's authority in these matters has no weight with a number of people now-a-days.

If there is to be any union of God's people, there must be a common name by which the united body shall be known. One name would be a symbol of unity, whereas many names would express a disunity, more particularly if, as at present, each name was expressive of disagreement. The names of regiments in an army is not a parallel case, as they merely distinguish one from the other without expressing disagree-

ment, and for all practical purposes numbers would serve just as well as names. In apostolic days all were churches of Christ, and congregations were easily distinguished by affixing the name of the locality in which they happened to be. We do not know on what authority it is stated that "the wits of Antioch" fixed the name Christian upon the followers of Christ. If they did, they showed more sense than wit. In any case, whatever was the origin of the name, it received apostolic sanction, and expresses a proper relationship to the great head of the church. It is impossible to suppose that Paul "reprobated with horror" the using of the words "I am of Christ," unless they had been distorted in the usage. The wrong could only have been in putting Christ as against Paul or Peter or Apollos. The Corinthians thus showed their inability to understand their true position, when they professed to recognise Christ, and refused to acknowledge the authority of His fully accredited ambassadors. As congregations were known in apostolic days as "churches of Christ," or "churches of God," so we desire to be known now. For any confusion arising from this we are not responsible, and our only motive in designating ourselves thus is to render honor to Christ rather than to the name of a man, an ordinance, or a method of church government.

We have never been able to understand the logic which admits a person to the Lord's table and all the privileges of God's house and refuses to grant the minor privilege of placing his name on a church roll book. We will not, however, enter further into this question, save to say that it is equally our duty to see that those who desire to partake of the Lord's supper have obeyed their Lord's commands, as it is for us to enquire as to the fitness of those who express a desire to be buried with Christ in baptism. The "table" is no more the Lord's than is the church, and if, as stewards of the manifold mercies of God, we are faithful in the one instance, why should we not be in the other? How can we recognise two baptisms when the Holy Spirit speaks only of one, and makes this one an essential of the unity of the faith? The basis of union must be heaven-born, or else there can be no real unity.

The *Victorian Baptist* does not touch upon the important question

set forth by Mr. Allan W. Webb in reference to "the character of the change demanded in any person presenting himself for the initial ordinance of the faith." Says Mr. Webb: "We (Baptists) 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." So far as the Disciples are concerned, they insist that baptism must be preceded by faith and repentance, and that apart from these it has no value whatever. They deny, however, that faith in Christ is the result of "the supernatural and immediate operation of the Holy Spirit." As they understand this phraseology, they regard it as a relic of Calvinism springing from the old and exploded doctrine of "total depravity;" as making God a respecter of persons; and placing on Him the responsibility of man's conversion. This teaching they can not accept; on the contrary, they must regard it as part of their mission to maintain and proclaim what they conceive to be the very simple and natural means set forth in Scripture as to the manner in which men become possessors of divine grace. Into this question we cannot enter at length at the present time; suffice it to say that we regard it as the most serious point of difference existing between the two bodies, the more especially as it finds a place in most of the trust deeds of Baptist churches.

We would suggest that another symposium be held dealing with this subject alone. It may be possible that we do not understand the Baptist position aright, and also on the other hand that they do not understand ours. It will be a distinct gain if representative men on both sides will set forth their views on this very important and vital subject. In the hope of such a course being adopted we defer any further consideration of the question.

Editorial Notes.

Conference Year-Book.—For the first time in the history of our Australasian churches we have full reports of all the annual meetings held at Easter 1891, printed in neat book form. Commencing with the Victorian Sisters' Conference held on Wednesday, March 27th, we have full reports of all Conferences held during the Easter holidays. It is a book of 204 pages.

and contains not only reports but many of the most interesting and important papers, essays and addresses. This book is the result of a little enterprise on the part of the Austral Publishing Co., and a little liberality on the part of the various Conferences and committees. Some little objection has been taken to subsidising this work. Suffice it to say that without this subsidy the work cannot be done unless 1000 to 1500 can be sold at 6s., which is not likely to be the case for a good few years. The manager of the Austral Co. wishes us to say that this is simply an experiment to show the churches what can be done, and without incurring too much expense, every care has been made to please, but that all future efforts of this kind, as far as he is concerned, depend on the churches themselves. In his judgment some one was needed to take the first step, which has been done. If the Australasian churches want this work to be carried on from year to year, they must say so. The manager of the Austral Co. is willing to do the work of arranging and planning, but he is not willing to either fight or beg for every inch of the way as in the past.

G. T. Walden.—We are under obligations to our old friend for regular copies of *The Disciple* and *The Truth in Love*. *The Disciple* is very much improved since last year in the matter which it contains. *The Truth in Love* is the local paper of the West London Tabernacle. The last number contains fifty-six pages, about the size of the STANDARD. It is true that there is a good many advertisements, but there is a lot of splendid reading matter. Whatever else may be said of the West London Tabernacle it is easily seen that it is run on business lines at all events. In the last number of *The Disciple* we notice that Bro. Walden makes himself very happy over the fact that many American and Australian papers know a good thing when they find it and manifest their good judgment by copying from *The Disciple*; and then he is so glad that they give *The Disciple* credit for its numerous good things by acknowledging the source of their extracts. After locking over *The Truth in Love* and *The Disciple* it struck us rather forcibly that Bro. Walden might profitably take a dose or two of his own medicine, as far as the acknowledging the source of some of the contents of his papers at all events. About ten columns is taken up with matter written and printed in Australia, but not a single word is said about it. Of course we are only too glad for Bro. Walden to use our tracts, etc., to enlighten the darkness of foggy London, but he might just say that the sunshine was imparted from Australia.

J. J. Haley.—It has been with increasing sorrow that we have watched the changes which have one by one been coming over

this well known brother. Some eighteen months ago he wrote an article for one of our American papers, in which he practically gave up the great plea of our brotherhood, at all events its great distinguishing feature. This we might say is not in our judgment alone, but every one of our American papers took Bro. Haley severely to task, and in all conscience the most of our American journals can not be accused of narrowness. But now it seems that Bro. Haley has gone a step farther and has given up the great fundamentals of the religion of Christ. In the January number of the *New Christian Quarterly* he writes an article on "The Supernatural in Christianity." Prof. McGarvey, who is gaining a world wide reputation as a critic of the "higher critics," in speaking of this article says: "Last of all, and most unwelcome of all, J. J. Haley writes an elaborate article on 'The Supernatural in Christianity,' in which he throws himself without reserve into the arms of the critics of the school of Driver, Sanday, Kyle and others. His utterances on the subject are bold and defiant in their tone, showing plainly that he has taken his position with the assurance of being able to defend it, and an apparent eagerness to do so. I regret exceedingly that he should be the first of our brethren of prominence who has openly espoused this destructive theory, so far as I know. I regret it because I anticipate that it will greatly impair his future usefulness, and render comparatively valueless his very superior talents as a writer and speaker. He expects, of course, that his positions and utterances will be assailed, and he will not be disappointed. I have known him too long, and esteemed him too highly, to become alienated from him personally on this account, but I shall be compelled, in my capacity as conductor of this department of the *Standard*, to pay especial attention to his essay, as soon as the pressure of matter in hand will permit." Our only object in writing this is that the Australian churches may know how things are going in the outside world.

"Our Boys"—As showing how some of "Our Boys" get on in America the following clipping will be interesting:—Bro. Tilcock, of Hanoverton, was in Milveria Sunday, attending the big Disciple meeting. Bro. John Sala and Mr. F. drove out to Bro. Hiram Hostetter's where they were well aware they could secure the freshest and best eggs, laid by Disciple hens. Their quest was not fruitless, and they were soon joyously on their way home with a large basket of the Delectable household necessity. They were bounding along merrily, when a wheel struck a deep rut in the road, and everything in the wagon went flying through the air. As Bro. Sala hit upon his feet, he heard a cry of anguish close

behind him, and turning his horrified gaze, he beheld his reverend companion, with a pained, sorrowful countenance, sitting in the basket of eggs. It was a large "setting," and he covered them beautifully. His remarks have not been handed in for publication. After being scraped down with a barrel hoop, he very gingerly seated himself in the wagon again, and they returned for a second supply of eggs. The kind-hearted farmers were unable to clean him thoroughly, and when he finally reached town he slipped in the back way and borrowed a suit until his own could be washed and dried. The gentleman is to be congratulated upon the fact, however, that all those eggs were in good health, and that none of them were suffering from "that tired feeling" to prevail among them at this season of the year. The "reverend companion" here referred to is the young Bro. Tilcock who went from Queensland to America several years ago.

"How Much Do I Owe?"—The following is from a little leaflet which in some way has fallen into our hands: "I was especially impressed by this question as it was asked by those desiring to pay their dues, at our last missionary meeting. The thought occurred to me that it would be well for us always, before casting our gifts into the Lord's treasury, to ponder carefully the words, 'How much do I owe?' Looking upon this as merely a question with reference to the amount we must pay as members of the society to which we belong, it is easily answered. But considering it as we ought, in the deeper, fuller sense of how much we owe to the dear Redeemer, in obedience to whose command we have organized our societies, how shall we answer it? We have been *redeemed*, not with "corruptible things as silver and gold, but with the *precious blood of Christ*." He laid down His life for us, that we through Him might live." "Yes," He says, "I have loved thee with an *everlasting* love, therefore, with loving kindness have I drawn thee." "I, even I, am He that blotteth out thy transgression for *mine own sake*." I have *redeemed* thee; I have called thee by thy name; *thou art mine*." And what shall we render unto *Him*? *How much do we owe* for this wondrous love that "purchaseth knowledge?" Surely *such* love demands *costlyness* of the "sacrifice of praise," the offering, expansion of gratitude from our hearts. And how shall we answer the dear Saviour's call to send the "glad tidings" of salvation through His "unto the uttermost parts of the earth?" Can we *still* go *giving according to our ability*? Can we *return* to God on seeking for the gratification of *our own selfish ends*, and thus take a *hobby* that we will not own and by that Jesus' feet saying, "Lord, accept this as *thine* for *the spreading of the gospel*?" Oh, can we be

so unprofitable of the debt we owe to Him "who hath loved us and washed us from sin in His own blood." How *capitally* precious is the story of the cross to us! Having learned from it the way to our Father's home in Heaven, what constant joy and peace and rest we find in that way! Oh, then let us not in our *exceeding selfishness* withhold this sweet story from those who *have heard it not*, but "freely" as we have "received," let us "freely give," ever remembering the words of the Lord Jesus, who he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." We trust all our subscribers will read this over twice, in fact it is good enough to commit to memory.

The Auckland Conference.—The New Zealand brethren labour under difficulties in regard to annual meetings unknown to the Australian Colonies. The difficulties and expense of getting about in New Zealand are very great. But these difficulties are being gradually overcome, while the spirit of co-operation is growing, and as a result the Conference meetings in the neighboring islands are increasing in interest year by year. "The Year Book" contains interesting and complete reports of what was done, but shows plainly that much remains to be accomplished in the way of united effort in almost all directions. We believe most ardently in church independence, but that community which fails to see the necessity of co-operation fails to recognize the prevailing spirit of the age. The statistics of the Auckland churches seem to be incomplete, but, using the language of the report, "there appears to be a net increase in the membership of the Auckland district from 428 to 475." We notice with pleasure that they unanimously decided to re-engage Bro. F. W. Greenwood for another year, and if at all possible to engage the services of another preacher. Sister Ludbrook was present, and took part in the Conference, while Bro. A. M. Ludbrook's services to the country churches was recognized by a hearty vote of thanks. There seems to be something in the atmosphere of New Zealand which encourages the spirit of "woman's rights." The ladies over there go to the poll and vote with their husbands and brothers, and now our brethren are recognizing their "rights" in the church, and so Sister Bodle read the essay in the Auckland Conference. Of course the topic for her subject: "Woman's position, work and influence in the Church." Falling back on "history, society, and a personal experience of nearly fifty years," Mrs. Bodle triumphantly declared that "the boundless influence of woman in the Church is cramped and almost annihilated," and that "by the will of man," the unreasonable and wicked tinner that he is. A little farther along the sort of shifts come of the blame on to the old

scratch, at all events, she says that "it has been a clever policy of the great adversary." We are not aware what kind of history our Sister has been reading, or of the peculiar density of her society atmosphere, but our "history," &c., teacheth us that our beloved sister in this statement talketh nonsense. That there are a good many men in these and other lands who think that Paul knew what he was talking about when he said "Let your women keep silence in the churches," we admit, but that they are wickedly conspiring to cramp and annihilate "the boundless influence of woman" is simply not—well, our history and experience don't prove it to be true. There is no mistaking what our good sister means, whether we agree with her or not, as she plainly declares that woman is "equal with man, identical and inseparable." That woman is equal with man we have never denied, but that she is "identical and inseparable" we simply do not believe. That woman's work both in and out of the Church is as important as that of man we most certainly believe, but it is altogether of a different kind, a kind for which she is specially suited. But read the essay.

The South Island Conference.—The Conference held at Invercargill was a Conference very successful. They had to decide an important "point of order" as to whether Sister McLeod of the Mataura church was allowed under the constitution to sit in the conference as a delegate. It was decided by an overwhelming majority that she was. It would have been very much unlike New Zealand if it had been decided otherwise. The report says that "never in the history of our conferences has so much work been undertaken as during the past year." The statistics seem to be so incomplete that it is difficult to tell as to the direct results of this labor done. We gather, however, that 60 have been added to the churches, while 183 have been lost. They have four evangelists in the field, two of them being Bros. Bull and Way, formerly of Victoria. Our good Bro. Lewis was not present at the conference, but the essay was written by him and read by Bro. T. H. Rix. The subject was "Church Discipline." If we had not seen Bro. Lewis' name to it we would have guessed the writer. The great thought of the writer is not so much *how* as *why*; in fact we are not quite sure but he has a little too much *why* for his *how*. He says "that the genius of Christianity is not in letter, but in spirit." Now, we have heard this expression a good many times before, and confess we hardly know what the writers mean. Certainly all we know of "the genius of Christianity" or anything else about it is from the "letter." In our humble judgment the only way of knowing or following the "spirit" is to study and follow

the "letter." Nine-tenths of the abominations which have gathered around Christianity have been the result of following the "spirit" and letting the "letter" take care of itself. The essay on the whole is splendid. The next conference will be held in Dunedin on Good Friday, Saturday, and Easter Monday, 1895.

A Symposium.

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BAPTISTS AND DISCIPLES.

(From the *Victorian Baptist*.)



THE symposium for the last two months has been nominally on two points:—(1) Should Disciples and Baptists maintain separate churches near one another; (2) If not, on what conditions should union take place. While some contributors have travelled beyond the exact questions propounded, they have all saved space by ignoring the former, and have leaped to the conclusion No. We believe, with the editors of the A. C. STANDARD, that therein they were all eight hasty.

In Collingwood within six minutes' walk lie three churches, two Baptists and one Disciple. Each gathers a good congregation every week, and what is more important, is the centre of Christian work. If these separate churches are not maintained, what is to happen? Is one to be sold and the proceeds devoted to opening new work elsewhere or removing debts on the other two? In that case Collingwood loses a centre of Christian influence, either by the building being devoted to secular uses or by its use to propagate forms of teaching by some other body, from which both Baptists and Disciples differ. Our answer then to the first question is modified, and would be: Separate churches should be maintained only in centres of population, where each church is flourishing. We are glad to see the statement of Mr. Wilson that the Disciples generally avoid fields where we are established. Although the tidings of their new

work at Brim, Galaquil and Kerang. East reads comically in connection with this, doubtless Mr. Wilson states the rule, and we note with pleasure a somewhat unusual exhibition of Christian fellowship.

