

The Australasian Christian Standard.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

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Current Topics.

THE SEVEN SEALS OF GOD ON THE BIBLE.—

The foregoing is the title of a lecture delivered by Dr. A. T. Pearson and published in the *Christian Commonwealth*, extracts from which will form the Current Topics for this month. The idea of the lecturer is that God's seal of attestation upon His Word should be on its surface, in the sight of all, like the seal of a royal document. There are many seals upon God's Word, from these are selected seven, the number of completeness.

PROPHECY.—Prophetic prediction, the seal of divine omniscience, is enough, of itself, to accredit the Bible as a divine book. All prophecy is not necessarily inspired, for intelligence and sagacity may often forecast the future from a knowledge of the past. History repeats itself and human nature is the same in all ages. But predictions of remote events, minute in detail, novel in combination, and unintelligible until fulfilled, appeal to our instincts as proofs of a supernatural knowledge.

As every single prediction may or may not prove true, it has at most only a half chain of fulfilment. Consequently the moment a prophecy embraces two particulars, we enter the realm of compound probability, and the chance of both proving ac-

curate is one-fourth, and so every additional item reduces the fraction by one-half. What shall be said of prophecies of Nineveh, Babylon, Moab, Egypt, Tyre, etc., which embraced from twenty to forty particulars? And above all, how can we account for the vast mass of Messianic prophecy, which embraces 333 particulars? To estimate the fraction of probability that all these minutiae will meet in one person at one time, we must raise one-half of its 352nd power—i.e., one eighty-fifth billionth. In other words, there is but one chance in eighty-five thousand millions!

HISTORY.—Philosophical history is the seal of divine providence. The Bible represents time as a creation of God. As He made the worlds and framed creation together, so he made and framed the structure of the ages. History is His story, developing His divine plan. There is a progress in the ages; they are cycles, revolving about Him as a fixed centre. In the Word of God we have presented a distinct type of history, beginning with man's creation and fall, revealing a series of dispensations, experimental in character and all demonstrating man's utter failure at self-help even under the most advantageous circumstances. He was tried under conviction without a written law, and failed; under conscience with a written law and failed again; under both these with the living Christ, and again he failed

Now he has conscience, law, the Gospel, and the Holy Spirit, and still the world is alien from God. And the Word of God plainly predicts another dispensation, when, in addition to all these advantages, Satan is to be bound, and a millennium of opportunity be granted, with wider spread Gospel privileges, higher type of sainthood, and greater facilities for self-recovery; and yet a terrific, world-wide revolt is predicted even at the end of the millennium (Rev. 20: 8). Nowhere else is the key supplied that unlocks the mysteries of history: it seems hopelessly eccentric, until the Word of God makes it concentric and consistent.

THE SUPERNATURAL.— Seal of Divine Omnipotence.

Supernatural works are the seal of Divine Omnipotence. The Bible is the record of miracles, and they are on a scale consistent with its holy mission. Compare the legendary miracles of saints and see the vast gulf of separation. Christ's miracles are wonders not of power only but of love, exhibiting a moral character and attributes. They are manifestly typical; they show Christ's power to forgive sins and to heal all moral disease and deformity. They are essential seals of God's energy in the moral and spiritual sphere. We may pass by all others and fix attention on the miracle of our Lord's resurrection. No event of all history is better authenticated. To doubt it is to question all historic records and human testimony. In Whately's acute essay on "Doubts concerning

the existence of such a man as N. Bonaparte," he simply applied the arguments adduced against the reality of Christ's life, to current events, and showed that they would make all belief dependent on the mere probability of a record. The essay was a *reductio ad absurdum*. Now, if after three days, Christ rose from the dead, was seen for forty days by chosen witnesses, ate and drank with them, conversed with them about the mysteries of His kingdom, appeared to above 500 at once, and finally ascended in full view of His disciples, no other miracle becomes impossible or improbable, for the greater includes the less. He therefore made the whole foundations of the faith to rest on His resurrection as the indispensable sign that He was to be accredited as the Son of God. And the power that raised Him from the dead henceforth becomes the unit of measurement. God can do anything for the believer, since He is the same who accomplished this stupendous miracle!

UNITY.—Structural unity is the seal of Divine Omnipotence. The Bible was not made in a day. Hundreds of years stretch between its beginning and its end, and scores of men in different ages, lands, and circumstances contributed to its completeness. Who superintended all this work? How comes such singular symmetry of plan? Each testament consists essentially of three parts in a definite order—a historic basis, a prophetic middle, and an apocalyptic apex. Each book among the sixty-six has a mission: not one is purposeless, and no two cover the same ground, even "Kings" and "Chronicles." The four gospels are like four sides of a building—all needed to complete the view. The various parts of the Bible fit into each other like joints of a living body—each complements the other and every other. Leviticus explains Hebrews; Genesis corresponds to John, Joshua to Acts, Daniel to Revelation, &c. There

is no foreign matter in this marvellous book, yet the individual builders could not have assured such a divine completeness. Who did, if not the living God, whose omnipresent superintendence made it easy, under such an architect, to insure the conformity of the whole structure to one original plan, and the adjustment of each part to the purpose of the whole? Of late also such men as Dr. Bullinger have turned attention to the numerical structure revealing a mathematical proportion hitherto undreamed of by most readers.

ACCURACY.—General accuracy is the seal of Divine Truthfulness. Men are at work now, as always hitherto, with microscopic scrutiny searching to find flaws in the Word of God. Yet where is an untruth taught? Without being professedly a scientific book, and composed before one of the sciences had reached any mature certainties, how is it that the scientific errors and blunders that make all other sacred book ridiculous are none of them found here? Who taught the writer of Genesis the order of creation and even of comparative anatomy; who taught Jeremiah, long before telescopes were known, that the stars that the naked eye cannot see are infinitely more numerous than the visible host, and taught Job, millenniums before Waddler, where the hinges lie on which the universe of stars turn? Who led these ignorant men to use terms that now accommodate themselves to the universal law of motion and gravitation, the nature of light, and the circulation of the blood? Let any modern infidel account for the mistakes that Moses did not make! Here is a phenomenon indeed. A Book, begun in the dawn of history, completed when science was yet in infancy, while men were feeling after the truth discovered during the last five centuries; yet every new discovery of undoubted fact or truth finds the Word of God in harmony with itself; and the

more carefully it is studied the more the harmony appears. We are constrained to exclaim, "Hath not Thy hand made all these things?"

ETHICS.—Ethical perfection is the seal of Divine Righteousness. Let us remember that human standards of morals have never been faultless. Custom has sanctioned in every land downright enormities, such as parricide, infanticide, religious prostitution, bloody and brutal games, torture, cannibalism, etc. But in the Bible we have not only a faultless code, but the standard by which even a perverted conscience can be corrected and re-adjusted. Human systems, like the magnet, have their variations; but the Word of God is the fixed polar star, regulating all else but needing no regulation. The moral and spiritual teaching of this Book shows a divine righteousness behind it. It is pure winnowed wheat; nothing else approaches it for sublime conceptions of God and man, of holiness and heaven, of motive and duty. Not only so, but it could have borrowed from no other source, since its originality forbids; it contains new ideas of love, humility, forgiveness, grace, righteousness, faith, spirituality, salvation. Its code is so complete that it not only reduces all duty to a decalogue, but a single law of love.

PRACTICAL BENEFITS.—Practical benefit is the seal of Divine Benevolence. Here alone is actual practical power to make men what they should be. Other books inform, some systems of morality may help to reform, but this book transforms. Botany, history, chemistry, philosophy—can any man find salvation in these? What a claim is that which the Word of God asserts. "Of his own will begat He us with the word of truth." There is here regenerative energy. Wherever the Bible goes it uplifts and renews individual and social life. Isaac Newton gives a

list of nine social enormities and deformities: polygamy, infanticide, divorce, wars, brutal games, prostitution, caste, torture, slavery — and shows how every one of these has disappeared just so far as the Gospel prevails. Alas, for human folly! that objections so shallow and superficial should obscure the faith that would accept the Bible as the Book of God bearing His sevenfold seal! God can do no more than attest His Word, and this He has abundantly done. To attempt to destroy this testimony is to attempt to quench the stars with a watering pot, or roll back the sun at his rising.

