

The Australasian Christian Standard

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

PUBLISHED FORTNIGHTLY.



Vol. X—No. 9.

MELBOURNE, APRIL 25, 1895.

Subscription 5/- per annum post free.

Current Topics.



THEOSOLOGY EXPOSED.—

One of the greatest frauds of modern times is the so called Theosophical Movement. Its history affords a striking instance of how a clever, unscrupulous woman may gather round her a set of dupes ready to believe anything she utters. It seems as though there were always a number of people waiting for some rascal, male or female, at whose feet they may sit as credulous disciples. Any attempt to convince such persons of their folly is seldom successful, and consequently there are few who hazard the experiment; they prefer to wait the inevitable denouement. But it is astonishing how long a brazen humbug will last.



MADAME BLAVATSKY.—

This lady was the inventor of Theosophy, and reigned with undisputed sway during her lifetime. Now that the veil is uplifted we are able to see the sham of the whole miserable business. Mr. W. L. Alden, in the current number of *The Idler*, thus exposes the deception:—"A Modern Priestess of Isis" (Longmans, Green & Co.) is translated from the Russian of Vsevolod Solovyoff by Walter Leaf, and published on behalf of the Society for Psychological Research. It contains a complete exposure of that clever adventuress, the late Madame Blavatsky, and includes, among other

evidence, Blavatsky's confession that she invented theosophy and the Mahatmas, and that her pretended miracles were mere trickery. The author evidently knew Blavatsky intimately, and his account of her conversations with him will bring her vividly to the minds of those who also knew her. The book ought to make every theosophist ashamed of having ever had a moment's faith in Blavatsky; but, nevertheless, it is very doubtful if it will have any influence upon the true believers. You may bray a theosophist in a mortar but his theosophy will not depart from him. Blavatsky's disciples will simply say that M. Solovyoff's book is false from beginning to end, and that the letters written by Blavatsky, and quoted by him, are forgeries, after which they will assume that the memory of Madame Blavatsky has been fully vindicated, and will continue to believe in the Tibetan Mahatmas, who just now are writing letters to the president of the American branch in the purest American dialect.

AMERICAN CAREER.—The

author's account of Blavatsky's career in America is accurate as far as it goes, though it is by no means complete. He is right in saying that when Blavatsky first appeared in America she was a spiritualist, but he does not mention the fact that she was a confederate of the Eddy brothers in their "materialising" tricks. The Eddys were afterwards proved to be im-

postors, but by that time Blavatsky had thrown spiritualism overboard. After leaving the Eddys she passed a winter in Philadelphia, holding constant *stances* at which were present, as she once assured me, "only the very best spirits." Growing tired of spiritualism she next pretended that she was a member of the mediæval society of the Rosy Cross, which, according to her, still existed, and had its headquarters in Amsterdam, whence the brethren, who presided over the Society, frequently came to America to visit Blavatsky in their "astral forms." After the invention and development of theosophy, the Mahatmas took the place of the Rosicrucian brethren in Blavatsky's mythology, and she apparently forgot that she had ever been a Rosicrucian. It was the peculiarity of the woman that her latest falsehoods often sharply contradicted those which preceded them—a result due partly to carelessness, and partly to her contempt for the intelligence of her disciples.

CONTROVERSY.—"The

Bishop of Sodor and Man," says the *Christian Commonwealth*, "is an original thinker and an able speaker. His recent Exeter Hall address to a large audience, chiefly of young men, was remarkable for its vindication of the essential nature of Protestantism. He showed that in an ideal state of affairs Protestantism would be a mere superfluity, yet it is an absolute

necessity in a world like ours. It implies controversy. Can we dispense with controversy? We should all like to live in a condition of things in which, of its own accord, the earth brought forth flowers, fruit, and crops of grain, and there was not a semblance of a weed. But that is not the condition under which we live on this planet at present, so that under these circumstances agriculture becomes a necessity. So the Bishop remarked that really he could give no better definition of agriculture than a controversy with weeds. So also should we all like to live in freedom from pain and disease, but that is not our favoured lot. Therefore we need the art and skill of the physician and surgeon, and what are these things but controversies with disease and pain? What is true of the physical is just as true of the moral world. Till we can banish all evil, error and misrepresentation of God, Protestantism is a supreme necessity. The Bishop says that the Church of England is downright Protestant. This, however, is not the universal claim of great numbers of Churchmen at this hour. Here is the root of the present fast-growing trouble in the Church. But the little excursus on controversy was a refreshing and original part of a fine speech.

TOWARDS ROME.—Writing in the *Missionary Review of the World*, R. Salliens of Paris says of the reaction towards Rome:—"We believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that the Bible does not hold in those countries the same place that it did three centuries ago. Then people turned away from the infallibility of a man to the infallible book; but now the book is no more deemed infallible; the 'higher' criticism has submitted it to an ordeal as severe as that of the Inquisition in times past. The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the gospel, for a moral certainty, for a divine infallible authority. . . . It is, alas! but too true that Protest-

antism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success."

"I have also a deep conviction that it is only through the Bible—as the Reformers did—that we shall withstand popery. Anything, however fine in tone, that helps to destroy the people's faith in the Bible as an infallible book, works on behalf of Rome. I have no time to dilate on this point, but I beg the reader to reflect on it. It is to me the vital question, and I do not see any other alternative but this: *the Bible or the Pope.*"

"Finally, let us preach Christ, His free forgiveness, His atoning blood. Ethical, political, or social preaching—'sermons for the times,' as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, traditions, genius, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It defies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvellously to man's natural cowardice and depravity."

The Australasian

Christian Standard.

(Published every alternate Thursday.)

MELBOURNE, APRIL 25th, 1895.

F. G. DUNN, 251 Swanston-st., Melbourne.
A. B. MASTON, 528 Elizabeth-st., Melbourne.

Publisher's Notices.

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston."

Subscription, 5/- per annum, post free, to any part of the world. Remittances should be made to

M. McLELLAN, Manager and Publisher,
251 Swanston-st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER

THE WAY TO ROME MADE EASY.

FOR some time past it has been the habit of the Protestant world to regard the preten-

sions of the papal power with some degree of indifference, if not with a certain amount of tolerance. It is not so long ago since the word "popery" was synonymous with all that was evil and a bar to all friendly intercourse. Of course no one with any spark of Christly feeling would dream of reviving the old rancorous spirit, or would think of instituting a religious warfare by perpetuating the feuds of a by-gone age; but on the other hand, no true Christian is warranted in allowing himself to be deceived by thinking that the power of the papacy is no longer a thing to be feared nor its designs in need of careful watching. It may not be the open foe it was when its power was acknowledged, and the secular arm of the Pope made itself felt in every land; but nevertheless it is a foe, which by the force of circumstances no longer fights in the open, but works its way underground, and will never rest until it is itself destroyed or its object is accomplished. The prisoner of the vatican does not love his bonds, whether they are self-imposed or not. He is far from regarding the position he at present occupies as inevitable and one from which there is no escape. His dream, by night and day, is for the recovery of the ancient prestige and power before which monarchs trembled and the great ones of the earth prostrated themselves. Although even now he is ruler of a dominion as wide as the world, and though there is no language spoken among men wherein his word is not recognized as the voice of a master, he is not satisfied. To use the words of a recent writer: "He has seen, as it were in a dream, a vision of wider sovereignty than any which the greatest of his predecessors had ever realised, and before his eyes there has been unfolded a magnificent conception of a really universal church." To realise this dream the whole

force of the immense papal machinery is directed. Every vantage ground which presents itself is at once seized and used for the furtherance of the desired end.

Evidently the Anglican Church is regarded as one of the most promising fields in which the papacy can accomplish its work. Says the *Age* of the 13th inst. :—

"It did not need Cardinal Vaughan's assurance to the Pope of the ultimate return of England to the fold of the Roman Catholic Church to remind those who have been following the change that has come over religious thought in the old country of the effect of Catholic propaganda. Since the days of Puseyism and of the 'No Popery' cry a veritable transformation has taken place. It is not only that there is a greater tolerance, or that some of the practices of the priesthood—auricular confession, for instance—are openly adopted by large numbers of the clergy of the Anglican communion. There has been a great and almost unquestioned growth in the activities of Roman Catholicism in England, as evidenced by an increase in the number of its priests out of all proportion to the increase of the other denominational clergy. Quite recently appointments have been made, without any loud remonstrance, which only a few years ago would have set the whole country seething in an ebullition of the *odium theologium*. Under the guidance of Henry Edward Manning, the Church to which he became a convert in middle age, and of which he was during a long life so distinguished an ornament, recommended itself to the common people as their true friend and wise adviser. During the last quarter of a century it has made proselytes in many unlikely quarters, from ministers of the Established Church, from universities which at one time seemed likely to become the centres of unbelief, and even from the small band of aggressive supporters of the Communist philosophy."