When we turn to consider the second point, we seem to find a discussion of petty details rather than a grasp of the question as a whole. The nearest approach to this is a casual remark by Dr. Verco, that happily most churches of Disciples and Baptists are independent congregations, free to do the right. Yet even he seems in danger of not seeing the wood for the trees. Before then we review the general opinions and state our own upon the details, we record our conviction that where union is desirable, it should be accomplished by negotiations between the two congregations themselves, who should decide the conditions without control by central authority. This is common sense, is in accord with the traditions of both bodies, is scriptural so far as we can apply scripture principles to a new case.

We have no warrant to demand uniformity in the constitution of any churches; nor as a matter of fact do we generally so act. Baptists have had one church with two pastors, three or more churches sharing one pastor, paid pastors and unpaid; the other officers are called here stewards, there deacons, elsewhere elders, and the number of them varies. We believe our Disciple friends vary similarly, and we know that they expressly disclaim any controlling authority in their Conference. But we find a sort of axiom among some, if not most of them, that we suspect, and we state it in our own words to avoid mistakes, viz., that the examples of churches and church life given in the New Testament are binding throughout this age. Of course they repudiate the schismatic tendencies at Corinth, the heresies at Colosse, etc., etc.; but they seem to think if we can reproduce

exactly the church at Corinth, or Colosse purged from its errors, we do well; and perhaps some will say we cannot improve on it. For instance, the *Christian Pioneer* says, page 108, "It is our work to follow the instructions and example of the apostles."

We differ from this view, and shall rejoice if we mistake the Disciple position, which is indeed expressed otherwise in a quotation on page 89 of the A. C. STANDARD:—"The Disciples propose a restoration of primitive Christianity, the Christianity of the apostolic age, in doctrines, ordinances and fruits; or in creed, ritual and life." If the Disciples endorse this statement, it is not so bad as we fear; but we imagine that some prefer also a restoration in government and organization, for Dr. Verco says that congregations should have the same officers. Therefore we state explicitly our view that while we may adopt no methods forbidden in the New Testament, nor inconsistent with its principles, we are left free on a multitude of points. Here in several Disciples agree, for the *Christian Pioneer* maintains that in matters not distinctly revealed there should be entire liberty of expression and practice. The fact that Episcopalians, Presbyterians and Independents all claim to find their systems of church government actually carried out in the apostolic churches, appears to show that this is not a matter distinctly revealed. Therefore we hold that any system of church government is lawful, which provides that only followers of Christ interpret and administer His law; that among them no caste, sacerdotal or clerical, usurp any authority by lording it over God's heritage. Similarly in other matters; to insist on our creed being expressed in exactly the words of Peter, on our ritual being exactly that of the earliest churches, appears an undue slavishness. Are we really bound to use the same sort of unleavened bread and the same

sort of "fruit of the vine" that our Lord did at His last supper, and to celebrate it in the evening only; or where are we to draw the line at exact reproduction? Some of our Disciple friends recognise frankly that they must make some concessions; we ask them to consider whether they are justified in expecting all churches to conform exactly to apostolic practice when there is no command of the Lord or His apostles so to do? Some churches may prefer so to conform; some may prefer to organize and express their creed and conduct their operations on methods more suited to this place and time; let both do as they prefer, and be accountable to their Master, being regarded by one another as sister churches.

To apply this broad principle of local self-government or non-uniformity, to various points of difference. The questions of weekly communion and names of officers are at once settled; we grant that the Disciples are nearer the original than we, though they certainly do not copy daily communion exactly, Acts 2:40; still few of us would object to weekly or daily communion; but to insist in this everywhere is needless. On the other hand if we follow the original plan of each bishop or elder or deacon being married, and each wife obeying the apostolic order to reverence her husband, then each pastor is entitled to the term Reverend should he desire it, but not to the exclusion of the other husbands from it also.

The other question of what name to give to a church is more difficult; Dr. Verco pleads for Christian only, other Disciples allow a slightly wider range. Many Baptists, among whom we range ourselves, think it confining to use such terms as Christian, Disciple, Brother, etc., in a wide sense to denote all Christians, etc., in a narrow sense to denote those who agree with us on certain fundamentals. It is like

dropping all regimental titles and calling each regiment by the term army, while yet the regiments exist separately. Moreover, the name Christian appears to us the very worst to choose of all these: it was not a name chosen by the followers of Christ, but fixed on them by the wits of Antioch exactly as the wits of Oxford called the Wesleys and other ritualists of their company, Methodists. And Paul appears to reprobate with horror the idea of one section of the church appropriating to itself the title Christian since others were appropriating to themselves the titles Petrine, Pauline, Apolline. We do not like merely to criticise without also giving a hint at a solution; why not fall back on an old Baptist custom still in use with us, and speak of "The church of baptised believers at Cudger, etc." The editors of the A. C. STANDARD are not prepared to ignore the difficulties which undoubtedly exist: why then should we ignore the fact that while we want universal union and unity, it is not yet attained; and why should we disguise this by disusing all sub-divisional titles? Here again we do not plead for uniformity of title.

It is proposed that to avoid outward difference of teaching on the question of baptism we repeat scripture phrases exactly. This really seems to us to savor of deceit. If we do differ in interpreting these phrases, why should we cloak the fact by using them in different senses? It would on this plan save wear and tear of preachers lungs to have phonographs ready with these moot passages, and turn them on when we approach delicate ground, while we refresh our throats with a glass of water. But we do not think desirable this exact reproduction of scripture verbiage, whether by a mechanical or human phonograph, nor would many be content with it. How would the question ever arise to smother us if there were no perceptible gap between decision for Christ and baptism? We all

agree that a baptised believer will be saved, while on the case of an unbaptised believer we differ, as the scriptures never touch the case by statement or precedent. Suppose then that we Baptists revert to the apostolic plan and baptise a convert forthwith—the same hour of the night, at home, or the drive across the plains; However could the case arise to set us quarrelling? Our practice of catechetical or enquirers' classes is unscriptural. It is also bad, for the idea is too often produced that when an enquirer has been baptised he may stop enquiring; rather he then owns himself a disciple and ought to begin learning. We propose here a change on our side in the hope of removing a bone of contention.

The question of fellowship and communion has been raised, and here we own ourselves close fellowship and open communion. We should not care to belong to a church which so interpreted the obligation of baptism as to welcome to its regular membership those who declined to obey Christ and be baptised; nor to a church which so interpreted the obligation of love as to repel from the Lord's table a true disciple who honestly misunderstood the command to be baptised. But again; while this would settle our choice of a church to join, we should not force interpretation of a basis for church fellowship on every other church, nor decline fellowship with that church for behaving otherwise. As a matter of fact, one close communion church and one open fellowship church are in our union, though there are over fifty close fellowship and open communion. We are disappointed that the *Christian Pioneer* cannot agree with this combination, but we will at least show that the reasoning there offered against it is bad. It runs substantially thus: "The American Disciples say that the Lord is the host and we are the guests. He invites His disciples and we have no right to invite nor debar any.

Everyone should examine himself. We throw the responsibility on the communicant. We Australasian Disciples extend the reasoning in order to show its falsity. The Lord invites all men to accept salvation. We have no right to invite nor debar any; then why preach the gospel." The *Pioneer* has forgotten for a moment that we are expressly told to preach the gospel to all. Our position differs from the American in that we omit two words, "invite or" and we agree with the Australian, that a man living an openly immoral life or an avowed disbeliever is not only to be shut out from fellowship (2 Thess. 3: 6) but from the Lord's table (1 Cor. 5: 11; Rom. 16: 17).

We have thus contributed a ninth set of views to this discussion, and now we draw attention to what has been gained by it. 1st. There no longer appears to be any difference on the doctrine of the Holy Spirit. 2nd. No Baptist objects to weekly communion, for others at least, whatever be his personal wishes. 3rd. Many Disciples expressly repudiate any theory of baptismal regeneration. But it is equally clear that after some careful scrutiny there still remain different interpretations of our duties as followers of the one Master. Evidently any attempt to amalgamate the unions, associations and conferences would involve a vast destruction of existing organisation, and would too, probably result in three bodies when only two exist as yet, for a brother we respect writes a longletter, whose gist is that Baptists cannot compromise, though he evidently prefers the Disciples plan of many equal elders in each church and is not irrevocably attached to the name Baptist. Two Disciples suggested a free conference between duly appointed delegates, but apparently they are in advance of their brethren, for the Disciples conferences of Victoria, New South Wales and Queensland have separated without taking any steps in the matter, even to the extent of asking the Baptist Unions whether they will confer on the point.

The Evangelist.

THE LOVE OF GOD.

A SERMON BY THOS. J. BULL.

"God is love."—1 John 3: 16.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him have eternal life."

"For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have eternal life."—John 3: 14, 16.

Ever since Professor Drummond described love as "the greatest thing in the world," it has been the fashion to use adjectives in the superlative degree in describing matters of great importance. For instance, one writer who thinks the Professor's theology deficient writes under the title "The strangest thing in the world," and one of C.H. Spurgeon's sermons is entitled, "The greatest fight in the world." Following in the line of the fashion set us by these mighty men, we may with propriety call the statement "God is love" the proposition of the Bible and the *greatest* proposition in the world. The proof of this proposition is needful in order to win sinful man back to confidence in God. Has God given the proof? Has He not only caused the statement to be made, but given tangible proof of its truthfulness? Yes, "For God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish but have everlasting life."

The first thing that strikes us on reading this statement is its wonderful comprehensiveness. It embraces the whole scheme of human redemption and salvation from its conception in the mind of God to its glorious consummation in the bestowal of eternal life on every saved soul. Here the world is reminded of the fact that without Christ it is a perishing world.

It is reminded of the divine love, of that love's manifestation, of the purpose of that manifestation, i.e., deliverance from perishing, and deliverance into eternal life, and also the condition of such deliverance, i.e., faith in God's beloved Son.

This statement is truly a word of God, a divine oracle. It is worthy of note that it was first uttered by the Son of God. Many precious words had been uttered by men of

God in the ages that were past, but when this the most precious of all God's words is to be announced the divine Man Himself speaks.

It is worthy of note too, that the words were first spoken to a Jew. One who in all probability thought that God's only way of blessing to the world was its absorption into Judaism. If such were indeed His thoughts, what a revelation to his mind these blessed words must have been! And if he yielded to them as absolutely true, what a revolution must they have produced in his ideas!

These words are full of wonderful thoughts, of glorious principles, of divine ideas. To develop these in the light of the scriptures would be to set forth in all its perfection the wondrously divine scheme of human redemption. This in one short discourse cannot be done. I propose simply to construct a beautiful golden chain consisting of four links. The links of this chain are 1st, love, and, the gift of Love. 3rd, faith, the connecting link, and 4th. life. When the first and the last become linked together, in fact there shall be produced an endless chain of everlasting strength, binding God and man together in an indissoluble union.

1. Love.—In the Apostle John's writings we get three affirmations concerning God. 1st, God is Spirit. 2nd, God is light. 3rd, God is love. The conceptions embodied in these affirmations are all needed in order to arrive at anything like a true and adequate conception of God.

"God is Spirit." The absolute and eternal spirit. He must be conceived of as separate and distinct from His material creation. "God is light, and in Him is no darkness at all." In scripture light stands for truth, righteousness and holiness. Darkness for error, sin, and unholiness. When it is said God is light, the absolute perfection of His character as a true, just and holy being is affirmed.

God is Spirit. God is light. These two ideas enable us to form the conception of God as an Almighty Creator and an absolutely true and righteous Ruler. The conception is such as to awe us into reverence for the holy one we were righteous, but to drive us into deep despair and terror when we realize that we are sinners. But "God is love." Here the Redeemer and Saviour of sinful man comes into

view. God loves. Oh, what a precious thought! What a sweet and blessed revelation! Whom does he love? He loves His only begotten Son. In scripture He is styled "the beloved," and "the Son of His love." He loves angels, all the obedient heavenly intelligences. He loved man as he came forth originally from His hand perfect and pure. He loves obedient, believing saved, righteous man. Yes, all these affirmations we can accept as true and feel no strain upon our faith. But we must go further than this if we would declare the length, breadth, height, and depth of God's love. God loves man as man, though he is sinful, rebellious, lost, and self-ruined. God has always loved man. If we read aright the record of his dealings from the expulsion from Eden onward, we will see that all was done in love for the race. If a narrow view of some of the facts in the record seems to contradict this, wing your way to the higher hill-tops of the sublimer revelations, and view these facts with a larger vision, and see if love, true love, was not in them.

God loves the world, the whole world. God loves you unsaved sinners, whoever and whatever you may be.

Upon this glorious fact based as well as true hopes have been raised. Some have said if "God is love" then it is impossible to believe that He will punish men in another world for sins committed in this. Let some of my readers may go away and build up a false hope from what has been said about the love of God, let us ask, What is God's attitude toward sin? Jesus answers, "God so loved . . . that He gave." While we remember that God is love, let us never forget that God is light.

The divine provision of a propitiatory sacrifice has its foundations in the holiness and justice of God and the sinfulness of man. If God was not holy Christ need not have died. If man had not sinned Jesus need not have suffered. The cross of Christ reveals the justice of God on the one hand and the terribly malignant nature of sin on the other. This leads us to look at the 2nd link in our beautiful chain.

2. The gift of divine Love. "God . . . gave His Son." A declaration and manifestation of His love.

This was the only way in which His love could find adequate display. It was no mere exultant or over-

excessive expression of divine love. If the flood gates of divine mercy could have been opened in any other way, then I believe this mighty sacrifice would not have been made. But such was man's plight and such the integrity of the divine government as expressive of the divine holiness, that this sacrifice could alone meet the demands of the case.

"Last of all He sent His Son." The last, the brightest, and the best of all His gifts to mankind.

"In the fulness of time God sent forth His Son born of a woman, born under the law, that He might redeem them which were under the law, and that we might receive the adoption of sons."

He delivered Him up to the death for us all. It was on the cross that God gave His Son. Note the connection. "The Son of man must be lifted up." "For God so loved the world that He gave."

From out the thick darkness that veiled the scene of the crucifixion Jesus cried, "My God! My God! Why hast thou forsaken me?" Here was the tremendous sacrifice on the part of the Father and of Christ. God gives up His Son—forsakes Him. That Son alone stands in the awful place of the sinner. The only answer to that question from the cross is sin.

God in the gospel now offers this gift of His love to us for our acceptance. He appeals to us through the cross to ground our arms of rebellion, to take His beloved Son as our Teacher, Saviour, and Lord. Shall he appeal to us in vain? Will our hearts remain cold and indifferent to the wealth of love thus displayed?

In this gift we have a pledge and a promise. The Apostle Paul puts it in this way: "He that spared not His own Son, that freely delivered Him up for us all, how shall He not with Him freely give us all things." The apostle's argument is that the greater of necessity embraces the lesser. If this supreme gift has been given, can we conceive of minor gifts being withheld? Nay, verily. Three things we will note are pledged to us in the cross. 1st. That God will pardon all our sins on the conditions laid down in the gospel. How many doubt God's willingness to forgive? How many fail to obey the gospel from lack of confidence in the God of the gospel? The cross tells of God's willingness to forgive. It is in itself the grand provision that makes pardon possible.