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PURITY, PEACE, UNITY, LOVE, POWER.

THE RESURRECTION.

No. 3.

IN considering the historical evidence regarding the Resurrection, it would scarcely be fitting to leave out of consideration the fact of the coming into existence of a day specially set apart to celebrate this great cardinal fact of Christianity. The first day of the week is now observed throughout all the so-called Christian lands, and is known among Christians as the Lord's day. We can trace back the observance of

this day, as a day set apart for worship, from the present time to the days of the Apostles. The record is unbroken. Every century bears its weekly testimony to the resurrection of Christ. In profane history such testimony would be regarded as conclusive. The fact that Americans celebrate the fourth of July in memory of gaining their national independence is on all hands considered sufficient proof of the facts alleged to have taken place in connection with that great event. But it would appear that sacred history must be submitted to severer tests than those applied to profane. Fortunately it can stand the severest and most critical analysis. The great central fact, which is now under our consideration, does not rest upon one line of evidence only, but upon several, any one of which would be sufficient of itself to establish its truth, but when all are taken together, they make the resurrection of Jesus the Gibraltar of the Christian religion.

The institution of the Lord's day must, however, be allowed to have its due weight as an evidence in favor of this great historic event. In the opinion of the best critics, "No evidence of the power and reality of a belief can be less open to suspicion than that which is derived from public services, which, as far as all evidence reaches, were contemporaneous with its origin, and uninterruptedly perpetuated throughout the body which holds it." "Amongst these public services," says Maclear, "none is more striking than the observance amongst all Christian nations of 'the Lord's day.'" However the observance of this particular day may have originated, here it is. It has lasted through more than eighteen hundred years. It has survived many storms and revolutions. During these centuries the most diverse political systems

have been established and overthrown. Empires, dynasties, and kingdoms have passed away. New worlds have been discovered. The very languages which were spoken during the early period of these centuries have given place to others. Habits, manners, modes of thought, theories, opinions, and philosophies have changed. But the observance of this day, 'the first day of the week' as a day set apart for religious worship, still survives. Except for a brief period of madness during the reign of terror in France, the observance has shown no discontinuance, and has won for itself the reverent acquiescence of some of the greatest intellects the world has ever seen." The origin and continual observance of this remarkable day must therefore be accounted for. In doing so, it must be remembered that its observance began among Jews, in their own land. This fact is significant when the history and traditions of the Jewish people are born in mind. No ordinary occurrence would cause them to make a radical change in their worship, or set apart a day to the worship of any other than the God of their fathers. It is evident that some event had happened which caused them to regard Jesus as something more than "a prophet in deed and word." Never in their history had they honoured any of their prophets, even the most revered, by naming a day after them, much less offering them worship on such a day. Remember, moreover, the profound reverence in which the Sabbath was held, and consider what the character of the event must have been which allowed a successful rival to stand by its side. Remember that their forefathers had allowed themselves to be butchered rather than defend themselves against their enemies on the Sabbath. Since those days, reverence for the Sabbath

bath had not become less but had grown in power. It may, therefore, well be said, to quote the words of Newman Smyth, "a wonderful revolution was wrought in the transference of the sanctity of their Sabbath to the Lord's day. The Christian Sunday is still the great circumstantial proof of the resurrection upon the first day of the week which naturally, spontaneously, without conflict and without discussion, so readily that hardly a trace remains of the process by which it was accomplished, did change the whole religious habit and the most sacred associations of Jews exceedingly tenacious of their old traditions. There is nothing accidental in history—the light which put the glory of the Sabbath in the shade was the glory of the risen Lord."

It was not without reason that John spoke of the first day of the week as the Lord's day, or that we find it spoken of hard after the days of the apostles as the "Lord's day of the Lord" (see *Dilata*). The new dispensation has its new day, and its Lord is the risen Christ. We conclude this line of thought by quoting again from Maclear: "How comes it to pass that we find after the hopeless ignominy of the scene on Calvary, one like Paul could have been induced to transfer to the first day of the week the sacredness of the Sabbath of the Mosaic law, and on it to celebrate the Lord's Supper, which, *except on one occasion*, commemorated the complete disappointment of the Christian body? What could have induced John to call this first day of the week the Lord's day? which could only, *except on one occasion*, serve to remind him and the Asiatic churches of a terrible and tragical reversal of all his expectations as to the setting up of his Master's kingdom? I say, *except on one occasion*. What is this? *Except on one occasion* the supposition that after

the scene on Calvary some event took place as certain and as historically true as the death there enacted, glorious enough to transfigure the desolation of that scene, and powerful enough to turn all its sorrow and shame into joy and triumph." And, we ask, what other event could do this but the resurrection of Christ? Well might Professor Freeman say: "The miracle of miracles, greater than dried up seas and cloven rocks, was when Augustus, himself a god to the subjects of Rome, bent himself to become the worshipper of a crucified provincial of his empire." Yes, a miracle indeed, if the concluding words of Freeman were all that could be said, but not so, when in the "crucified provincial" we recognise the KING, triumphant over death—the grisly monarch before whom all the Cæsars bowed their stately heads.

Editorial Notes.

Endeavour Societies.—The *Christian Commonwealth* throws out the following warning in regard to the attitude of the Endeavour Society:—"Every church ought to be a Christian Endeavour society, but what the churches ought to be and what they are are very different matters. Sometimes a church may be saved by starting an aggressive force in it. This is what we understand to be the main purpose of the Y.P.S.C.E. Surely no one ought to object to this. At the same time it is well to guard against possible danger. We may still quote with advantage the proverb which says: 'Old men for council, young men for war.' We should like to know that at least the church officers are always included in the councils of the Young People's Society. It may be said that this course would hinder the progress of the Y.P.S.C.E. work. This may be so, but it would certainly make secure whatever is gained. At present there is danger of bringing the Young People's Society into antagonism with the church."

The Ministry of suffering.—There is always a bright side to suffering, till we come to the place, where some of the glimmer, at all events, disappears. We have long since ceased to believe that God afflicts His children bodily for the mere purpose of

chastisement, but we are most certainly convinced that God will use our sufferings for our good and His glory, that is if we will allow Him to do so. Deep bodily affliction certainly shows us the frailty and uncertainty of human life. When the doctor comes and tells us that some well-known disease is deep seated in our frame, it makes the world look very small. Bodily weakness brings out our appreciation of the ministry of those around us. When strong and well we think but little of the many little acts which are so much appreciated by those afflicted in body. Sickness gives us a keener appreciation of human sympathy. Not only do we learn to love those who minister directly to our wants, but it draws out the sympathies of others towards us, and we learn in this way to appreciate more and more the influence of the Christ life on others. Affliction will come sooner or later to the most of us; let us not murmur or complain but allow Him who knows all to use it to our good.