This is corroborated by the English correspondent of the *Christian Evangelist*, who says :—

"The great and powerful Church of England is about to be stirred to its depths by a struggle for supremacy between the Romanising Ritualists and the old Evangelical party. The Evangelicals represent the Puritans of the days that followed the Reformation days, while the Ritualists are the leaders of all the numerous sympathizers with the Anglo-Roman movement. Apparently we are on the eve of an agitation which may lead to a great disruption of historical dimensions. Much depends on the action of the bishops. The bishops are not what they were in the days of despotie, ecclesiastical sway when the Prince-Bishop of Durham dwelt in a splendid fortress and was even able at will to defy the king, and when the Militant Bishop of a province would head an army. Archbishop Scrope, of New York, did this and fought in armour as a soldier. He lost first a battle, and then his head. There is not much fighting spirit now in our State Church Bishops. They only awaken to the strife when the bogie of disestablishment threatens to turn them out of the House of Lords and to reduce their fat incomes. The alarming inroads of popery have not troubled them at all. But a change is suddenly betokened. Two of the prelates have unexpectedly unfurled the Protestant banner. One of these is Dr. Temple, the scholarly Bishop of London. He has struck consternation into the hearts of the High Churchmen by depriving of his license the Rev. A. E. Briggs, a London curate who has been proclaiming the devotion known as 'Hail Mary,' and has been teaching prayers for the dead. A contest is to follow. Mr. Briggs has offered to abstain from publicly teaching the obnoxious doctrines and practices, but claims a right to cherish and profess them as pious opinions. This does not suit the bishop's notion of consistency in a Protestant clergy-

man. The difficulty is to be referred to the primate of all England. Now, this is likely to induce painful dissatisfaction on each side. The Archbishop of Canterbury is famous for the trick of squatting on the casuistical fence. So troubles are ahead. The other prelate who has assumed a militant attitude is the Bishop of Manchester. Dr. Moorhouse has been too quiet since he won fame at the antipodes as Bishop of Melbourne. He is a splendid pulpit orator, but somehow has failed of late years fully to sustain his influence. Bishop Moorhouse is now engaged in preaching a course of sermons against Rome and her pretensions. Strange to say, this is a novelty in England. Accordingly it is attracting much attention. It is a lively signal that Ritualists are not to be allowed to ride roughshod over the Protestantism of old England."

From this it appears that Rome has found her opportunity in the tendency of the Church of England to introduce into her religious system methods which are not of Divine appointment. This is the essence of apostasy and a real source of weakness. In every religious institution there is a tendency in this direction. In every religious community there are those, who while they would repel the idea of being regarded as Jesuits, yet do not scruple to adopt their methods, and seek to achieve certain objects, good enough in themselves, by more or less doubtful methods. This was the germ from which the Papacy sprang, and it is that feature in the Protestant world by which Roman Catholicism hopes to restore its ancient greatness. In whatever measure Protestants leave the inflexible Book, the path is made easier for travellers in the direction of Rome. Every departure from the Divine model makes it easier to take another step on the downward path. Every violation of the principles taught by Christ and His

apostles narrows the breach between Protestantism and Romanism. The only safeguard is unflinching loyalty to the infallible Book and determined opposition to any insidious attempts to weaken its authority. "The Bible and the Bible only" is the one safe bulwark against apostasy.

Editorial Notes.

—:—

Andromania.—Dr. Parkhurst has coined a new word, and its aptness and clever construction are quite likely to make it famous. The eminent reformer's word is "Andromania," and of it he says: "There is an element in the feminine world that is suffering from what I venture to call 'Andromania.' The word is not an English one, for the reason, I suppose, that the English language makers never supposed that we should need such a term. It is constructed on the same principle as the word 'Anglo-manila,' which means a passionate aping of everything that is English. 'Andromania' means, similarly, a passionate aping of everything that is mannish."

Zibelline.—The following words are specially addressed to ladies by *The New Age*:—"Those who endeavour to discourage the slaughter of small birds, by refusing to wear plumage or the birds themselves in hat or bonnet, should set their faces resolutely against the use of a beautiful cloth called 'zibelline,' which is obtained by the most refined cruelty. This cloth comes from France, and for its manufacture rabbits are plucked alive, the long fur thus procured being woven into the texture. A particular breed of rabbits only is suitable, the poor animals being carefully tended until the fur grows again. The torture both during and after the plucking operation cannot be imagined, and all right thinking women will refuse to wear 'zibelline' soft and fine as it is."

Dr. G. A. Gordon.—We give herewith two extracts from lectures delivered by Dr. G. A. Gordon of Boston. They are headed "Light from Christ" and "Living and Dead Works," and are worthy of consideration—Light from Christ.—Two burnished reflectors can radiate the brightness from one to the other if there be a light between them. But, if each only reflects from the other there can be no illumination, because neither furnishes any supply of light. So two Christians reciprocating each other's affections will make but a poor exhibit of brotherly love, unless they have Christ between them as the centre and source of their life. We speak contemptuously of

mutual admiration between friends, as we ought. And there is just as little to admire in mutual fellowship among Christians, unless Christ be in the midst of them as the centre of that fellowship. To exhort one another, to comfort one another, and to love one another, are all most solemn duties. But where will be the profit in them unless Christ be the central theme, and His grace and glory the central objects of our admiration and praise? The cherubim stood with "their faces one toward another"; but the mercy seat was between them. And it was upon faces bending in eager gaze upon those "things which the angels desire to look into" that the glory of God was reflected. And, brethren, if we get any cheer or brightness from looking into each other's faces, and communing with each other in the services of God's house, it will be because Christ stands in the midst of us, the object of all our meditations and the fountain of all our joys.

Living and Dead Works.—The world is full of works which have no root or nourishment in faith. They are useful, zealous, and well directed, but are not necessarily the outcome of a holy heart. Charity has come to be fashionable, and men and women conform to its demands in order to be in style. Good works are the assessment which society makes on those who are prosperous, and many practice them to maintain their credit in polite circles. Benevolence has assumed the character of a joint-stock enterprise, by which one part of the public relieves the needs of the other; and so in fairs, and concerts, and collations people will eke out their shares and get their dividends of entertainment and pleasure. But there is nothing of humble, self-denying, sanctified well-doing in all this. These are the "dead works" spoken of in Scripture—such as have no root in faith and love to God. For whatever is separated from its source becomes dead. Sunder a branch from a tree and it dies, though its form and substance may remain unchanged; and under the best and most approved Christian service from its relation to Christ, and it becomes dead works. It is equally true that apart from Christ we cannot do what God requires. "Without me"—that is, apart and separated from me—"ye can do nothing," says Christ. It is not the whole question, then, whether our works are manly, but whether they are also godly; not whether they are humane, but whether they are also Divine; not whether they command the praise of men, but whether men beholding them "shall glorify your Father which is in heaven."

A Terrible Indictment.—In eastern lands (says Arch-deacon Farrar) in ancient days distillation was unknown, alcohol was unknown, wine was the pure fermented juice of the grape, not the fright-

ful firewater which burns out men's vitals and coagulates in their brains to blast them into madness and delirium. Public-houses in the East were non-existent; temptation was not flouted upon the helpless; millions of money were not accumulated by the artificial fostering of human misery. Sir Henry Layard, an entirely impartial observer, said of the town of Shuster, an eastern town of thirteen thousand inhabitants, in Persia, that the inhabitants were clean, happy, and prosperous, and then he adds this frightful sentence: "Why? Because there were no Christians." Terrible witness! and what did it mean? There are no Christians, and therefore there are no grogshops, and therefore the people are happy, prosperous, and contented. Alas! not content with destroying our own land and our own people, we Englishmen have carried with us wherever we have gone this corroding curse of drink. To quote the late Archbishop of York, we have girdled the globe with a zone of drunkenness, we have incurred the curse which Christ pronounced upon those who offended his little ones, for we have laid a stumbling-block before the helpless childhood of the world. Eight centuries of noble deeds do not atone for the devil's work of one England has not only stained, she has polluted, with drink and honey-combed with foul disease the lives of those races who still survive their contact with her. How can we avoid the guilt of this terrible national indictment? We cannot. National crime, says Oliver Cromwell, is a thing which God will reckon for, and I wish it may not lie on this nation a day longer than you may have opportunity to find a remedy. Alas! there is too much reason to fear that England is too deeply sunk in greed, and sloth, and custom, and appetite to shake it off at all. Her easy, comfortable classes will continue, I fear, to fortify themselves behind her entrenched quadrilateral of ignorance, custom, appetite, and interest, and these evils will spread and rot until the pit swallows them.

