



The Australasian

Christian Standard.

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

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Current Topics.

CHRISTIANITY AND COMMUNISM.—Dr. Lyman Abbott, of America, has recently been dealing with the fore-going subject. He does not believe in communism. "Communism," he says, "is, primarily, the doctrine that there is no right of personal property, that all property should be held in common." He thinks it is opposed to the principle taught in the parable of the talents (Matt. 24: 14, 15).

THE BIBLE AND WEALTH.—Now, the Bible, he says, maintains no such doctrine. It condemns in scathing terms the oppression of the poor by the rich. It condemns using money as the standard and measurement of life. It pronounces making acquisition the end of life as the supremest folly. It demands justice by the rich toward the poor, and charity by the rich toward the poor. But nowhere, from cover to cover, does it intimate an opinion in favour of the owning of property in common. On the contrary, it commends wealth. It declares that the acquisition of wealth is one of the rewards of virtue. It does that over and over again in the Old Testament. It repeats it in the New: "Blessed are the meek, for they shall inherit the earth"—that is, private property. "You which have followed me in the tribulation shall have houses and lands"—that is, private property. The New Testament

approves private property in the parable from which I have taken my text. It approves differences of private property—one man has one talent, one has five, and one man has ten. The ambition to acquire property is a worthy ambition, provided it is under right direction and guided to right ends. The first duty a man owes is the duty of earning his own livelihood and the livelihood of those who are entrusted to him. This is one of the foundation virtues. It underlies all civilisation, all commercial well-being, all individual manhood. When acquisitiveness rules and love serves, the man is wrong; but when acquisitiveness serves and love rules, the man is right. The ambition to acquire, if acquisition is made subordinate to high and noble ends, is a noble ambition.

MAN A TRUSTEE.—It does not follow, he continues, that all this property is to be held in common and administered in common, but it does follow that every man who controls any part of this property, whether it has come from mines, or from natural forces, or from public highways, or from what he calls private enterprise, has taken it from the hands of God, and is to administer it in trust for humanity. That is the doctrine of Christianity. It leaves to the people individual enterprise, and the variations of wealth and condition; but it maintains this fundamental principle: that every man is a trustee; and

every man must account for the administration of his trust. He is a trustee, first of all, for his own family. Whatever money comes to us we are to hold in trust, first for our own household. Not for luxury, which enervates and destroys, but for their culture, their education, their development. We have not only a right, but we have a duty, to make provision for the manhood of our boys and the womanhood of our girls. Next, we are trustees for those who are engaged with us in industrial life. I sometimes like to read a clean-cut statement of what seems to me a falsehood, because it makes the truth more clear. The *North American Review* a few years ago contained this paragraph:

"I admit, nor I assert, the demands of charity on every human being, but charity and business are, and for ever ought to be, divorced. An employer is under no more financial obligation to his workmen after he has paid their current wages than they are to him, or to a passer-by on the street whom they never saw."

I believe that to be an unchristian heresy. Every man who has working men in his employ is a trustee for them.

OBBLIGATIONS TO EMPLOYEES.—In reference to the obligations of employers he says:—He and they are in a true sense partners, engaged in a common enterprise, and he owes them an obligation which wages do not meet. Crossing on an ocean steamer

last summer, I was talking with an English employer of labour, and he said to me: "I have been about in your country, and I see this difference between England and America: One of your great iron-masters the other day told me, 'We have gotten an invention now that enabled us to discharge four hundred men in one day'; and I said, 'What became of the four hundred men?' He replied, 'I do not know; I guess they go West.'" And then this Englishman added: "We would not do that in England; we think we owe our working men some duty." He was right. During these hard times there have been some concerns that have kept up their dividends and their high salaries, and discharged working men or reduced wages; and there are other concerns that have cut down the high salaries, and cut down the dividends, and kept up the wages of the working men. I hold that the first was the pagan and the second was the Christian way of doing business. I know that men say, "You are a minister, and you do not know what you are talking about." Well, will you let me talk to you as a business man? I have myself the honour to be connected with a business enterprise, and we in our business enterprise have known the pressure of the hard times, and have suffered with our neighbours; and those of us that were able took the suffering; and I am glad to say we went through these two years without discharging a single employee or reducing a single employee's wages by so much as a single dollar. The first duty of an employer to his employed is the duty of loyalty.

POST-MORTEM CHARITY.—

And, lastly, he concludes, there is the trust to the great community without, the trust to the nation. You remember what Mr. Gladstone said a little while ago: "There is no charity in a man's leaving money in his will. He has got to leave it." The trustee administers his trust while he is living. And we shall

not come in America to the Christian principle and the Christian spirit until the day has fully dawned which it seems to me within the last few years has been dawning, and men will count it a disgrace for one to own a fortune and not to be doing something with it for the community in which he lives while he is living. The time to build a monument is while you are on the earth, and the best monument that ever was built is built of human benedictions.

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CONFERENCES AND THEIR WORK.

THE opening address of the President of the late Victorian Conference is one that is worthy of careful attention, more particularly that part of it having reference to the work which should engage the attention of the Conference on the days set apart for the transaction of business. We are glad to see that he has reproduced it in the pages of the *Diocesan*, and we have very great pleasure in supporting the views expressed by him on the subject. In order that our readers may understand what we

are talking about, we give herewith the portion of Bro. Ewers' address dealing with the question. It is as follows:

"Yet another reason why greater interest is not taken in our missionary work I believe to be the insufficient time devoted to its consideration in our Conference and the lack of the concentration of our deliberations on this one great subject. The avowed and supreme reason for our existence as a Conference is the extension of missionary work in order to the salvation of souls. It will of course be understood that I speak for myself alone in what I am about to say, but I believe that a large proportion of the brethren will agree with me in my contention that matters not directly connected with missionary effort occupy too large a share of our time and attention, to the detriment of the main object for which we are called together. I yield to no man present in my appreciation of the need and value of temperance work, and I keenly realise the importance of sound biblical instruction and preparation for platform service; but what I question is whether the devotion of a regular portion of the very limited time at our disposal to the discussion of these subjects is really advantageous. Being well known as a warm friend of temperance and educational work, I feel I can express myself freely without fear of being misunderstood, and as I think of the time occupied at previous Conferences and remember that in the discussions on these subjects a somewhat unusual warmth has been evinced, I am inclined to conclude that the fact of their forming a part of our Conference programme does not conduce to our more hearty and harmonious co-operation in the great work for which we avowedly meet. Of course I am not saying this in any spirit of opposition to the excellent work of

our Temperance and Educational Committees, and I fully recognise that *indirectly* they have an important bearing on the work of the gospel, as Mutual Improvement and Endeavor Societies have; nor do I desire their work to cease. Indeed, I believe the temperance and college work would thrive all the better if not under the direct management of the Conference. Our American and English brethren have found it advisable and advantageous to keep their educational and temperance work free from Convention control, and to concentrate their energies in Convention assembled on missionary work. I may mention that in connection with the British Conference an excellent Temperance Convention is held, but it forms no part of the Evangelistic Conference, and is held on a separate day. The Sunday School work is more directly connected with evangelisation, but seeing that we had such a popular and influential S.S. Union it appears to me almost out of place to make the discussion of its work a part of our Conference programme. Whether my remarks concerning the wisdom of devoting so much time of the Conference to what may be regarded as comparatively side issues, meets with your endorsement or not, I can assure you brethren, they have not been uttered without much thought, and they are the outcome of an earnest desire to see our Annual Conference become increasingly efficient as an agency for the furtherance of the gospel."

For some time past we have held precisely the views thus expressed, and would have given publicity to them ere this, but were afraid our motive might be misunderstood; but now that Bro. Ewers has broken the ice, we feel greater liberty in frankly stating our convictions. It is an undoubted fact that the great work we have in hand is that of proclaiming the gospel both at home and abroad.

It is a work which must take precedence of all else. Consequently anything which has a tendency to hinder the proper consideration of this great question should be removed out of the way. Not that other questions should be neglected, but that they should receive attention on other and more suitable occasions.

It has been a matter of comment that every year the attention of the Conference has been increasingly taken up with the consideration of matters other than those of a purely missionary character, and as a result two evils have followed—first, an insufficiency of time for the proper consideration of Home and Foreign Missionary work; and second, in the importation of a certain amount of friction through a divergence of views regarding those things which Bro. Ewers denominates as "side issues." This latter has undoubtedly been the means of very considerably reducing the interest in missionary work, and there is good reason for concluding that it has had a prejudicial effect upon our finances.

In order to obviate the recurrence of these things, we would suggest: 1. That Friday and Saturday be devoted entirely to the consideration of missionary work and form the only business which shall come within the province of the Conference proper. 2. That the Sunday School, Educational and Temperance workers be given a "field night" each in connection with the Conference meetings. In this way the maximum of good will be secured with the minimum of of harm.

If the visit of Bro. McLean to these shores has had any educational effect upon us at all, it must be clearly evident that our supreme work is the evangelisation of the world. To do our share in this great undertaking will require more thought and more earnest, prayerful attention than we have given it in past.

We imagine our Missionary committees can easily give the brethren two days' profitable work in the consideration of this all important theme. Our meetings for these two days ought to be saturated with devotion to such an extent as to make everyone attending them earnest and devoted missionaries and missionary agents for all the rest of the year.

The experiment is worth trying. Let the brethren consider the matter in the interval between this and the next Conference. If Bro. Ewers feels so disposed he could table a motion which might have precedence over all other business and to have the matter duly considered and discussed. In the meantime, we can safely say that the motive prompting Bro. Ewers and ourselves in tendering the suggestions now placed before the brethren, is simply a desire to do the work of the Lord in the best and most effective way—that and nothing else.

FAREWELL TO A. McLEAN.

—20—

On Wednesday, the 19th, a large gathering assembled in the Lygon-street Chapel, Carlton, to bid farewell to Bro. A. McLean. The meeting was under the auspices of the Home and Foreign Missionary Committees, and the chair was taken by Bro. W. C. Craigie, President of the Conference. The chapel was crowded to the doors.

The meeting proper commenced at 8 o'clock, but prior to that an hour was spent in asking Bro. McLean questions in regard to mission work, more particularly that carried on in foreign fields.

At 8 o'clock Bro. Craigie took the chair, and after a hymn had been sung by the congregation Bro. Jas. Pittman led the meeting in prayer.

The chairman in his opening remarks stated that the meeting had been called at the instance of the Home and Foreign Missionary Committees, to bid farewell to Bro. McLean. From what they knew about his work in America they had learned to respect him before he

came to their shores, but now they had come into personal contact with him, their respect and liking for him had increased very much. It could be said of him that they were glad to meet him, sorry to part, and would be glad to meet again.

Bro. G. B. Moysiey said that a feature of our recent Conference was the presence of Bro. A. McLean. The Conference meetings had been all the better and more stimulating for his being there, and a fresh impetus had been given to Home and Foreign Mission work. The information afforded and the interesting facts given by him had made them feel that the more that was done for Foreign Missions the more would be done for Home Missions, and the more that was done for Home Missions the more would be done for local work. Paradoxical as this might appear, it really was not so, as members of churches did not contribute to the full capacity of their giving power. On behalf of the church at Cheltenham he desired to express hearty good wishes for Bro. McLean's present and future welfare.

Solo by Sister Nellie McClelland: "I know that my Redeemer liveth."

Bro. F. G. Dunn said that at the inaugural meeting held to welcome Bro. McLean to Victoria he had expressed his pleasure in welcoming him not only as an individual but as representing the churches in America and a representative of a great nation. On that occasion he (Bro. Dunn) had expressed his satisfaction that the little difficulty between Cleveland and Salisbury had been adjusted, and that instead of war, we had peace, but in any case Bro. McLean would have been welcomed as a brother in Christ. The little episode between the two nations had revealed the gratifying fact that the best men of both countries were united in heart and sentiment and determined to pursue those things that make for peace. It was the mission of the Anglo-Saxon race to evangelise the world, and this thought had been the key-note of all Bro. McLean's speeches. America, Great Britain and her colonies united in this glorious work would hasten on the glorious day when righteousness and peace would reign supreme.