2nd. The cross pledges God to bestow on us every needed aid to live the Christian life. How many halt between two opinions? How many fail to come to a definite decision for Christ through fear of failure afterwards to live the Christian life. They look around them and cannot help noticing shipwrecks of faith. And they cognizant of their own weakness feel they would rather not begin than begin and fail. But "never venture never win."

Such halting, such indecision, can only be banished by a true view of the cross of Christ. There is not only in it mercy to pardon but there is also grace to help.

3rd. The cross pledges and promises the final triumph of truth. In the cross and the tomb the devil seemed to have obtained the mastery, but twice there Jesus conquered. The gates of Hades prevailed not against His Christhood. From the cross we get a prophecy of the triumph in the words "It is finished;" and the Lord speaking from heaven to the churches through John assures us of the fact: "Fear not; I am the first and the last, and the living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades." Fear not, O worker for truth and righteousness, though the enemy seems to prevail. Remember truth is eternal; its years are as the years of the immortal God. Forget not that for the eternal victory the "Living One" Himself was eclipsed and went down under the power of death, only to rise in immortal grandeur, and finally to bring home to the eternal glory millions of saved sinners.

We come now to consider briefly the third link in our chain.

3. Faith the connecting link.—"God so loved . . . that He gave . . . that whosoever believeth in Him should not perish, but have eternal life."

Some folks make a Saviour of faith; this is wrong. Others despise faith as a factor in salvation; this too is wrong. What is it to believe on the Son of God? It is to accept as true the testimony that God has given concerning His Son. But it is more than that: it is the committal of ourselves, body, soul and spirit, to Jesus as our Prophet, Priest and King. To believe is to trust. There is no difference in the nature of the faith that believes the gospel of God and in the faith that believes the testimony of our fellow

men. There is a difference, it is true, but it is not in the nature of the faith; the difference is in the thing believed and in the person trusted. The thing believed is God's testimony, the person trusted is God's Son.

Are we justified or saved by faith alone? "Faith, if it have not works, is dead in itself." To ask if we are saved by faith alone is to ask if we are saved by a dead faith. As said above, to believe is to trust. An illustration may help us to grip the truth. Here is a man lying ill of some fell disease. A doctor of some note in his profession is called in. The sick man expresses his confidence in the doctor. The doctor prescribes for him. The medicine is procured; the instructions on the bottle say it must be taken every hour. The sick man says—I don't see any use in taking the medicine every hour; it is too much bother. I'll just take it three times a day, and take an extra quantity each time sufficient to make up for what I would take the remaining nine times in the day. The doctor calls again to see how his patient is getting on. He sees there must be something wrong, and says to the patient, "Have you followed my instructions in the taking of your medicine?" The sick man answers "No, it was too much trouble to take it every hour, so I just took it three times a day, taking an extra quantity to make up for taking it so seldom." "You said you had every confidence in me, and yet you don't follow my instructions; what do you mean?" asks the doctor. "Oh, I thought—" the patient begins to answer. "But you had no right to think," replies his physician; "no confidence or faith in me will do you any good unless you follow implicitly my directions."

Just so is it in religion. The faith that does not follow the divine directions cannot issue in eternal life. John 3: 36 puts the matter in a nutshell: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

This plainly teaches that the faith needful to the possession of eternal life is a faith that obeys. No other faith counts with God. Reader, see that your faith is such that it staggers not at the difficulties of the divine way of salvation. Stumble not at the blessed simplicity of the gospel. When Jesus says: "He

that believeth and is baptized shall be saved," don't stop to ask whether you will be saved if you are not baptized; but remember that these are among the directions named by the great Physician for the application of the divine remedy to the needs of sin-sick souls.

This link of faith you must forge. God has done all that it is needful for its production. He has given full and complete testimony to the claims of His Son in prophecy, type, miracle and history. He has blessed you with the faculty of faith. You exercise it every day in affairs of life. Your home is founded on faith. Your business and social relations are founded on faith. You can believe your fellowman, can you not much more believe your God? "He that believeth on the Son of God hath the witness in him; he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." We are thus led to look in conclusion at the last link in our chain the link of life.

4. Life.—Eternal life is not simply endless existence. To prolong our present life endlessly with its sorrows and disappointments, its pains and aches would not fill out any true conception of eternal life. Eternal life is endless, glorious, blissful, it is in short a life in which love reigns supreme. He only truly lives who loves, and true life is eternal life. Eternal life begins when one is born again. While in its fullness and perfection it may be looked upon as a future inheritance. It is an inheritance that we must begin to live for *here and now*.

The love of God will have been manifested in vain in our case so far as eternal life is concerned, unless that love touches a sympathetic and responsive chord in our hearts and awakens us into the harmony of a life divine in Christ. God's love must issue in love in us or it cannot result in eternal life for us.

Dear untaxed reader, has the message of love divine touched your heart? Do you believe the love that God hath for you? If you do not let me ask you to go to the cross and there learn the matchless character of the divine compassion.

Remember Jesus had no sin. He

died for others, not for himself. Remember that whether you believe it or not He died for you, O steel not your heart against His love, His tears, His blood, let the mute pleading of these from the cross break down the icy barriers and let the divine love flow into your heart while you cry, "I yield, I yield, by dying love compelled."

Christian Evidence,

Sc., &c.

By CHAS. WATT.

DARWINISM.—The month before last we gave a brief example of the way Mr. Robert Paterson disposes of Darwin's "Origin of Life." We here give one or two specimens of how he handles that author's "Origin of Species." And the limited time and space will necessitate brevity. He shows that Darwinism attributes the elevation of man and of all animals to an agency—the struggle for existence—which cannot possibly have elevated these higher races, since it is always a degrading agency. Let it not be forgotten that this, together with accidental variations, constitutes the sole power which has advanced the moneron to man. It is, therefore, by this theory, an elevating agency. I ask, then, what has elevated the moneron to the monkey, and the monkey to man? Mr. Darwin's whole book answers—Natural selection, or the survival of the fittest in the struggle for existence. Then I answer, that is impossible. The struggle for existence is a degrading agency. In no case has any individual been made more vigorous by scarcity of food, or of air, or of water. In the struggle for existence the stronger survive; but they survive weaker than if they had not been obliged to live on short rations. The survivors of the Black Hole of Calcutta were the strongest, and so survived the weaker; they survived, and that was all. They were weakened, and sickly, and poisoned, and died prematurely. The survivors of the Irish Famine of 1847 were wan and weak, and multitudes, hunger-weakened, died from the fevers and dysenteries so fatal to weak constitutions. The wars of the French revolution and empire so reduced the stature of the people as to necessitate the reduction of the standard height of soldiers from two to three inches. Such is always the

result of the struggle for existence—degradation. It does not tend to elevate mankind. The painful records of shipwreck, exploration, hardship and starvation abundantly show that in this struggle men become brutalized, and destroy and prey upon each other like wild beasts. According to the evolution notion, every man who passed through such a struggle should come out elevated in mind, invigorated in body, and spiritualized in soul—a hero, and the progenitor of a race of heroes who would, in a few generations, supersede the sons of those who were well fed and cared for. For this, and only by this agency, the evolutionists assure us, our European forefathers were elevated from brutes to men!

Mr. Darwin evidently required to piece together some marvellous assumptions to make out his case. Here is a fine specimen. "Mr. Darwin presents the most preposterous assumptions with such coolness, and apparent unconsciousness of their utter improbability to his hearers, and with such an entire ignoring of the necessity of any further attestation than his own *ipse dixit*, as to warrant serious suspicions of his sanity. Take, for instance, his bear and whale story. Hearn reports having seen, in the Arctic regions, a bear swimming in the water for hours with his mouth wide open catching flies. And Mr. Darwin says: 'If the supply of flies were constant [where the winter lasts eight months in the year 40° Fahr. below zero] it can see no difficulty in the production of length of an animal as monstrous as a whale.' This gives us a gauge of Mr. Darwin's soundness of judgment. The rest of the theory is modelled on this bear gauge."

THE BIBLE.—It has inspired our noblest eloquence, it has barbed our most epoch-making speeches, it has furnished our divinest poetry, it has given a tongue to our grandest music, it has been the beating heart of our sweetest hymns, it has been the soul of our greatest sermons, it has given imperishable watchwords in the fight for freedom, civic and religious, it has sustained patience in the darkest days, piercing the thickest gloom with its light of immortal hope.—DR. GREENBANK.

JOHN LOCKE.—Locke spent the last fourteen years of his life in the study of the Bible; and he wrote

"The Common-place Book of the Scriptures," which is an invaluable fruit of his Scripture studies. These facts of themselves give the strongest proof of the estimation in which this profound thinker and acute metaphysician held the Christian writings. He admired the wisdom and goodness of God in the method of salvation they reveal; and it is said that when he thought upon it, he could not forbear crying out "O the depths of the riches of the goodness and the knowledge of God."

He was persuaded that men would be convinced of this by reading the Scriptures without prejudice; and he frequently exhorted those with whom he conversed to a serious study of these sacred writings.

A relative inquired of him what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion. "Let him study," said the philosopher, "the Holy Scriptures, especially in the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter."—*Great Thoughts*.

SIR J. W. DAWSON.—The following splendid passage is from "The Origin of the World according to Revelation and Science," by Sir J. W. Dawson, LL.D., F.R.S.

"Moses, the law-giver, passed to his rest. His laws and literature, surviving through many vicissitudes, have produced in each succeeding age a new harvest of poetry and history, leavened with their own spirit. In the meantime the learning and the superstition of Egypt faded from the eyes of men. The splendid political and military organizations of Assyria, Babylon, Persia and Macedon arose and crumbled into dust. The wonderful literature of Greece blazed forth and expired. That of Rome, a reflex and copy of the former, had reached its culminating point; and no prophet had arisen among any of these Gentile nations to teach them the truth of God. The world, with all its liberties crushed out, its religion and its philosophy corrupted and enfeebled to the last degree by an endless succession of borrowings and intermixtures, lay prostrate under the iron hand of Rome. Then appeared among the now obscure remnant of Israel one who announced Himself as the prophet like unto Moses, promised of old; but a

prophet whose mission it was to redeem not Israel only, but the whole world, and to make all who will believe children of faithful Abraham. Adopting the whole of the sacred literature of the Hebrews, and proving His mission by its words, He sent forth a few plain men to write its closing books, and to plant it on the time-honored beliefs of the nations—beliefs supported by a splendid and highly organized priestly system and by despotic power, and gilded by all the highest efforts of poetry and art.

"The story is a familiar one; but it is marvellous beyond all others. Nor is the modern history of the Bible less wonderful. Exhumbled from the rubbish of the middle ages, it has entered on a new career of victory. It has stimulated the mind of modern Europe to all its highest efforts, and has been the charter of its civil and religious liberties. Its wondrous revelation of all that man most desires to know, in the past, in the present, and in his future destinies, has gone home to the hearts of men in all ranks of society and in all countries. In many great nations it is the only rule of religious faith. In every civilized country it is the basis of all that is the most valuable in religion. When it has been withheld from the people, civilisation in its highest aspects has languished, and superstition, priestcraft and tyranny have held their ground or have perished under the assaults of a heartless and inhuman infidelity. Where it has been a household book, education has necessarily flourished, liberty has taken root, and the higher nature of man has been developed to the full. Driven from many other countries by tyrannical interference with liberty of thought and discussion, or by a short-sighted ecclesiasticism, it has taken its special abode with the greatest commercial nations of our time; and, scattered by their agency broadcast over the world, it is read by every nation under heaven in its own tongue, and is surely, if slowly, preparing the way for wider and greater changes than any that have heretofore resulted from its influence. Explain it as we may the Bible is a great literary miracle; and no amount of inspiration or authority that can be claimed for it is more strange or incredible than the actual history of the book. Yet no book has ever thrown itself into so decided antagonism with all the great forces of evil in the world. Tyranny hates

it, because the Bible so strongly maintains the individual value and rights of man as man. The spirit of caste dislikes it for the same reason. Anarchical license, on the other hand, finds nothing but discouragement in it. Priestcraft gnashes its teeth at it, as the very embodiment of private judgment in religion, and because it so scornfully ignores human authority in matters of conscience, and human intervention between man and his Maker. Scepticism sneers at it because it requires faith and humility, and threatens ruin to the unbeliever. It launches its thunders against every form of violence or fraud or allurements that seeks to profit by wrong or to pander to the vices of mankind. All these, consequently, are its foes. On the other hand, by its uncompromising stand with reference to certain scientific and historical facts, it has appeared to oppose the progress of thought and speculation, though, as we shall see, it has been unfairly accused in this last respect."—Pp. 29-31.

Letters from Africa.

QUEENSTOWN, Cape Colony.
To the Editor of the A. C. STANDARD.
No. 1.

DEAR BROTHER,—In a letter recently to hand from Bro A. M. Ludbrook, he intimated to me that he thought your readers would be interested in a letter or letters briefly descriptive of South Africa its peoples, its physical features, its commercial and religious activities, &c. In replying to this invitation, received at second hand, I fully recognise the saving fact that if Bro L. proves to have been mistaken, or if you deem the response to be unsuitable to your pages, you will have by your side (as most editors have) a capacious waste paper basket. I suppose that is about the last thing an editor parts with, however bad the times may be. Permit me to say by way of preface that while it has never been my privilege to visit the Antipodes, and probably never will be, I feel that I have many and strong ties there. Not a few whom I have known in the dear home land are now on your shores, and it has been my joy from time to time to greet many of your ranks on their visits to what is to you also "home"; while the names of very many whom I have never seen in the flesh have been to me as household words since my youth up. I doubt not but landing in Australia would have been to me a different experience to landing in South Africa. In the one case there would have been many

brotherly hands stretched out, and many opportunities of sweet fellowship; but here these have been few and far between.

It is a strange fact that while the tide of emigration has carried members of the home churches to America, Australia and New Zealand in considerable numbers, it has not been so regards South Africa. At the present time I do not know of a score of brethren, who have been associated with our churches, in all South Africa, including Natal and the Transvaal. I think, however, that the numbers are likely to increase more rapidly in the future, and it is to be hoped that in not a few places there will be found centres for the manifestation of New Testament principles and practice. Though geographically far from Australia, this colony is the half way house for steamers taking the old route from home, and quite recently it has become the domicile of many who have left your shores, on account of the late crisis. These facts seem to mark out the colony as a country demanding the mutual interest, and possibly the co-operation, of the churches, in Great Britain and Australasia, to the end that it should at least have the opportunity of hearing and accepting the faith once for all delivered to the saints.

I will at once deal with some of the religious conditions of the country, leaving other features for further contributions. The Anglican Church, though not established as at home, would fain be so; and it has strong upon it all its home traditions and assumptions. The representation vouchsafed to the colony is decidedly ritualistic in character; and in Cape Town, Grahamstown and Bloemfontein members of sisterhoods are conspicuous in considerable numbers. Through the agency of high class educational establishments at the above-named and other places, considerable influence is being exercised over the minds of many of the rising generation. The Anglican Church has taken a share in mission work among the natives of South Africa, but not, I think, to the extent that it has of late years in equatorial Africa. In my considerably extended travelling through the country, only one station under its control has come immediately under my notice.