Open Column.

THE RETURN OF THE JEWS TO PALESTINE.

J. INGLIS WRIGHT.

No. 2.

In continuation of last month's contribution, the following extracts will be found to be of interest:

"IS PALESTINE FERTILE?—Sir Charles Wilson, in an address on behalf of the Palestine Exploration Fund, said, 'Formerly it was considered that the Holy Land was ac-

cursed, that the land would grow nothing, and had become unfruitful with no possibility of its restoration to its former fertility. The survey that had been made, however, showed that all that was required to restore Palestine was population and cultivation."

"**MORE COLONIES AND NEW VILLAGES IN PALESTINE!**—The success which is attending Baron Edmund de Rothschild's colonies in the Holy Land has caused him to increase the sphere of operations. Villages are being built on land adjacent to the colonies and the most prosperous settlements. Jessod - Hamaalab, Rosch-Pinab, Ekron, Rishon Lezion, and Ajun Karah will be enlarged by placing land in their immediate vicinity under cultivation. A steam plough has been introduced by M. Schied in the colonies, and that gentleman has promised to make many other improvements in the settlements which he recently visited on a tour of inspection. There has been a good yield of grapes, and the wine-pressers have in consequence been busy."—*Jewish World.*

"**A CURIOUS COINCIDENCE.**—When the Israelites prepared to leave Egypt they were at the extreme north-east of that country, that part which was nearest to the Promised Land. The modern Goshen of the Jews is at the extreme south-western boundary of the Russian Empire, and therefore in that part of Russia that is nearest Palestine. The fate to Palestine from the southwest of Russia is only twenty shillings! That they are to return from the *North Country* is emphasised, because at their first deliverance they came from the *South Country.*"

"**THE DEAD SEA.**—An interesting enterprise which has recently been commenced is the collection of the bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jatta to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea, and there are now engaged in picking up the bitumen, which is in much request in Europe. The consul thinks it would be advantageous to trade with the inland districts if a steam-launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of

from four to five days. Kerak, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established the whole produce of Moab would find its way to Jerusalem and the coast."

Conferences.

VICTORIAN

As a full report of the sessions of the Conference will be given in the Year Book, we give only a brief epitome of the proceedings.

TEMPERANCE DEMONSTRATION.

On Thursday night, April 11, a Temperance demonstration was held, Bro. A. Millis in the chair. Addresses were delivered by Messrs. T. W. Glover and Samuel Mauger, the remainder of the programme being filled up with musical selections and recitations.

CONFERENCE.

On Friday morning at ten o'clock, the proceedings of the Conference proper were commenced, Bro. C. G. Lawson, president, in the chair. After a short devotional service, the president delivered his opening address, which was well received. Congratulatory letters were read from N.S.W., S.A., Fremantle and Perth, and at a latter meeting also one from Tasmania.

On application the church at Mooroolbark was admitted into the co-operation.

Several visitors from other colonies were present, viz., Brethren M. W. Green, Leck, and Hon. Dr. Magarey, M.L.C., who were invited to seats upon the platform, and in response to words of welcome made suitable replies.

The following 45 churches were represented:—

Ascot Vale — John McGregor, R. Conning
Berwick — J. Richardson, Edward Hillbrich
Bendigo — W. S. Houchins.
Belm — G. H. Browne, M. McLeellan
Bordertown — J. S. Mann, J. Tully.
Broadmeadows — Jas. Wiseman
Brighton — J. J. Mackell, D. Parker.
Dix Det. — J. Russell
Dullart West — C. Martin.
Brunswick — J. Bewick, Jno. Watson.
Carlton (Bayswater) — W. C. Craigie, H. J. Clark, R. Trivett, Isaac Selby, F. McLean, N. Oliver.
Carlton North — R. B. Davis, Jno. Hellebe
Collingwood — R. Eck, F. Pittman, W. Westhead

Croydon — Jas. Styles, J. Broadley.
Cheltenham — G. H. Moysey, R. L. Judl., W. H. Barnett.
Doncaster — H. McDowell, Geo. Petty, A. Taylor.
Drummond — Jas. Park.
Echuca — W. D. Little.
Fitzroy North — H. Hart, T. Gole, W. Phillips, A. H. Bryant.
Footscray — E. R. Waite, Joseph Davidson, W. J. Joiner.
Fitzroy — Jas. McGregor, T. H. Parkes
Fornhurst — W. Pattison, W. D. Little.
Geelong — H. Christopher, K. Leckhead.
Gembrook — W. D. Little, E. Hunt.
Glanquill — D. A. Ewers.
Hawthorn — W. Finger, W. H. Bardwell, A. M. Kefford.
Kynabram — G. H. Bishop.
Kaniva — J. S. Mann.
Lillimur — J. S. Mann, W. W. Tomlinson.
Lancefield — B. Meyer, R. Buchanan.
Malvern — H. W. Coverlid, B. Huntman.
Mooroolbark — J. K. Henshelwood, T. M. Black.
Melbourne (Swanston-street) — F. G. Dunn, Jas. Wylie, B. J. Kemp.
Melbourne North — W. J. Phillips, J. Timmins, J. Dewar.
Melbourne South — C. H. Martin, J. Williams, N. Hodgins.
Newmarket — Jno. Morris, Joseph Pittman.
Prahran — R. G. Cameron, Geo. Thompson, H. Gibson.
Port Fairy — Jno. Baralac.
Pakenham — H. Berry.
Richmond North — E. Fisher, T. Darney.
St. Kilda — Robert Lyall, Percy Pittman.
South Yarra — F. W. Clary, Theo. Hagger.
Traralgon — Jas. Cordy.
Toombullup — A. L. Archer.
Wedderburn — W. C. Thurgood, J. Treble.
Warracknabeal — W. Cust.
Yarrac North — J. S. Mann, Jno. McCallum.
Yarrawalla — J. Marlett.

The Executive Committee's report dealing with statistics, finances, Sisters' Conference, basis of representation, &c., was discussed and finally adopted. In the matter of finances, at the suggestion of Bro. R. Lyall, it was decided to try and get twenty brethren to guarantee £10 each by way of loan, so as to promptly pay the salaries of missionaries when due. A vote of thanks was also cordially given to the sisters for their valuable assistance in collecting funds.

The basis of representation was altered to the following:—
Churches with a membership of 100, two representatives, and for every additional 25 or fraction thereof one additional representative, provided, however, that the maximum number for any church shall not exceed five representatives. Further, that the original scale of fees be adopted, viz:—

- (1) Churches of a membership of not more than 100 members, 2s. per annum.
- (2) Churches of a membership of more than 100 members, 2s. per annum.

Bro. C. G. Lawson who left on Saturday for the "Old Country," was requested to convey fraternal greetings to the British Annual Conference.

The Home Missionary Committee's Report was next dealt with. Short addresses were delivered by the missionaries and delegates from the various circuits:—Brethren W. D. Little, of the Echuca circuit; W. Pattison, of Fernhurst; G. H. Bishop, of Kyabram; J. Treble of Wedderburn; W. W. Tomlinson, J. S. Mann and J. Macallum, of the West Wimmera circuit; and G. H. Brown, of the "Mallee" or Galaquil circuit.

Regret was expressed at the discontinuance of assistance to Bro. Park's Bible wagon work, and approval expressed of that method of carrying on mission work.

Bro. McLellan's services as secretary were duly recognised and approval manifested of his voluntary retrenchment, on account of shortness of funds.

The election of officers resulted as follows:—

PRESIDENT, D. A. Ewers; VICE-PRESIDENT, W. C. Craigie; TREASURER, W. C. Thurgood; SECRETARY, M. McLellan; ASSISTANT SECRETARY, R. Lyall.

HOME MISSION COMMITTEE: F. G. Dunn, W. Wilson, B. J. Kemp, G. B. Moysey, A. H. Bryant, J. Pittman, R. C. Edwards.

FOREIGN MISSION COMMITTEE: F. M. Ludbrook, J. E. Laing, W. C. Thurgood, W. Wilson. Mrs. W. Cust, Mrs. Maston and Miss McCoughtry.

EDUCATIONAL COMMITTEE: W. Wilson, J. E. Laing, A. H. Bryant, I. Selby, T. Gole, Miss McCoughtry.