Sister A. B. Maston read a letter from the Sisters' Conference containing fraternal greetings which she desired Bro. McLean to convey to the sisters of America.

Sister Ludbrook, senior, said the

divine captain of our salvation had graciously permitted woman to engage in work for Him. This privilege they greatly enjoyed, and were delighted in sharing in the welcome which had been accorded to one of His servants. Bro. McLean's message was, Go, and he reminded us of the "rushing mighty wind," and of the passage in Rev. 14: 6. He had been weaving a chain of happy memories round the world, and the various links of that chain would long remember his pleasant work. She would say to him, "Go, with sorrow—because he was leaving them, and Go, with gladness, because he was going to be a blessing to other lands.

Bro. J. A. Davies rose with pleasure to thank Bro. McLean for his kindly visit. He had come out of his way in order to exchange greetings with us, and in so doing, had done us much good. He had spoken much to us of self-sacrifice, but better than mere speech, he was himself a living example of the principle he sought to teach. He (Bro. Davies) had never come across a truer Christian gentleman. Meetings such as the one they were holding to-night, were like sunbeams across our path, but we must not forget that there was much to discourage us by the way, and therefore we must fight the fight bravely. On behalf of the church at Swanton-street, he wished him a safe and prosperous voyage, and could assure him that they would all be delighted to see him again.

Bro. A. B. Maston said there were two thoughts he desired to give expression to. First: The foundation principle of the religion of Christ was obedience. It was impossible either to become a Christian or remain one without unconditional surrender of the whole man to Christ. The great secret of the triumphant life of Christ was found in the words, "I came not to do mine own will, but the will of him that sent me." The second foundation principle was—sacrifice. Bro. McLean had been talking to us about missions in connection with the Great Commission "Go into all the world." In order to do this the two principles he had enunciated must be brought into operation. First, obedience; and second, as necessary to obedience, sacrifice. Without these two principles the Great Commission could not be carried out.

Bro. D. A. Ewers said we had heard a good deal about Bro. McLean, so he would content himself with

saying that he liked him before he came and liked him all the better now he had come. He would ask, What is going to be the practical outcome of the earnest and stirring addresses they had been listening to from Bro. McLean? Would the result be a greater interest in Foreign Mission work? Some years ago we were rather against this work, but now we had got out of our bondage and were disposed to look upon it more favourably. The Foreign Mission Committee was in debt and the secretary was in the dumps and the question was, Would we help him to "go forward," not merely by our words, but with our pockets? South Australia was prepared to help in putting another worker in the field—would we do our part? For our credit's sake we should do so.

A collection was taken up at this stage.

Bro. Isaac Selby said, although we could only speak of Bro. McLean for five minutes, we could think of him as long as we pleased. So many visitors had come and praised us, that we were getting rather vain, but instead of being vain of our privileges we should remember those in heathen lands—in Africa and China, and other places without the light of the gospel, and be prepared to give them help. On behalf of the Lygon-street church he desired Bro. McLean to convey to the American brotherhood their thanks for the splendid preachers which they had sent to these shores. Lygon-street had had eleven preachers from time to time, and five of these came from America. They were good men, and had never betrayed the trust reposed in them. Bro. McLean had come to us with a great mission, and had thus secured our fellowship. We liked him all the more because he believed in missions at home as well as abroad.

Bro. C. H. Martin spoke on behalf of the Endeavour Societies and desired Bro. McLean to convey fraternal greetings to kindred societies in the American brotherhood.

Solo by Sister W. Wilson, "In the vineyard of our Master."

Bro. F. M. Ludbrook, secretary for Victorian Foreign Missions, said he was glad of the little assistance which had been given that evening, and would make an earnest appeal for help during the remainder of the year. He sometimes got into the dumps through the overhauling of the inevitable three-penny lat. The brethren said, "Go forward,"

but how could they go forward, if the means for doing so were withheld? Bro. McLean had a warm corner in his heart, and he would pray for his success. We had heard many fine things from him, and would be held responsible for what we had heard. He had enabled us to see all round the world as Jesus looks at it, and looking at it in this way we should work for its salvation.

Bro. McLean in rising to respond was received with enthusiasm. He said he thanked them from the depths of his heart for the kindly reception they had given him and for the many good things they had said about him. He had come five thousand miles out of his way to see them, and thus shortened his trip to Egypt and Palestine, but it had been a great joy to be with them. He would go back and tell his brethren of the splendid welcome accorded to him. The chairman had said that we did not agree on all points, and he did not think it was necessary they should. We could all agree that Christ was supreme, and co-operate in His world-wide mission. He desired specially to refer to the gracious hospitality he had received from Bro. and Sis. J. A. Davies, with whom he had resided during his stay in Melbourne. He felt very much their kindness to him, and the recollection of it would always be a grateful memory.

What Bro. Dunn had said in regard to Britain and America he endorsed. His feeling in passing through China, India and elsewhere, was that England was exerting a mighty influence for good, and that God was with her. He earnestly prayed that the English speaking people would always lead the van in the great campaign for Christ. Bro. Selby had spoken about his going home to write a book. Such was not his intention, but one thing was certain, that whatever he wrote or said about Australia would be in the kindest spirit, for he had received nothing but kindness. He had seen a great deal of the good side of human nature and had been well treated. The kindness he had received in Sydney, Adelaide and Melbourne was on a par with what he had received in his own country. He had met grand people everywhere. Their prayers had been with him and would continue to go with him. He believed in preaching the gospel to his next door neighbour, in the next town, in the next colony, in the next country—he believed in

a world-wide mission, and wanted his sympathy to be as wide as that of Jesus. Bro. Pittman had said at the Conference "that we had a unique position—we had the truth," but what was the use of the unique position if we did not make it known? An Egyptian mummy held seed in its hands for three thousand years, but the seed was useless until it was sown. So with churches, they must not only hold the truth but also sow it broadcast. It was easy to spend time in discussing such questions as, the "Validity of the election of Matthias," the "Identity of the Lost Ten Tribes," and the "Restoration of the Jews"—but not one of them was vital. The great vital question was the Evangelisation of the World. The Christian religion was missionary, and when it ceased to be so, it would cease to exist. Christ's work, the Apostles' work, must be our work, or else we are recreant to our trust. Money would come if our hearts were in the work. It was easy to give under the stimulus of some mighty appeal. But that was not God's plan. Men should give as they "purpose in their hearts," systematically—not spasmodically. What the churches wanted was great-hearted men—men with great souls who understood the "Gospel measure" of giving. He would sum up, by saying, 1. "Go." 2. "Let go," and 3. "Help go."

In conclusion, he would thank those who sang the sweet songs that night, the strains of which would go with him on his journey. He had come a stranger amongst them and found many friends. He would carry the memory of this night with him, and as he would pray for them, he would ask them to pray for him.

After singing the well-known hymn "God be with you till we meet again," the chairman called upon Bro. C. G. Lawson to lead the meeting in prayer.

Original Poetry.

THE LAST JUDGMENT.

A REVELATION.

By J. THOMAS WILSON.

(In Three Parts.)

PART I.

"And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened which is the book of life; and the

dead were judged out of the things which were written in the books, according to their works. . . .

"And if any was not found written in the book of life, he was cast into the lake of fire."

—REVELATION OF JOHN.

Chap. xx. 12, 13.

THE LAST JUDGMENT.

I stood alone upon a awful boundless plain
Of softest rippling cloud land bright,
A solitary speck, apart, dimly seen,
For all behind, and far on either side
Was space unbounded, word and terrible
Before me, towering high and higher still
Those terraces, embanked their aboves for
In colossal form, but reaching far
In utmost height, beyond the furthest stretch
Of keenest vision, or of human sight
For all was lost within the hazy glow
Of the great sun-panned bright golden clouds
Which over all formed a lucid canopy,
And mantled also in obscenity
The semi-circles furthest, distant ends.

In state, enthroned, upon those terraces
Ran by and rank, arrayed in dazzling forms
Whose beauty incomparable and rare—
The stary crown, and glittering array,
The silent majesty, the noble grace,
Beside the presence of the ransomed host
Of perfect beings, sedms of Omnipotence.
While in the centre of this radiance sat,
The Sun-blazed forth in vivid brightness, till
His rays on emerald-jade with living light
The splendour of the planets were around,
Revealing, to the mortal eye, arrayed
The imperishable seat of Deity.

On either side six lesser lights displayed
Each at their focus point a gorgeous throne,
Whereon reposed in regal robes and state
The twelve Apostles of the Lamb of God.

Well might I tremble in dismay and fear,
For wide behind me stretched in solitude,
The vastness and immensity of space;
Before me, set in awful, awesome state,
In majesty transcendent, and supreme,
These mortal eyes beheld with anguish die
The last great Judgment of Eternal God.

All silence reigned supreme, while from the
front

Of the great shining throne, a messenger
Enswart in lustrous garb descended low,
To marshal 'fore the Judgment seat, the
throne

Who next awaited that great final call.
But say,—I can remember well the host
Who came before me, but alas! of those
That followed after, know I not a word.
Let me, if mortal language will convey—
Let me describe the scenes of this dread day.
They rose before me, as I shade mine eyes,
Oh, Earth! would thou wert mine once
more, once more!

Far down below the line of light,
There round on a great white mass of cloud

What looked to human eye like some huge scroll,

And strange, though with continuation great,
With mighty volume yet to be unrolled
Lo! there was no first part that had been read.

To me it seemed as if 'twere always read
At the beginning. 'Twas a mystery.

And now upon the plain a human form
Appeared, to stand the Judgment seat before.
Hail I not these horrid features seen /
Giovanni Stauff, his face I recognise
On Earth not less than fiend in human frame,

Bloody, Implacable, but now—

From glittering lines of messengers
stepped one,

Who moving forward to the open scroll
In voice like earthly thunder, loud and clear
H read therefrom the life complete of Stauff
From birth to death, each act, each bloody deed,

Each sinful word, each cruel secret thought,
No moment of his past and conscious life,
But its events and thoughts were thundered forth

By the recording angel standing there.

Time seemed not—in good sooth it well had ceased—
Not ceased, for even now thus lived through-out
The endless zones of eternity.

How long in human reckoning the hours
Of reading lasted, know I not—to me
'Twas but a few brief moments, thus it seemed,

And then, Oh, fearful act! the angel scribe
Tore from the scroll that part whereon was writ

In fiery characters, the history read,
And moving gravely forward placed the sheet
Within the trembling hands of that fierce man

Silence—Oh, Heaven! a silence that on earth

Would equal but the quietude of death—
Filled all the vastness of ethereal space,
Until from off a throne there rose and stood
A being, nay, in very deed a god,

And on the solemn stillness fell the words,
Of that great Judge—the fisherman Apostle,
The saint and servant of the living God,
In measured ringing accents thus he spake

“The Spirit of the Lord of Heaven
On Earth has struggled off with thee
Oh, man of cruelty and sin—
Thy life upon the world has been
A curse to men. Mayhap to one
Poor soul thou mayst have done an act
By kindness prompted, or of love.

The power is in thy hands this day
To call him forth that he, even now,
May witness bear for thee—Uplift
Thy voice and exercise thy right,
The secrets of each heart are bare
And manifest before the Lord.”

Again the voice was silent, and the scroll,
Whose record shone in letters bright and clear,

Lay, at the fluttering feet of Stauff, untouched

Nor did he cry aloud in haste on those
To whom his acts of kindness should have
been given

The right of utterance. They, they lived
not, for
Existence nether to them a being gave.