Papal Tactics.—The *Christian Evangelist* in the following extract, wittily sets forth the double dealing of the Romish hierarchy:—"The vicergerent of God on earth," Leo XIII, sat in his office in the Vatican. It was his busy day, for he had been dictating to his secretary his encyclical letter to the American people. The letter was completed, and the secretary read it over aloud. What a spirit of solicitude for the perpetuity of our free government and free institutions, was breathed in every line! How fervently the Holy Father assures us that the hierarchy claimed no right to interfere with the laws of the land, but was subject to the powers that be! With what benign saccharinity he intimated that neither he or any of his subordinate prelates had the least idea of encroaching to control or influence the thoughts or acts of Roman Catholics in temporal affairs! The secretary finished. "Tis well," said his Holiness. "Are there any further matters requiring our pontifical attention?" The secretary humbly brought to his Master's notice the trouble in Manitoba over the school question, and closed by saying that some of the faithful had so far forgotten themselves as to favor and advocate public schools. "What," exclaimed His Papal Exaltedness, "have they dared? Seize quickly thy pen and write to our loyal Archbishop Angevime. Command him in our name to declare that whosoever tolerates the public schools and fails to support and patronize the parochial institutions shall be excommunicated and anathematized! Now append our apostolic seal, and dispatch it at once." And it was done, even as he had commanded. And so the edict has gone forth that those Manitoba Romanists who favor free public schools are no longer Catholics, but apostates, fallen angels, perhaps. *Swiftly idem.*"

Methodist Union.—Our Methodist friends are making a great effort to bring about a union of "the great Methodist Family" in Australia. Last night an immense union meeting was held in Wesley Church, at which the Acting Governor of South Australia presided. *The Southern Cross*, speaking of this meeting, says:—"Our Wesleyan friends are making extensive preparations for the demonstration on behalf of Methodist union which is to be held in Wesley Church next Wednesday evening. Wesley Church has witnessed many memorable gatherings, but perhaps none more striking, and none which more certainly had with it the general sympathy of all the Churches, than that over which the Lieut.-Governor of South Australia is to preside next Wednesday. There are no theological difficulties in the way of Methodist union; there are no ecclesiastical difficulties; it may be said, even, that there are no financial difficulties. For, though union may, for a short time, bring with it some new burdens, no cost can really be so cruel as that of division. As shedding light upon the Methodist problem, we publish elsewhere the first of a couple of articles showing how the Presbyterian Churches refused to perpetuate divisions which, in this new land had ceased to have any *raison d'être*. How much union has done for Presbyterianism it would be difficult to express in terms of arithmetic; but it is certain that, if in every Melbourne suburb and every country township there were three or four rival Presbyterian Churches existing side by side, the burden of the people would be instantly troubled, the beds of Ministerial salaries would throb, and the whole public influence of the Presbyterian Church would be shattered. The Presbyterian Church of this colony would no more revive its ancient schisms than, say, England would revive the heptarchy. A union which Presbyterians have achieved is surely possible to Methodists. What the cause of Methodist union really needs, however, is to have some flame of generous sentiment on its behalf kindled, and the meeting in Wesley Church may be reasonably expected to accomplish this.

Terms of Fellowship.—We agree with the *Pioneer* "that confusion arises from the want of a clear definition of words used in controversy;" but as to where the "confusion" in this case is to be found, the intelligent reader will probably decide for himself. The explanation given by the *Pioneer* evades the question at issue, which is, Is it right for the church to take money from the pious unimmersed? This is the question which first of all requires to be settled, after which it will be in order to enquire whether unanimity on this subject is essential to fellowship amongst ourselves. The latter question we have not touched upon and have no

intention of doing so at the present time, so that anything the *Pioneer* may say on this matter is, so far as we are concerned, beside the mark. In our previous issue we drew attention to the statement of one of the *Pioneer's* correspondents, viz., "that the acceptance of voluntary contributions from the pious unimmersed is a practical abandonment of our plea." There is nothing here about unanimity amongst ourselves, and therefore to enlarge upon this phrase of the question, and talk about what has been said in regard to it is not to the point. The question before us is—Is the acceptance of voluntary contributions from the pious unimmersed a practical abandonment of our plea? The *Pioneer* says that such a position is absurd, but instead of proving it to be so, it supplies an argument which proves the correctness of its correspondent's position. It is immaterial to us in what connection it used the statement that "the terms of salvation are the terms of fellowship." All that we claimed was that the words themselves supplied a valid argument in favour of the position taken by its correspondent. Now we ask the *Pioneer* to look the position straight in the face. Is it true or not that "the terms of salvation are the terms of fellowship"? If it be true, then we maintain that as one of the terms of salvation is immersion, only those immersed have a right to fellowship. And as the *Pioneer* has defined "the fellowship" as "the oneness of spirit and effort which bound the first Christians to each other" and the contribution as "one development of Christian fellowship or communion" (see *Pioneer*, Jan. 21), it must be quite evident that it excludes the pious unimmersed from fellowship or else it must alter the terms of salvation, and in doing so practically abandon our plea.

Open Column.

WHEREIN WE DIFFER
FROM THE
PLYMOUTH BRETHREN.

A Paper read at a recent Preachers' Meeting in Ligonier-street Chapel.

While perplexed to know why I should be selected to write upon this topic, I advance upon the task with the consolation that if I simply sketch an outline or a few guiding lines as a basis of work, skilful hands will complete the task; if the outline be defective, the same hands will erase it; if I can but succeed in laying a good foundation, others will build upon it; if, on the other hand, the foundation is of bad material, it will be demolished by criticism.

In national warfare, the conflict is frequently between those who know not the reason why they fight; the Frenchman hates the German for no other reason than that he is a Frenchman and the other is a German. So in religious conflict. Bitter strife—which, by the way, should not exist in spiritual warfare—frequently appears, while no further reason can be given than that the one is a Plymouth Brother and the other a Jerusalem one. This should not be. If we must fight, we should know the grounds of the contention, otherwise we may often be found to be fighting against Jehovah.

The two parties I am to compare appear, to a casual or superficial observer, to be so similar that they are frequently mistaken one for the other. As in material matters, so in religious. Things that at a distance appear to closely resemble each other are often found to be very dissimilar when brought closely together. I contend that when the differences to be considered are well understood, such a mistake as failing to identify the one body from the other is impossible. And here let me say that it is a matter of regret that amongst the Disciples so many are entirely ignorant of these differences and unable to give a reason why the parties are not one.

Let me say that I visited a leading Plymouth Brother to gain information concerning the doctrine of his church, who made my ears the funnel into which he poured such a heterogeneous conglomeration of theology that flatly contradicted the statements of every other brother I had met, that I left him, despairing of getting accurate verbal information. From literature recommended as orthodox by leading brethren I glean the following:

The people mis-called "Plymouth Brethren" were first formed into a religious community in Plymouth, England, in the year 1830. Mr. Darby, formerly a "clergyman" of the Established Church of Ireland, settled for a time in Plymouth and zealously propagated his theories, resulting in a large number leaving the various denominations and uniting with him, among whom were Mr. B. W. Newton and Mr. J. L. Harris, both "clergyman" of the Church of England.

Soon after their formation division ensued. Darby led one section, Newton another, and George Miller of Bristol another. To day they are split up into six or seven parties,

nearly all of them excommunicating one another. Such is the vacillating disposition of their leaders that many avow now that their chief teaching of years ago destroys the gospel. There is scarcely a religious body in existence that has been cursed with so much internal strife as the brethren, the sad part of it being the trivial character of the matters over which they have divided.

There are many important things in which we are agreed. Upon what are termed the evangelical doctrines of holy writ—too well understood to require explanation here—there is uniform faith. Among matters upon which we are agreed are the following:—

1st. The observance of the Lord's supper on the first day of every week.

2nd. The repudiation of all sectarian names, both parties being content with scripture names. And here let me point out that the Brethren disclaim the prefix "Plymouth" by which they are generally known, and are certainly to be commended for their determined stand against many of the corruptions of the sects around and for their earnestness in the gospel proclamation.

3rd. The renunciation of the one-man system, and encouragement of mutual ministry in teaching, exhorting, singing and praying.

In these and minor matters there is agreement, brought about, not by imitation, but by following the teaching of the apostles of Christ; and such conformity might prove the basis of a happy union, but for serious doctrinal differences existing. These we will now consider.