TEMPERANCE COMMITTEE: W. Bardwell, A. Mills, W. J. Phillips, J. Barnacle, W. Phillips, J. T. Tinkler, F. Pittman.

ESSAYIST for 1896, W. Wilson.

PRIACHER of Conference Sermon, I. Selby.

FUTURE WORK.

This was left to the discretion of the new committee.

CHURCH AID PLAN.

Some discussion ensued in regard to this, after which it was resolved to ask the Missionary Committee to help weak suburban churches as much as possible.

FOREIGN MISSIONS.

On the motion of Bro. Dunn it was resolved that the Hurda Mission be requested to furnish reports

of work done each year in time for our Annual Conference.

The Hymn Book and Temperance Committees' report were adopted.

HOME MISSION NIGHT.

At 8 o'clock the Home Missionary Meeting was held. Eloquent and stirring addresses were delivered by Brethren G. B. Moysey, M. W. Green, and F. Pittman, the subjects being, 1 "Home Mission Work in Apostolic Times;" 2 "Reminiscences of Home Mission Work;" 3 "The Necessity of continuing to preach First Principles."

Collection, £13 10s. cash and £135 4s. promises.

SATURDAY.

In the absence of Bro. Lawson, the chair was taken by Bro. D. A. Ewers. After devotional exercises

The Educational Committee's report was considered and adopted. Brethren Henshelwood, Downes, Clow and Macintosh advocating the claims of the V.B.I.

The Sunday School Union report was read by Bro. R. J. Dick. An essay on "Sunday School Finance" was read by Bro. Lewis, and an address given by Bro. B. J. Kemp on "The objects of the Sunday-school Union."

FOREIGN MISSION MEETING.

This meeting was held at 2 o'clock on Saturday afternoon. Letters were read from Bro. J. Thompson, Dr. Durand, G. L. Wharton and Miss Thompson. Bro. F. M. Ludbrook gave an address on "The Foreign Mission Report." Exercises were then given by the Doncaster Mission Band, conducted by Bro. J. Tully; Collingwood Mission Band, conducted by Bro. F. Pittman; the Chinese Class, conducted by Bro. F. M. Cleckan. Addresses were also delivered by Sister Edgar and Bro. M. W. Green sr.

The collection for Foreign Missions was as follows: Cash, £5 9s. 9d.; promises, £18 14s. Total, £23 13s. 7d.

NOTICES OF MOTION.

By Bro. Ewers, "That the Constitution be amended so that the various committees appointed by this Conference be empowered to appoint brethren to fill any vacancies that may occur during the year."

By Bro. W. W. Tomlinson, "That the time devoted to consideration of Conference business be extended one day more."

Resolved, "That the next Conference be held at Lygon-street, subject to the approval of the church officers."

Resolved, "That it be a recommendation to the Executive Committee to report to next Conference, as to the advisability of having nominations for Officers and various Committees from Churches, instead of, as at present, at the annual meeting."

Resolved (on the motion of Bro. Clarey), "That a Committee of five be appointed to report to next Conference, as to the advisability of creating and sustaining a building fund in connection with the Churches of Christ in Victoria."

Further resolved, "That such Committee consist of Brethren W. Cust, W. J. Joiner, Jas. Wiseman, J. Beswick and F. W. Clarey (Bro. Clarey to be Convener)."

At 5 o'clock the meeting concluded with praise and prayer.

SATURDAY NIGHT.

On Saturday night a cantata (under the auspices of the S.S. Union) was rendered by an efficient choir, conducted by Ernest Pittman. The title was "Cloud and Sunshine." The chapel was filled to its utmost capacity, many being unable to obtain admission.

CONFERENCE SERMON.

On Lord's day afternoon the Conference, sermon was delivered by Bro. Joseph Pittman. His subject was: "Christ and His Church," and was well worthy of the occasion. There was a large attendance.

ILLUSTRATED LECTURE.

On Monday evening Bro. Isaac Selby gave a splendid lecture on "The Story of the Bible in Monument and Manuscript." This was beautifully illustrated with about 90 fine-light views. Bro. Maston presided.

CONFERENCE PICNIC.

The annual picnic was held at the Agricultural Show Grounds, Heidelberg. The weather was all that could be desired. Consequently the attendance was very large. Probably 1000 were present during the day.

CONFERENCE ESSAY.

The essayist appointed at last Conference was Sister Eliza McCoughtry, who chose for her subject "Imitators of God." This was given by her on Tuesday evening in the Lygon-st. Chapel, when there was a good attendance. In the discussion that followed Sister McCoughtry was applauded for her excellent paper, the following brethren speaking to the subject: the chairman (Bro. D. A. Ewers), Brethren Selby, Lewis,

Jennings, Henshelwood, Park, Laing and Wiseman. A hearty vote of thanks was passed to the essayist, who in a few suitable words made her acknowledgments.

This was the concluding meeting in connection with the Conference. All the meetings were well attended and a splendid feeling was manifested throughout.

NEW SOUTH WALES.

The Tenth Annual Conference of the Churches of Christ in N.S.W. was held in the Tabernacle, Enmore, on Good Friday, April 12th, 1895. Bro. G. P. Jones occupied the chair and opened the Conference by announcing hymn 224, after the singing of which Bro. T. Hawkins led the meeting in prayer.

NEW CHURCHES.

The churches at Croydon, Prospect and Corowa were unanimously received into association.

Visiting brethren were accorded a welcome and invited to take part in the proceedings. Dr. Porter being present was likewise welcomed.

Greetings from Victoria, Queensland and S. Australia were read by the secretary; and Bro. Beck who had just returned from West Australia, conveyed the greetings from the church there to the Conference assembled.

The chairman then gave his address.

Under the heading of Evangelists' and Country Delegates' Reports, the following brethren gave interesting accounts of the cause in their districts:—W. T. Clapham, B. Huntsman, evangelists; W. Wright (Merewether), W. Plowman (Heathcote), T. Hawkins (Prospect), J. Scrivener (Junee), and Bro. Button (Moree).

Election of officers 1895-96.—President, I. Colbourne; vice-president, G. P. Jones; secretary, C. A. Rofe; assistant secretary, D. R. Hall; treasurer, F. Newby; committee—G. Bagley, R. Steer, E. Andrews, Wilson and Ashwood; Foreign Missionary Committee—Sisters Ross and Bagley, Brethren Gale and Crawford.

The following motions were unanimously carried:—

1. That the incoming Committee be advised to keep prominently before the Brotherhood the need of an Evangelist to visit the small, scattered Churches in country towns of N.S.W. R. SILLIS.

2. To read as clause 23. That any vacancy occurring either on the Committee or Executive, be filled up by the Committee at their Ordinary Meeting. C. A. Rofe.

3. That this Conference recommend the incoming Committee to take into consideration the Church at Merewether, with a view of helping on the work this year. W. WRIGHT.

Another motion to reduce the number of delegates met with very little support, and was rejected by a large majority.

As the business of the day so far as the programme was concerned was finished, and there being time for other matters, the following resolutions were proposed and unanimously carried:—

"That this meeting heartily congratulate the sisters on the formation of their Conference."

"That this Conference affirms the principle of total prohibition without compensation."

Dr. Porter, at the invitation of the chairman, addressed the meeting. He believed that it was possible for the Disciples and Baptists to work together, as both could learn from each other. He was as sound on the question of baptism as any man, and believed and taught that every one should repent and be baptised in the name of the Lord Jesus for the remission of their sins.

Sis. Clapham, by invitation of the meeting, briefly thanked the delegates for the good wishes expressed on behalf of the Sisters' Conference, and trusted that much good might be accomplished during the ensuing year.

The usual vote of thanks were passed to retiring Office Bearers, the Sisters for the excellent dinner provided free to the Delegates, and to Bro. Jones as Chairman.

At night the usual tea meeting was held, and after tea a public meeting was held, when the following subject was spoken to:—

GOSPEL OF CHRIST.

1. "Treasure of Light and knowledge," C. Watt.
2. "Treasure of Precepts and Motives," J. Colbourne.
3. "Treasure of Consolation and Rewards," W. T. Clapham.
4. "Duty of Preaching it," B. Huntsman.

The meeting was closed by Bro. Rofe engaging in prayer and pronouncing the benediction.

QUEENSLAND.

The twelfth annual conference of Associated Churches of Christ in Queensland was held on Good Friday, the 12th instant, in the township of Rosewood.

The first session was opened by the president, P. A. Dickson, at 10 a.m., with devotions. From the roll-call it appeared that out of the 27 associated churches, 25 were represented.