No human soul spake for him—not one word.
Again the holy form of Peter, Judge,
Arose, and uttered slowly words as these,

“Now let the souls who suffered pain
And anguish at thy cruel hands,
Lift up their voice and witness bear,
So be it aught of sorrow caused,
Of evil wrought, or aught of ill.
Now let them give their word in truth.”

Even as he spake, on either side the plain,
On left, on right, in front, vast multitudes
arose,

As though eternal space had given birth
To yet another race and people

From lisping childhood into maidenhood,
From youth to hoary age, an army rose
Which cried aloud with one accord, and yet
Methinks each single voice was heard, even
when

The whole gave utterance. A marvel true,
But marvelous were each and every one
The scenes of that dread fateful, fearful day.
Now haggard stood Giovanni Stauff, his
crimes

Had testified, his deeds had told their tale.
To shadowland again the host retired
And once anew upon the judgment plain
Stauff stood alone, and framed his lips to
speak,

And with the agony of wild despair
The prospect of eternal woe before—
He cursed and wept, then cried in frenzied
fear

Grant mercy, mercy, mercy, nothing more
Oh, awful thought! he knew himself con-
demned

Now rose, in garb of virgin white arrayed
The saintly Peter, and aloud proclaimed—

“The time for showing mercy, it is past,
The time for reformation, it is gone,
The time for sowing, it is, it is over,
The time for reaping, it is even now.”

Again a silence, eternal stillness,
While all the heads of myriads bended low,
And e'en the angel messengers enwapt
Their form and features 'neath their glister-
ing wings.

While voices of the Living Creatures near
The throne of thrones, did chant in tones
subdued,

This strain of melody adorable,
“Hail, Holy, Holy, Lord God Almighty,
All just and true His ways the King of
Saints.”

Then did the centre Sun divide in twain
The light empirical round the dazzling throne
Seemed moving as with life, when lo!
emerged

Into full view of all creation's sons
A figure of Imperial majesty,
In whom all graces were as if complete
All nobleness, all beauty, and all power
Divine and human, circled round His face

In limpid light, His marvellous form en-
shrined,

He stood—the very essence of all love,
The incarnation of all virtue rare,
The Hope of Mankind and the Son of God,
Erewhile the man of Nazareth, arisen
From death, from earth, exalted He and
crowned

The final Judge of all, and all, and all.

Hushed was the unsanctant chant of praise
[On earth such stillness could not be but
death]

While in a voice of melody divine,
Liquid in sweetness, awesome in its tone,
Aloud proclaimed the Judge of quick and
dead,

The sentence meted, terrible and dread.

“Depart from me, thou cursed, into fire
Of everlasting duration. fiercely held,
For devil, and for angels long prepared,
When I in weakness suffered, hungering,
No food by thee to me was ever given;
And when athirst, my parched lips by
thee

Were moistened not, nor was my thirst
quenched;

Ye took me not, a wearied stranger, in,
Nor with thy raiment didst thou run to
clothe

And cover'er, my shame and nakedness
In prison dire ye visited me not,
Nor solace brought unto my solitude.
To these my brethren granted ye no aid,
Nor help in time of trouble and dismay
Was ever given by thee, proud heart,
ah! nay,

And inasmuch as to the very least
Of my poor suffering souls ye did it not,
Ye did it not to Me

Depart ye from my presence evermore,
For thus do I avenge the blood of those,
My martyred saints who dwell upon the
earth

Thy name is found not in the Book of Life

Again the King Immortal, lo! to sight
Ascended high the dazzling lustrous throne.

The Judges and the tiers of ransomed saints
Uplift erect again their bended heads.

Anew the Living Creatures gravely hymn
The praises of the Lord of Hosts supreme,
But, lo! Giovanni Stauff is seen no more!

Even as the Judge his sentence spake, a cloud
Of vivid flame, from right to left of plain,
Swept like a lightning flash, and on the spot
Where Stauff had stood no trace of life re-
mained.

Far to the dread abyss, ay, far beyond
To where the everlasting Hell both yawn,
The cursed man was borne on wings of fire,
To spend eternity with kindred minds,

And consume a life of toil, for this—
Eternal absence from eternal good
Were everlasting punishment enough
And such the lot of those who willfully

The blood bought ransom of a living Christ
With sinners and unbroken hatred spurn
[To be Continued]

VICTORIAN Conference Essay.

OUR POSITION AND MISSION

BY F. G. DENN.

INTRODUCTORY.

IT may seem to some that the consideration of the question of our position and mission is not one that calls for special attention at the present time.

It may also be urged that this matter has already received sufficient prominence and is fairly well understood by the brotherhood at large. In reply I would submit, that it is not safe to assume that our position and mission is as well known and understood as it should be. It must be borne in mind that every year witnesses an increase in the number of those who are but imperfectly acquainted with "Our Plea," and who therefore require to have impressed upon their mind, those principles which lie at the foundation of the restoration movement. Indeed I think that even those who are veterans in the cause are none the worse for listening to what may be called a "re-statement of the issues" between ourselves and other religious bodies. Certainly every disciple of Christ should be able to give an intelligent reason, why the body to which he belongs, exists as a separate and independent organization. It should be clear in all our minds, that our existence can be justified on grounds that are unassailable. If this can be done then we have a right, nay it is our imperative duty, to manifest an unflinching loyalty to the principles we have espoused and to oppose with all our might any attempt which either directly or indirectly would tend to weaken our position. But, if on the other hand, we should have reached the conclusion that some other religious body occupies the same position as we do and is doing the work which we are doing, then it is our business to join forces with them. If we are of opinion that we could be identified equally as well with some other religious body as with our own, then by all means let us go over to it, and thus make one sect less in this world-ridden world of Christendom. I want to make this point very clear, as I have no sympathy with those people who seem to be of opinion that they may go back and forth, so far as membership is concerned, between ourselves and some other religious organization.

WHAT ARE WE HERE FOR?

The *Australian Christian Standard*, writing on the question, "What are we here for?", says—"We cannot be here to build up another party in Christendom. God and good men know that there are too many already, and that there will always be too

many till the middle walls of human pride and wisdom are broken down and Jehovah are one in Christ. If we are a sect we should confess our sin and disband. If we are 'one of the denominations' we should be honest enough to acknowledge the parity of the different 'branches of the church,' and take our place in the established order, confining to denominational relations that our fathers, while honest, were mistaken in their zeal for an impractical ideal of unity and in their warfare against human creeds and divided Christianity."

A POSITION TO MAINTAIN.

Either we have a position to maintain and a mission to fulfill or we have not. In my opinion we have both. So far as I can see, no other religious organization holds our position, or is attempting to carry out our mission in all its fullness. And yet, strange to say, there is not an item in our position which is not held by all the great Protestant organizations. Why then, it may be asked, can we not unite with them? The answer is simply this—that what we hold nothing that they can show to be unscriptural, they hold much which is not only unscriptural but anti-scriptural.

Nor is this simply mere assertion on our part, for this very question was made the subject of enquiry in a celebrated case that came before one of the Civil Courts of the United States, in which some of our brethren were sought to be excluded from preaching in a certain building on the grounds of heterodoxy. The result of the hearing of this case was that the prosecutors in the matter saved the jury the trouble of coming to a decision by conceding the orthodoxy of the Christian Church, which practically meant that so far as Biblical teaching was concerned, it was orthodox, but according to the creeds and standards of the denominations it was heterodox. The line upon which the battle was fought was "the Bible, and nothing but the Bible," and on this line, we won the day, and will continue winning, if we are faithful to the position we have assumed.

POINTS OF AGREEMENT AND DIFFERENCE.

It will be interesting now to enter more into detail. To take up the various points which enter prominently into "Our Plea," and show how their scripturalness or validity is recognised by our religious neighbours.

1. We hold that "the Bible furnishes an all-sufficient revelation of the Divine will, and a perfect rule of faith and practice." Theoretically, all other Protestant bodies affirm the same principle, but fail to give effect to it in practice. They take the Bible plus something else.

2. We hold that the Old and New Testament Scriptures are inspired of God. So do our neighbours, but we differ on the question of their equal binding authority on

Christians. "In our view, the Old Testament was of authority with the Jews, the New Testament a rule of authority with Christians." Both are necessary in order to understand God's dealings with men throughout the ages, and for a full comprehension of the scheme of redemption, but the laws of the first have either been superseded or else where suitable included in the latter. It may be said, however, that the tendency of the best writers on Biblical subjects is to recognise the essential difference between the Old and New dispensations and that scarcely any scholar of repute now a days would challenge the correctness of our position on this question. It is true many still continue to use the Old Testament to bolster up erroneous teaching, but it is also true unfortunately that some of our own people do not scruple to do the same when driven into a corner.

3. We accept fully and unequivocally the Scripture statements regarding the Father, the Son, and the Holy Spirit. In this respect we are emphatically at one with the most reverent and loyal of our religious neighbours, but, to quote the words of Isaac Errett, "we repudiate alike the philosophical and theological speculations of Trinitarian and Unitarian, and all unauthorized forms of speech on a question that transcends human reason, and on which it becomes us to speak in words which the Holy Spirit teacheth."

4. In reference to the plan of salvation, we hold that from the Godward side of the question man is saved by grace, and that from the manward side, the Messianic of that salvation are secured by compliance with the conditions set forth in the New Testament. That faith, repentance, and immersion are in order to the remission of sins. No exception can be taken to this statement, for it is practically the language of Holy Writ, and unless the authority of the Bible is called in question, it must stand. Exception is taken of course to the meaning we attach to the word baptism. With us it means immersion and immersion only. Others maintain that the idea of immersion does not exhaust its meanings—that it means sprinkling and pouring as well. Our point for the present is very simple and requires no argument. It is this: That as it is impossible for all to agree that baptism is sprinkling or pouring, but possible to all to agree that it is immersion, that immersion and it alone is the common ground on which agreement can be entered, and the only absolutely safe position that can be assumed.

5. We insist upon the weekly observance of the Lord's Supper as being the practice of the primitive church, and therefore binding upon us. The correctness of this position, so far as the Apostolic practice is concerned, is not disputed by any whose

episcopate carries any weight, nevertheless other religious bodies, for the most part, do not observe it weekly, but at intervals varying from one to twelve months.

6. We very strongly contend for the usage of Biblical names for Biblical things. Specially do we urge that the people of God shall be known by a New Testament designation. And as Church or Churches of Christ come under that head, we prefer that to any other of human invention. Our religious neighbours prefer to be known by some other names, though at the same time they claim to be churches of Christ.

7. We contend that the form of church government in early days was characterized by great simplicity, and that the ecclesiastical distinctions of later days was then unknown. In the primitive church we find elders and deacons, and consequently the officers of our churches are thus designated. The correctness of our position, here also, is not disputed, and it is not claimed by others that the numerous ecclesiastical titles obtaining amongst the denominations have any scriptural authority.

8. In regard to membership and privileges of the church, we hold that only immersed believers can participate therein, inasmuch as the New Testament by its commands and examples debars those who are unimmersed.

Our religious neighbours are equally emphatic in insisting that what they call "baptism" is a prerequisite to membership and fellowship. They, however, do not regard "baptism" as meaning only "immersion." With this important exception they are just as strict in their ideas of membership as we are.

THE CHURCH OF CHRIST.

It is not necessary to bring forward any more items of our position. Enough has been said to demonstrate the truth of my statement that the difference between ourselves and other religious bodies lies in this—that we stand upon the New Testament alone for our rule of faith and practice, while they stand upon the New Testament plus something else. The difference between us is very well expressed by W. M. Howe of America, who says—

"Jesus Christ is the foundation of the church of the living God, but the dogmas and doctrines of uninspired men form an essential part of the foundation of the denominational churches. These modern churches differ from the Church of Christ in foundation, in the terms of initiation, in creed, and in name. Many of the benighted societies in the world are also religious in some of their features, but they are not churches of Christ. The Church of Christ, in its widest sense, comprises the whole collective body of Christians, and the conditions with which we must comply in order to become Christians are the conditions of

membership in this mystical body of Christ. And hence, to become a member of the Church of Christ is one thing, and to become a member of a denominational church is something different. We become Christians and members of the Church of Christ by a full acceptance of Christ, but we become members of sectarian churches by the acceptance of certain doctrines formulated by fallible men. A full acceptance of Christ alone constitutes no one a member of any sect or denominational church. To the doctrine of Christ, which is infallible, something human must be added and accepted in order that any person may be identified with any of the Christian denominations."