1st. The Brethren believe and teach that the Church of God is *in ruins*. *The Northern Witness* says: "The church as entrusted to human responsibility has failed. Broken, corrupted, marred, led away by the error of the wicked, it has fallen from its steadfastness. . . . Were it not for the Church of the living God indwelt by the Holy Ghost, broken and marred and divided as it is, neither manuscripts nor bibles, etc., would stand against the mighty current of error and infidelity." Another writer says: "The camp has got wrong; the sheep of God are scattered; the Church—once beautiful, united, heavenly—has lost its character and is cut off." This is a melancholy picture. Mark what it means. The Church made up of a mass of broken, marred and divided material! The Holy Spirit dwelling in a ruined, broken and chattered

temple! I need not here comment much upon this unfeasible view. The Disciples, not content with representing this confused mass and these broken fragments as being the Church of God, hold that the Church is a unit—the "one body"; and that unity, not division, is its essential quality. They recognise that the word *ekklesia*, translated "church," means a called-out assembly, and are unable to regard the sects as so many parts of one church. A divided body, both in natural and spiritual spheres, is death—death to the parts separated. It is separation from the living head. See Eph. 4. But to admit that the Church can be rent apart by many factions and still be indwelt by the Holy Spirit is to oppose all the analogies and representations of the Word of God. Instead, therefore, of mourning over a broken church, the Disciples rejoice in being members of the "one body," and call upon all who love the Lord to come out of sectarianism and unite as the Church of the living God.

And, by the way, to represent the Church as a failure is to reflect upon the wisdom of God and foreknowledge of Christ, for Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." But according to the Brethren the gates of hades have prevailed against it, and if we look for the Church either in the hierarchal systems of the past or amongst the sects of the present, we must inevitably arrive at the same conclusion. But if we look for it amongst the despised and persecuted people of God who have been found in all ages of the Christian era striving to "guard the unity of the spirit," and "contending earnestly for the faith once delivered to the saints," we shall then be satisfied that the fair ship launched on Pentecost, 1800 years ago, has never been wrecked, much less broken to pieces.

2nd. The Brethren hold and practice mixed communion. Baptism is not regarded as a condition of fellowship at the Lord's table. It matters not whether a person has been immersed or sprinkled as a babe or an adult, or whether baptism has been administered at all; it forms no criterion of fitness for communion at the Lord's supper. Comment here is needless. All are well acquainted with our differences in this respect.

3rd. On the whole question of baptism the Brethren are extremely loose. They hold and teach it to be

a matter to be left to the individual conscience of believers. Hence they have amongst them those who sprinkle and those who immerse, those who rantize their babies and those who are baptised as believers, and some who are not baptised at all. The Disciples are perfectly agreed upon the matter. Although it is unnecessary in your presence to define our doctrine in this respect, I must conform to the requirements of our question and briefly state that we hold that sprinkling is not baptism, and that Christian baptism cannot be administered to an infant; that baptism is immersion, not a mere physical act, but requiring faith in Christ by the subject to make it Christian baptism, and hence it ought never to be administered in purpose—for it cannot be in fact—to babies. They teach that it is the bounden duty of every believer in the Lord Jesus Christ, without exception, to be immersed, where it is possible. They believe it to be wrong to make the Word of God bend to men's conscience, but that conscience must conform to the scriptures.

4th. But perhaps the broadest line of division between the Brethren and the Disciples is made by their opposite views of the design of baptism. The latter hold that baptism, when joined with faith and repentance, is a means of pardon. The Brethren, on the contrary, hold this to be a damnable doctrine, and all who believe and teach it the emissaries of Satan. They believe that a man is justified by faith alone in the blood of Christ; according to them, "Doing is a deadly thing, doing ends in death." In this it is very easy to see that their position is inconsistent with itself. Although a man may have nothing to do but to believe, still to believe is to do something, a very hard something too with some men. Their view is the outcome of a failure to distinguish between two very simple truths of holy writ. It is true that we can do nothing to procure our salvation, for Calvary has done that. In this both parties are agreed, and therefore the Brethren are inexcusable in persistently misrepresenting the Disciples as teaching "water salvation," "salvation by works," etc. But while true that the sinner has nothing to do to procure his salvation, it is equally true that he has something to do to secure it. The whole question turns upon whether the sinner must do only one thing, or more than one

thing; but enough of this, for all present are conversant with scriptures proving the faith alone theory to be false, and representing baptism, to a believing penitent, as a divinely appointed condition of salvation.

5th. Scarcely less vital to the Brethren are their views of the work of the Holy Spirit. These are held so firmly as to preclude the possibility of union with any who differ from them. They hold—(1) That it is the work of the Spirit by personal and immediate impact to convert the soul. The Word of God, apart from the Spirit's quickening power, is a "dead letter." The sinner is dead in trespasses and sins, and needs the Spirit's quickening power as much as did the dry bones of Ezekiel's vision. (2) They believe that the Holy Spirit presides over the meetings of the assembly. A human president over the church is a gross insult to God. In a work called "Christ the Centre" we read, "Enter an assembly of any of the denominations of the present day—the presidency of the Holy Ghost is forgotten; a man fills his place." "No one," says "Worship and Ministry," "must take any part but that which the Holy Ghost assigns. Liberty of ministry is liberty for the Holy Ghost to act by whomsoever He will." "We meet on the principle that God the Holy Ghost alone has a right to speak by whom He will." In this the Brethren greatly resemble the Quakers. When assembled it is usual to wait in silence a considerable time between each exercise for the Spirit to move them. The reign of the Holy Ghost in their persons and assemblies is the all and in all with many of them; hence their ideas, words and actions, in or out of the assembly, and sometimes even the toothache or a pain in the cheek or anywhere else, are equally looked upon as being admonitions or premonitions of the Holy Ghost.

The Disciples' views of the Spirit are briefly—That conviction and conversion are the product of the Word of God, the sinner co-operating by believing. They deny that there is need of special Spirit power to make the Word effectual; that the sinner is so dead in trespasses and sins as to be incapable of belief without a direct action of the Spirit, for the Word is said to "quicken," "beget," "convert the soul," "give light and understanding." It is the "hammer" that breaks the rocky heart; it is "power of God unto salvation," "the sword of the Spirit"

"quick and powerful," a "discerner of the thoughts and intents of the heart." It is the lamp that guides, the milk that nourishes, the strong meat that strengthens. Thus the work of conversion is ascribed to the Word, but the work of the Spirit is not ignored. We cannot separate the Holy Spirit from His Word. He alone is responsible for it, and to Him is the glory of its fruits.

On the work of the Spirit in the church there is also a marked difference of views. The Disciples believe as firmly as the Brethren in the presence of the Holy Spirit in the assembly. They also believe in the Spirit's indwelling in the heart of the Christian. They hold that the Spirit intercedes for the Church, sheds abroad the love of God in the heart, imparts joy and comfort to the believing soul, but they deny that the miraculous gifts of the Spirit are imparted to-day as in apostolic times; hence the idea that the Holy Spirit presides over and directs the assembly in the immediate manner which the Brethren suppose that He does is held to be a great mistake. As to special revelations, they hold that proof is entirely wanting to support the notion. As a matter of universal experience it may be safely affirmed that nothing new is ever made known beyond what is found in the Scriptures of truth, and every item of divine knowledge by which the Church is built up and sanctified comes from the same source. As far as known to us, the Word of God is the sole instrument of knowledge, guidance, comfort and sanctification used by the Spirit of God. It is needless here to adduce proofs of the cessation of the immediate and supernatural work of the Spirit.

In conclusion, while the Brethren are to be admired for much that is taught and practiced, their position as a separate people does not correspond at least in some essential features with the Church of the New Testament. But if they would but content themselves with God's word absolutely and alone as their guide to divine knowledge, a strong and enduring union could soon be effected between them and the Disciples of Christ.

One of the ancient fathers, replying to a clamorous disputant who shouted, "Hear me," said, "I will neither hear thee nor do thou hear me, but let us both hear Christ;" and if Plymouth Brethren would do as we have persisted in doing and depend solely upon New Testament

authority, another step towards union would be attained.

FERDINAND PITTMAN.

Sisters' Page.

"To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Col. 1:10, E.V.

Communications for this "Page" should be addressed c/o Miss Hill, 23 Blenheim-street, Hialeah, Fla., not later than the 12th of each month.

"Make a little fence of trust
Around to-day;
Fill the space with loving works,
And therein stay;
Look not through the chattering bars
Upon to-morrow,
God will help thee bear what comes,
Of joy or sorrow."

EXECUTIVE.

The monthly meeting was held on the 7th inst., a large number of representative sisters being present. The presiding sister (Mrs. Huntsman) emphasised the thought of "Trust," reading 1sa. 125, 126.