The dry routine of business was seasoned with a few lively addresses. The speakers were Messrs. Thompson (the Conference missionary to the Kanakas at the Isis Scrub), H. O. Rees, Brisbane, and F. Watts, Gympie. The address of Bro. Watts was read, and deserves special mention. It received the attentive hearing it deserved. The subject was, "One soweth and another reapeth."

The reports of the various committees were read and received. The statistics were not quite complete, but they showed a net increase of some fifty members, and this notwithstanding the fact that several churches have been quite severe disciplinarians. The Brisbane church stands ahead with the largest membership; after taking off some fifty names, they record a membership of 218. Gympie reports the largest net increase, forty-two, and a total membership of ninety-five. In the Lord's day schools there was likewise a refreshing increase of scholars and teachers.

The afternoon session was opened at 2 p.m. The reports of treasurers of Home and Foreign Missions were read and adopted. The committees' reports were considered and adopted. From the Kanaka Mission Committee's report it appeared that they had affiliated with the Foreign Mission Committee in New South Wales, Victoria, and South Australia, who will thenceforth control the mission. There was a short, lively discussion, on a proposition by which £25 was to be granted to the churches of Brisbane and Gympie out of the Swan Bequest fund, but it was carried by a small majority.

The election of officers was almost unique in its way. There was a complete walk-over, with the utmost good feeling. The following were chosen:—President, H. Mahon (Gympie); vice-president, H. O. Rees (Brisbane); secretary, A. Hutchinson; assistant secretary, P. Phillips; treasurer, W. Berlin. The committee of five as chosen by

ballot were: Messrs. R. Boyle, J. P. (Harrisville), Want (Walloon), T. Pond (Ipswich), M. McKie (Hundamba), C. Fischer (Zillmere). S. O'Brien (Maryborough) was chosen to represent Queensland on the F.M. Board at Melbourne. Temperance Committee: F. Watts and Ellis. S. School Committee: C. Fischer Ellis. Some of the evangelists gave short verbal reports of their work, after which adjournment was made for tea.

At 7 p.m. a public meeting was held, the president (H. Mahon) filling the chair. The meeting was opened with hymn and prayer by F. Watts. The theme of the evening was "The Church of Christ." C. M. Fischer spoke on "Its Foundation and Conditions of Membership"; H. O. Rees on "Its Name"; H. Mahon on "Its Worship and Ordinances," and P. A. Dickson on "Its Present Existence." The meeting closed with singing "God be with you till we meet again."

N.S.W. SISTERS' CONFERENCE.

The First Conference of the Sisters of the Churches of Christ in N.S.W. was held in the chapel, Elizabeth-street, Sydney, on Monday, April 8th, 1895. The President, Sister Clapham, opened the meeting at two o'clock by announcing hymn 471. Sisters Bagley and Lee engaged in prayer. Eight churches were represented. Sister Saxby gave a welcome greeting to visiting sisters, and responses by Sister Walker, Richmond River, and Sister Melzenthien of Spring Grove, N.Z. Congratulatory greetings were read by the Secretary from the Victorian Sisters and the General Conference of New South Wales.

Sister Clapham thanked the sisters for the honor they had done her in appointing her President, and in well chosen words described the work which the Conference had to do. She said it was a co-operative agency in which counsel might be taken together in order to assist the brethren in forwarding the work of the gospel. She dwelt upon the importance of Home Missions and pointed out the various avenues of work in which the sisters might engage, viz., Dorcas work, tract distribution, hospital visitation, &c., and concluded by giving as the motto for 1895, "I can do all things through Christ who strengtheneth me."

Sis. Kerr presented a scheme for raising funds for Home Missions which was unanimously received.

Reports in various departments, of work were read. Dorcas, by Sis. Hindle, Temperance, Sis. Campbell, Endeavor, Sis. Beely, Sunday School, Sis. Davidson,

Prayer Meetings, Sis. Postar; Obituary, Sis. A. Clapham.

It was decided to hold the Conference next year at the Tabernacle, Enmore, and that Sisters Bagley, Kerr, Beely, and D. Hunter prepare papers to be read.

The proceedings of the afternoon were followed by an entertainment, at which we had a rather good attendance.

Let us all, my Sisters, be more earnest in all departments of Church and Christian work, so that it may be said of us, "She hath done what she could."

A very successful Conference was closed with the doxology and benediction at 10 p.m.

SECRETARY.

The Querist.

By G. B. MOYSELY.

JOHN'S CONTRADICTION OF HIMSELF.

P. MEYER writes:—"As there seems to be a contradiction between 1 John 1: 8-10 and 1 John 3: 9, and as one of our brothers has had a discussion with a Wesleyan who says that he is living wholly without sin, we would be glad if you could deal with the subject in the STANDARD.

REPLY.—The alleged contradiction is very striking if the statements are placed side by side. In 1: 10 John says, "If we say we have not sinned we make him a liar, and his word is not in us;" in 3: 8 he says, "He that doeth sin is of the devil." In 3: 8 he declares, "If we say we have no sin we deceive ourselves, and the truth is not in us;" whereas in 3: 9 he affirms that whoever is begotten of God doeth no sin, because his seed remaineth in him." In chap. 2: 1 John says "I write unto you that you may not sin; and if any man sin we have an advocate with the Father, Jesus Christ the righteous;" while in chap. 3: 9 he asserts—"He that is begotten of God cannot sin, because he is begotten of God." Now these three pairs of statements not only appear to make John thrice flatly contradict himself, but they necessarily impale the unhappy believer on one or another of the horns of a fearful dilemma thus: if we say that we *have* sinned, then according to chapter 3: 8, 9, we have not been begotten of God; and "are of the devil," if we say that we have *not* sinned, then according to chapter 1: 8, 10, we are self-deceivers, the truth is not in us, and we make God a liar! But we are bound to say either that we *have* sinned, or that we have *not* sinned; and therefore we are bound to admit that we are all either "deceivers" or "of the devil"! Let us at once suggest what we understand to be the solution of the difficulty in hand, it is this: In the first

chapter the apostle is speaking of *casual* or *occasional* and *uncharacteristic* sin; in the third he is speaking of *wilful*, *habitual* and *characteristic* sin. Supplying now the words necessary to fully express the truth in 1 John 3: 8, 9, it read as follows: He that doeth sin (habitually and characteristically) is of the devil. Whosoever is begotten of God doeth no sin (habitually and characteristically), because his seed abideth in him and he cannot sin thus because he is begotten of God." Now it is perfectly plain that if we are allowed to supply the qualifying clauses above inserted all semblance of antagonism between the apostle's statements disappears. For certainly it is perfectly consistent for the apostle to affirm that the man who says he *never* sins at all, under any circumstances or in any degree, is deceiving himself, and at the same time to declare that he who claims to be "begotten of God, or converted, and lives in habitual and characteristic sin is of the devil." But does the context warrant us in supplying the clauses in question, or is it only a feeble device to extricate the beloved apostle from the consequences of a ruinous blunder. Let us see. In verse 8, chapter 3, we have the phrase, "doeth sin." Now does it mean to sin *habitually* or *occasionally*, or both? Well, in the previous verse we have a precisely similar phrase, viz., "doeth righteousness," and which is the precise antithesis of the one in question, "doeth sin." What, now, is the meaning of "doeth righteousness?" Surely it means to "do righteousness" as the *habit* or *characteristic* of life. This is plain from what is affirmed of those who thus "do righteousness." Notice the statement, "He that doeth righteousness is righteous even as he is righteous." Now it is simply certain that John did not mean to say that a single or occasional act of righteousness would constitute a generally wicked man righteous as Christ is righteous—only a life of habitual holiness could do this. When, therefore, in the very next verse, in the words "He that doeth sin is of the devil," he uses a precisely similar form of expression, he must mean to express a precisely similar class of idea, viz., habitual or characteristic action. In other words, as "doeth righteousness" in verse 7 signifies doing it habitually, so "doeth sin" in verse 8 must mean doing it habitually also. We have a precisely similar form of speech in chap. 2: 29, where we are told that "Everyone that doeth righteousness is born of him." Here again "doeth righteousness" plainly means to do it as the settled practice and purpose of life. To represent John as affirming that the man who occasionally does a good or righteous act is "begotten of God" would be a sheer absurdity. In all these expressions John clearly describes a *course of life* or *habitual and characteristic action*. Taking now from the two phrases, "doeth sin" and "doeth