Our position, therefore, is impregnable. Standing on the New Testament, we invite others to take the same stand. It is agreed by all, that our Saviour earnestly desired the unity of His people and that the realization of the Saviour's prayer would be the greatest boon that could be offered to Christendom. It has been proved by experience and history that unity on the basis of human creeds is an impossibility. That which has been the cause of division can never be the cause of unity. Eliminate the human and only the Divine is left. When this stage is reached, the end has been gained and unity secured.

A PERSONAL APPLICATION.

So far, I have considered our position in relation to those who are not united with us in church fellowship. It now becomes necessary to enquire how the application of the principles embodied in our position affect ourselves. With one voice we say to our religious neighbours, "Unity can only be secured by speaking where the Bible speaks and being silent where it is silent." This being our position, consistency demands that we make it quite evident that we are faithfully putting our theories into practice in our own church organization. Indeed, if we are not doing this, we may as well give up talking to our neighbours and either take our place as a denomination amongst them or help to swell the ranks of the body nearest akin to us. This phase of the question I regard as of vital importance. Upon the answer we give, either affirmatively or negatively, depends whether we continue as living exponents of the Restoration movement, or remain a mere sham, requiring decent burial at the earliest possible moment.

It is very little to the purpose, and still less to our credit, if from the platform and through the press we put forth certain things as a basis of unity and at the same time ignore them as elements of unity amongst ourselves. To say the least of it, consistency demands that that which is the basis of unity outside shall be the basis of unity inside. If we say to other people, for instance, that the "one immersion" men-

tioned in the epistle to the Ephesians is, on the authority of the Holy Spirit, an essential to Christian unity, on what authority, and with what honesty, can we admit the unimmersed to the privileges of the church of God? Is it not evident, that once we do such a thing, we proclaim to the world, that our practice is at variance with our theory? For is it not true that the fellowship of the church is the real outward and visible sign of unity? I have no hesitation in saying, that to whomsoever we are prepared to grant the privileges connected with church worship, we have no right to withhold anything else that it is the privilege of the child of God to enjoy.

WHERE THE DANGER LIES.

I believe, however, that the churches of Australasia, as churches, are on the whole, consistent with their plea for unity, nevertheless, it is evident to me that there is not wanting indications of danger, arising mainly from societies connected in some way or other with the church. Let me say here that there is nothing in the idea of a "society" which in itself produces in me any feeling of alarm, although at the same time I regard the multiplication of them as being in the long run prejudicial to the best interests of the Church of Christ. With the *Christian Standard* of America, I can see in them, "Still another stream of tendency, which may become, little by little, insensibly and unintentionally, the means of dangerous ecclesiastical power." It was so in the past, and we have no guarantee that it will not be so in the future.

WEDNESDAY SCHOOLS.

No one, I think, believes more heartily in the Sunday School than I do. As a scholar and a teacher I have many pleasant associations connected with it. In my early days it was looked upon as a work which the church, and the church only, had the right and privilege of supporting. I regret to find that now the young of our church are being educated, through the medium of the Sunday School, to regard it as a legitimate thing to take money from wherever they can get it for the preaching of the gospel. This, in my opinion, is a matter requiring reformation, and the way in reform it is for the churches to take the responsibility of the finances, and not leave the schools to find the money the best way they can.

Now what I said in regard to the Sunday School is true also to a greater or lesser extent with our Musical Societies, and our Endeavour Societies. I have nothing to say against these institutions, so far as the objects are concerned, which they have in view, but I deeply deplore the fact that the good they are doing is oftentimes secured at the expense of principles which have been associated with our movement since its inception in these colonies.

ENDEAVOUR SOCIETIES.

But it is in connection with the Endeavour Society—the latest of them all, that we find the elements of divergence in the greatest degree, and these divergences are accentuated from the fact that it is claimed on behalf of the society that it is part of the church. I have every sympathy with any legitimate attempt to cultivate the spirituality and usefulness of the younger members of the church, but I do not see that it is necessary in order to accomplish this, to resort to methods, which to say the least of them, are open to question. I need not tell this audience that the Jesuitical motto, "The end justifies the means," is not one that we as a people can subscribe to.

Let me now state my main objections—first. I cannot reconcile it with our position that one part of the church should have a basis of membership differing from the other part. I refer to the fact that Endeavour Societies are composed of active and associate members.

It seems to me that if it is valid for one part of the church to be constituted in this way it is equally so with the other. But it is not valid, and I do not think that any would be bold enough, in the light of Scripture teaching, to claim that it is. And I object to the pledge which it is required every member shall take. It is immaterial to me through every item in the pledge is objectionable. Where is the authority, I ask, for requiring any child of God to subscribe to a pledge in regard to the performance of his Christian duties? What right has any section of the church to form itself into a party and require as a condition of membership subscription to a formula drawn up by human hands? I raise my protest against any section of the church imposing barriers in regard to membership which are not authorized by the word of God. It will not do to say that the pledge is not a barrier, for it is, inasmuch as it bars out all those who object to it. I admit the scriptural right of every man to *excommunicate* his brethren to the performance of good works, but farther than this the Holy Spirit does not go, and consequently no man or body of men has a right to go further.

VIEWED FROM OUR POSITION.

Again, how does the Endeavour Society stand in relation to our attitude towards our religious neighbours in our plea for unity. Does it show that we are applying the principles to ourselves that we advocate in regard to them? Certainly not. On the contrary, it goes to prove that we have no faith in these principles or that we are prepared to surrender them when opportunity offers. We say to those outside that the unity of the people of God is only possible on the basis of New Testament teaching, and yet within ourselves we are giving evidence of disunity by adopting practices

at variance with our plea. By the introduction of the Endeavour Society, with its diverse membership and its unauthorized pledge we have brought into our midst the Cement of Disunity. Those brethren who can reconcile this state of things with the word of God and our plea for unity must have very imperfect conceptions of both. I am very well aware that in thus speaking I am laying myself open to the charge of being one who stands in the way of progress. That I cannot help. Better no progress than progress in the wrong direction. A recent writer says—"It cannot, perhaps, be gained that the conviction has been extending and deepening throughout the nineteenth century, that however necessary the various departures from the apostolic precedents may have seemed, at the times of their projection, yet that our real progress will consist in a return to primitive Christianity in its essential features, and that any new departure from the original endowment would be in the line of retrogression, and not at all of progress. It is always well to remember that there are many things from which we cannot safely move. The world would not be called progressive, if it has been wisely observed, if it were to break away from the sun. Nor should we call that man progressive who in his business were to repudiate the principles of arithmetic. The word 'progress' must be guarded and qualified by most careful definition. (That must be the progress of the mathematician who, though he may advance for into geometry, never abandons the axiom of his first problem, or the progress of the builder who leaves his foundation, indeed, but only because he is building upon it.) A lack of clear discernment at this point has been one of the great causes of a divided Christendom. The source of more schisms has undoubtedly been a divergence of views and tastes on matters esteemed to be 'expedient' or 'progressive,' or 'merely transient and incidental' than upon the great fundamentals of the faith. On the true essentials of Christianity there have always been far wider and deeper agreement and even unanimity. One might almost expose the proposition that the vital elements of Christianity are those upon which there is, in the religious world, substantial accord, while the region of non-essentials is troubled wherever there is wide divergence of conviction."

MATTERS OF PRINCIPLE.

I cannot leave this portion of my subject without referring to another danger which is always near or less latent in such churches. I refer to the tendencies of some members to such matters of opinion to the region of principle. In some cases this practice has led to division, and hence in some cities we have two churches of practically the same faith and order divided on

questions about which there is room for difference of opinion. Now, it is evident to me, that as man is constituted, we must allow, wherever possible, the widest liberty on all questions of a mere or less difficult nature. Certain it is we have no right to insist on anything as a bond of union which does not find a place in the basis of unity of which the Holy Spirit is the author. In my opinion those who transgress this rule are guilty of the sin of division, and will be held accountable by God for the evil they do.

Now, when they are asked by our religious neighbours, what doctrinal points we regard as essential to the unity of God's people, without any hesitation or refer them at once to the seven matters found in fourth chapter of the epistle to the Ephesians, and there can be no question that we are abundantly justified in doing so, for it is the unity, of which the Holy Spirit is the author, and higher than that we cannot go. We may agree to differ as to whether Christ will come before or after the Millennium; whether the soul is naturally immortal or not, whether praise and prayer may be used at meetings for proclamation of the gospel, and on other questions of a like nature. These things may be usefully discussed in a friendly way at the proper time and place, but the propagation of special views about them, in season and out of season, so as to generate strife and division, is to set the human against the Divine, and destroy the unity of the Body of Christ. Again I say the basis of unity outside must be the basis of unity inside.

OUR MISSION.

Very briefly now, I must deal with the question of our mission. As a matter of fact, our position defines our mission, to a large extent at any rate. Nevertheless a few words by way of elaboration are necessary. Our mission is twofold. First, in regard to preaching the gospel, and second, in regard to urging on our plea for unity. So far as preaching the gospel is concerned it is satisfactory to notice that all Christian people are sensible of the paramount importance of this work. In this respect we cannot claim to be in a better position than our neighbours. Notwithstanding that this is so, we have a special mission in connection with the preaching of the gospel, and in my opinion it is a very high and important one. It consists in preaching the gospel in all its primitive simplicity. It is an undisputed fact, that that which was formerly simple and easy has been made obscure and difficult. It has been demonstrated by actual experiment that answers given to the question as to "what must a man do to be saved," are as varied as there are religious organizations. So far as I know, the Church of Christ is the only organization, that gives as a reply to the

enquirer, the words of Peter on the day of Pentecost. Certain it is that a vast number of people have been kept out of the Kingdom because of the difficulties which sectarianism has placed in the way of the sinner seeking salvation. The nature of these difficulties I need not define or stop to enumerate, as they are well known to nearly all before me. It is our mission to remove these obstructions, to make the way plain, and the path straight. It is our mission to insist on the use of the apostolic language in all its fullness, as against the jargon of theology and the mysticism of creeds.

UNITY.

Second. Our mission also consists in urging the unity of all God's people on a purely scriptural basis, so that the prayer of our Lord may be answered, and the welfare of the church and the conversion of the world thereby promoted. It has been truly said that our movement was born as a Christian union movement, and its expanding life was in harmony with its birth. The conviction that Christians should be united, the plea for union; the fearless assaults on the causes of division, the positive and confident proclamation of the way to union; these were characteristic features of this movement in the beginning. And this has been the dominant force which has given character and direction to all the history and work of the disciples. Christian union has ever been their true watchword and war cry. To promote Christian union has ever been their distinctive aim. It may be that at times other issues have been magnified until they seemed the chief things, but it was only in the seeming. For there is not a distinctive tinct in the whole category of our teaching but would lose its force if this plea of Christian union was abandoned. This has given existence to all, and it gives pertinence to all that makes our teaching and practice peculiar. It therefore follows that this thought must ever be kept prominently before us. We must never forget that this thought brought us into being and is essential to our continued existence as a consistent and living organisation. Above all we must never forget that the way to success does not lie in the pathway of compromise, but in an unflinching adherence to the truth of God. There can be no unity in error—for the essence of unity is truth.

WHAT HAVE WE DONE?