Our Sister McCrackett was welcomed to the meeting and introduced to those present.

The minutes of previous meeting were read and confirmed, and the correspondence reviewed.

It was resolved not to appoint a Sunday School Committee, as the work could be effectively carried out by Sisters Schofield and Hall. Two scholars at N. Fitzroy, two at North Carlton and one at South Yarra had joined the church during the month.

The Home Mission Report, read by Sister A. Kemp, showed the receipts since Conference have been £70 10s. 4d. Of this amount the sisters collected £11 6s. 1d. Additions: 6 by faith and baptism, and one formerly immersed. The Conference balance-sheet showed a sum in hand, and £2 2s. was donated to the V.M.F.

South Melbourne S.S. had been visited, and has 171 scholars and 12 teachers on roll, including 60 infants.

Brunswick S.S. has a good Bible Class and two infant classes. They have 130 scholars on the roll, including 60 infants.

Hospital Visitation has been well attended to during the month, and a large number of tracts distributed.

DISBURSES.

The following societies will be

pleased to see sisters who may care to visit them. Prahran meets Monday 3 to 8 p.m., then has sisters' prayer meeting in church vestry, Swanston Street, second Thursday in the month in Lecture Hall. N. Fitzroy sisters sewing meeting every Thursday in vestry at 3 p.m. Lygon Street has a society in connection with the Endeavor.

YEAR BOOK.

Sisters are urged to order Year Book from Austral Co., 528 Elizabeth Street.

WANTED!! Illustrated papers such as *Cellinger and Atkinson, Children's Friend, British Workman and Workwoman*, for hospital distribution. Parcels may be left at Swanston Street chapel. Please mark "For Hospital."

"Only a thought; but the work it wrought,
Could never by tongue or pen be taught;
For it ran through a life like a thread of gold,
And the life bore fruit a hundred fold.

Only a word; but 'twas spoken in love,
With a whisper passed to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door."

OUR NEW CONFERENCE YEAR.

We are standing on the threshold, we are in the opened door.

We are treading on a border land we have never trod before.

Another year's opening, and another year is gone.

We have passed the darkness of the night, we are in the early morn'g.

We have left the field behind us, over which we scattered seed.

We pass into the future which none of us can read.

The corn among the weeds, the stones, the surface mould,

May yield a partial harvest; we hope for a better fold.

Then listen to fresh labor, to thrash, and reap, and sow.

Then bid the new year welcome, and let the old year go.

MY DEAR EXECUTIVE SISTERS,—

Well beloved in the Lord. Greeting.

With the first breath of the spring-time comes the joy of Conference work well done; the new year of effort begun. We have had a Convention (as we call them here), and the sisters' part was the very best part—so some of the brethren said.

It was the semi-annual Missionary Convention of the Western District, held in Greenburg, where we have a most beautiful church building and very kind and hospitable folk, who threw open their homes to entertain us.

Luncheon was served each day at noon in the church parlor by the sisters; then we went to our places of entertainment for tea and a rest before the evening service.

On Tuesday afternoon, April 9th, our C.W.B.M. session was commenced. A large audience present notwithstanding a pouring rain. The opening exercises were well conducted, and the reports from auxiliaries were excellent. One sister told how she raised her missionary money by making vinegar; another by making cake; and from a country district came the report "that it was proposed at their meeting that each sister plant ten hills of potatoes, and give the money they sold them for to the work." They all agreed, and when the time came to bring in the proceeds it amounted to \$5.10. In another place they gave a "turkey dinner," and made \$25.00. This would be on some busy court day, when the place would be full of visitors. They would seize that opportunity to cater for them. Very frequently they engage an empty shop, and fix it up very prettily for the day. When children's work was reported, from New Galilee came this report: A mother had formed a "Mission Band" out of her own family of little ones, holding meetings in her own house with them, paying dues and sending in her report. This brave worker reminds us of dear Sister Lee and her Dorcas Society of *ore!* sending her bundle of neatly furnished work to the Executive.

The open parliaments are a very interesting feature of our Conventions. One sister prepares a paper or makes a speech on the subject to open the discussion. This is followed by others, who speak or read a paper to bring out other features of the subject, which is very instructive and entertaining. The resolutions submitted were very practical and according to the needs of the field, and will be constantly read at the auxiliary meetings, in order to carry them out more effectively. One, that we "make the study of the Bible a more important feature of our work," we can all attend to. Our Convention closed with much work to be done, and willing hearts and hands to do it.

And so it is in our dear Australia. Your new year of loving service just begun, and how loyally you will carry out every plan and suggestion I well know. To every dear worker I bid you God speed, and through to

far apart, yet if we are faithful and diligent the Master's work goes forward, and in that way we are helping each other. May our God give us wisdom and guide us in all our ways, to his honor and glory, is the loving prayer of your ever-longing-to-be-with-you sister,

ANTOINETTE K. THURGOOD.

Church News.

All matter for this department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. MASON, 528 Elizabeth-street, Carlton.

SOUTH AUSTRALIA.

It has been decided by the Committee that Bro. D'Nesi on leaving Port Pirie shall labour in connection with the Balacraula church.

URLEY—We are glad Bro. and Sister Green have returned after 6 weeks' holiday much benefited by the change. We are having good meetings, and the right spirit is manifested in the brethren. Last Friday the Y.P.S.C.E. held their anniversary, and had a splendid meeting. Bro. Green presided, and received a greeting from a large number of the Society here. T. G. STOKER.

DARKIE—After long absence, it may interest some to see a few lines from this quarter. Our meetings are gradually becoming smaller through removals and other causes. Our beloved Bro. John Chambers, whose age exceeded three score years, departed this life to be Christ, on January 24th, and on March 3rd Alfred, the second son of Bro. W. Marshman, was baptized into Christ and received into fellowship. While we have been called upon to mourn the loss of one, we have to rejoice over one sinner turning to God. D. FENLAWSON. J

NORWOOD—On Thursday evening last Bro. Colbourne paid us a visit, and gave a stirring address at the prayer meeting. Last night a combined social was held by the sisters of the Prayer Meeting and Dorcas Society, when the chapel was beautifully decorated for the occasion. There were nearly 200 present, and everything passed off satisfactorily. Last Lord's day evening a young woman came forward, and in the presence of a large congregation made the "good confession." May she prove a faithful member of the body of Christ. 16/5/95.

FOUNTAIN STREET—We have had two visits from Bro. Colbourne—May 3th, and on his return to Sydney. During his visits he was kept busy visiting and speaking, and

after a very impressive discourse on May 23rd two came forward and confessed the name of Jesus, viz., Miss Alice Strachan and Miss Ada Mann. Bro. John Fischer from North Adelaide was with us on June 2nd, having come in place of Bro. Maquay, who was unable to fill his appointment.

A.W.P.

NTH ADELAIDE.—During the past month we have begun a Sunday School at the mission room in Pulsford road, Prospect. There was an attendance of twelve the first day, and sixteen the next. J. C. Dickson takes the superintendence, and Annie Whitfield the secretaryship, while four teachers and two absentee visitors have consented to act. We trust they will soon have a large number of scholars to train for Christ. On May 27th the band of Hope held its anniversary. A good tea preceded a good public meeting, at which H. D. Smith, of Hindmarsh, gave a good address. The members rendered their exercises very well, and prizes were distributed to those who had given recitations, etc., most satisfactorily during the year.

PORST PIKE.—Bro. G. D'Neal (the Conference evangelist) is still working with the church here, and while we cannot report many converts from the world, we trust that the seed now being sown will yield a harvest to the glory of the Master. Since Bro. D'Neal has been with us we have received one by faith and obedience, two formerly immersed and four by letter. One of the latter had not been meeting with the Churches of Christ for four years. The church has been called on to exercise discipline in two or three cases, and it is with deep regret that we part from those who have been partakers with us in the gospel.

Three deacons, and two deaconesses have been appointed to see to the orderly conduct of the affairs of the church.