righteousness in John 3, let us notice the kind of sinning he refers to in chapter 1, and we affirm that it is not willful, habitual, and characteristic sin, but it is such sin as may be committed by one who "walks in the light" and has fellowship with God. After referring to those "who walk in darkness, i.e. those who sin characteristically or live in it, and declaring that they have no fellowship with God and are liars if they say they have, he proceeds to say, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Christ his son cleanseth us from all sin." Here the blood of Christ is said to cleanse from all sin those who "walk in the light." What sin is this? Habitual, willful and characteristic sin? Emphatically no, for then these committing it would be "walking in darkness," and neither the blood of Christ nor anything else would cleanse them from sin till they had resolved to "walk in the light." We conclude, then, than when John says "If we say that we have no sin we deceive ourselves and the truth is not in us" (1 John 1:8) he is speaking of casual and non-habitual sin—those occasional sins into which we are led in spite of our settled purpose and effort to do the contrary; and when he says in chapter 3 that the Christian "doeth no sin," and "he that doeth sin is of the devil," he is speaking of habitual and characteristic sin only, and therefore the affirmation in the first chapter does not in any way conflict with his denial in the third. In conclusion, just a word for the benefit of those who quote 1 John 3:7-9 to prove that they live without sin. If this proves that anyone may or does live without sin, it also proves that one can be converted or begotten of God unless they are thus wholly sinless; and further, that the persons who now claim to be sinless were not Christians at all, but children of the devil, till they reached the sinless state—a conclusion which will stagger some of those sinless ones, and cause them to read and re-read their interpretation on the one hand and their lives on the other.

The Expositor.

MISUSED PASSAGES OF SCRIPTURE.

Under this head we propose giving, from time to time, short expostions of Scripture, usually for the purpose of showing the misapplication of taking texts with their contexts. These will be original and unaltered.

I.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—1 Cor. 2:9.

I suppose that ninety-nine persons out of a hundred, if asked to quote the third clause of this text, would give it as "neither hath it entered into the heart of man to conceive"; and I should not be surprised if some who read these lines were to refer to their Bibles to see if the words do not really stand thus. I need not say that I have taken care to be accurate. The misquotation here

however, is a small matter, as the sense of the clause is not altered thereby. But it is much more important to observe the misuse which is made of the whole passage by citing it apart from its context. It is continually employed to suggest that we can have no conception of the joys which God has yet in store for His faithful ones. Yet this is certainly not the statement of the apostle, for he immediately adds, "But God hath revealed them to us by His Spirit." By the senses and the understanding, he says, the "things which God hath prepared for them that love Him" cannot be perceived; but "we have received . . . the Spirit which is of God, that we might know the things which are freely given to us of God." The things in question then, are not inconceivable but neither are they future. The "hath prepared" represents the standpoint of the prophet from whom the words are cited (Isa. 64:4). To him the "spiritual blessings in the heavenly places," purchased by Jesus Christ and bestowed in the gifts of the Spirit, were "good things to come"; to us they are present realities; and it is these to which Paul refers in the present passage. Let the whole be read (R.V.): "We speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained before the worlds unto our glory; which none of the rulers of this world knoweth; for had they known it, they would not have crucified the Lord of glory; but as it is written, "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the spirit of God. But we received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God."

"Which things we speak," the apostle goes on, returning to his primary statement, "we speak wisdom among the perfect" (i.e. the

spiritually mature); and showing that his whole thought is of the grace now given in Christ Jesus. It is that which he has in his mind when he writes to the Ephesians of his prayers "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe" (Eph. 1:16-23). To further the answer of such prayers, to magnify our present blessings, and to remind Christian men of their capacity and responsibility to apprehend them, is the object sought in the rescue of this text from its ordinary misapplication.

Church News.

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

SOUTH AUSTRALIA.

HINDMARSH.—Our Sunday School held its anniversary on Lord's day, 7th April. Bro Gore exchanged in the morning with Bro. Smith, and gave us one of his able addresses on the character of Caleb and his service for the Lord, with its attendant rewards. Mr. W. Lockhart Morton addressed the children and friends in the afternoon on "Our Best Friend." The children evidently appreciated what Mr. Morton said, as their attention was good throughout. Bro A. T. Magarey preached in the evening. "The Two Cradles" was his theme. There was scarcely sitting room, even although extra benches were placed in every available space. What a power of good if all who heard the gospel would receive it!

The usual picnic was held on the Grange Oval on Good Friday, whether the children were conveyed in vans, etc., by way of Healy Beach. Great complaints were made by some of our co-religionists at holding our festivities on that day. It seems it was an outrage to their feelings, as the day is observed by them in the solemn manner. Possibly—if for this reason alone—it would be better to hold our picnics some other day in the year.

On April 7th at our meeting for worship

1874 were accorded a hearty welcome into the fellowship of the church. Brethren Jn. Edwards by letter from Wild Horse Plains; Fred. Hall, who many years ago was a member with us, but has been worshipping elsewhere; Sisters Emily Simmons, Tilley Doley, Brethren John Emery, P. Doley and William Whyte—these from the S.S.

Thursday evening, 11th April, in the presence of about twenty witnesses, the father and mother, two brothers and two sisters of Bro. James Johnson—who last year entered the Bible College at Lexington, Kentucky—were baptised after a confession of their faith in the Lord Jesus. Yesterday morning these were welcomed by the right hand of fellowship into the church. Thus our prayers and longing desires have received gracious answers from the Lord, not according to our deserts but according to His abundant mercy and love. What glad news for our beloved brother at yonder Bible College.

Your many readers of the eastern colonies will be interested to learn that on the arrival of the s.s. Orizaba early this morning Brethren Gore, H. D. Smith, Glastonbury and Palmer boarded her and brought ashore Bro and Sister Lark of Sydney, and their niece, and Bro. Lawson of Swanston-street, Melbourne. These will be entertained by Dr. Verco and Mr. T. Forsyth during the interval of the vessel's stay, proceeding on the voyage on Wednesday. A.G.

FOUR STORIES.—We have had another addition to our number, Miss Jessie Mann, which has given us much pleasure; and while we have had a time of rejoicing, we have had one of sorrow, caused through the death of our Bro. and Sister Yelland's eldest daughter (Marion) on March 23rd, aged 24 years. Great sympathy is felt for our Bro and Sister and the bereaved family.

A.W.P.

NEW SOUTH WALES.

Sydney Notes.

By C. W.

TAKING HIM DOWNS.—(Editor to Mrs. Jones, who was weeping because he was going away): "Oh, don't cry; you will easily get a better man when I'm gone." "Na, we'll no do that. We've had four pastors, an' each one has been worse than the others."

PREBYTERIANISM AND THE LIQUOR TRAFFIC.—The Presbyterians gathered recently to discuss the best means of bringing about an improvement in the control of the drinking business. The "Rev." J. Milne introduced the "Gothenburg system" to the notice of the ministerial fraternity as the very thing to bring about the desired effect, that is, the effect which he desires, which is the regulation not the destruction of the traffic. He believes "the testimony of

Scripture is against prohibition." This will be news to some of your readers. No doubt the testimony of this gentleman's "bottle drawer" is strongly against it. But what is the Gothenburg system expected to do anyhow? What has it done at Gothenburg, where it has been in active working since 1855—a period of 40 years? While some details of the traffic may have improved "drunkenness and its attendant evils have enormously increased." And now the *London Times* prints the other day that "Gothenburg is a very drunken place. There is no large town in England so bad; there might be one in Scotland." Pretty rough on Scotland. But even if it were admitted that certain improvements would follow municipal control here, still such control could not be justified, because "the liquor traffic cannot be legalised without sin." And this tinkering is, at best, "another inch off the tail," instead of the heroic method of chopping it *an inch behind the ears*.

"REV." H. R. HAWES, M.A.—When this gentleman heard how the great (?) Dr. Talmage scooped in the dollars, he too was seized with a strong desire to "do the colonies," and now he is here even at our doors. The "religious" writer for the *Daily Telegraph* says of him, "He is a Zacheus in stature, but his theology, measured by the orthodox standard, is as tall as a poplar tree—higher even than the highest critics." This gentleman goes for "a pulpiti" that will preach to "fill the church." He has succeeded in this latter, evidently, at "St. James, Marylebone," but even there he finds something to be desired, for his "church wardens" are under the painful necessity of "posting notices outside warning his flock against depositing brass buttons and spurious coins in the plates." If Mr. Hawes, M.A., has substituted "superannuated nonsense"—to use his own term—for the gospel, and thus succeeded in "filling his church and gaining "brass buttons," what is the profit?

VICTORIA.

EUROA.—It is a long time since any report reached the *Star* from this part of the field, our silence being due to the absence of anything good to record.