In point of both age and numbers the Wesleyans rank as the most important of what at home are called the nonconforming bodies. As a matter of fact, both here and at home they seem more inclined to conform than otherwise, and except in the matter of the non-qualified minister, there is little to distinguish a morning service in a Wesleyan chapel from a broad Church service at home. There is a South African Conference which has full control within its own sphere of operations, and powers of ordination, the only token of dependence upon the

British Conference being, so far as I understand, the submission for approval of the name of the President elect. A large number of native ministers meet with their white brethren in conference. The work is aggressively carried on, and last year's returns showed a large increase in membership, especially among the natives. Their methods of reckoning membership are, however, somewhat puzzling to simple minds who only know the New Testament requirements. The body is threatened with a serious split on racial lines, there being a movement on foot to establish a native Church under a separate Conference. The Congregational Union was face to face with a similar danger at its last meeting, but wise counsels prevailed, and the danger is thought to be overpast. There are men of considerable parts in the ranks of the native ministers.

Both Congregationalists and Baptists have their separate Unions, but there is an arrangement in force by which as far as possible overlapping or rivalry is avoided. The Presbyterians have not, to my knowledge, any organisation, but make one of several inharmonious elements in the so-called Union Churches. Such a compromise as is involved in this arrangement is not satisfactory to many of those who are parties to it. Principle is made subordinate to expediency, and "broad-minded" ministers are sought for to fill the pulpits.

Out of sixteen English Baptist churches in the colony, only two to my knowledge are not Union (?) churches, and they of course have an "open table." There is a notice of motion on the agenda of the forthcoming meeting of the Baptist Union which reads:—"That in future all churches founded by the Union shall be Baptist churches, with a baptized membership, and open communion." This may be good so far as it goes, but it is only tinkering.

There are four German Baptist churches, or groups of churches, numbering about 1,000 members. These are "close" both as to membership and communion. The small country churches are organized under elders, and meet for worship much after the manner of what we have conceived to be the New Testament order, except that they only break bread when the travelling pastor is present.

The Congregationalists and Presbyterians have done a large amount of mission work, and have good results to show. Our Baptist friends are only just making a beginning.

The Dutch Reformed Church might claim, if any, to be the established church of South Africa. Its principles, which are largely Presbyterian, were doubtless brought over by the earliest settlers, and to-day it holds almost undisputed sway over the large Dutch element in the population of South

Africa. Many of its ministers are drawn from the universities of the Low Countries, though they have established in the colony some high class educational institutions, both theological and commercial. In all towns where the Dutch element is strong, the Kerk is sure to be one of the most commanding buildings to be seen, and that substantial dwelling house close by, surrounded by a well kept orchard, is sure to be the Dutch parsonage. Their ministers live on the fat of the land. The amount spent by the D. R. Church upon some of its edifices, and the means taken to raise the money, to wit, church fairs at which the donors of cattle are expected to buy their own or other stock again and again, is becoming to be regarded as something of a scandal. The two buildings at Grahamstown and Adelaide, two small market towns, are said to have cost £20,000 to erect. The D. R. Church has done nothing for the natives. In fact, such is the contempt the average Dutchman has for the Kaffir, that it is questionable whether he would accord to him the right to have a soul. I heard one of their ministers explain their failure to do ought in the way of mission work by pointing to the fact that their own membership is so scattered that they have as much as they can accomplish to overtake their duty to their own flocks. There is some force in this, for the said members of their flocks delight in solitude. It is commonly said that the Dutchman does not feel that he has elbow room if he can see the smoke from his neighbor's chimney. However it be, whether from some neglect on the part of the shepherds, or from the sheer impossibility of the task, as I am inclined to believe, there has been failure as regards a large percentage of the rural Dutch population. The colony is face to face with a serious problem known as the "Ezer Whites Question," and unless they are exaggerating whose interest it would appear to be to minimize the state of matters, there can be no doubt that many of the descendants of the early settlers have lapsed into a state of dire poverty and ignorance, and through pride, ingrained laziness and incapacity, are drifting into absolute barbarism. At the same time vast numbers of those whom they once ill-treated as slaves, and whom they despise as if they were still so, are making rapid strides in civilization.

I must bring this too lengthy epistle to a close by simply noting that the "Brethren" are represented at various places and in the same place by Assemblies which unfortunately accentuate all their internal differences. The Seventh Day Adventists are carrying on a brisk propaganda, and have established their office strongly at Cape Town. The Roman Catholics are duly represented, though they are not numerically strong.

Amid all this, and because of all this,

there is room and need for those who think they have found a better way, to be alert and active in inviting men to seek the old paths, the good way, and to walk therein.

Yours in the one faith,
H. ELLIOT TICKLER.

Hearth and Home.

By A. H. BRYANT.

GOING HOME.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the death and the famine
Into the fullness divine.
Up from the strife and the battle
(Oft with the shameful defeat),
Up to the palm and the laurel,
O but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the cheer,
Finding the end of our sorrow,
Finding the end of our fear
Seeing the face of the Master
Yearned for in "distance and dream"
O for that rapture of gladness!
O for that vision supreme!

Meeting the dear ones departed,
Knowing them, clasping their hands,
All the beloved and true-hearted,
There in the fairest of lands!
Sin exorcised left behind us,
Pain nevermore to distress,
Changing the moan for the music,
Living the Saviour to bless.

Why should we care for the dying
That is but a passing to life,
Why should we shrink from the struggle,
Pale at the swift-closing strife,
Since it is only beyond us,
Scarcely a step and a breath,
All that dear home of the living,
Guarded by what we call death?

There we shall learn the sweet meaning,
Hidden to day from our eyes;
There we shall waken like children
Joyous at gift and surprise.
Come, then, dear Lord, in the gloaming,
Or when the dawning is gray,
Take us to dwell in thy presence—
Only thyself lead the way.

Out of the chill and the shadow
Into the thrill and the shine,
Out of the death and the famine
Into the fullness divine.
Out of the sigh and silence
Into the deep swelling song;
Out of the exile and bondage,
Into the home—gathered throng.

CAUGHT IN HIS OWN TRAP.

THE COURTIER AND THE JEW.

THE inns in Russia are all very much alike; the rooms, for the most part small, are only separated from each other by a thin partition. Now it happened that, during the reign of the Czar Nicholas, a courtier had to travel to

town on an important mission. He went to one of the first hotels in the place. Almost on the first day he remarked that there was a guest in the adjoining room who got up at the same time every day, went out, and remained home exactly at the same time. This punctuality seemed very strange to him, and he made use of the spy system, which is so very common in Russia. He soon learned that his neighbor was a Jew, and by looking through the keyhole he observed how this Jew, every time he went out or came in, drew a chest out from under the bed and put it on the table. Then he looked round timidly and anxiously to see if anyone was listening to, or watching him, slowly opened the chest with a little key, took a second and smaller chest out of the first, and out of the second yet a third. Into this last the Jew looked with such an eager gaze and sweet smile that the courtier supposed that it must contain something very precious, perhaps the whole of the Jew's property. The Jew's hands at last followed his looks, and after a long search he drew out a carefully wrapped-up packet of brand new bank notes. The chest plainly contained papers of great value. Day after day did the Russian courtier observe these proceedings. "That chest and its contents shall be mine," he said to himself. "What do I care for a Jew, if I can only get his money? But how shall I manage it? Ah, I know," and he went at once to the first police-agent.

"Police-officer," he said, "I have been terribly robbed; almost all my property has been taken from me."

"What! What do I hear?" said the officer in amazement. "Have you any traces or suspicion as to who this bold thief may be?"

"Not suspicion only," replied the Russian, "it is certainly a Jew, my neighbor in the hotel. He must, last night, while I was out, have got through the door which leads from his room into mine and robbed me; he took all my paper money, as well as three chests in which they were enclosed."

"An investigation shall take place at once," said the police-officer. He accordingly took eight men with him, and, in company with the nobleman, who pretended he had been robbed, he went to the hotel. The Jew had just returned to his apartment.

"Open, in the name of the Czar,"

exclaimed the officer, as he knocked at the door of the Jew's room. The Jew opened it himself; but the moment he saw the police his color changed, and a horrible look of despair came over his face, and with a cry he sprang from the door to his bed. The police were scarcely in the room before there was a report of a pistol shot, and the Jew fell dead on the bed. He had sent a bullet through the brain.

The police supposed that the Jew had done this to avoid being arrested for robbery. They searched at once for the chest, which was soon found and minutely examined. On looking through the bank-notes the face of the police-officer suddenly assumed a severe impression.

Still it was with an apparently cheerful voice that, turning to the Russian baron, he asked: "Are you quite sure that these bank-notes are your property?"

"How can you doubt it?" replied the courtier, surprised. "Certainly they are my property."

"Can you swear to it?"

"At this very moment, if you like."

"Well," said the police-officer, solemnly, "then I arrest you in the name of the Czar; for the notes are forged?"

The Russian Courtier stood speechless with horror. What could he reply? Falseness is its own punishment. The pit he had dug for the Jew he had fallen into himself. He was condemned to labor for life in the mines of Siberia. The reason why the Jew shot himself was because the visit from the police led him to suppose that his forgeries had been discovered, so he took his own life to escape the penalty in Siberia.

The Querist.

By G. B. M.

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

1. Why do Disciples stand at prayer time?

REPLY: (1) Because it is Scriptural (see Gen. 18: 16-32; 19: 27-28; Luke 18: 12; Mark 11: 25.)

(2) Because it involves less confusion and noise than other attitudes.

(3) The floors are not always fit to kneel upon.

REMARK.—Kneeling is, of course, proper, because Scriptural, and is eminently suited to private devotion. Lying flat on the face, or knees and face, is also Scriptural, but would be inconvenient as matters are arranged in modern chapels. The latter posture has less support in Scripture, reason and sense of decency than any other.

2. Why do not the Disciples say the "Amen" loud and distinct after the prayer and thanksgiving for the emblems?

REPLY.—We cannot tell exactly. There is nothing in the written or "unwritten" creed, nor in the traditions of the fathers, that we know of, forbidding the "Amen," or requiring its whispered utterance. Paul (1 Cor. 14: 16) assumes as a matter of course the "Amen" in the Corinthian Church. In view of current Jewish customs it is almost certain that this response was audible. To our mind it greatly increases the life energy, heartiness and unity of the meeting to hear earnest responses to the prayers and thanksgivings.

3. "Bapto" asks: Is it right to pay a person to preach the gospel or not? I think that we may give them a little for their trouble of preparing but not to sit down and do nothing else, and then be paid from £150 to £600 or £700 a year as the case may be. As to sit down, that was never meant; we do not find it in the Bible.

REPLY.—The "Querist" man of the STANDARD knows nothing of the name or designation of "Bapto" but imagines from the style and sentiment of the latter's communication that he is also the querist man of some place or people, and his queries are printed more from the point of view of entertainment than edification. "Is it right to pay a person to preach the gospel?" Our ideas are perhaps a little queer also on this subject. We do not believe that it is either right to preach for pay nor to pay for preaching. The true Christian should preach according to his ability and opportunity, pay or no pay; and the Church should support every Christian that needs it, that is, that can obtain it in no other way, preach or no preach. The true idea seems to me to be about this: It is the duty of every Christian to preach the gospel either privately or publicly according to opportunity and ability. In a given community one man is observed to possess gifts of head and heart and grace of life which enable him to preach publicly and in a sort of representative character. The quality of his preaching and its effectiveness in the community will be increased by having sufficient time for thorough preparation, and to follow his hearers to their homes for personal intercourse. The church concerned, asks this man to assist her in preaching the gospel, and, that he may be more efficient, they give the whole of his time to the work. If he consents, the church is bound in duty to support him and those dependent upon him while so doing, for she has withdrawn him from a department of Christian duty

(providing for his own) which she can do better, possibly, than even he, that he may devote the whole of his energies to another department of her duty (proclaiming the gospel) because he is her brightest talent in this direction. It is simply a question of the division of labour and the best use and application of mutual talents. But is not that "paying a person to preach" all the same? Well, in the sense that the man is paid in order that he may preach, more and better, it may be so designated. In a mutual concern, when the partners allot their capital or divided their profits, it would be incorrect to say that they paid each other for labour done. In this case of preacher and church it is a partnership concern; he is a part of the church; the church shares in his spiritual things and he shares in her carnal things. As to the amount of the preacher's support, that must depend on many circumstances. What he was earning, or would be able to earn in his ordinary avocation would be an element in the question, and especially his needs. The writer of this had a letter support when he received less than 100 a week and his bed and board that he has now in the alarming sum mentioned by "Bapto," viz., £1500 a year. "Bapto" would find the old chapter of 1 Corinthians a profitable study.

4. Is it Scriptural to break the loaf on any other than the Lord's day?

REPLY.—Many thoughtful and "sound" brethren think it Scriptural to break the loaf upon any day. The necessary inference from this in connection with the admitted obligation of breaking the bread on every Lord's day is that it may be done any day. The simple fact is that in the only recorded instance we have of the observance of the ordinance, the day was the Lord's day (Acts 20: 7). This is Scriptural. Anything else is inferential and uncertain.

5. Is it Scriptural for a woman to pray in a cottage prayer meeting with her head uncovered?

REPLY.—1 Cor. 14: 5 applies, we presume, to all meetings for worship where both sexes are present. "Every woman that prays, with her head uncovered dishonours her head" (man).

Sisters' Page.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

Communications for this Page should be addressed to Mrs. Hill, 23 Blenheim Street, Adelaide, not later than the 10th of each month.

CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.
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TRACES—Mrs. Maxton.

HOSPITAL VISITING—Mrs. Studdert, The Terrace, Melbourne.

All of the above will be pleased to have reports relating to their various departments of work.

HOUSEHOLD BIBLE TEACHING.

Isaiah Fast—English means *Solution of Judah's* and there is a wonderful identity between the name of the writer and the contents of the book. It is fully agreeable with hope and promise of salvation, so much so that the prophecy is felicitously called "the gospel according to Isaiah." The portion under review contains: A most pathetic divine appeal to erring and backsliding Israel (chap. 1); prophecies concerning Judah and Jerusalem in the gospel age (4-12); the doom of Babylon (13); restoration of Israel (14); doom of Moab (15, 16); of Damascus (17); of Ethiopia (18); of Egypt (19); of Tyre and other nations (20-24). The judgments on the nations are in consequence of their conduct towards Judah and Israel. From chap. 25 we have set forth the triumph of the kingdom of Christ over all its enemies. Some of the most remarkable and beautiful details are the following:—The exaltation of the House of the Lord (chap. 2, 4); prophecy of Christ as the "Branch" (4: 2, 11-5); parable of the vineyard (5: 1-7); prophecy of the birth of Christ (7: 14); of the character of Christ (7: 4); of the resurrection of the dead (13: 3); security of God's people (25: 1-4); Christ's rule (31).