And now, it may be fairly asked, What have we accomplished since the present movement was set on foot? About three quarters of a century has gone since Alexander Campbell and others commenced the work of reformation, and now what story have we to tell? Have we achieved anything worth placing on record? Yes, I think we have. True, not all has been ac-

complished that we desired, either without or within, but something has been done, some success has been achieved. It may be, so far as numbers are concerned, we cannot boast of the success which attended the efforts of the Salvation Army, which commenced operations at a later date; in the nature of things our progress was bound to be of a slower character. We had no titles, uniforms, brass bands, or torchlight processions to offer. Nothing that appealed to the coarser side of man's nature, only the simplicity of the Gospel of Christ. Nevertheless, I believe that we will increase while they will decrease. Men cannot live long on excitement, but they can live for ever on the truth. Showy palaces may be erected in a day, but great cathedrals may take centuries to build. Not by numbers alone can we measure our influence for good. The stand we have taken in advocating a return to Christianity as it was at the first has had an influence more far-reaching than we can ever estimate. It is not in vain that in America, Great Britain and her colonies and other parts of the globe, that our brethren and sisters have boldly stood forth and held the Bible aloft, high above all contending creeds, and with one voice proclaimed the sacred volume as their only guide through time to eternity. And it is no small reward, after years of toil and struggle, and ofttimes derision, to hear at last the echo of our own cry from the ranks of creed-bound churches, "Back to Christ and His Apostles." This echo is now heard but faintly upon the breeze, but the time will surely come, when we shall no longer hear a faint echo, but the mighty cry of an awakened and creed-weary people, demanding the pure and unadulterated truth as it came from the lips of the King of Truth and His inspired ambassadors.

REMOVING ABUSES.

I cannot do more than briefly touch upon some of the things which the present reformation movement has brought prominently to the front, and which by means of platform and press it has succeeded in some measure in impressing upon the religious world generally. I think this may be done without laying ourselves open to the charge of egotism. If it is true, as undoubtedly it is, that just prior to the beginning of our movement, there was no agitation of any moment for the reformation of abuses which existed in the then church, and if now, after three quarters of a century's work, we find that these abuses, which we have unceasingly pointed out have been recognized by many and are beginning to be understood more clearly by a constantly increasing number, then I think we may claim to have in some measure contributed to that result. If at about the beginning of this century we find that we were practically alone in enforcing truths which had become obscured

and to a certain extent lost, and now find towards the close of the century, that these truths are emerging into the light, surely we may lay claim to having had some hand in the work accomplished.

DISTINCTIVE DISPENSATIONS.

In no small measure, I think, we have contributed towards a clearer perception of distinctive dispensations in Divine revelation. The non-perception of these distinctions has been and is now an important factor in promoting division. Half the errors of Christendom arise from this source alone, and in our protest against this great evil, our enemies have not been slow in charging us with want of reverence for the older part of God's holy word. It is the fate of the reformer to be maligned, but though the verdict in his favour is late in coming—it does come. The best Biblical literature of the present day enunciates the very principles we have contended for to hard and so long. Our work in this direction, nevertheless, is as imperative as ever, not only in reference to our neighbours but also in connection with ourselves. New converts and the rising generation of disciples want to learn what their fathers learned in many a hard fought battle, viz., that an Old Testament quotation does not settle or define New Testament teaching or practice.

THE "GOSPEL IMBIBERS."

Then again we may claim that we have done very much to uphold the truth and dignity of New Testament teaching concerning baptism. In this matter of course I do not forget the important work done by our Baptist friends, but while acknowledging this I also realize that, in some respects, they have failed to give the subject its full New Testament signification and position. It appears to me that just here we have still a great work to do, and so far as I can see no other body occupies precisely our position. It is possible there is a tendency on our part to let this question fall into the background. Some of our brethren, influenced by the remarks of our paedobaptist friends, rather depreciate the free discussion of the subject, and while I would not advocate its receiving undue prominence I would insist, that it is so vital, that we cannot allow it to reside from our view. For many years I have regarded immersion as the missing link in the chain of unity, and I firmly believe that when this is restored, the fact of Christian unity will be within measurable distance of realization. Therefore, as it has been our mission in the past to restore this question to its proper place in the church, so will it continue to be so far as the future is concerned.

THE UNION SENTIMENT.

Leaving out other items which might fairly be brought under notice, I would emphasize our claim to have done an important work in regard to promoting the sentiment

which now prevails in connection with the idea of Christian unity. I use the word sentiment advisedly, for undoubtedly the subject is as yet in the sentimental stage, and is far from practical realisation. It is, however, a decided advantage to have reached even that point. There was a time when the denominations gloried in the divisions which separated them from each other. They do so no longer. Though the dividing lines are as distinctly visible as ever, there is a very strong feeling in existence that it would be a distinct gain to the cause of Christ if these lines were obliterated. And as it is true that our movement had its origin in the thought and desire for Christian unity, we have good cause to rejoice in the almost universal sentiment in its favour which obtains in the present day, and to thank God for the part we have borne in helping to mould religious thought in that direction.

NO COMPROMISE.

Let us not, therefore, be dismayed or disheartened by the obstacles which confront us, in urging on our plea for a return to Christianity as it was at the first, but putting our trust in God, fight the fight bravely. Above all let us be true and loyal to Christ in thought, word and deed. We must never dream of gaining our object by compromise, for there can be no compromise where the truth is concerned. The approval of God is the main thing and not the approval of men. It is our business, to speak the truth—to speak it in love, and leave the results with God. And if to our eager and impatient minds, the progress of the truth should seem to be hard and slow, we must not in our impatience, resort to unlawful measures to quicken the pace, for that in the long run means bad work which has to be done over again. It is the bulwark of the past, the religionists would be suffering from to-day their progress now being hindered, because our time is taken up in pulling down the structures built by man in the past in defiance of the plans of the Divine Architect. Let it be our care then that what we are building to-day will be work that generations following will not need to destroy. Work that will stand, because it has for its foundation the solid rock of everlasting truth.

New South Wales CONFERENCE.

The Eleventh Annual Conference of the Churches of Christ in New South Wales was held on Good Friday in the Chapel, Campbell-street, Sydney, and was presided over by the President, Bro. Hunter.

The meeting was opened with devotional exercises, after which the chairman delivered the following address:—

PRESIDENT'S ADDRESS.

DEAR BROTHERS IN CHRIST.—My position before you to-day as chairman requires a little explanation. Most of you will remember that in the year 1894 I was elected to the position of president by the assembled Conference of the churches. Just prior to the termination of the conference year, a little more than twelve months since, I left Sydney on a visit to England, and the vacancy thus caused was filled by the appointment of our beloved Bro. G. P. Jones. Shortly after my return in September last a vacancy occurred on your committee by the retirement of Bro. Robert, and I was unanimously elected to fill his place. Subsequently the new president, Bro. Colbourne, resigned his position owing to his departure for South Australia. His removal from this colony is deeply regretted by the brethren at large, he having endeared himself to all by his genial, kind disposition, and faithful representation of God's holy word. Your committee then resolved to ask me to accept the position of president. I was very reluctant to accept a position of such grave responsibility, but being assured of the hearty co-operation and sympathy of the brethren, I accepted the request. I therefore come before you in weakness, seeking strength and divine wisdom from above to guide and help me in all your deliberation, and in the exercise of those functions belonging to the position of a chairman. Brethren, help me, bear with me, give me your loyal support as long as I act in an impartial manner, that the glory of God may be promoted, and that each of us may be more firmly rooted in the faith that was once for all delivered to the saints.

At the close of another Conference year we are again assembled in the merciful providence of our Father in heaven to confer on matters pertaining to the spiritual growth of the churches, and the extension of the Master's kingdom, by the proclamation of the gospel.

The work before us to-day is of a retrospective and prospective nature. The labor of the past year is reviewed, and although our anticipations have not been realised in all their fulness, yet it is satisfactory to

note that, despite continued depression in commercial and religious spheres, the cause of primitive Christianity has made fair progress. Still I confess my disappointment that the churches in their collective capacity have done so little evangelistic work outside of their own congregations. The operations of your committee have been so hampered by the paucity of funds that the results achieved are not at all commensurate with the time and energy devoted to its deliberation, and it is for you to consider whether it is advisable to continue on the same lines as hitherto or adopt measures of a more comprehensive character. Personally I would like to see the work, perhaps more of a missionary character, and, judging by some of the motions tabled for discussion, other brethren have similar views. I sometimes think we look too keenly for visible and immediate results, instead of steadily and persistently sowing the seeds of truth. Now, if we could afford to keep an evangelist touring the interior, having a suitable conveyance at his command and having with him an ample and judiciously selected supply of our literature for free distribution, a great deal of good would be done. Isolated brethren would be comforted and cheered, and churches in outlying districts would be built up and strengthened; but this can only be done by earnest and hearty co-operation, and a full realization of our obligations in that regard. Our plea is for a return to primitive methods of worship, earnest devotion, free from all ecclesiastical machinery with which modern professors of religion are hampered, recognising the fundamental truth—*our Lord, our faith, our baptism*. We rejoice that Bro. Clapham has done such good work during the past year. His fidelity to truth, his wonderful energy, zeal and unbounded enthusiasm are worthy of our highest commendation. Of his varied experiences during the past year he will have an opportunity of enlarging upon at a later stage of this meeting.

On reference to the Constitution of this Association I find it stated that the object is to extend the interests, consolidate the influence and secure and preserve the purity of the church. It will be well for us and the cause we have at heart to keep this steadily before us, recognising the Fatherhood of God and the lordship of Jesus Christ our

Lord and Captain of our salvation; and if we are filled with the energizing power of the Holy Spirit, our faith and knowledge will be increased, and our enthusiasm aroused. Brethren, it is no use our meeting together and making resolves unless the churches as a whole are prepared to enter with spirit into the work that lies before them, and above all keeping the unity of the Spirit in the bond of peace.

The union of Christians is occupying the attention of many at this time, and men speak hopefully of its early consummation; but none of its advocates have been bold enough to propose the very first essential to Christian unity, viz., the surrender of all human names and the abrogation of their various creeds. Another insuperable bar to union is class distinction between clergy and laity. Only recently, during a discussion on this very topic, one of the speakers gave as a reason for opposing it that the ministers of another denomination were of lower educational attainments and theological knowledge, as if Christians were to be judged not by their faith and fidelity to Jesus, but by scholastic learning. To me this appears somewhat Pharisaical and unworthy of a disciple of Jesus. It is not always safe to follow the leading of the learned, for at times their utterances are misleading. One prominent divine a few days ago said all those who were begotten into a new life, no matter to what church they belonged, had one Lord, one faith and one baptism. Then, again, some leaders of religious thought justify the existence of numerous denominations and characterise them as branches of the Church of Christ, as though rivalry in that regard was a blessing rather than a curse. Brethren, let us in our individual and collective capacity plead earnestly for the faith once delivered to the saints, remembering the injunction of the apostle Paul to the church at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

If all who love the Lord Jesus Christ learned that lesson thoroughly, and presented an unbroken front to the forces of evil by which we are opposed, the kingdoms of this world

would soon become the kingdom of our Lord and Saviour Jesus Christ. We must also speak with no uncertain sound in respect to the fundamental truths of Christianity—no temporising or compromising with evil in any shape or form, for the carnal mind is at enmity with God. And we who are parents need to be very careful as to the instruction of our children in the way of righteousness. Do not delegate this important duty to others, either in the Sunday School or elsewhere. There are so many pernicious influences at work, so subtle in operation that the inexperienced and unwary are easily entrapped. The inordinate love of pleasure should be guarded against; healthy recreation is absolutely necessary for our physical development, but as the apostle Paul says, bodily exercise is profitable for a little, but godliness is profitable unto all things, having the promise of the life that is now, and of that which is to come. Then again, we have strongly in evidence that fascinating and insidious evil, gambling, with all its demoralising tendencies, and last, though by no means least, the use of alcoholic liquors, and in this connection we wish to voice our emphatic protest against the utterances of some ministers of religion. Here is a sample:—

"The Rev. Dr. Allen said teetotalers could do a great deal more for their cause if they were not so unreasonable. Often he had attempted to go with teetotalers, though he had never been one, but he had found them so terribly crabbed, cranky, and miserable that he had to seek other company. Their houses seemed made to look at, not to live in. (Cries of 'Question.') 'Order.' One could not smoke, or drink, or do anything. Ordinary people found it hard enough to keep ten commandments, but instead of ten the teetotalers had ten thousand. (Cries of 'Order' and 'Cheers!')