The Sunday School is growing, and we are doing all we can to maintain the interest in this part of the work, but we are greatly in need of a library for the children. If any of the city churches can spare any books that have been well read by their own scholars they would be gratefully received.

K. W. D.

PORST PIKE.—A few Lord's days ago we were gladdened by one young sister coming forward at the close of the service and confessing the Master's name. She has since been added to the church in the Lord's way, and is now working faithfully with us for the upbuilding of the church.

The Young People's Society has had several enjoyable meetings since last report. We had these gatherings useful, as they put us in touch with people who would not otherwise come within reach of our in-fluence.

On Friday, April 12th the Sunday School picnic was held. The children with their parents and a number of friends were driven out to Nelshaby, and a most enjoyable day was spent. An ample supply of prizes were provided for the children, and they were kept fully occupied with races and the usual games.

K. W. D.

NORWOOD.—We have great cause to thank our Heavenly Father for the blessings received in connection with the special gospel meetings held by us last week. At 7 o'clock quite a number of brethren and sisters gathered at the chapel, some remaining to pray while others of us went out into the streets holding short meetings, preaching and singing the gospel, and inviting the people to the gospel service at the chapel. We had the pleasure of seeing one old lady and a young man come boldly forward and confess Christ as their Saviour. The church itself has been blessed by these meetings. Bro. Dickson, Gore, H. D. Smith, and the Steeple Christian Band all helped us.

In the presence of a crowded congregation last Sunday evening three more confessed Christ.

May 28.

A.C.R.

NEW ZEALAND.

CHRISTCHURCH.—It is a long time since you had any news from us, concerning the cause of Christ in this city, and having been requested to give you some, I will endeavour to do so. I cannot say we have had large additions from the world, but we have been pleased to receive a brother and three sisters from the church in Auckland, a brother and sister from Hobart, also a brother and sister from Wellington. No doubt the presence of these brethren and sisters will help the cause of our Lord here. Regarding the visits of brethren, I cannot omit to name that of our esteemed Brother Watt, about six months ago. Bro. Watt was formerly an old resident of Christchurch, well-known here, and all were very pleased to see him, and were very much edified by the discourses which he gave.

Then we had our Brother Ellborne from the church in Dunedin. He was with us about seven weeks. Regarding Bro. Ellborne, I might say, I had the pleasure of writing to him in May, 1874, requesting him to come to preach the gospel of our Lord here; and over 20 years after, 1895, I had again the pleasure of inviting him to come for a few weeks, and we were again pleased to hear the faithful teaching and preaching of our Bro. Ellborne.

Brother and Sister Ludbrook also passed through here, and he gave us an excellent address at one of our Wednesday evening prayer meetings. May our Heavenly Father watch over them to the end.

We had also with us Brother and Sister

Greenwood, from the church in Auckland, one Lord's day, on their way to the church in Oamaru. We were very pleased to see them again. Bro. Greenwood spent several years in Christchurch, and had a great interest in the cause of our Lord here. Bro. Greenwood is a good, earnest, working brother, and no doubt he will leave his footprints in sight, as he journeys through life.

Brother Hull has also been with us two Lord's days, and gave us some earnest teaching and preaching.

Our Bro. Wood is proclaiming the gospel at the present time.

A short time since the church elected seven deacons.

I must not omit to mention the Lord's day school under the superintendence of our Bro. Crowe. It is progressing very well. We have a good number of scholars, and the teachers are earnest in this important work.

In conclusion, I must say that when I look around on this city and suburbs, with its forty-six thousand of people, I feel somewhat sorrowful that so many know nothing of the pure gospel of our Lord. When shall we make more headway and see more souls return to the old paths. May the Lord hasten on the time.

INVERCARGILL.—The Lord is still adding unto the saved. Two more additions since last report, viz, Bro. and Mrs. Harrington. Some time back he was Baptist minister in Invercargill, but lately has not been connected with any denomination. We are pleased to welcome among us such an able brother, and hope the cause may prosper still more speedily with our increase of talent.

The sewing class held their annual "Sale of Work" on the 24th ult., which proved a great success in every way. In the evening an excellent tea, followed by a public meeting, was held, when a lengthy programme was gone through in a very enjoyable manner, the only discomfort being want of room to treat the people.

R. B., Sec.

KALANGATA.—The work is still going on apace with us, this makes it encouraging to write. Bro. Way is still with us, and by God's blessing and his own earnest and devoted attention to the Lord's work souls are being saved and added to the church. Since last report four have come forward and obeyed the Saviour in His own appointed way, of whom two have already been received into fellowship, the other two will follow as circumstances permit. We are also glad to report the restoration of two brethren. God grant that their return to the fold may be both a blessing to them and a help to the church. As our meetings are being well attended and a general interest in spiritual things manifested, we

are praying for and expecting to see others decide for the Saviour daily.

A sisters' meeting, in fulfilment of a suggestion made at the Sisters' Conference, has been formed, and promises to be encouraging. It takes the shape of a sewing class, and on Wednesday afternoons in the anteroom of the chapel for two hours a goodly number of our sisters may be found banded together at some useful work on behalf of the Lord's cause. May they be blessed and also a blessing to others in our prayer.

The singing class mentioned in last report is already making good progress, a large number attending the practice every Friday night.

The Sunday School is losing a faithful servant in our esteemed Bro. Allan, who has been superintendent for a number of years, and who, though ripened years feels unable to constantly attend to its oversight, and thus has decided to retire from office. May the church appoint a worthy successor so that the good work of the school may not fall.

A. ROY, Sec.

VICTORIA.

WEDNESDAY.—The Evangelist Committee having seen the desirability of changing preachers in our circuit, Bro. Little, who has been laboring in this circuit with success for the past two years, spent his last Lord's day, May 26th, in this circuit with us here. He gave us a stirring address in the morning, and in the evening he preached to a good audience. At the close of his discourse we had the pleasure of seeing three from the Sunday School put on Christ in his own appointed way. On Monday evening there was a social held in the chapel to bid God-speed to Bro. Little to his new field of labor, when there was a large gathering of brethren, including Bro. Robinson from Echuca, and Bro. W. C. Thurgood from Melbourne. The chair was taken by Bro. Treble. Addresses were given by Brethren Treble, W. C. Thurgood and Coth. They all referred pitifully to Bro. Little's good work done in the circuit, his ability as a preacher of the gospel, and their regret at his having to leave us for a time to labor in another corner of God's vineyard. Bro. Little replied in a very suitable manner, and gave a short review of his labors with us. During the evening there were dialogues and recitations, interspersed with singing, after which the sisters treated us in their usual good style to a cup of tea and something good to eat. A vote of thanks being heartily accorded the sisters the duology was sung. Thus a very pleasant evening was brought to a close. Although we parted with our brother with feelings of regret still we comfort ourselves with this—that what is our loss we trust will prove great gain to the district. He has gone to, and our prayer is

that the Lord will bless his labors abundantly.

On Lord's day, June 2nd, we had our new evangelist, Bro. Tomlinson, with us, who addressed the church in the morning, and preached to a full house in the evening. On Monday evening there was another social to welcome our brother to his new field of labor. Bro. Twiddy took the chair, when the following brethren addressed the meeting—Bros. Twiddy, Cowan and Treble. Each spoke in encouraging tones to our brother, and impressing upon the brethren the necessity of helping him to carry on the great work which lay before him. Our brother, in a very nice way, replied. During the evening there were also recitations and dialogues, also some good singing, after which the sisters treated us to a coffee supper in a first-class manner, as they always do. The benediction being pronounced another very pleasant evening was brought to a close.

On Thursday evening our brother again preached to a good audience on the dividing line, and at its close we had the pleasure of seeing another put on Christ in baptism. We thank our Heavenly Father for these refreshing times, and take courage, and we trust that the exchange of labourers may be the means of doing much good in both circuits.