Acts.—In this book we have the history of the spread of the gospel, and the planting and ordering of the Church during the first century, under the ministry and guidance of the inspired apostles of Jesus Christ. Herein we see the great and heavenly power of the dominion of Jesus revealed in practice. It is the divinely authorized record of conversions, in the "gospel," and epistles; we may gather the terms of salvation; but it is in this book alone that we learn how men and women were *born again*. An example is the best way to illustrate a precept or any other truth; hence our desire to find in this book the story of the apostles of sinners turning to the Lord, and of the early Church. The book is wisely placed between the "gospel" and the epistles. It is the sequel to the former and a natural introduction to the latter. The harmony between the teaching of the Saviour and the practice of the apostles in their work of spreading the truth is complete. The very order of their movements as predicted by Jesus was faithfully followed: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1: 8). This was the exact method pursued. There is no method of conversion. The Lord's commission (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 47) is contained in

Waiting for the Holy Spirit, preaching the gospel; belief, repentance, baptism; teaching all that Christ had commanded. This, too, was observed in the letter, as a careful study of their procedure will prove to the candid reader. The great distinguishing feature of this book is its world-wide philanthropy. It tells of a gospel that knows nothing of racial, national, or social distinctions; treats all men as alike lost; and seeks to save all of every degree of sinfulness. Nothing of the kind had been known before. Another feature of scarcely less remarkable is its account of the formation of assemblies all over the then known world. The Church thus founded and organized was perfectly new to the world, and its marvellous simplicity and purity, and heavenly character, did much towards the progress of the gospel.

L. PITTMAN.

EXECUTIVE.

The executive met on the 6th inst., when 10 sisters reported to the roll call. Sister Mrs. Huntsman presiding. The chief business consisted in appointing the new committee, talking over future work, and passing late conference bills for payment. The correspondence included a letter from Messrs. Webb and Webb, offering to photograph the delegates to the sisters' conference on similar terms as they were doing the gentlemen. After due consideration it was resolved, whilst appreciating the offer, we could not see our way to accept it just at present. Foot-roy reported through his representative—a splendid temperance meeting with good programme, large audience, and so much good left that they were able to gather in all the poor children in the neighbourhood and give them a good meal. Malvern reported three additions to church from school. The sisters were reminded that early application should be made for the "Year Book," as only a limited number were printed.

Note.—In sisters' conference Notes last issue, the obituary notice prepared and read by Sis. Pallot was inadvertently omitted.

COMMITTEES, 1894.

Home Missions Fund.—Suprintendent, Mrs. Pittman; committee, Medames McLellan, Pallot, Ward, A. Kemp, and Howles.
Foreign Missions Committee.—Medames Maxton, Cust, and McCaughy. *Treasurers*.—Suprintendent, Mrs. C. C. Langgood; committee, Medames Prior, Davis, Mazer-garb, Chester, Stewart. *Spiritual Literature and Tracts*.—Medames Maxton, Dewar, and Kelly. *Editor*.—Mrs. Huntsman, Misses Homsetch, Dickens, Dewar, and Hill. *Sunday School Work*.—Suprintendent, Mrs. Schofield; committee, Medames Evans, Misses West, Chester, Stewart and Hill. *College and Prayer Meeting*.—Medames Chown, Forbes, and Davis. *Dances and Visiting*.—Suprintendent, Mrs. Pittman; committee, Medames A. Kemp, Walker, Pallot, McLellan, Heron, Maxton, and Edgar. *Hospital Visitation*.—Medames Sturtard, Frazer, Brothie, Kelly, Thurmond and Hill.

117 Swanston Street,

Melbourne.

April 16th, 1894.

To the Sisters' Executive.

At the last conference a hearty vote of thanks was passed to the sisters for the practical and kindly help that they have

given at all times. It therefore gives me much pleasure to convey to you this expression of thanks from the brethren assembled at conference.

On commencing a new year I beg to inform you that the same number of preachers are engaged in the field, with the addition of some help to Bro. Park in carrying on his Bible Carriage work.

In order to meet our liabilities during this year it will tax our resources to the very utmost. We therefore invite your co-operation to enable us to carry on the good work.

From the returns received and tabulated in our reports for the late conference meetings it is evident that there are a large number of churches in which the "penny per week per member system" is not adopted. If your executive could assist in the more general adoption of this plan among the churches they would be rendering good service.

In these times we cannot expect large gifts from individual brethren and sisters, hence our efforts should be directed more to the development of more general giving of smaller sums from the many. If even one half of the church members in Victoria gave one penny per week it would realize considerably over £500 per year. The extension of this system is therefore one that will no doubt commend itself to the judgment of the sisters. It is very probable that a circular letter, emanating from the Sisters' Executive might be the means of the appointment of sister collectors in churches where there are not any.

Commending this matter to your favorable consideration and with kindest regards,

Yours fraternally,

M. McLELLAN,
Conference Sec.

POETRY.

"Scatter wide your seeds of kindness,
All enriching as you go;
Leave them—trust the Harvest-giver:
He will make each seed to grow.
So until the happy end
Your life shall never lack a friend.

If you hear a prayer that moves you
By its humble pleading tone,
Join it; do not let the seeker
Bow before her God alone.
Why should not your sister share
The strength of "two or three" in prayer?

If your work is made more easy
By a friendly helping hand,
Say so; speak out brave and truly,
For the darkness veils the land.
Let no sister worker dear
Falter for a word of cheer."

SHARE LITERATURE REPORT.

Many thanks to brethren and sisters by whom we have been supplied with papers during the past year.

The following institutions have been visited.—Women's Hospital, 6 times; Children's, 5; Homeopathic, 4; Melbourne General, 5; Immigrant's Home, St. Kilda road, twice; and Beneficial Asylum, five times.

Culturally 1,075 papers have been distributed, consisting of *Standard*, *Evening*, *Southern Cross*, *Albion*, *Knights*, and all of the Sunday school periodicals.

L. D.

Correspondence.

Amherst, Burma,
19th Feb., 1894.

Extract from an article in the *Rangoon Gazette*, Wednesday, 14th Feb., 1894. Article entitled:

A VISIT TO THE MERGUI PEARLING GROUNDS.

(From a Correspondent.)

YEH AND ITS MISSIONARIES.

The day after leaving Maunmain we reached Yeh, after having to wait for the tide to carry us over the mud banks of the short river leading to it. Yeh was once a royal city, walled and moated, but its glories have departed, leaving only a pretty large village, inhabited for the most part by Talangs. The streets looked clean and tidy, but the sweepings from the road had evidently been deposited under the houses on either side.

We found two young Englishmen busily engaged in putting up a house on an admirable site. They were settling in Yeh as missionaries to the Talangs. They belong to the sect of the "Churches of Christ," the cardinal doctrine of which seems to be that it is not right to use such terms as Anglican, or Baptist, or Wesleyan Churches, that only such names as are found in the New Testament are to be applied to the Churches of Christ. Practically, however, they seem to be Baptists in all but name. This is at present the only mission direct to the Talangs, though Mr. Stevens of Maunmain is making special efforts amongst this most interesting race at Thalon and other places. One cannot help but admire the simple faith of these young Englishmen, isolating themselves from intercourse with Europeans and living entirely for the good of strangers. We wish them God-speed in their arduous and self-denying labours.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—The above will interest the readers of the A.C.S. our brethren in Australia and New Zealand who are in sympathy with our efforts to preach and establish Primitive Christianity, as given by Jesus, perfected by the apostles of our Lord and Saviour Jesus Christ. We plead for a complete return to the New Testament ideal of one Lord, one Faith, one Baptism, one Church, one People, one Loving

Brotherhood under Christ our living head. The Ancient Gospel with its ancient life-giving power, mutual teaching instead of one man ministry; creed, ordinances, worship and government as imposed by human tradition swept away, and the simple, unvarnished utterances of the New Testament our safe guide and source of appeal.

Fraternally yours,
ALFRED E. HUDSON.

MELBOURNE CHURCHES.

To the Editors of the A. C. STANDARD.

City evangelization is one of the questions of the day amongst our people in the United States. We have not prospered in the big cities like we have in country places and towns. All this is to be changed. Our people are roused. The cities must be evangelized. Three churches for every one now in existence we must have.

You, in Melbourne, have made a notable success. You have nearly thirty churches. There is not a city in the United States (I think) with more than half that many. Why the success in Melbourne? Why the comparative failure in the United States? Can you answer the former for me? I am an Australian. My mother lives at Toolamba, Victoria. When I left Melbourne for the Bible College at Lexington, Ky., Bro. Dunn asked me to write a line at any time for the STANDARD. That I did not do.

Will Bro. Dunn be kind enough to tell me (through the STANDARD or some other way) just how many churches there are in Melbourne? What plans or methods resulted in the organization of so many? How many paid preachers serving these churches? How many keep a preacher all his time?

Has much of the work been done by what the Methodists call local preachers? If so, do you think that has been one of the greatest factors in your success?

I ask information about your work not for my own benefit, but in the hope that it might benefit our whole brotherhood. The United States learned how to use the ballot from you, may it not learn how to evangelize the cities from you?

I hope, therefore, you will count this an opportunity of helping us in the solution of this problem.

I have entered upon my third year in this Kentucky suburb of Cincinnati. We are two miles by

electric car from the heart of the city. Yours in Christ,

G. M. ANDERSON,
Newport, Kentucky.

Feb. 20/94. U.S.A.

P.S.—Please say about how many workers you have in Melbourne, who go out on Sunday to preach without money and without price.

REPLY.

Bro. Anderson has given us quite a number of questions to answer regarding the progress of the cause in and around Melbourne. We understand that when Bro. G. L. Wharton was speaking about Melbourne after his visit, if we remember rightly, he said it was the "Metropolis of Disciples in the World," meaning thereby that there were more disciples in Melbourne and suburbs than in any other city. We have never noticed this contradicted. In order to answer Bro. Anderson's questions as methodically as possible we will take them one by one.

1. How many churches are there in Melbourne?

There are 26 churches in Melbourne and suburbs within a radius of 10 miles, with a membership of 3187, and 4 additional churches within 14 miles, with a membership of 337. These 30 churches with 3524 members we generally consider as constituting the city and suburban churches as they are of easy access to the city, either by rail or tram.

2. Why the success in Melbourne and what plans or methods resulted in the organization of so many?

It would be difficult to state any particular reason. It may be attributed, under God's blessing to quite a number of causes.

1st. Our pioneer brethren were of a sturdy, thoughtful, vigorous and aggressive character.

2nd. They cultivated and encouraged as much as possible mutual teaching in the churches, recognizing that every brother who has the ability, has the right to address the church.

3rd. For the purpose of making special efforts to spread abroad the truth, the churches have from time to time engaged preachers of ability from England, and American (mostly from America) and by engaging halls and theatres in the city have for lengthened periods held special services, as well as laboring with churches.

4th. The suburbs of Melbourne

have gradually extended and the members have naturally removed to the various suburbs for residential purposes, and where a number have gone to one locality, they have organized, so that it may be said the growth of the churches has been contemporaneous with the growth of the city. And the fact that the practice of mutual edification has been encouraged no doubt enabled them more efficiently to carry on the work. This may be regarded as one of the main causes contributing towards whatever success may have attended our efforts.

3. Has much of the work been done by what the Methodists call local preachers?

We presume this question has regard to the conducting of the proclamation meetings.

This has been done largely by voluntary and unpaid evangelistic effort. Sometimes each church makes its own arrangement with the speaking brethren to supply their platforms. Or in other cases more systematic efforts are made to supply the churches. For instance there is a plan printed for the supply of some churches for three months at a time. On this plan there are 36 names of brethren who are willing to give their services gratuitously, and from this list eight or nine churches are regularly supplied with speakers. The cost of printing and the fares of the preachers are paid by the various churches on the plan.

4. Do you think that has been one of the greatest factors in your success?

It has assuredly been a very great help, indeed, it may be said that many of our churches would gradually have languished and died, had it not been for this as they could not pay for evangelistic help. As to whether this has been one of our "greatest factors," we are inclined to think that our paid and unpaid evangelists have mutually helped, the one dovetailing as it were, with the other. For instance the many preachers of ability we have had, have been enabled to get a hearing in our larger centres of population, causing a healthy increase. This increase by degrees scattered over the suburbs, and just here comes in the value of the services of our unpaid preachers by enabling them to hold together, and in some cases even to make considerable further increase. We believe that the main causes of the increase in Melbourne and suburbs are briefly:

1st. The character of the pioneers.
2nd. The engagement of preachers of ability.

3rd. The judicious use of the services of our local unpaid preachers.

4th. The encouragement of mutual teaching in the churches.

5th. The system of having Mutual Improvement Societies in connection with our churches. This has tended to develop the talents of the members. In these societies many of our best speakers have received their training.

5. How many paid preachers are serving the churches in Melbourne and suburbs?

There are at present 9.

6. How many churches keep a preacher all his time?

Four, the others are only partly employed.

7. How many workers have you in Melbourne who go out on Sundays to preach without money and without price?

Probably between 40 and 50.
F.D.S.

Lord's Day Readings.

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

MAY 6th.

OLD TESTAMENT.—Psalms 16 and

17.

NEW TESTAMENT.—Matthew 28.

CONNECTING LINK.

The Empty Sepulchre.—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."—Psalms 16, 17.

Woman was the first to transgress; now she is the first to proclaim a risen Saviour. "As it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." During the lifetime of our Saviour He had been lovingly ministered to by kind-hearted and pious women. When on the cross, deserted by nearly all, the women watched His ebbing life, and were the last to leave; and now no sooner is the Sabbath over and the morn breaking, than they are at the

sepulchre with their sweet spices to perform the last kind office for the dead. These and many other facts in Scripture suggest to me that what woman lost at the fall she entirely regained at the cross. They came to the tomb, and found that Christ had kept His word, and had proved himself the resurrection and the life. He has taken the sting away from death, and has robbed the grave of its victory. No longer need the righteous watch the dying flame of life with fear, for He has taught us that the dead who die in Christ are happy.

MAY 13th.

OLD TESTAMENT.—Isaiah 61.

NEW TESTAMENT.—Mark 1.

CONNECTING LINK.

Acknowledged by God.—Isaiah 61: 1, Mark 1: 11.

We now enter on the study of Mark, who is, declared to have written much as Peter preached. The home of Mark was in the city of the great King, and his mother Mary was a woman much respected in the early church (Acts 12: 2). From the first epistle of Peter we infer that he was converted by the preaching of that apostle. He became a very active worker in the ancient church, and accompanied Paul and Barnabas on their first great missionary tour, but left them before its conclusion. This caused Paul to lose faith in Mark's stability but he was afterwards reconciled to him, and became his beloved companion during his imprisonment at Rome. Tradition says he sealed his convictions with his life, suffering martyrdom in the year A.D. 68. It is held that the gospel was written but a short time prior to his death. Alexander Campbell says it was first published in Rome in the year 64.

The reading lesson for this morning is full of suggestions, but I have only space to direct attention to the account of the baptism of Jesus. In olden times when a king went on a journey he sent a messenger before him to prepare the way. When the

Emperor of Rome went on a visit to different parts of his great dominions he would send an herald three months before to announce his coming so that the people might be prepared for his visit. So in a similar manner when the Monarch of the universe visited us he sent his herald six months before he came himself, who called on the people to repent for the kingdom of heaven was at hand. When Jesus came all was in readiness for Him. The whole land had been moved by the preaching of that strange child of the wilderness who was clad in a garb of camel's hair and who lived on wild locusts and honey. Jesus did not at once disturb the work of John. No, he was to be our great example, and in order that all righteousness might be fulfilled, and that we might understand the need of being obedient to every command of God, he permitted John to baptize him in the waters of the Jordan. Then the heavens opened and the approving voice of God cried, "Thou art my beloved Son in whom I am well pleased." By faith we can hear that voice to-day whenever a son is born of "water and the spirit," and were heaven opened to our gaze, we would see the angels rejoicing over these additions to the kingdom of God.