"The Rev. Dr. Geikie said that he had not come to the conclusion that absolute abstinence was imposed upon him. The intemperance of his advocates was ruining the cause of temperance, the greatest enemies of which were the men who were always talking about it. (Cries of 'Oh, and 'Yes!') All over the colony men were poisoned, not so much by the drink as by the poison that went by the name of liquor. Once he entered an hotel kept by a person who professed to be a Presbyterian. (Laughter.) He took a glass of ale. It tasted well, but before he got across the street his tongue clung to the roof of his mouth. (Laughter.) And he knew that he had been poisoned."

This is weak kneed—a libel upon

the advocates of temperance, and a playing into the hands of the evil one. We state without fear of contradiction that the only safe position is total abstinence, and its advocates are deserving of our hearty support and practical sympathy. We take courage, and have much reason to be thankful that the cause of temperance in the Australian colonies has a better chance of success than in the older countries, where vested interests are so powerful. When in London last year we were pained and shocked at what we saw. On Lord's Day the public houses are opened between 1 and 3 p.m., and again at night from 8 p.m. until midnight, and the same were thronged with men and women. The evil of this is fully realised by many, and strenuous efforts are made by the temperance bodies to get local option. It was our pleasure to attend a demonstration held in the Albert Memorial Hall, presided over by Sir Wilfred Lawson. There were 10,000 people present, and the chairman stated that 90,000 written applications for seats had to be refused. By this you can gauge the interest taken in the movement. Unfortunately, the government were defeated, and there the matter rests for the present. But the champions of total abstinence, nothing daunted, will be nerve to further effort; their forces marshalled, they will return with renewed energy and zeal to the conflict. God speed the day, is our earnest wish.

And now, brethren, I beseech you that ye walk worthy of the vocation wherewith ye are called. May the love of Jesus Christ our Lord dominate our minds and rule our hearts in all our deliberations. Let us remember our fallibility and have respect to the honest convictions of each other. Let us have a happy and profitable time together, putting away all bitterness, and wrath, and anger, and clamour, and evil speaking, and being kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us. To God be all the glory. Amen.

At the conclusion of the address a very hearty vote of thanks was passed to Bro. Hunter, and it was evident that the address was most heartily appreciated.

Greetings were read from Victoria, Queensland, Bro. Winter (Moree), and a very interesting letter was

also read from Bro. Joseph Fraser, now of Coolgardie.

The following reports were then read and adopted after being well discussed:—

ELEVENTH ANNUAL REPORT.

DEAR BROTHERS,— Another year has rolled away, and once again we are separated to meet in Conference, and present a report of our labours.

After careful consideration we deemed it wise to follow out the policy of the previous committee by helping the churches at Wool-labra, Rookwood and Marrickville.

During the year Bro. Clapham exchanged places with Bro. E. Lewis, of New Zealand, and while no visible results were apparent, so far as additions were concerned, Bro. Lewis laboured hard, and cheered and built up the brethren in the various churches.

The visit of Bro. Clapham to New Zealand was most successful, quite a number—some 43—becoming obedient to the faith.

FINANCES.

The committee have been seriously handicapped in regard to funds, and at one time it seemed as though the work would have to be suspended. At this juncture the church at Emmore came to the assistance of the committee. Owing to their being in want of a preacher, they opened up negotiations with the result that the committee agreed to allow them the services of Bro. Clapham for two months, the Emmore church paying his salary. An appeal for help to the churches met with a ready response, and enabled the committee to clear off the deficit (£25).

One of the most serious matters that the committee have had to contend with is the fact that the evangelist, by the distribution of his labours, has not been enabled to give permanence to his work. Just as an interest was created in one church, he would have to leave and labour in another place.

We would therefore recommend to the incoming committee the advisableness of locating the evangelist in one place for six or twelve months, so that an opportunity may be afforded to build up a church.

CHANGES.

We have to report the following alterations in the committee:— Bro. Jones, Vice-President, soon after Conference, finding that he could not attend to the duties involved, tendered his resignation, and Bro. E. Andrews, who was appointed to fill the vacancy on the committee being filled by Bro. Evan Robert, who in turn resigned, owing to his removal to the country. Bro. J. Hunter, who had returned from England, was elected on the committee. Another change took place owing to our President, Bro. Gollucke, leaving for South Africa. The committee deeply regret his departure, as they have always found him a zealous worker, and ever ready to do what he could to spread the gospel in New South Wales.

At the unanimous request of the committee, Bro. Hunter accepted the position of President, and thus, while he was entrusted to give up his regular labours, he is now with us to-day to finish his presidential duties by presiding over our Annual Conference.

THANKS.

The thanks of the committee are due and are recorded to—The Emmore church for their timely help at a critical time; to the Sisters' Conference for their help in various ways; the brethren and sisters who have contributed to the funds; and to the collee-

gians in every church who have not only done their work.

CONCERN.

In view of the state of the funds nothing has been done to assist in helping the church at Gernona, notwithstanding the resolution passed at the last Conference, and we regret to say that they have been compelled to dispense with the services of their evangelist.

The resolutions, also, dealing with Meredith, and the employment of an evangelist for country churches, were likewise laid on one side.

In conclusion we would strongly urge the claims of the committee on the churches, and trust that a better record of work done will be chronicled next year.

Thirteen committee meetings have been held. Average attendance, eight.

I. HUNTER, President.

C. A. HOLL, Secretary.

D. R. HILL, Asst. Secretary.

SUNDAY SCHOOL UNION REPORT.

We have much pleasure in presenting this report to state that the past year has been one of comparative success, in particular the increased interest manifested, in the number of schools which have, since our last report, joined the Union, and also in the increased number of scholars who have taken part in the annual examination.

We have had four quarterly meetings, at which various matters relative to Sunday School work have been discussed, and we feel from our mutual deliberations compelled to say that while much has been done, much more could and should be done; in other words, that the Lord's Day Schools should be considered by the church as a work of paramount importance, for by the strengthening of the system in the field of Christ, will be the future of the churches in New South Wales.

You may recollect that our report of last year stated that four schools were in the Union. This year we are glad to say that we number seven, or three more than last year, viz:— Jones, Marrickville, Peterham, Meredith, Wool-labra, Sydney, and Emmore. We trust that the other schools will join us, however small they may be in numbers.

The actual practical work of the year has been the annual examination, and we would like to say that each school is examined where it is most convenient for them. The necessary papers are sent to them, no matter how far they may be from the metropolitan. The subject set was the second quarter's lessons of the international series, the closing scenes of the life of Christ, from the triumphal entry into Jerusalem to the ascension. Sixty-six out of the seven schools entered for examination. Quite a large number of scholars gave their names in, of whom 40 appeared for examination, or 60 more than last year. Seventy-two passed for certificates; 24 failed, and 20 received book prizes.

The following were the individual school results:— Jones, two appeared and two passed; Meredith, eight appeared and three passed; Peterham, four appeared and three passed; Marrickville, eleven appeared and eight passed; Sydney, seventeen appeared and thirteen passed; Emmore, fifty-four appeared and forty-four passed. The prizes were taken up by Emmore and Sydney, the former receiving fifteen and the latter five. The other schools were new to the examination, hence perhaps the reason why

they were not more successful. No doubt they will have profited by past experience.

It has been decided that the examination for this year, 1896, is to be on the first quarter's lessons of the international series (John's ministry, and the early scenes and discourses of our Lord's ministry).

We hope and trust that you will keep the Sunday School Union before you, and induce your school to join us during the coming year. In conclusion we desire to thank you for the help and the amount of faith in this work. We also thank those who, by their personal labours, have assisted us, and the members of the various churches who have, in response to appeals, helped us financially. We feel sure that we have but to tell you our wants and you will help us in the future.

R. SHERR, Secretary.

TREASURER'S REPORT.

DEAR BROTHERS,— In drawing your attention to the financial statement it will be seen that the total receipts for the year amount to £205 17s. 6d., and the expenditure £210 0s., which leaves us with a debit balance of £4 12s. for the year. No doubt the continued depression has had a great deal to do with this deficit. But as we are all doing our utmost to help in the work of the Master, surely the church in New South Wales, with a membership of 12,000, should do more. If your committee get more monetary assistance they could do a great deal more work in striving to save the perishing.

The thanks of the committee are due to Sister Ker, and the sisters who assisted her, in carrying out the scheme of the Conference for adding to the funds of the Conference. They have collected a sum of over £20 towards our fund. Surely there are other sisters and brethren who will come forward and assist in like manner. Your committee hope that each one of us will put some enthusiasm into this work, and that those who have not yet subscribed to this branch of the work will lose no time in doing so, that we may be able to put more reapers into the field, for surely the harvest is plentiful, but the reapers are few. What a glorious field we have in this colony of New South Wales for evangelising. How many thousands there are who are still in darkness, and thirsting for the light! May God put it into our hearts to do even more for Him in the future than we have done in the past, that souls may be saved.

We hope and trust that next year will see an end to these deficits, and instead be able to report a substantial increase in the funds.

FRANK NISBET, Treasurer.

FINANCIAL STATEMENT FOR 1895-96.

RECEIPTS.	
Special Contributions—	
Bro. Jacobs	£2 10 0
Bro. Milton 2 10 0
Bro. Winter 1 0 0
Surplus, Conference Dinner 3 4 0
Evangelist's Salary, Emmore 29 0 0
Church Contributions—	
Wool-labra 20 0 0
Sydney 35 18 0
Emmore 33 10 0
Marrickville 20 0 0
Rookwood 20 0 0
Blackwood 20 0 0
Peterham 20 0 0
Meredith 20 0 0
Freycinet 20 0 0
Glenelg 20 0 0

June	0	10	0
Manning River	2	0	0
Lismore	2	10	0
Penrith	2	5	0
Lindon	0	5	0
Bungawalbyn	0	2	0
Corowa	0	10	0
Wagga	0	17	6
Balance due to Treasurer	1	5	1
	5	91	6

DISBURSEMENTS.

Dr. to Treasurer	£1	1	11
To Evangelist's Salary	185	10	0
.. Travelling Expenses	7	19	0
.. Printing	6	9	0
.. Year Book	1	14	0
.. Correspondence	5	2	0
.. Deficit from Picnic	5	2	0
	210	16	5

Audited and found correct.

J. SCULLER, Auditors
T. WALKER, Auditors

FRIDK. NEWBY, Treasurer.

March 15, 1896.

ELECTION OF OFFICERS.

PRESIDENT.—Bro. James Hunter.
VICE-PRESIDENT.—A. Hutchison.
SECRETARY.—C. A. Rofe.
ASST. SECRETARY.—D. R. Hall.
TREASURER.—E. Andrews,
COMMITTEE.—Bren. Steer, Benson,
Grocock, Bagley and Logan.

Resolutions were carried affirming the advisableness of employing an evangelist for country district, recommending to the brethren the paper *Good News*, and recommending that the wish of the brethren at Corowa should be carried out—that Bro. Clapham labour in that district for a time.

A motion to reduce the number of delegates was lost by a large majority.

Throughout the whole of the day there was a spirit of healthy criticism manifested. The various resolutions were warmly discussed, and at no time during the day was there any abatement of the interest in the proceedings.

The usual tea and public meeting was held in the evening, and at the after meeting the following brethren delivered addresses:—Bren. Goodie, Hawkins, Gilmour, J. P. Walker, Clapham and G. Bagley.