J. TREBLE, Sec.

FRIDAY.—On Lord's day, June 9th, Bro. Houchins resumed duty and preached in the evening to a large audience; one baptism at the close. Yesterday, the 16th, we were cheered by exceedingly good meetings. In the morning three were received into church fellowship, one of whom confessed her faith in Christ, and was baptized into His name, after attending a meeting held by Bro. Park at Ballendilla, during the previous week, and commended to the church here by him. In the evening Bro. Houchins preached to a large and attentive audience, the hall being full, several not being able to gain admission. One confession and baptism at close.

G. H., Sec.

NEW SOUTH WALES.

CHATHAM.—On the 6th inst. the first anniversary of the present Chatham Sunday School was celebrated by a tea and an after meeting. The children assembled early in the afternoon, and the weather being fine amused themselves at various games till called to tea, which was done near 4 o'clock, when about 70 persons partook thereof. The provisions, all of which had been prepared by some of our good sisters, were both abundant and excellent in quality, fully sustaining the reputation Chatham acquired in these matters many years ago. The neat little chapel was beautifully decorated with ferns, flowers and tissue paper by

the sisters, evincing fine taste and some skill.

The proceedings of the evening meeting consisted chiefly of the singing of hymns and recitations by the children, all of which were good in themselves and nicely rendered, and sound addresses by some brethren. The chapel was comfortably filled, there being about 100 people present, all of whom seemed to be interested in what was said and done. At about 8 30 p.m. was closed a pleasant, and it is hoped, profitable evening.

J. COLLINS.

OUR BUDGET.

Bro. G. H. Bishop reports another decision at Kyabram, and others interested.

Bro. D. McCrackett has made an encouraging start and is creating a good impression in his new field at Nth. Melbourne.

Bro. Little received a good "send off" from his old circuit at Wedderburn, and Bro. Tomlinson received a hearty welcome at the same place.

The faith and trust of childhood are among the most beautiful things we ever get the chance of seeing. It is our own fault if we shut our eyes to them.

The "Year Book" is now ready for distribution. It consists of 176 pages of very interesting matter: reports, essays, sermons, etc. Price, 6d.; by post, 8d.

A loving sympathetic nature is like the sunshine. It is welcome everywhere, and it brightens and beautifies all it touches. Cultivate it, then, for without it a man is but as a floating iceberg among his fellows.

Much interest is being evoked in the coming lantern lectures, under the auspices of the Sunday school Union, the first of which is given this evening in the Lygon-street chapel by F. G. Dunn.

Each man stands alone in his individualism and responsibility. No man can take his place or do the work assigned for him to do. The thought is a momentous one, and may well stir every one to do his duty, and to do it well.

Bro. Jas. Park came to the city to-day from Drummond, where he had been making some of the young people of that neighbourhood happy, and took advantage of his earliness to Melbourne to run home and have a look at his family.

Bro. Jas. McColl of Lygon-st., and Harry Waite of South Melbourne, have recently gone to Johannesburg, South Africa. Bro. Charles Gardner had preceded them. There may be other members in that town who might be drawn together if they were known to each other. Perhaps this notice may assist somewhat in that direction.

Foreign Mission Sunday July 14th!

G. H. Brown is still doing good work in the Mallee country, and hopes soon to have a large ingathering at several places.

Bro. Little reports a warm welcome in the Wimmera district, where he has met with the churches at Kaniva, Lillimur and North Yanac. He speaks hopefully of the work in these places.

We regret to hear that Bro. T. Prior has sustained an injury to his eye, and has had to enter the Melbourne Eye and Ear Hospital. We trust that the necessary operation will prove entirely successful.

We hear that Sister Macallister (widow of our late Bro. D. Macallister) has few vacancies for boarders at 111 Rathdown-st., Carlton. The position is a suitable one, and within 10 minutes' walk of the city.

Church matters in Perth and Fremantle, W.A., seem to be in a healthy condition. In Perth they have instituted house to house visitation and tract distribution, as a result their meetings have very much improved.

The sanitary condition of Perth, W.A., does not seem to be all that could be desired. We hear of another death through typhoid. In this instance the victim is Bro. Warmbrum, formerly of the Prahran Church.

We are glad to hear from our old friend Bro. W. T. Clapham, who has lately been preaching at Brookwood, N.S.W. On Wednesday week he immersed a lady who had long known the Lord, but only lately through conversation learned the way more perfectly.

One more added to the saved at South Yarra. This young man confessed Christ on Sunday week, after an address by Bro. McLellan, and was baptised on Lord's Day morning last. Bro. Ealey takes our platform till the end of the month. T. HAGGARD.

The Lygon-st. Sunday School held a demonstration on the 13th inst. After a good tea provided for the children by the members, a programme of singing, recitations, dialogues, etc., was gone through. The parts were mainly taken by the scholars. A very enjoyable evening was spent.

The young women of Festing, Wales, have founded a society in which they pledge themselves not to get into debt, or imbibe intoxicating drinks, nor "take notice of any young man if he does not pay for everything as he receives it, who uses low language, or is not an abstinence from tobacco and intoxicating drinks."

Bro. A. M. Bryden is making himself very useful in Auckland, and consequently is very happy. Usefulness, in the Christian, is the true and only source of happiness. In a private letter, Bro. Bryden tells of his work and the pleasure he finds in it. We know from a personal recollection that the brethren in Auckland are a good lot of people to work with.

A man's daily deeds are like the pebble which is cast into the waters of the lake. Scientists tell us that the ripple which that pebble creates, small though it be, continues to widen and extend until it reaches the lake's furthest shore. And even so, the influence of a man's daily deeds in society around him will continue to make itself felt in the lives of others onwards all through life—aye, and it may be in limitless duration beyond.

KANAKA MISSIONS.—Last Friday, in the Baptist Church Hall, Collins-street, a meeting was held in furtherance of gospel work among the Kanakas in Queensland. Mr. Chapman, who presided, said that in his youth he used to hear about missions to the South Seas, but now the South Seas were coming to us. There were missions to the Chinese in Melbourne, but the Chinese do not, as a rule, go back to China. The Kanakas do return, and so become missionaries to their own people.

Miss Young, of Fairmead Plantation (with whom Bro. John Thompson was for a while associated in the work), caricatured the chairman's remark that the Kanakas came to Queensland as semi-slaves. That was not so. They were as free as we; only bound, of course, by the terms of their voluntary engagement. They were well treated generally, as was proved by the fact that most of them now on the plantations had completed one engagement, been back to their own islands, and returned for further service. Miss Young commenced work among the Kanakas in the Huntberg district in 1882. First conversion three years later. Now, in addition to three or four white missionaries, who visit the plantation weekly, there are about 40 Kanaka teachers conducting evening classes.

There is an attendance of 2000 weekly at the Bible classes, and over 900 have been baptised. At the commencement of the work the planters, while consenting to classes being formed, said they did not expect that any good would be done, but now freely testified to the changed lives of the converts. In private conversation with Miss Young at the close of the meeting, she testified to the good work Bro. Thompson was doing, and hoped to visit the mission at Childers, Eds. River, on her return to Queensland. A. M. LUDBROOK.

On Lord's day, 2nd June, there was a nice gathering for worship at Coolgardie, W.A. There were four members from Lygon-st. church, viz.: Bros. Payne (who presided at the meeting), G. Dickens, Russell and Greenwood. Bro. Clark from Footscray, and Bro. W. Brodie from Malvern, Bro. Silvester from Broken Hill, with eight others, were also present. It is pleasant to hear that brethren, though roughing it in these distant parts, are drawn together with the bonds of Christian love. It may be stated

that Bro. Dickens walked 10 miles to be present at the meeting.

A meeting of church officers and speaking brethren was held last Friday in the Swanston-st. chapel, to consider whether some co-operative scheme could be adopted to supply churches with preachers. Two methods have been adopted in the past—first, a number of churches make their own arrangement; second, about six or seven have co-operated by having a mutual plan system. The meeting disclosed the fact that the former method is considered the more satisfactory. It was therefore decided to abandon the present plan system for a time. So that all churches will make their own arrangements. But the Conference secretary will do all he can to find supplies for any church on the plan who may find a difficulty in procuring the services of preachers.