MAY 20th

OLD TESTAMENT.—Job 14.

NEW TESTAMENT.—Mark 2.

CONNECTING LINK.

The forgiveness of sins.—Job 14: 13 Mark 2: 7.

In this chapter we learn that sin and suffering are very closely associated. He not only cures the man who was sick of the palsy, but also forgives his sins. At this the Scribes and Pharisees murmured, because that power was alone vested in God; therefore if Jesus were not God, He had been guilty of blasphemy. Jesus, however, proves to them His divine character by the working of miracles, and therefore maintains His right to pardon sin.

Some may think that because Jesus told His disciples, when He gave sight to the blind man, that neither he nor his parents had sinned, that therefore suffering is not the offspring of sin. This undoubtedly is true in some individual cases, but it is not true of suffering generally. "Sin entered into the world, and death by sin." All suffering and death are therefore traceable to man's fall. Individually, innocent men may suffer for the sins of others; therefore Christ condemns us for declaring that the misfortunes of an individual are necessarily due to his depravity. This, however, does not militate against the fact that all suffering is directly due to somebody's wrong-doing, and that were holiness universal, health and happiness would also be.

MAY 27TH.

OLD TESTAMENT.—1 Samuel 15: 1-23.

NEW TESTAMENT.—Mark 3.

CONNECTING LINK.

Obedience.—1 Samuel 15: 22; Mark 3: 35.

In our Old Testament lesson we read "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," and in the New Testament we are told that our kinship to Christ is dependent on obedience. "For whoever shall do the will of God the same is my brother and my sister and mother."

In this passage Christ did not undervalue, as some sceptics have argued, the tender ties of family, for as a child he was subject to his parents, and even in the pain and agony of his closing moments on the cross He remembered His mother and entrusted her to the loving care of His dearest disciple. Throughout the New Testament family ties are exalted, and it is only in Christian countries that the home can be said to be a sacred centre of love and purity.

What He does do is this: He makes the home a symbol of the fellowship of heaven, a type of

the Church, and as a son is obedient to the will of his earthly father, so in a larger degree should he consult the will of his heavenly parent. He teaches us that there is a higher and holier relationship than that of blood, and discloses the glorious thought that the unique Son of God has a kindred among the children of men.

I. S.

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. Verco, Adelaide.

The Association of Christian Workers held its meeting on April 13th, with an attendance of about 20. Jno. Verco in the chair. J. P. Jones gave a reading, and T. Fischer an essay. The chief part of the time was occupied in a consideration of the best means for increasing the interest in the association meetings. It was finally decided to hold the meetings every four weeks, and that the programme should be arranged at each meeting for the next and not by the secretary. Also that at the next meeting T. J. Gore should read a paper summing up the symposium which has appeared in the STANDARD respecting Baptists and Disciples. Not only association members are invited, but all others who feel any interest in the question. The evening will be May 17th at 7:30. Let all who can, come, and make it a lively gathering.

KERMODE ST.—The Band of Hope here held its annual festival on Friday. The chapel was profusely and beautifully decorated with banners and mottoes and wreaths, and various devices in flowers, leaves and fruit, and "the wine in the cluster" festooned over the inner doors was both beautiful and suggestive. The tables were both loaded and filled. The after meeting was an overflowing one. Addresses were delivered by the President, Dr. Verco, and Mr. J. C. Dickson, while the younger members of the Band of Hope gave recitations and an action song, and the elder members rendered a quartet and a part song. The general opinion seemed to be that it was the most satisfactory meeting we have had, everything passing off pleasantly, and leaving nothing to be regretted.

HINDMARSH.—Our report last month mentioned four confessions. These have all been typewritten and received in full shipment since, as also another young lady who later on confessed her Lord. Their names are—Sisters Prudeaux, Turner and Hodge, and Brethren Barry and Arthur. The last named is son of Mrs. Richard Arthur, and grandson of our aged Mrs. Robt. Lawrie of Henley Beach. We trust all these will prove good soldiers of the cross of Christ.

The exchange between Mrs. Colbourne and Smith has been consummated during the month, each having entered his new sphere of usefulness. By God's blessing we trust the desired end may be gained. A letter received from Mrs. Smith tells of benefit experienced already in his case. Mrs. Colbourne has been well received here, large audiences coming to listen to the

word, although no visible results have followed as yet. We are losing this week two other families, Brethren Alves and Lunn, who go to the "Gillen" village settlement on the river Murray. They are some of our best workers, and the cause of the church here will be a great loser by their removal. Still we trust they, with others who have already gone on to the village settlements, will sow the good seed of the kingdom, that others may eternally gain through our losses.

Bro. Thos. Wood also leaves for West Australia this week, and we hear of others of our unemployed who contemplate moving elsewhere if no work can be obtained soon. May the God of providence guide and protect them all, opening up to them fields of usefulness, and regular employment. We deeply sympathize with our brethren thus situated.

Many of our number are still unable to meet with us, owing to infirmity and sickness, although some have recovered. A band of workers still goes out on Sunday evening to speak and work for the Lord. We would say to these, "Be not weary in well-doing; in due season ye shall reap it ye faint not." 1st April. A.G.

I have been asked what I am doing now, and some seem to have thought because I do not report that I must be out of the work of preaching. Let my silence be heard as no considered wish to state how I am working. After leaving Union I came to live at North Adelaide, and have my membership in the church in Kermedee street. The church here has started Sunday and week evening services at Prospect. This mission as the Synodical cause itself is being carried on by several Brethren who do the speaking, and I am working as one of that number. Each Lord's day finds me speaking twice, either at Kermedee street or the Prospect mission, and occasionally at Queenstown and other places where the church has no excellent. Not being engaged by any church, my work lies wherever it may be demanded the best, for the cause at large. This gives me great freedom to assist the weaker churches.

The mission at Prospect is making *fair* progress. We are laboring under difficulties: (1) a feeling among the people in the district that we will not be able in summer, hence they are inclined to hold off; and (2) a general apathy to religious matters. I might say in regard to the former, we are certainly *not sure to stay*, because it promises to be in time a good field. And in regard to the latter we are content to work along under all the difficulties that attend a new field, in hope of success in time to come. There is available a band of workers in the North Adelaide church as any one could find, and these are working along *faithfully*. The lines upon which I am working at Prospect are to take a street in the suburbs and call at every door and give them a pressing and cordial invitation to our meetings. Then take another street and do likewise, until I have been to all the houses. Of course it takes time to do so, but it is worth all the cost. Very often those who come to the door are members of the denominations around, and in some cases they open up the subject of churches and teaching. This gives me an opportunity to point out what the Word teaches, which is always embraced in the hope that afterwards they will think on the matter and come to hear further. I believe God is blessing the work.

We hold our week night meeting on Thursdays, and very frequently we see strangers at these as well as our Sunday evening preaching services. I very frequently speak at the meetings on Thursday evenings. My friends will thus see that though I am not engaged by any church as their evangelist, yet I attend not as busy in the Master's work as though I were. My membership is with the Kermode-street church, and what with speaking for and visiting the North Adelaide members, and working in the Prospect field in speaking and visiting, I find all my time fully taken up.

April 5th. J. C. DICKSON.

The quarterly conference of the S.S. Union of South Australia was held in Kermode-street chapel on Monday evening the 9th April. The meeting was presided over by Dr. Verco (president), and although not favoured with so large an attendance as we should have liked, or as such a meeting deserves, one and all we think went away feeling they had received both pleasure and profit. A report was read by the secretary, showing that satisfactory progress had been made since the last quarterly meeting; and that the delegates had attended each month regularly, evincing an interest in the doings of the Union that we trust will never be allowed to wane.

Bro J. Anderson has had the honor conferred on him of preparing the essay to be read at the Annual Conference of the churches in September, and we are confident that the subject chosen for him, viz., "The Relationship Existing Between the Church and the School, In All Its Aspects," will be broad enough for him to display his human ability. Bro. De Nest, our worthy vice-president, was the essayist appointed for this conference, and his description of Sunday school work in general was placed before us in as brief and concise a manner as one could well wish for. His experience of alternate teaching was anything but satisfactory, and no doubt it will have influenced those present to look on such a method as a method to be avoided by all schools. It was decided that for the future our monthly and quarterly meetings be held on the third Monday in each month instead of the second as heretofore.

R. FOSBETH, Sec.

NORTH ADELAIDE.—Since our last report there have been added to our membership one by baptism, Mrs Osborne, and two formerly connected with the Hindlers-street Baptist Church, Mr and Mrs Thomas. The work is going along satisfactorily, and the meetings are well attended both here and at Prospect. During the month an opportunity was given the members to contribute towards Bro Pittman's Rescue Home, the amount of £5 3s 3d being collected. Last evening at Prospect the house was full, and at the conclusion of the discourse one came forward and confessed her faith in the Redeemer. This is the first fruit of our mission there, and we hope a large harvest will follow.

STRATHALBYN.—It gives us great pleasure to report the baptism of a very intelligent young man, under the green old gum trees on the banks of the River Angas, which brought to our remembrance the joyful word of baptism such great numbers before we got a baptistry in our chapel. The Lord bless our dear brethren.

April 7. A. GOBSON.

YORK.—Last night after a discourse on baptism by Bro T. B. Verco to a full house, we had the joy of seeing nine of our Sunday scholars baptised into Christ. We are looking forward to others coming soon.

April 11. W. B.

GLENEG.—The interest here keeps up well. Last Lord's day evening the wife of Bro Dalton, who recently brought his letter from Narwood church made the good confession, also another young woman. These will be immersed to night in Grote-st. Sunday school still improving. To God be the glory for ever.

April 11. W. B. Sec.

ADELAIDE.—During the past month one young girl from the Sunday school has been received into the church by faith and baptism.

Two of our young men have left us for a while and have gone to West Australia to try what they can do on the gold fields.

We have had some good meetings at Gillies-street during the past month. We intend holding our anniversary meetings on the 26th April with a social gathering of workers and those interested in the work, and on Sunday, 29th April, when we hope to see some of our older speaking brethren to address us.

10th April 1891. L. H. V.

GLENEG.—Church meeting, Wednesday evening decided to hold anniversary services second week in June, beginning Lord's day the 10th, and 12th tea and public meeting. The following three days in the evening we hold special services so that Glenegites may know what we plead for.

W. B. Sec.

BALAKLAVA.—We are pleased to report another addition to our number. Sister Wark, wife of our esteemed Elder J. Wark, was immersed at Grote-street, Adelaide, on a recent visit to Adelaide.

Our Sunday-school picnic went off first rate on Easter Monday. There were 60 scholars and about 200 parents and friends present, and all spent a very enjoyable day about 15 miles from the township, whence the children were driven in waggon.

April 12. W. T. S. H.

NORWOOD.—The services held in connection with the re-opening of the chapel on March 18th and 21st were very successful. On the Lord's day Bro. Dr. Verco addressed the church in the morning, and as it was the anniversary of the Sunday school the same day, Bro. Gore addressed a large gathering of parents and scholars. In the evening, to a thronged audience, Bro. D'Nest, preached the gospel. A very wet about 300 sat at the tables. The public meeting was presided over by Bro A. T. Magarey, and profitable addresses were given by Brethren I. Verco, J. C. Dickson, and G. D'Nest. We were pleased to see our Bro. M. Wood Green at the tea.

The Sunday-school picnic took place on Good Friday. The morning was very wet, and the children remained in the chapel till noon, when the rain ceased, and a pleasant afternoon was spent in a paddock near at hand.

The Lord is still blessing our efforts in the place. Since we have reported we have received by faith and obedience, ten by letter, five, and at our gospel service, last night three more confessed the Saviour. To God be all the glory.

April 16/91. A. C. RANKINE.

NANTAWARRA.—The anniversary and thanksgiving services of the church were

held on the 18th and 21st of March. Our esteemed Bro. Manning, of Adelaide, preached morning and evening to crowded houses. Tea on the 21st was not so well attended as usual owing to other attractions, but the evening meeting was well attended, and excellent addresses were delivered by Brethren Gore, Harris, Smith, Russell, Seymour, and our worthy chairman, Bro. McLachlan, M.P., and the Lochiel choir rendered excellent music, the whole time being a time of refreshing to all.

J. G. COSE.

QUEENSLAND DEPARTMENT.

By A. COBBAN, Langland-street, E. Brisbane.

NOTES.

The progress made by the churches in Queensland during the past year, as shown by the Conference returns, is very gratifying, and the figures are gradually creeping up. Brisbane church shows an increase for the year of 52, and Marburg and Charters Towers have gained 39 and 30 respectively. The total increase in membership for the year has been put down at 193.

The finances were, perhaps, not very brilliantly spoken of. There had been much trouble through bank suspensions and terribly dull times, and there had been an entire lack of contributions into the general conference fund. This may have been because there were no expenses; but the opportunity of getting money in hand has been lost. The Kanaka Mission affairs were, however, in a bright condition. The income has exceeded the expenditure, a considerable balance being in hand—some £40.

John Thompson's work amongst the Kanakas during the year has been very successful. To see the earnest, attractive faces of some of our colored brethren present at meetings in Brisbane recently, to be at the same time, are a fund of delight— is a great evidence of his success.

H. Mahon, who has been for some time with the Gymic church, has obtained a very strong hold upon that place, and has been largely successful in his efforts to get affairs connected with the church there in a more satisfactory condition than they have been for some time past.

Charters Towers is apparently still suffering from the litigation they were subjected to some time ago by one of the mining companies there. It is to be hoped that their appeal for assistance will not be forgotten.

Illiterate Christians are finding their new meeting house, the brethren there having been troubled slightly on account of a claim made by the Baptists to the building where they have till now been meeting.

P. A. Dickson has not been enjoying very good health recently, and a trip of ten or two days to the Darling Downs he has undertaken, in the hope of recuperating. D. Denham taking his platform on the Sunday evening he was away.

A week-night meeting in the open air has been inaugurated at Woollongabba, Brisbane, by members of the church who reside in the district, and it promises to be very attractive. It is possible that before very long letters of dramatic will be applied for to enable these brethren to organize a church there.

NEW ZEALAND DIVISION.

SOUTHERN DIVISION.

Bro J. INGLIS WRIGHT, *Catechist, Dutchin*

DUNEDIN.—The church here is moving along quietly and peacefully, and numbers are being added in the apostolic manner, to the great joy and satisfaction of the members.

Bro. Way's earnest and devoted labors are being blessed by God, and we are experiencing at the same time as we are engaged in sowing, something of the pleasure of reaping.

Bro. Ludbrook of Melbourne spent two Lord's days with us recently, and addressed the church in the Tabernacle, as also the morning meetings at South Dunedin and Mornington. His visit was appreciated and his address enjoyed by the brethren.

A sisters' prayer meeting has been recently inaugurated with fair success.

The prospects for the winter are encouraging, and we are hopeful that the united work of church and evangelist may result in the saving of many souls, and the upbuilding of each other in our most holy faith. J. I. WILSON, Sec.