A number of sisters from the various churches provided a splendid dinner free of charge to the delegates. This was very highly appreciated. By a resolution from the Conference a collection was taken up at the dinner for the Home Mission Fund, and the sum of £3 15. 9d. was realised, to which was added the sum of £1 3s. 9d. surplus collected by the sisters towards defraying the expenses of the dinner.

New South Wales Conference Statistical Register.

LOCATION OF CHURCH.	CHURCH ADEPTIONS.			CHURCH LOSSES.			MEMBERSHIP.			SUNDAY SCHOOLS.		CHURCH ADDITION		SEATING CAPACITY.		
	Baptism	Letter	Members	Removed or Disch'd	Deaths	Members	Increase	Decrease	Scholars 1895	Scholars 1896	Teachers 1895	Teachers 1896	From Sunday School	Of Chapel or Hall	Of Sunday School	
*Albury	10					14		10	10	10	2	3	25	30	20	
Bowraville	14					10		3	10	30	2	3		20	30	
Bungawalbyn	13					10		3	18	23	3	4		200	200	
*Chatham	41					38		3	30	30	4	4		200	200	
*Corowa	76					70		3	30	30	4	4		200	200	
*Crybbe	16					13		1	19	19	3	3		200	200	
*Fairfield	331					251		17	270	327	17	20	25	339	330	
*Geelong	6					6		5	30	22	3	4		30	30	
*Heathcote	43					43		7	41	27	4	4		200	200	
June	45					5		7	42	34	3	3		170	70	
Lismore	76					27		26	104	100	10	6		170	100	
Merewether	15					8		17	53	50	6	10		200	200	
*Murrumbidgee	52					48		4	18	18	3	3		200	200	
*Murrumbidgee	6					6		4	40	42	5	5		200	200	
Penrith	59					5		11	11	11	11	11		200	200	
Petersham	3					3		4	18	18	3	3		100	100	
Prospect	34					7		15	120	123	10	12		200	150	
Rockdale	7					3		4	15	50	42	7		200	200	
Tracyville	41					12		15	15	50	42	7		200	200	
Sydney	116					1		1	15	50	42	7		200	200	
Wagga	7					3		9	15	50	42	7		200	200	
Woolahra	17					9		7	77	911	944	88	38	2750	2750	
Woolahra	63					3		7	77	911	944	88	38	2750	2750	
Wingham	18					18		18	85	85	85	85		2750	2750	
	1257	110	56	20	4	75	6	74	1286	76	77	911	944	88	38	2750

*Churches ceased to exist. †Last year's figures, as these Churches did not return. ‡Mode of decrease not stated. ††Mode of decrease not stated. †††Mode of decrease not stated.

Increase in Sunday School Scholars, 31. Decrease of Sunday School Teachers, 3. Additions to Church from Sunday School, 38. Decrease in Church Membership, 1.

As only four Churches sent in amount of cash raised, we have thought it advisable to omit the same. For amount for Home Mission and Foreign Mission see responsive Balance Sheet.

In Bible Lands.



THE ARCH OF TITUS.

During Christ's earthly life He repeatedly prophesied the downfall of the Jewish nation and the complete destruction of Jerusalem, their capital city. Thirty seven years after His death, or about that, these prophecies were fulfilled to the letter; this was in the year 70 A.D. The Emperor of Rome at this time was named Titus. Titus was born seven years after the death of Christ, and was the leader of the Roman army which destroyed Jerusalem. In the history of ancient warfare the horrors of the siege and capture of Jerusalem have never been equalled. From that time the Jewish people ceased to be a nation. When Titus returned to Rome, the imperial capital, he was hailed as a god, and all sorts of extravagant things were done in his honour. The foundation wall of the Colosseum were at once laid, which proved to be the largest building ever erected. When this building was dedicated the celebrations lasted two days, and thousands of wild animals and hundreds of Christians were slain "to make a Roman holiday." Vespasian the Emperor died in the early part of

79 A.D., when Titus succeeded to the throne. Between the fall of Jerusalem and the death of his father he had lived a most reckless and dissolute life, but he no longer grasped the reins of undivided power than he settled down and became one of the most beneficent emperors Rome had ever had. As a permanent monument of what he considered the great victory of his life, the fall of Jerusalem, he laid the foundation of the Arch of Titus. It consists of a single arch of Grecian marble. On either side of the archway are two notable bas reliefs, one representing the triumphant entry of Titus into Rome, the other a procession of captive Jews bearing the silver trumpets, the table of shewbread, and the golden candlestick from the temple at Jerusalem. Of all the monuments and ruins about Rome at the present day, none are so interesting or well preserved as the Arch of Titus. Over the archway is a Latin inscription, which translated into English is about as follows:—"The Senate and people of Rome, to the divine Titus, son of the divine Vespasian."

A. B. MAYORS.

Sisters' Page.

"To walk worthy of the Lord with all placing, bearing fruit in every good work, and increasing in the knowledge of God." Col. 1. 10, R.V.

Communications for this "Page" should be addressed to Miss Hill, 23 Bionham street, Balaklava.

EXECUTIVE.

Prior to our meeting we had the pleasure of listening to an address from Bro. McLean, who told us of the methods of sisters' work in America and advocated the formation of auxiliaries for mission work in all our churches. We were told of Sister Mary Thompson's work—of her endless efforts to spread the gospel by teaching and preaching in the villages and in the mountains.

Sister Ethel Jensen favoured with a missionary recitation and several prayers were offered by sisters. The meeting then adjourned to the lecture hall. The accounts in connection with the late Conference were passed for payment, and thanks to all who had helped make our meetings so successful. The following committees were then appointed.

Home Mission.—Superintendent, Sister A. Kemp; committee: Sisters Rowles, McLellan, Heron, Craig, W. C. Thurgood and Keffard.

Foreign Missionary Committee.—Sisters Maston, Huntzman and E. McCoughtry.

Temperance.—Superintendent, Sister Mrs. Hurttman; committee: Sisters Banks, Prior and Kemp.

Spare Literature.—Miss Dewar.

Sunday School Work.—Sister Schofield; visitor, Sister Hall.

College and Prayer Meeting.—Superintendent, Sister Chown.

Deacons.—Superintendent, Mrs. J. McGregor.

Hospital Visitation.—Superintendent, Mrs. Cust.

"Page" in A. C. STANDARD.—Miss Hill.

It was suggested that collectors for V. M. Fund should hand their receipts to their church secretary after paying money to Bro. Davies, the treasurer for fund.

The Sunday School report showed that Malvern, S. Yarra and Brunswick schools had been visited during March. It was resolved to send parcels of our literature to the village settlements. Next Executive meeting, May 1st, Swanston-st. lecture hall.

Committee to be appointed next meeting.

DORCAS.

First annual report of Fremantle, W.A., Dorcas Class.—"In August, 1894, our Dorcas first met; but, owing to high rent, we had to give up our room, and the class lapsed until March, 1895, when we secured a room at the Sailors' Rest. Since then we have met fortnightly. We have nineteen financial members, with an average attendance of seven. The class sews not only for the needy, but for overworked mothers, whether they are members or not. We have made a quantity of clothing to lend, also made baptismal gowns for church and distributed 25 articles of clothing. Parcels of meat, bread, vegetables, groceries, &c., have been given to needy cases. At Christmas time we helped the Sailors' Rest Committee by working with them to get up a Christmas Tree. One sister has taken up hospital visitation. Our motto for 1896 is: "Whosoever thy hand findeth to do, do it with thy might."

ALICE M. SNEARS, Pres.

TEMPERANCE.

THE ALCOHOL QUESTION AT THE INTERCOLONIAL MEDICAL CONGRESS. At the recent Intercolonial Medical Congress at Dunedin a paper on "Alcohol" was read by Dr. Chapple of Wellington. In the course of this, he said that nearly every popular belief in the efficacy and virtue of alcohol was false. That it increased the body heat, that it added strength and endurance to the muscles, that it controlled hemorrhage, that it was a disinfectant, and protected from infection—all was absolutely false, and the profession knew it. It was their duty to themselves and to the public to correct these beliefs, or at least to say that they had not the endorsement of the medical profession. It was as much their duty to save them from the ravages of alcohol as from the ravages of cholera or any other preventible disease. Dr. Chapple thus summarised his conclusions about alcohol taken as a beverage in health, in varying quantities, from physiological moderation to excess:—"(1) Alcohol is a poisonous drug, whose special action in the body is a brain-cell paralytic, destroying those cells in the inverse order of their development; (2) alcohol disturbs the circulation, leading to the loss of body temperature, and an accumulation of waste products in the blood, accompanied by great depression and muscular weakness; (3) alcohol tends to produce in all,

proportionate to the quantity taken, cirrhotic diseases of all the tissues and organs of the body; (4) alcohol tends to produce an irresistible craving for itself; (5) alcohol predisposes to all infectious and many organic diseases; (6) alcohol diminishes the chances of recovery in those attacked with any disease other than those resulting from its use; (7) alcohol increases the sick rate and shortens life; (8) alcohol predisposes to consumption and all tubercular diseases; (9) alcohol increases lunacy and crime; (10) alcohol is absolutely unnecessary to health; (11) alcohol promotes hemorrhage and does not check it; (12) alcohol adds no muscular strength to the body—at most it encourages the expenditure of its force in the shortest possible time. If those were the true facts about alcohol taken as a beverage in health, they were, as medical men, individually and collectively, in duty and in honour bound to make them known to the public over whose health they pretended to preside."

It was natural, perhaps, that the doctor who led the opposition to these views confessed that he had not given much attention to the subject. In the course of the discussion Dr. Springthorpe, of Melbourne, said that he regarded it as a matter of the first importance to keep drink as much as possible from the young. He thought nobody under twenty years of age ought to drink, except under medical advice, and it was better not to drink till after thirty. It may be safely said that if nobody were to drink before thirty very few would drink after.

F. HUNTSMAN, Supt.

MISSION BAND.

THE DUNCASTER MISSION BAND holds its meetings every six weeks, and still supports a native preacher (Jeremiah) in India. The Chinese Mission Class visited the Band on 25th March and gave an interesting programme. Their visit was much appreciated. The Band numbers about 25.

MALVERN MISSION BAND.—The above Band has been working very quietly during the year. Our meetings are held on the second Tuesday in the month. We started the year with ten members, but we have only eight now, as several have left the district. The average attendance for the year is seven. We have ten honorary members. We held our third anniversary last December,

when a pleasant and profitable evening was spent. Two entertainments have been given at the Rescue Home, which were much enjoyed by the inmates. £4 1s. 5d. has been collected for the Kanaka Mission. Trusting that our feeble efforts will be blessed, and we may continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

M. E. PITTMAN, Pres.
J. E. HUNTSMAN, Sec.

Open Column.

—G:—
[After Bro. Gosle has finished his article, Bro. C. Martin, of Ballarat, will reply.]

THE DEVELOPMENT OF THE KINGDOM.

It will be generally conceded that the first four parables of the 13th of Matthew gives the account of the development of the Kingdom, during the absence of the King in heaven, but as to whether the development be for good or evil, is the point where Christians are found to differ. We shall attempt therefore to set forth what we believe to be the interpretation of those parables in the light of other Scriptures.

It will be noticed, that the whole of the chapter, speaks entirely of the "mysteries of the Kingdom of heaven," hence, it seems the right thing, to first examine these parables, especially seeing that now nearly 2000 years have elapsed since the setting up of the Kingdom, which must surely in that time have developed in the direction of either good or evil.

Let us then to the task. In the first parable we have the Kingdom in its first phase or stage. The sower does his work properly. The seed is all good, but it fell on different kinds of soil, described by Jesus as "wayside," "stony," "thorny," and "good ground." The apostles in the initial stage of the Kingdom did their work of sowing the seed honestly and faithfully, and the *future* in this parable arose entirely from the nature of the ground. Birds, tribulations, cares and riches operated as the main factors in stealing away and choking the seed.