For years past the cause has been in a languishing state, the meetings having lapsed for some time. However, we are hoping for better times, as on the 7th inst. a young man confessed Christ before many witnesses, and on the 13th another put on Christ before starting for West Australia.

We were greatly rejoiced to see a relative join the household of faith. We hope the meetings will be held at Euroa before long. Were a good worker residing

in the town, much good would result. We believe the promise will be realised here—"So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." J. C. S.

WEDDERBURN.—The usual weekly meeting was held last Monday evening in the chapel, it being a farewell to Mr. and Mrs. Greenhill who are leaving the district. Mr. Twiddy senr. occupied the chair, and spoke very feelingly of their departure, and how they had endeared themselves to those whom they had been associated with. An excellent programme was provided and was rendered very efficiently, after which Mr. Twiddy senr. presented to Mr. Greenhill on behalf of the gentlemen a purse of sovereignty as a token of their esteem and respect, and a mark of their appreciation of his services. Mr. Greenhill feelingly and suitably responded. Mr. Duckett then presented to Mrs. Greenhill on behalf of the ladies a very fine handsome gold brooch and case as a token of friendship and kind regards. Mr. Greenhill responding on her behalf. The meeting was then closed by the audience singing "God be with you till we meet again." J. J. GREGSON.

OUR NEWS BUDGET.

O

Rescue Home Sunday, May 3th.

Several articles held over, among others, articles by "M" and Percy Pittman.

Bro Green (S.A.), and Colbourne (N.S.W.), are exchanging platforms, for a few weeks.

We hear that Bro. C. G. Lawton started a Sunday School on board the s.s. Orizaba. It does not take him long to get to work.

Bro. Cameron has just concluded his first year's work with the church at Prahran, he has received and accepted an invitation, to continue for a further term of six months.

Bro and Sister R. G. Cameron and family recently spent a holiday of a fortnight's duration very pleasantly at Drummond. Bro. C. preached several times and three persons became obedient to the faith.

On Easter Monday the Echuca chapel was destroyed by fire. Unfortunately, so was an adjoining building, where part of Bro Little's furniture was stored. The chapel was insured; not so Bro L.'s furniture.

From A. Jackson, of Wedderburn, we hear that Bro Greenhill is making himself useful, particularly among the young brethren, in that place. Our brother is well known among the Melbourne churches, and all will be pleased to hear that he is still zealous in the service of the Master.

NEW SOUTH WALES CONFERENCE NOTES.

Bro. J. Colbourne was elected President. The receipts for the year were £29 16s 10d.

There are twenty-three churches on the roll, with a membership of 1,187.

The membership shows an increase of 81. Victoria's loss has been N.S.W.'s gain, as no less than 76 of this increase has come from Corowa. We congratulate our N.S.W. brethren on having held their own.

The returns show that there are 18 Sunday Schools, with 88 teachers and 831 scholars. A decrease of 6 teachers and 21 scholars. Evidently Sunday School work wants living up a bit.

VICTORIAN CONFERENCE NOTES.

It is generally admitted the Conference meetings were as good as, if not better than, any previously held.

The president's address was well received, his remarks on the money question especially so. He expressed the hope that no matter how great the depression might be, we would never go outside and seek help from the world. Judging from the rounds of applause which his remarks received more than once, the Conference is sound on that question.

In discussing financial matters, various speakers insisted on the importance of carrying out the penny per week system more efficiently. The theory is first-class, but carrying it out into practice is where the difficulty comes in.

A liberal exchange of Christian greetings between all the Australian colonies shows a nice fraternal feeling between them.

The excellent essay read by Sister McCoughtry received its due meed of praise from various speakers, most of whom admired its non-controversial character; but, with unconscious inconsistency, made up for the lack of that element by introducing the very much discussed "woman question."

Bro. W. C. Craighie, treasurer of the Macallister Fund, stated that the sum of £115 had been collected, and on behalf of Sister Macallister and family thanked the brethren for their liberality.

The Home Mission collection amounted to £148 14s in cash and promises. The Foreign Mission collection amounted to about £24.

The sister colonies of S.A. and N.S.W. were well represented at our Conference—Dr. Magarey and M. W. Green from the former, and Bro. J. McGregor (Stockdale) and Bro. and Sister Leck (Sydney) from the latter.

Bro. C. G. Lawson was unable to preside longer than one day (Good Friday) as he called for England in company with Bro. and Sister Leck from Sydney on Saturday, 19th.

Bro. Lawson was deputed by the Conference to personally convey Christian greetings to Conference of British brethren to be held in England in August next.

Good work again reported by Home Missionaries. Out of 441 baptisms in Victoria, 84 were added by them, or one fifth of the total.

A New Home.—We are informed that a home for respectable servants out of a situation, or needing rest and a change, has been opened at North Brighton, near the sea, under the management of Miss Petchey (Mrs. Pittman's sister). A long-felt need is thus supplied. Brother and Sister Pittman are often applied to by cases of this sort; but cannot receive them. The home is to be self-supporting, a small charge will therefore have to be made to cover expenses, which will be light. No doubt many young women will avail themselves of such a retreat when requiring it.

LYONST. CHORAL SOCIETY.—The Easter concert by the Lyonst. Choral Society, was given on Friday, 19th inst., in the Lyonst. chapel in the presence of a crowded audience. The work selected for performance was Sir W. S. Bennett's "May Queen." The Choral Society are to be heartily congratulated, both for their enterprise in taking up such a classical work and for their masterful rendering of it. The principal solos were entrusted to Mrs. McClelland ("May Queen"), Mr. E. M. Smith, Miss Hannah Dale and Mr. Ernest Legge, who acquitted themselves creditably, having to battle against a too prominent orchestral accompaniment. In addition to the "May Queen" the programme was further enriched by solos from Miss Gracie Legge, Miss Elsie Swanwick, Miss Lena Hardie and Mr. Arthur Legge. The children's choir besides taking part in the "May Queen" rendered two beautiful choruses from Pattison's "Sherwood's Queen," which were highly appreciated. Miss Jeannie Dickens concluded at the piano, and Mr. Tippet presided throughout.

THE EAST WIMMERA CONFERENCE.—The above which was held in the Temperance Hall, Horsham, on Friday, April 17th, proved a decided success, except perhaps in the matter of attendance which was not up to previous years. The catering of the Sisters, and the speeches of the Brethren, were all that could be desired. The object of the meeting, as testified by the speeches, from beginning to end being—How better to evangelise our district. Addresses were given by Brethren McCullum (in the chair), Jenkins, Butler, Morrison and Benn. It was resolved to make an effort to purchase a horse and rig to enable the brethren engaged in preaching, to travel to the engaged Churches. Also to invite Bro. Gray various Churches. Also to invite Bro. Gray to serve as Evangelist in the Circuit, subject to the approval of the Minyip Church. The

following Brethren and Sisters contributed to enrich the proceedings. Bro. and Sis. Morrison, duet; Sis. Slaughter, solo; Bro. Hutters, song; Sis. Benn, recitation; Bro. Benn, recitation. It was decided (to) hold the next Conference in Horsham, Bro. James Butler to be president, Bro. A. R. Benn, secretary and treasurer. A. R. B.

The sixty-seventh Congregational Church in Chicago was organised recently.

In the famous Dr. Barnardo orphan homes, London, there are nearly 5,000 children.

The American and British and Foreign Bible Societies have issued 200,000,000 copies of the Bible.

At a mortgage sale the Brooklyn Talcott ruins and lot sold for \$73,000, which is \$17,000 less than cost.

Mr. Henry Frowde, who is the representative of the Oxford University press, says that he issues a million bibles annually, and thinks that the Bible is more popular to-day than ever, for the sale was never so great.

The Oxford Bible publishers make their paper, cast their own type, make their own ink, and finish their leather for binding. In short, as Mr. Frowde remarked, "We manufacture the book from the raw material."

The Victorian Missionary Committee have decided upon changing circuits between Bro. Tomlinson and Bro. Little. That is Bro. T. goes to the Echuca Circuit and Bro. L. to the Kanyva District. No doubt this change will be beneficial and agreeable to all parties. The exchange will take place from the 1st June.

The Gothenburg system of liquor control is the subject of much controversy. Various parties have of late gone to Scandinavia to make personal inquiry into its working. At a meeting of the Good Templar Grand Lodge in Norway, the system is said to have been denounced as a failure, while, on the other hand, Government officials have been defending it from attacks made upon it by prohibitionists and others. Bishop Mearhouse, of Manchester, speaking at a public meeting, declared in favor of it, expressing the opinion that it was entitled to a fair trial.

LOVED ONES GONE BEFORE.