KAITANGATA.—Since the opening of our new meeting house the church here seems to have entered on an era of peace and harmony, of which for some time past we have had too little. We have also had some few additions by restoration which is a matter of gladness to our hearts, when we remember that our brethren have desired to return unto their first love, and like the prodigal have come back to their Father's house. God grant that we all with them may honor Him who has called us to a heavenly inheritance, through and with His Son Jesus Christ.

The church has had some nice presents given to it in the way of furniture for the buildings. Our Bro. Ramsey's gift was a handsome table for the platform, our Bro. Hix of Dunedin made us a present of a neat and serviceable clock; and last, but by no means least our sisters here lauded themselves together and presented and placed in position (all over the parsonage) a very nice matting, besides a very useful floor mat. By this it will be seen that with all these things in a nice building how comfortable we are.

Bro. A. M. Ludbrook of Melbourne paid us a visit on the 12th of March, when after a short address to the brethren he held a gospel service, which was eagerly listened to, although the audience was rather small. We are now looking forward to his next visit of our Bro. Hull, but more of this anon. A. HOSK, Sec.

HOSK.—We have had a visit from Bro. Hull. He arrived here on the 2nd inst. On Sunday morning 4th met with our small church for breaking bread, and addressed some words of cheer and encouragement. We were pleased to hear him. (By the way, I may just say that he is the third preaching brother who has been among us for the past 25 years—Bro. Lewis 2 days, Bro. Black 4 days, Bro. Hull 9 days.)

Sunday night the 6th he preached in the Presbyterian church, which was kindly lent for his mission, to an audience of about 200. His subject was, "How to read the Scriptures intelligently." At the close all were supplied tracts.

Friday night he preached to about 60 inside the building and a good number out-

side, whom we could not persuade to come in.

Thursday night he preached in the same place to about the same number of people. Sunday the 15th Bro. Hull met with us in the morning and gave a grand discourse. It was a time of refreshing to all of us. At night he preached to an audience of about 200, subject, "Salvation—the human and divine side." At the close two young women came forward and made the good confession. Several others are not far from the kingdom.

His stay could have been for about two weeks longer, we believe, more would have decided for Christ, but he had to leave for the Conference in Invercargill.

J. P. MUIR.

INVERCARGILL.—Since last report two have been added to our number by faith and obedience. The Conference of the Associated Churches of Christ of the South Island held its sittings at Invercargill in the Meeting House Bowmont Street, on March 23rd, 24th, and 25th, beginning each morning at 9 a.m. and closing at 5 p.m. Bro. Holmes of Dunedin was President, and Bro. Lewis of Spring Grove, Nelson, was ex-officio. The subject of his essay was "Church Discipline." On account of Bro. Lewis not being able to be present, the essay was read by the secretary, Bro. T. H. Rix.

On the evening of Easter Monday there was a tea and public meeting held in Hagan's Hall, Dee Street. About 250 sat down to tea. The hall in which the tea was served was beautifully decorated with flowers and evergreens. There was a beautiful supply of all the good things of this life to satisfy the wants of the fatter man.

After tea was over Bro. Holmes took the chair, and in a very appropriate way made known the object of the meeting, and the purpose for which the conference had met. Thanks were given by the following brethren—S. Elbourne, T. J. Hull, T. Todd, T. H. Rix, T. Mansfield, J. Inglis, Wright, J. W. Way, I. H. Perkins. A song was given by J. I. Wright; a recitation by J. R. Todd. Some good selections were given by the choir under the leadership of R. W. Todd.

April 2.

J. C. TODD, Sec.

—20—

NORTHERN DIVISION.

WANGANUI.—We have just concluded a six-month special effort to make known the truth as it is in Christ Jesus, with very gratifying results. Our meetings have been fairly well attended, and 20 added to the church.

Bro. T. M. Turner is a workman that needs not to be named, and many will be sorry to lose him. He has just started a Mutual Improvement Class which will be useful during the winter months, to the many young people amongst us. H. HENNINGSHAW.

WELLINGTON.—Since our last report we have had the pleasure of welcoming into our midst three who have been baptized, five by letters from sister churches and one returned.

The work here is moving along steadily, and at our last business meeting it was unanimously resolved to invite Bro. Turner to continue with us another year, all testifying by word and vote their hearty appreciation of his labors.

We hope and pray that in the future as in the past his work among us may be abundantly blessed by God to the salvation of many precious souls. T. W. M.

TASMANIAN DIVISION.

By A. W. ADAMS.

St. Kildy Street, Hobart.

NORTH HOBART.—The church here still continues steadfastly in the apostolic doctrine and fellowship, breaking of bread and prayers.

On Thursday evening we had the pleasure of seeing another penitent sinner "buried with Christ in baptism," in the Baptist Tabernacle, which was kindly lent to us for that purpose by the Hobart Baptists.

We march steadily forward in the fear of the Lord. We have very warm and profitable meetings, and all feel strengthened and blessed in our humble endeavors to preach Christ to the people, and to imitate Him in our lives. G. O. S.

VICTORIAN DIVISION.

By J. PETERMAN, *Anti Street, Ararat*

NOTES.

We hear of the following additions to the churches in Victoria since last report to press—Kaniva 1, Malvern 3, Berwick 3, Pakenham 3, Lygon-street 9, Brunswick 3, Prahran 6, Bel Air 3, South Yarra 4, N. Yance 1, Newmarket 1; 37.

Among the numerous depositions to West Australia are many of the members of our churches in Melbourne, some of whom are tried and stayed pillars of the cause. We regret this exceedingly, as we not only feel their loss deeply, but fear that not one in twenty will find what they seek—profitable employment. And as for gold, there is plenty of it here, and gold requires push and perseverance to unearth it.

Some weeks ago we wrote a letter to the isolated disciples at Korumburra, urging them to meet to hold fellowship in the breaking of bread. We are glad to learn that thirteen of them assembled for that purpose on March 25th, and resolved to continue the meeting. May they experience the sweet presence and blessing of Christ, according to His loving promise.

Bro. F. Pittman is on a holiday trip home from Queensland. He is looked to preach several times during his stay, and it is hoped that he will return to his field of labor with renewed vigor after his preacher's usual rest.

The usual monthly preachers' meeting was held in the ladies' room, Lygon-street, on Monday, April 2nd. There was a good attendance, and encouraging reports of work done and fruit gathered were given. A debate took place on the question, "Are the kingdom of God and the church of God identical?" Bro. Greenhill opened in the affirmative, and Bro. Pittman in the negative. A lively discussion followed, which proved very interesting and profitable. Of course the negative had the best of the argument. It was arranged that the subject for discussion next month shall be "Public Prayer—Its Substance, Form, Order, and Delivery." Bro. Marnzgarb was appointed to read an essay, to be followed by discussion. The next meeting will be held in the same room on Monday, May 7th, at 4.30 p.m. J. PETERMAN, Secretary.

The Central Literary Society is now an established thing. The inaugural meeting was held in Lygon street Lecture hall on Wednesday, April 5th. Officers were elected as follows: President, Mr. W. C. Craigher, vice-presidents, Miss Dickens and Mr. F. G. Dunn, secretary, T. R. Hall. A committee consisting of the officers and four others was also appointed. The society will hold its meetings in the Lygon street lecture hall, unless otherwise advertised, and they will be open to the public free of charge. Ladies of gentleness can be nominated for membership by expressing their desire to any of the members.

NEWMARKET.—The church here held a series of special gospel services, Sunday, 8th April, and four succeeding evenings. On the first evening one came out and made the good confession, and although there were no more decisions the church was strengthened and encouraged to renewed efforts and more concentration of heart and life to Christ. The preachers were Bros. Bryant, W. Wilson, Moysie, and J. Pittman. The singing arrangements were left in the hands of Bros. A. Morris and Lindsey. An excellent programme of solos, choruses, and anthems was prepared for each evening. The pieces selected were all full of gospel truth and loving appeal. We all felt it a blessing to be so engaged, and recommend it as an antidote to the prevailing spiritual desolation.

GEMBROOK.—A week of special gospel service has been held by the church at Gembrook, Bro. P. Pittman, preacher. We have not yet heard of the results, but it is certain the effort will be good for the church if no other goods is accomplished.

OAKLEIGH.—We hear that the brethren lately meeting at Oakleigh are for the present meeting at Murrumbidgee, in Bro. Brock's house. They expect shortly to meet in the State School at Newtown. In that case, most likely Bro. C. Newham now of St. Kilda will take membership with them as he has moved in that direction.

SOUTH YARICA.—Our first baptisms took place last evening, April 17th, in the Prahran meeting house, when two from here and one from Prahran were buried with the Lord in baptism by Bro. R. G. Cameron. We have also to record two additions by restoration.

Since last month's report Bro. Clary has preached twice, and we have had a visit from Bro. A. Mazenarb, who delivered a fine discourse to a fair audience on "The Hands Loosed." The writer is occupying the platform for the present.

18, 19.

T. H.

WARRAGUL.—Four persons (husband and wife, mother and daughter) came out boldly and confessed their faith in Jesus and expressed their desire to obey him in the light of the proclamation on Lord's day evening, 8th Inst. They were baptised by Bro. Paul in a stream near the town, when there was a nice little gathering who witnessed the ordinance on Lord's day afternoon the 10th. May they who have been buried with Jesus by baptism and death show by their walk that they have risen with Him into a new life, and by their devotion and consistent lives prove themselves worthy followers of that name that is above every name—Christ Jesus. Things here are brightening. There is a better attendance and a larger interest at our evening service. May this be the beginning of better times.

April 16.

R. W. JUDG.

FITZROY TABERNACLE.—It has been light all along our path in the morning Sunday School during the past quarter. The number of our scholars has increased, and owing to its continuance being marked the attendance generally good, and the average attendance at each Lord's day gathering during the period under review equal to the total number of scholars on our roll six months ago, at the commencement of our Sunday School year. Good work has been done in the young Christians class under the faithful and earnest teaching of Bro. Dr. James Cook. Owing to his professional duties as resident medical officer at the Medical Homoeopathic Hospital, he has been reluctantly compelled to resign the charge of the class which he has held since its inception in August last. But while regretting this, and thanking him for the good service he has rendered, I am rejoiced to say his place has been taken by Bro. T. J. Cook, whose faithfulness, earnestness, and efficient discharge of his duties, will, I feel sure, put the captives to the work commenced by his brother.

T. J. COOK, Supt. Morning S. S.

NORTH FITZROY.—On Thursday evening, April 5th, the Mutual Improvement Society gave an entertainment in the chapel, St. George's road. The object of the meeting was to bring the society more prominently before the church, and judging by the attendance, the enthusiasm, and the congratulations received on all sides, we were very successful in our undertaking.

The meeting was free from all charge whatever, and about 400 availed themselves of the opportunity to come and spend a couple of hours in listening to the various items on the programme, which was a very lengthy one.

Our right reverend the chair was taken by our president, Bro. J. Callings. The meeting was opened with hymn No. 114 and prayer by Bro. Hart. We were then favored with a pianoforte duet by Sisters E. Trilnick and B. Cowley.

The chairman, in his opening remarks, said they were gathered together to show that the Mutual Improvement Society at North Fitzroy could do, and pointed out the necessity of the young taking full advantage of the opportunities now offered to improve themselves by attending the class.

Song, Bro. Stickland; recitation, Sis. E. Frank. We were then favored with an essay, "Influence of Character," by Bro. Hatton. He treated his subject in an efficient manner, and threw out some very useful lessons. Song, Sis. Jackson; address, Bro. Stickland, "Our Class." He spoke in a forcible manner, and urged the claims of the class. He said that the new members say that there was not fun enough. We do not go to run, but to improve our spiritual body. He had never regretted the time he had spent there, but only regretted that he had not joined such a class before. He specially invited the young. He had proved by experience that the young member in the Church of Christ in Victoria had better advantages for using their talents and gifts on the Lord's day, than any denomination we might name. He ended by making a stirring appeal to the members of the church to join the class.

Song, Sis. Gow; recitation, Bro. Tinker; song, Bro. Auld. We were then favored with an excellent paper, "Progress and Prospects," by Sis. Hart, who has been, and still is, a great help to the class. She handled her

subject in a very able manner, and well deserved the hearty applause which greeted her at the close. A feature of the evening was a dialogue, "The Lost Uncle," which was rendered by seven members of the class in a manner which reflects great credit on each one, and was heartily enjoyed by the majority of them. This ended the programme, and after the doxology had been sung the chairman pronounced the benediction, and at 10.30 closed one of the most successful and enjoyable meetings ever held in connection with the M. I. S. here.

SECRETARY.

WILLIAMSTOWN.—The church was greatly benefited by the four Sunday evening addresses by our Bro. Ludbrook. In a clear and plain manner he presented the gospel dispensation, the Seventh Day Adventist views. Fair attendance mornings and evenings, considering we are few in number. During the last month five who have been taught the way of the Lord more perfectly were buried with Him in baptism. We regret that two were buried out of the district, but our loss will be others' gain.

April 8.

E. C. K. Sec.

DECISION OF EDUCATIONAL COMMITTEE.

In accordance with the terms of the resolution of last conference, the above committee met together to enquire into the rumours concerning the character of the principal of the Institute. Bro. Shaw declined to sit on the case, as he considered he had already fully investigated the matter, and given his verdict in Bro. Henshelwood's favor. So the investigation was left in the hands of the other five members of the committee, who, after a careful examination, came to the following conclusion:—

"We unanimously find that the rumors derogatory to Bro. Henshelwood's moral character, as given by the evidence brought before the committee. We regret, however, that when the rumors were circulated about the time of his joining the brotherhood, Bro. Henshelwood made some statements which though perhaps technically correct, were calculated to mislead the ordinary hearer and reader.

Signed April 23rd, 1894.

"W. WILSON,
"E. LARK,
"F. G. DUNN,
"W. C. CRAIGIE,
"ISAAC SELBY."

The following motion was then submitted to the committee:—"We regard Bro. Henshelwood as the fittest brother available for the position of principal of the V. I. I., and we accordingly recommend the Institute under his principalship to the cordial sympathy and support of the churches." To this motion Bro. Dunn dissented, but all the other members of the committee voted in his favor. Bro. Dunn has since retired from the committee.

ISAAC SELBY, Secretary.

Missionary Page.

HOME.

No reports from general evangelists this month, but we hear of two additions to faith and salvation in the Congo district, one at Gomburgua, and one from Kethel-gien.

We begin our financial year with an empty treasury. Will our brethren see that we are not allowed to get too far in arrears before we are aroused to the necessity of "doing something?" Bro. Little has recommended his labors in the Echuca district, Bro. Brown in the "Mallee" district, Bro. Tomlinson in the Karriya district, with occasional visits to Border town, S.A., and Bro. Clapham in the Cornova district. The cause at Rutherglen is beginning to be more hopeful.

Bro. Park will be assisted in his "Bible Canning" work to some extent, and we hope to hear of much good from this work.

Bro. McEldowny gave an address on "Home Missions Work" in the Galloway Chapel on Wednesday evening 11th April, illustrated with a large map of Victoria. He pointed out the various fields that are at present occupied by our home missionaries and sketched the progress of the cause in Victoria during the past 12 years. He is trying to make arrangements with the city and suburban churches to give the lecture, with map illustrations, at their week night meetings, with a view to stimulating interest in our home mission work.