FOREIGN MISSIONS.—JULY COLLECTION.—Will all members in general and church officers in particular, please note that the Foreign Missionary Committee are calling for a collection to be taken up in all the churches on the second Lord's day in July (Sunday the 14th), in aid of the work. The money is urgently needed, as direct taking over the Kanaka Mission about DOUBTLE LAST YEAR'S ISSUE is required. Appeals are posted to the secretary of each church in Victoria, Tasmania, New South Wales, Queensland, New Zealand, and Western Australia. But your secretary may have a lot of matters to attend to, so will you, dear reader, kindly jog his memory, and also bring all your influence to bear in favour of this really important collection.—F. M. L.

The following news regarding some of "our boys" in America, will be of interest to our readers. Dr. Wallis Ludbrook (who as was announced in a recent issue, has received an appointment in a New York Hospital) is getting along well. Our informant writing from America, says: "He is a hard-working student, and he merited all the success he has won." Herbert Sasby, from New South Wales, is preaching at Flat Rock, in Bourbon County, and is doing good work. Frank Hales, from Collingwood, who has been studying at the Bible College, Lexington, returns to Victoria shortly. No doubt his services will be availed of by one of our churches. Cecil Armstrong and Percy Dawcy, both from Lygon-street, are getting on well. Chris Thomas, from North Melbourne, is working a name for himself as an orator. Hugh McLellan (another Lygon-street boy) graduated last week, after a six years' course. He was appointed to deliver the salutatory speech for the Bible College, being second honoursman. He also takes honours in the Arts College. He is engaged by the church at Shelbyville, Kentucky, where he is having good success. Bro. C. L. Thorp, in conjunction with Sister Thompson, is doing a splendid work at Pittsburg, U.S.A.

In the list of successful candidates at the recent Pharmacy Examinations we are pleased to notice the name of Bro. Robert A. Moore, Prahran, son of our late esteemed Bro. Moore, of Tatura. For the past few months, Bro. Moore has been under the tuition of Bro. J. E. Ling, of the Prahran College.

"One who likes to stick," writes us as follows: "Will you inform me in what part of the New Testament I can find the scabbard so kindly recommended to our use by our Bro. F. Pittman in his address on 'The Necessity of Preaching First Principles' or perhaps Bro. Pittman will do so himself and oblige." We handed the query over to Bro. Pittman and the following is his reply: "I give it up. But remember I did not profess to find a 'scabbard' in the New Testament any more than I can find commanded covers for hilles, boots for feet, or clothes for body, yet it is surely in harmony with first principles to possess them. So a scabbard should be recommended. A soldier who refused to wear one would himself be marched off. God gives the sword for judicious usage. He could, in due time, order armies, to encompass Jerusalem, but told Peter, who began battle too soon by slicing off Malchus' ear, to put his sword back in his scabbard. In battle a temporary retreat often means ultimate victory. Joshua found he could not capture Ai by a sudden assault, to put his sword in his scabbard, ordered an ambuscade and found it to be the first step in a successful besiegement (Joshua 8: 9). Brandishing recklessly the 'Sword of the Spirit' is by no means honoring to the Captain of our salvation, while awaiting opportunities for effectively wielding it will but tend to victory. A pedlar who thrusts his goods bluntly in everybody's face will effect but a small sale. He knows better. 'The children of this world are in their generation wiser than the children of light.' The lesson I wish to impress was the need of a judicious presentation of bible truths. I have spelt many graves on hard metal, at other times I have got the plate softened, and used a plate worked well. Although God's Word never hurts, there are some hard cases with hearts of steel that continued backing won't effect, but when the heart is tempered and softened by suffering or bereavement the sword will cut. One writer says: 'It is no time when an accountant is puzzling his brain with a long line of figures to ask how his account stands with God or stop the sport man on the playground while running between the hulk and ask whether a religious sermon is running the race set before him.' We want tact and adaptation for the work." The questioner will now see my meaning in agreeing with Spurgeon's comment: "We should be prepared to fight but we need to wear a scabbard."

LOVED ONES GONE BEFORE.

NISDET—Our esteemed Bro. and Sister Nisdet, of the North Fitzroy church, have been called upon to part with their darling son Clifford, one of twins, aged 3 years and 2 months. The painful event, preceded by only a few days' illness, happened on Sunday, June 2nd. Naturally enough the parents, who had reason to be and were proud of their pair of lovely boys, are sorely grief-stricken at their loss. To them we extend our warmest Christian sympathy, while of the sweet little cherub taken we can say:

"'Tis a blest exchange, an envied lot,
Without a conflict crowned;
Stranger to sin, in pleasure blest,
And without fame, renowned. B.

HART—On Wednesday, May 29th, the beloved wife of our venerable Bro. Hart, a deacon of North Fitzroy, passed away calmly and peacefully to her eternal home, at the ripe age of 76. Our sister, owing to physical infirmities, had not been able for many months to attend the meetings of the church, but her interest in its welfare and extension was fully maintained to the last. As the end drew near her sufferings increased, and yet amidst them all she was cheerful and full of triumphant faith in the risen Christ, into whose presence she knew, without a shadow of a doubt, death would usher her. Her grown-up daughter, who is also an admitted member of the church, nursed her loved parent with all a daughter's unremitting attention. Both she and the bereaved husband feel their loss very keenly. It is needless to say that the entire church fully sympathise with the mourners, whose grief is only assuaged by the knowledge of the fact that their dear one is now, "Free from all sorrow, pain and sin,
With God eternally shut in." B.

WILLOCKS—Sister Willocks, of the Norwood Church, fell asleep in Jesus, on the afternoon of June 4th. She was a great sufferer, having been, for seven years, afflicted with consumption of the bowels; yet she bore it patiently, and with complete resignation. Our sister was a gentle Christian woman, and one full of implicit trust in Jesus as her personal Saviour. She united with the Alma Church when about 14 years of age, and was, I believe, baptised by Bro. Field. She was 29 years of age, so more than the half of her life had been spent in the Redeemer's cause. She was also a diligent student of the Word of Life, and up to the last moment of her earthly career was quite conscious. Gathering her loved ones around her bed, she bade them "good bye," and said, "I am going home." Her testimony to me three hours before her departure, was: "It is well with my soul, and Jesus is a good Saviour." I said "Good-bye" to her, and she replied, "Good-bye,

we will meet in heaven." Sister Willocks has left a husband and two children; and her parents, Bro. and Sister Stott, are both members with us. May the God of all comfort support and comfort them in their time of trouble.
A. C. RANKINE.

June 10th, 1895.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Surrey Hills, per Sis. Cust. 5/; Bervick, per Sisters, 11/6; Malvern Sisters, per Sis. Sharp, 18/; Brighton, per Sis. Male, 5/; Benjerong, £1; Sisters' Executive, £2 2s. Swanston-st., per Sister F. A. Kemp, £5 6s. Gd. Total, £10 8s.

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RESCUE HOME.

Gratefully received: Church, Stn. Yarra, 7/6; Church, Geelong, 13/8; Mr. J. T. Russell, Bangor, 5/; Church, Avondale, Auckland, N.Z., £1; Church, Impresario Bay, Tas., 15/-; Church, Port Esperance, Tas., 10/-; Mr. T. Richards, Kybram, 5/-; Church, Stanley Brook, N.Z., 10/-; Mr. Berry, N. Fitzroy, 5/-; Mrs. Twiddy, Wedderburn, 7/6; W.C.F.U., Ballarat Branch, £1; Church, Hindmarsh, S.A., £2 0s. 7d.; Tin of Honey, Mr. Thacker, S. Lillimur, Armadale, Jos. PITTMAN.

VICTORIAN BIBLICAL INSTITUTE.

Church, Collingwood, 10/-; Students' collections, 17/-.

Those churches which have anything in their treasury for the Institute, will they please forward it? The classes are well attended and great interest and good are manifest. The V.B.I. should be well supported, seeing that it assists the churches.

W. C. THURGOOD, Treas.
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SUBSCRIPTIONS RECEIVED

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