McGowan.—I should be wanting in love to Bro. Geo. McGowan, were I not to write a few lines to the *Standard* concerning him. He fell on sleep, in Jesus, on Thursday evening, at 9.45, after a troublesome illness of 12 months, bearing the same with perfect patience and resignation. It was my privilege to sit beside his bed on the previous Monday to his death, and talk upon the wonderful love of God, as revealed in Christ, and of

our experiences together, gained in ten years' service in the church at Unley. We parted most affectionately, feeling sure it would be the last time for a conversation on earth. Bro McGowan made the good confession on Tuesday evening, the 16th of Sept., and on Friday evening, the 19th of Sept., he was baptized with several others by Bro Colbourne. On Lord's day morning, Sept. 21st, 1884, he was received into the church at Unley, Bro. M. W. Green giving him the right hand of fellowship. Since that time and up to his last illness, he spent his life for Christ and His Church. Scarcely a meeting that has been held in the church since that time, but Bro. Geo. McGowan was there to take part in some way or other. And during the ten and half years of his membership with the church it has been my blessed privilege to be nearly always with him, and I can say conscientiously, and have great delight in saying for the sake of his dear wife and family and the church too, that I cannot record one mistake that he has ever made either in word or deed, for which I give God thanks. The love of Christ so won his heart, that he lived Christ in a way that few have ever lived. After his death, his wife called the children to her, and said to them:—"Children, your father has gone to his home leaving an *unfaded* name, do you now follow his example." And I can testify that her words were truth. Jesus was his theme of praise until the tongue could not speak distinctly, through weakness of the body. My prayer is that my life and the life of every member of the church may be fashioned like his, so far as he was like the "perfect one." "Glory to God on high, Let Heaven and earth reply, Glory to God."

April 19 Wm. BURFORD,

LATER

We have just laid away the remains of Bro. McGowan. A short service was held in the house by Bro. Gore and Josh Robertson (Congregational minister), and at the grave by Bro. Gore and Rankine. There must have been 1,000 brethren and friends present. The cortege extended just from Hanson-st. to Brown-st. The large congregation was kept undisturbed while the impressive ceremony was going on.

April 21.

Wm. B.

LINCY.—On the 4th April, after a serious operation, at Warrnambool, our dear Bro. William Lincy, formerly of Carlton, passed from this life of turmoil and suffering into rest. Thus closed at the early age of 31 years, a life full of promise, from which much of prominent service for the Master was reasonably anticipated. During his brief career of discipleship Bro Lincy manifested a talent as a speaker of much more than ordinary standard, and gave every indication of taking a place in the foremost rank of our speaking brethren

For a short time he occupied the position of preacher to the church at this place (Trahan) and acquitted himself with so much ability and acceptance that his determination to remove to Kororoit and resume his own calling was received by the brethren here with general and deep regret. In his personal character Bro Lincy was a quiet, unobtrusive and thoughtful Christian, but at the same time gentle and persuasive in his manner of address. Our brother leaves a dear wife and two infant children to mourn their loss. With these we share in their sorrow, and pray that the Great Father of the fatherless and husband of the widow may be their comfort, shelter and stay until they meet at last where partings are no more. (Trahan).

BROOM.—With regret we have to record the death of Sister Broom of Orbot, Gippsland, after a short illness. She was first connected with the church at Lygon-street during Bro. Haley's time, where she continued for about two years, after which she removed to Gippsland, and though isolated from the fellowship of the church she continued steadfast to the end.

ACKNOWLEDGMENTS.

RESCUE HOME.

Received with thanks—Col card, Sister Hipwell, Mirboo, N. S.; Mr. J. Wylie, Swanston-street, £1; Col. Card, Mr and Mrs. Merrett, Leor Street, 7/-; Col. Card, Miss Lowe, Gympie, Q., 11/6; A Brother, Dunedin, N.Z., 2/6; Col. Card, Mrs Sheeklock, 6/9; Mrs. Goldsworthy, £1 5s. Anon, per Mr. McLellan, 10/-.

J. PITTSMAN, Armadale.

VICTORIAN MISSION FUND.

Collection at Conference, £13 10s.; Swanston-st. (per Sister F. A. Kemp), £2 4s 10d.; Doncaster (per Sister Gill), penny per week collection, £1 13s. 6d.; 2 sisters Williamson, 10/-; Polkemmett (per Sister Butler), 9/-; Bro. T. Potter, Merrellth, 10/-; Fernhurst, £5; Galaquil, £1; Warracknabeal, £2; Bro. A. E. Seedsman, £1; Bro Greenhill, 5/-; Bro. F. Phillips, 5/-; Bro Anon, 10/-; Sister Foster, Dandenong, 2/- Total, £25 19s. 4d.

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

FOREIGN MISSION FUND.

Miss E. E. Hill, 10/6; Sister H., £1; (K) Miss E. E. Hill, 5/-; Mrs. Croftwaite, June, 10/- Per Bro Gole, N. S. W.—Enmore Tabernacle, £4; (K) do., £1 12s. 5d.; (K) Sister Bibb, 1/-; (K) Bro Jacobs, 10/-; (H) S. School, 4/- Bro R. Lark, £1; Bro W. Walker, 10/-; Bro and Sis Stimson, 10/-; (H) Sydney S. S., 1/9; (H) Col. Box, R. Lark, 1/- Bro Maskell, Brighton, 2/-; Sister M. L. Duncan, 4s. Bro. and Sister

Fred Lullbrook, £5 5/-; Conference collection, £3 9s 7d.; Bro. Hagnall, Turau, N. Z., £2; Bro. B. J. Kemp, 2/-; Bro D. Wilson, £1; (B) S. S. Roma, Q., 13/6; Bro Sullefick, Roma, 9/6; Wanganui, N. Z., (per Miss Purrell) £1 3s.; Oamaru, N. Z., (per R. Gibbie) £1 6s. 6d.; Collingwood (per Mrs. Maston), 12/3; Bro. J. Flood, Mornington, 10/- W. C. THURGOOD, Treas.

BIBLE CARRIAGE.

I have much pleasure in acknowledging the following amounts towards a new Bible Carriage for Bro. Park, and have faith that the brethren will soon make up the balance required before the winter sets in, in order that Bro Park may be well equipped for that time. Subscribers—Sister Lyall, 10/-; Bro. Reed, 2/-; Bro. C. Watts, 2/6; Bro. Smith, 2/6; Sister Stewart, 2/6; Bro. Ewers, 5/-; Bro. Lawson, 10/-; Bro. Cart (promised) 40/-; Bro. Lyall, 20/- Bro. H. Bishop.

MACALLISTER FUND.

E. Potter Merrellth, 10/- A few Members, Wedderburn, 10/-; John Fisher, £1; from Brethren, Roma, Queensland, per Bro. Paradin—C. Archdeacon 25/-; Philip Brown £1; Duncan Brown, 5/-; Sister Keescher 2r, 5/-; Sister Edmondson, 5/-; Sister Pittman, 2/6; Sister Goggs 2r, 2/6; Sister Goggs, jun., 2/6; Church at Elphinstone, per Wm. Smith, 40/- Total, £77/6.

W. C. CRAIGIE, Treas.

SUBSCRIPTIONS RECEIVED.

With thanks—Jas. Halley, 2/6; Hardwell, 4/-; Jno. McGregor, A. M. Rankine, H. Black, Jno. Thompson, A. Boak, L. Carmichael, E. Paine, R. Patterson, Kenmitz, Mrs J. Pallot, J. McCallum, Readhead, and Wait, 5/-; Marshman, 8/-; Tyrie, Lawrence and Potter, 10/-; Mrs. Baxter, 11/-; Storer, 15/-; G. E. Woods, 20/-; Thos. Todd, 22/6; E. J. Hodren, 25/-.

MALCOLM McLELLAN, Manager.
251 Swanston-st., Melbourne.

HOME FOR SERVANTS.

"ASHLEY,"
ST KILDA STREET,
NORTH BRIGHTON.

NEAR THE SEA.

Under the management of Miss PETCHEY (Mrs. Pittman's Sister).

The object of the above is to provide a safe and pleasant retreat for servants having no home in or near Melbourne while changing situations, and also for those needing rest. A small charge will be made according to means, as it is intended to make the Home self-supporting. Application must be made to Mrs. Petchey, as above.

Printed by the AUSTRALASIAN PUBLISHING CO. LAURENCE 425 Elizabeth Street, Melbourne, and published by MALCOLM McLELLAN, Swanston street, this morning, for the "Australasian Christian Standard Newspaper Co." Limited.