FOREIGN.

F. M. LUDBROOK.

NEWS FROM HURDA, C.P.

FIVE IMMERSIONS.

March 18th, '91.

I am glad to be able to tell you we are all better, though not well yet. There has been a change in the weather, so Mrs. Wharton decided to stay in Hurda a week later than they had intended to. They expect to leave here for Mussoorie sometime next week. Mr. Wharton will return as soon as they are settled, and remain here for the hot season, but his health will not permit him to stay on the plains during the rains.

I think I told you in my last letter that Mr. Jackson's house was finished. It is on high ground next to the mission bungalow, and Mrs. Jackson is very much better since they moved there, and thinks she will be able to stay here during the hot season. We expected to rent her old house, but it needs repairing badly, and the owner will not do any thing to it, so the missionaries here think it would be wise for Miss Judson and I to pack our furniture in Mr. Wharton's bungalow (he has been able to get a pretty good one) and go away for three months; then we can occupy Mr. Wharton's bungalow while he is away. After the rains we can manage to find a place to live in. I am writing now with my lamp (that on, as I feel the heat so much in this room. The sitting room is cooler, but the door and window are shut to keep out the heat, and it is too dark to see.

The Foreign Board had not sent any money for a bungalow, so, I suppose you know, they are in want of funds; but our secretary says they will not send any more workers till other needs have been supplied. Just the doctors from Bilaspur have had to go home this year on account of their health, at least Dr. Merrill will sail next week if she is strong enough. She has had fever on and off for two or three months. Miss Boyd took her to Calcutta, and she got a little better and went back to Bilaspur, but in a little while became ill again,

and does not think it wise to stay here any longer. She is a splendid doctor, and we all feel very sorry that her work has been hindered. Bilaspur is more unhealthy than Hurda, as it is a rice growing district; but there is a Civil Surgeon, so the folks there will not be left without aid.

One of our school boys was baptized in the river this week. His father and mother had been Presbyterian, and it was remarkable how Isaac defied infant baptism when Mrs. Jackson first spoke on the subject to the boys; but she proved to him from Acts how the early Christians were immersed, and we had the pleasure of seeing him, his father and mother, and two other young men immersed this week. The young men have been Christians for some time, but coming to Hurda learned the way of the Lord more perfectly.

We had a very interesting temperance meeting last night; a little different to the meetings at home, as we are pledged to abstain from tobacco and opium, and promise not to give gilt (use abusive language). Giving gilt is such a common practice that Mr. Wharton felt something must be done to put a stop to it. He is convinced that the meetings that were held in Bilaspur did a great deal of good, and he and Mrs. Jackson have been very anxious to have temperance meetings here for some time; but neither of them have felt they had time till just now. Of course almost all who signed the pledge last night were Christians. Two of our school boys who are not Christians signed, and two Hindus. One of them seemed quite delighted that we were starting this work.

One of the workers who was dismissed last year from Bilaspur came here some days ago for the purpose of confessing his sin, and wishing to be restored to our fellowship. His membership had been with us for several years. He is employed now by another Society some distance from here. He seemed to be truly repentant, so we were glad to receive his confession.

We have not yet decided where we will go, but hope to find a less expensive hill station than Mussoorie. Mrs. Wharton would like to have us with her, but they had made arrangements to share their house with Dr. and Mrs. Hill, and have not got a room to spare.

I had a very happy time in school this morning; the older boys say such attention. Our hearts yearn for them, and we wish only do our best, and leave them with the Lord.

Yours in the work,

MARY THOMSON.

Loved Ones Gone Before

LEWIS.—On the 16th of that month our Sister Sophia Lewis, of this city, died in Jesus after some three year intense suffering, in accordance with real Christian fortitude. She died some 15 years ago by Bro. G. Smith, who has ever since walked constantly, and it can truthfully be said of her that she hath done what she could. None but those who know her intimately can tell the effects of her home influence, and during her illness it did me good to hear her express her unswerving faith in the Him, who had ever been so dear to her. Our sister was well known to many of the brethren in the other colonies, she having

readied for some time with Bro. Maxton in Melbourne, and I feel sure they will rejoice to know that she remained faithful and immovable to the end, and she died as she lived, trusting in Jesus. On the Tuesday following her death we laid her mortal remains in the grave at New Town cemetery. Brethren Donaldson and Smith conducting the service, and there were not many dry eyes in the congregation, and I sang that beautiful hymn, "Shall We All Meet at Home in the Morning." To the sorrowing ones who are left we can only say, "Sorrow not even as the rest who have no hope, for if we believe that Jesus died and rose again, even to them also that are fallen asleep in Jesus will God bring with Him." Therefore, comfort one another with these words.

Hobart, April 4

WILSON.—On the 10th April, at her home in North Adelaide, our Sis Mrs. S. R. Wilson fell asleep in Christ. She had been a sufferer for some months. Her age was 42. She became a Christian at the age of 14. Sis Wilson was the third daughter of our late esteemed Bro. Henry Warren. During her illness and her sufferings she entirely renounced the Lord's will. The Christian hope is very beautiful as it sustains the soul so strongly and lovingly. How blessed is the thought, absent from the body, at home with the Lord. Our sympathy is with her husband and children whom she so loved and from whom she so tenderly felt the parting. With her aged mother, who had been a real mother in Israel, we deeply sympathize; also with her brothers and sisters. May this dispensation of God be blessed to his own honor and glory. T. J. GOAN.

BELL.—David Bell, one of our eldest members, and church treasurer, after months of pain, passed peacefully away to his rest. The large attendance at the grave testified to the very wide esteem in which our brother was held. We were very much impressed with his earnest exhortations. At his own request he sang "Asleep in Jesus" and laid him in the grave to await the resurrection to life.

Wanganui. H. HERRINGHAM, Sec.

BARBER.—During the last five or six years quite a number of the pioneers of the church in this place (Cheltenham) have passed away. In the departure of our aged Sister Barber we have been called upon to part with one who has been in fellowship with the church here for some 35 years. Her death was a glorious release, for though she had outlived man's allotted span, she had carried on a life of terrible suffering for many years past. She was the victim of a sort of double bedding cancer, one on either side of the neck. It was a dreadful thing to look at; what it was to endure only one like afflicted could know. Her sufferings were only surpassed by her faith, her patience, her surrender to resignation to the will of God. We have had the pleasure of witnessing many noble examples of the sustaining power of the grace of God, but never saw but one that excelled or perhaps equalled this. Gifted with a wonderfully retentive memory, it had been her practice upwards of forty years ago (no church or chapel in place) to read and recite to her Bible and Dr. Watts' hymn book, and, especially on the Lord's day, go into the bush and during the quiet hours store her mind with their precious contents. The sacred treasures thus committed to her

faithful memory became an unfailing spring of comfort with which she watered her thirsty soul, when her eyes dimmed, she could no longer see, and her palsied hand no longer carry the "picher to the fountain." Her case was a wonderful example of the importance of storing the mind with the treasures of God's word in youth.

The readings of yesterday forgot, but the poems gathered half a century ago were always at hand, and as she snaked the pearls of truth fell from her lips like dew-drops from a shaken fern. So lightly did she ever speak of her terrible affliction, and so cheery was she in the prospect of eternal life, that a visitor could hardly realize that a mortal disease was gnawing at her vitals. The trial of her life, during the last twelve months of her pilgrimage were most intensified by unsympathetic surroundings of a domestic nature. Though not neglected as to homely material comforts, she yet sadly missed the society of a congenial mind. For years she had rarely been able to venture as far as the church, and the snatches of Christian fellowship in the visits of spiritually minded friends, were forestaid, of heaven indeed—forestays to her visitors as well as herself, for who came to cheer her spiritual loneliness almost immediately, realised that the presence of the "Friend" above all others was always there, and that she would be able to carry the standard, of some it is to guard the rear, of some the lot to suffer—to be a mark for the bullet, a sheath for the sword. The work, or the bulk of it, of many Christians done in public—they are editors, preachers, presidents, secretaries, church officers, etc., they are known and they get a morsel of praise or blame as the case may be, but the work of others is done in secret, or known to limited circles only; the lot of many is suffering—to stand on the battle field of Christian life, to be shot at and charged and bombarded by the regions of mental and physical evil—to stand patiently and bravely facing the foe, till the battle is won, and the bugle sounds recall. Such was the part, and such was the work of this humble church member, but eminent saint. And nobly, heroically, sublimely, she did it. To the last moment of consciousness the anchor still held, the shield sheltered, and the helmet protected, and thus panoplied as she had been in the whole armour of God, for more than the third of a century, she laid her life to rest.

G. H. M.

Annual business meeting of the Sunday School Union in Swanston-street chapel on May 14th, at 8 p.m. Distribution of prizes, election of officers, &c., on May 21st, at 7.30 p.m.

According to the Year Book just issued there are 127 churches of Christ in Australasia, with a membership of 11,893.

During his recent visit to America, W. T. Moore, of London, editor of the *Christian Courier and Call*, preached by invitation of Dr. Talmage in the great Brooklyn Tabernacle. There were 6,000 people present.

Bishop Newman, of the United States, calls to two Parliaments of Religion to be held in the year 1900, for the purpose of inaugurating the twentieth century of the Christian era; the first to be composed of appointed or elected delegates from all the denominations of Christendom, and the second to be composed of representatives of all the religions of the earth.

VICTORIAN MISSION FUND.

Collection at Conference, 1891: Tootambra, 4; Lightning-stone, 4; Cheltenham, per Sister Gouldthorpe, £17/6; North Richmond, per Sister Joyce, £12/4; Acacia Vale, per Sister Prior, 10; Fernhurst, £5; Gembrook, 12; Bro. A. B. Maston, proceeds of lecture, after deducting expenses, £6; Wimmera, E. E. Ford, £8/1; Galah, £2; Bro. A. W. Smith, Nathalia, 10; Prahran Sisters, 13; 6; A Sister, North Melbourne, 2/6; Surrey Hills, per Sister Cast, 16; Collingwood, per Sister Howles, 10; Sister Haat, Lygon-street, 4; Bro. W. G. Rowan, Swanston-street, 10; Bro. Neilven, Lygon-street, 2/6; Bro. Jas. Wylie, Swanston-street, 4; Collingwood Mission Band, £15/1; Swanton-street, per Sister C. Kemp, £3/6; Bro. I. Carr, 10; Sister C. Stevenson, St. Kilda, £1; Three at St. Kilda, per Sister Hill, 8; Bro. Thos. Hagger, 8; Sister R. Allison, 10; Corowa and Wahgunyah, £6/3/4. Total, £62/18/8.

ANNUAL COLLECTION.

COUNTRY CHURCHES.

Bangerang, 8/6; Lillimur, 14/1; Minyip, 7; Laen, 7; Dinyarrak, 8/9; Buninyong, 4; Lancefield, £17; Yanac North, 10; Bendigo, 15/3. Total, £5/18/3.

W. C. THURGOOD, Treasurer.
357 Swanston-street, Melbourne.

FOREIGN MISSIONS.

Collected at Conference, £2 3s 2d. Bro. Maston, £1; Collingwood, per Bro. Gardner, 8; Bro. Barnacle, 5; Bro. Curran, Warracknabeal, 5; I. Newman, 2/6; St. R. Allison, per Bro. Selby, 10; Sydney, N. S. W., per Sis. E. Ross—Bro. Jacobs, 10; Bro. Cullen, 2/6; Bro. Gole, £1 10s; (B) Sis. Law's Box, 7; Enmore, £1 3s; tot; (K) Sydney S. S., 5/6; (K) Bro. Gole, £1; (K) "Box," 3/6; (K) Enmore, £1 8s 1/2; Sydney, per R. Leck—Sisters Sewing Meeting, £2 2s; Bro. Walker, 10; (H) Small Donations and Boxes, 10s.

W. C. THURGOOD.

RESUCE HOME.

Mr. R. W. Reynolds, Eltham, 4/; Mr. H. Lewis, Launceston, Tas., 10; Mrs. Lording, Moonee Ponds, 5; A Sister, Swan-st., Richmond, 1/; Mrs. Henchaw, Adelaide, S. A., 17; Dr. C. A. Verden, Adelaide (tram fare), £1 10s; Mr. J. Wylie, Swanston-st., £1; Kankas, Childers, per Bro. Thompson, 18; Bro. Thompson, Childers, Q., 5; Mrs. Underwood, N. Adelaide, 10; Mr. A. Crichon, Lygon-st., 5; Mrs. C. W. McClure, Carlisle, 10; Mrs. Baker, W.C.T.U., 12.

Col. Card, Miss A. Kemp, Moonee Ponds, 15; J. Church, Warwick, Queensland, 10; Col. Baa, Mrs. Richardson, Lygon-st., 5; Mr. T. M. Hill, Owen, S.A., 2; A Brother, £1 0s 3d.

NOTE.—The above gratefully received our income has lately been much less than the expenses, but we are hoping that many churches will help clear off our deficit by taking up a collection on *ITS USE* Hour *SUNDAY*, MAY 6th. J. PITTMAN.

BRO D MACALLISTER FUND.

Thankfully received:—F. M. Worden, 5; J. T. Heinrichsen, Queensland, 2; Bro. Green, Queensland, 2; Church at Port Albert, New Zealand, 10; C. W. McClure, 10; Y.P.S.U., S. South Melbourne, 10; A few Friends, Minyip, per A. N. Sen, 4; 9s; G. L. Campbell, Millicent, 10; Church at Mildura, £1; Church at Broken Hill, £1; C. A. Faulker, Mildura, 10; M. Volght, Spotswood, 10; Tho. McCallum (second contribution), 10; W. Moffat, Port Pirie, 10; 6; Church at Baweya and Bellucla, £1 10s; G. A. Brothers, per Bro. Pitman, 11; W. Burgess, Warrnambool, 10; Capt. Stewart, Dunedin, £1. Also the following amounts from Invercargill:—R. C. Miller, 10; Miss Harlow, 5; J. H. Perkins, 5; Tho. Manifold, 5; Thos. Elborn, 5; A Brother, 5; Samuel Ribb, 2/6; J. Hunt, £10; Tho. Todd, 5; Theo. J. Bull, 10; A Friend, 3; J. Froggatt, 2/6; Mrs. McKay, 5; Robt. Bell, 5; A Sinclair, 5; J. Black, 5; W. C. CRAIGIE.

NOTE.—It has been arranged to give Bro Macallister £2 per week from this fund. We would like to be able to continue this until our brother has recovered.

SUBSCRIPTIONS RECEIVED.

Phillips, 5; Luck, 4/; J. Thurgood, 12/6; Muir, Lowe, Rodd, 20; Hastings, Rogers, 15; Lewis, 12/6; Selby, 12/6; Sewell and Russell, 10; W. Smith, 12/6; Laing, G. A. W. Mott, Mrs. Goodwin, Fitzlam, Dawson cent, Piper, Mrs. Spurr, J. Welch, W. Smith, C. A. Rofe, Diversa per Hardwell, Brockway, Merces, Redhead, and Wm. Crawford, 5; Filmer, 4/.

M. McLELLAN,

117 Swanston-street, Melbourne, Manager.

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By Special Appointment



To Lady Lech.

AWARDED MEDALS AND CERTIFICATES AT VARIOUS EXHIBITIONS.

MISS WARLAND

(LATE MISS ATKINSON)

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