The second parable, the Wheat and the Tares, sets forth a man as sowing good seed, but his enemy came along sowing tares, something very like the good seed, but in reality bad seed. The two grew together, the professing Christian and the true child of God.

Here we have *failure* again, and evidently caused by Satan (the great enemy of man) and his agents.

Do not all observant Christians notice and lament over it, that so much evil is taught to-day, under the name and guise of Christian doctrine? Does it not show itself very plainly, every now and then, even in the assemblies which are called Churches of Christ?

In the third parable, the Mustard seed, the Kingdom is shown as having developed in outward manifestation; the little seed becomes a *great tree* with branches, instead of a *little plant* or herb, producing an enormous amount of seed (for scattering abroad) which the mustard plant in its ordinary growth should bring forth.

Here we have *further failure*, in the show or "form of godliness without the power." There is a mighty large Kingdom, but its development has been altogether in the wrong direction. Observe, also, that the birds, spoken of in the first parable, as being on the wayside picking up the seed, are now *seated in the branches*, evidently making themselves quite at home in the Kingdom, and taking very good care that very little of the seed (the word of the Kingdom) finds its lodgment in the hearts of the people. Is not this the exact picture of the Kingdom to-day. The popular preachers of this age are the birds in the branches; they are certainly very *comfortably* placed, and we also know by experience that they so blind the eyes and understandings of the masses, that they are unable to discern the good seed from the bad. Yes! the Kingdom of heaven has become fashionable ever since Constantine made Christianity the religion of the State; pomp, ceremony, worldliness, show, priests, parsons, &c., these are the things which make up the mighty tree. Yea, Lord! man has made your Kingdom a mighty political and worldly power, instead of the spiritual Kingdom which you intended it to be.

No wonder Christianity, pure and simple, has so little power in the world to-day.

Let us now look at the fourth parable—the Leaven and the Meal. "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Those who teach that the Gospel is to convert the world, quote this parable in confirmation of their

theory; if, however, we come to look at it, we shall see that it teaches the opposite.

We have in this parable two main elements—leaven and meal. Now leaven in the Scriptures, both Old and New Testaments, always stands for corruption or evil (*Lev. ix. 12; 15; Matt. 16: 11-12, 1 Cor. 5: 8, Gal. 5: 1-9*). We do not think anyone will deny that the meal is "the seed"—"the Word of the Kingdom," therefore the two main factors are evil or corruption and the Word of the Kingdom; and yet we are told that when the *evil or corruption is mixed with the Word of the Kingdom*, that it will *produce great results*. This is certainly strange reasoning. We do not think the "woman" who does the mixing believes in that theory,—she knows what she is about; and we are inclined to believe that she is closely related to the woman mentioned in the 17th of Revelation.

In this parable we have the greatest failure of all—for *instead of a pure and unalloyed Word of Life being handed out for God's people, we have a corrupt doctrine taught till the Kingdom becomes completely leavened*.

No doubt, as soon as Christ comes and takes his people to be with Him (1 Thess. 4: 14-17), the Man or Sis will rear his head; the field will be clear, all Christians gone (2 Thess. 2: 7) and then the word of the Kingdom will be completely leavened or corrupted.

If the foregoing interpretations of these parables be correct, then we might expect any statements regarding the Kingdom in this age, made by Jesus or His Apostles, to be in accord. If not, then, we have failed in our interpretation.

Let us first look at the statement by Jesus, in Luke 17: 26 to 29, "as it was in the days of Noah, so shall it be also in the days of the Son of Man, &c." Now, how was it in the days of Noah? Out of the teeming multitudes only one man found grace in the eyes of God. The world must have been pretty bad, then, at that time. *Man was a complete failure*, there, anyhow, and Jesus says that it will be similar at the end of this age, when He comes to judge the living nations. Thus we see, then, that this statement, is exactly in agreement with the rest parable.

Then again the passage, "as it was in the days of Lot, &c." Sodom must, indeed, have been very corrupt, when Abraham interceded for it, and could not find ten righteous

persons in it, that it might be saved. This also bears out what we have seen in the parables.

Just one or two statements from Paul's writings, and we shall close. 1 Tim. 4: 1-3, also 2 Tim. 3: 1-7. In "the latter times," and "in the last days" *ferocious times shall come*, and then we have a terrible catalogue of crimes that are to be committed, whilst the people are to have a form of godliness, without the power. To our mind no language could be stronger to shew the awful and blasphemous state of the end of this age.

There are numerous other passages but space fails, and we must be content with one other, viz., Luke 19: 11, &c. Here we have a picture brought before us, shewing what happens during the absence of the nobleman (Jesus). Read the 14th and 27th verses. His citizens hate Him, and declare that they will not have Him to reign over them; hence when He returns He looks upon them as His enemies, and causes them to be slain. Verily, this is what man says to-day—we will not have this Jesus to reign over us.

What country can be said to be Christian? Where is the country that is ruled in righteousness? Where is the country where justice is meted out? We cannot point to a single nation or country that can be called Christian or that is ruled in righteousness. *Great Britain, with all its appliances and advantages, has failed.* Look at its drink traffic! Look at its infidelity and infidelity! Look at its infidelity and infidelity! Look at its terrible opium traffic in China! Then, say whether man under the best of advantages and opportunities is a success or failure.

Man is a failure. He failed in Eden. He failed before the flood. He failed in Sodom. He failed in the wilderness. Verily he has failed along the line and now he is pressing a huge failure under the Gospel-age. Christ's words are true—this "is a wicked and adulterous generation."

Wagga, 16/4/96. F. GEORGE.

HOME MISSIONS

Epitome of General Evangelists' reports (Victoria).—

W. D. ERICK.—The addition of Carey increases the size of circuit, and at the same time increases the working strength. Have visited the church at Pakenham to assist at opening of new chapel. Baptized nine on the morning of his departure. As the spiritualists have been lately making

rome straight-out Kaniva, delivered an address on "Spiritualism, ancient and modern."

G. H. BUNNELL—On 21st March visited Warracknabeal. On 15th went to Polkemmatt. Thirty broke bread in the new chapel. On Monday baptised three young people, the result of early training. Wednesday, 18th, opening tea meeting. Addresses were delivered by Bro. Little, McCallum, Jenkins, Thistlewaite, and self. Bro. J. Butler presiding. Bro. Donnelly and Griffiths have availed in the meetings during my absence. Also visited Galgahuil, Irim, Maldivala and Bangerang.

TOM HAGGER.—Since last report have preached at Murrabit, Henjeerup, Fish Point, Mysia, Mystic Park, Yarrawalla and Wedderburn. In my last I omitted to mention that I found four more disciples. In the Mallice on my last visit there. They will get their letters from S.A., and with three of the Mystic Park brethren form another church about ten miles from Bro. Kingston's house. Six additions altogether by faith and baptism—two at Mystic Park, one at Fernhurst, one at Echuca, and two at Wedderburn.

Church News.

NEW ZEALAND.

DOMB VALLEY, WARKWORTH.—A few lines to let your readers know how the cause is progressing in the north of New Zealand. Our evangelist, Bro. W. Latimer, started his labours on Sunday, Feb. 16, by holding a preaching service at Warkworth, which was fairly attended. Our brother gave an earnest and plain address, which was appreciated by those present. He remained till the following Saturday in Warkworth, then proceeded to Waiyly, where he spoke on the Sunday and Tuesday following, when he had fair audiences. But the fast of large bush fires, burning in the vicinity doubtless interfered with the attendance, and as we have had rain, we hope there will be no complaint on that head on the occasion of our brother's next visit. Thursday (22th) and Sunday were spent at Wellford. There was a good attendance on the Lord's day afternoon. Tuesday and Sunday (Mar. 3rd) were employed in visiting North Allerdale. Sunday and Tuesday were spent at Tara, where one confession and immersion took place. Thursday (12th) Te Arua was visited. On Sunday (15th) Hotes North was addressed in the morning and Port Albert in the evening. Tuesday (17th), Port Albert. Thursday (19th), Hotes North. Thus a full round of our brother's district was made in a little over a month. At a meeting of delegates held in Wellford on the 29th of March it was decided that a week be spent in each

place in place of three days as at present, to allow of Bro. Latimer making the better acquaintance of the brethren, and, as winter is coming on, the roads will be worse to travel on. I will supply you later on with the account of the next round.

March 29

J. A. P.

INVERCARGILL.—Since last report four more have been added to our number by faith and obedience, and pleased to say there is no lack of interest in our meetings. Under present engagements Bro. Way has just finished his labours in Invercargill, which have been very successful. The church will long remember his practical exhortations unto holiness. I understand an effort is to be made for his returning here after Conference. An unwelcome visitor has again entered the little flock and carried our late young brother George Evans to be with the throng of redeemed. Our brother was immersed here a few months ago. I may also add that your present correspondent and sister wife are leaving Invercargill for Nelson to-day.

April 1

R. B.

OAMARU NOTES.—Good meetings all day yesterday. The fellowship money amounted to £49s 6d. Chapel full at night. Good interest but no visible results. At the close of the meeting we took up a collection for the sufferers in the late mining disaster which realised £34s 6d. The whole colony has been baptised in sorrow by the terrible catastrophe, and our united prayers have gone up to the God of all comfort on behalf of the bereaved ones.

Mar. 30

F. W. GREENWOOD

CHRISTCHURCH.—Our Sunday School has had a long spell of sowing, but now the reaping time has come, and come, we hope, to stay. Four of our young women scholars have put on the Lord Jesus in His own appointed way, and are to be duly received into the church. We are much encouraged, especially as there are others coming out soon. We have a school of about 200 scholars and to teachers, and our prospects were never brighter. Surely the promise it being fulfilled to us—Be not weary in well doing for in due time ye shall reap it ye faint not.

A. B.

TASMANIA.

LAUNCESTON.—Since sending any report from this church we have had the pleasure of the third annual Conference of Tasmanian churches being held in our midst. The meeting of delegates and brethren took place on Good Friday in the F.O.R. Chambers. Delegates and visiting brethren were present from Hobart, Beaumont Creek, Latrobe, Penguin, Circular Ponds, New Ground, and Leitch. We had a public meeting on Sat-

urday evening, when three of the delegates gave short gospel addresses. On Sunday our meetings were wholly conducted by brethren from all parts of the island, and on Monday we held a Conference picnic at St. Leonards, but the weather was unfavourable, and prevented what would otherwise have been an enjoyable and pleasant gathering. We had with us on Sunday and Monday Sister Bray, of Sydney. The Conference this year on the whole was of an interesting and enthusiastic character, and apparently more successful than the last. The Conference essay, by Bro. O. Smith, was read by the Conference secretary, A. Adams, and evoked considerable discussion. The following are the duly elected officers for the next Conference, to be held at Hobart, Easter, 1897:—President, R. C. Fairlam; vice-president, J. Adams, senior; executive committee, secretary and W. Dutt; essayist, Bro. Witcombe; secretary, C. Garland.

April 16.

C. G.

VICTORIA.

CHINESE MISSION.—On Thursday, April 9th, Bro. A. McLean visited our school. After the opening exercises Bro. T. Hagger delivered a short address to the scholars. Bro. McLean (Supt.) then read a letter of welcome to our visitor from the committee. A short reading lesson was then given by the teachers, when they all responded and the second part of the programme was commented, which was as follows:—Several exercises by the scholars, address by Bro. A. McLean to the school in general, and then one to the scholars, Bro. S. Ah Wong translating it for him. Bro. P. M. Ludbrook, J. Selby and T. Hagger were called upon to say a few words. Each of them exhorted the teachers to toil on in their labour of love, and to expect showers of blessing in this corner of the Master's vineyard. The next item on our programme was supplied, provided by four converts of the mission, to show their sympathy in the work that our distinguished visitor was engaged in. A vote of thanks was accorded to our brother for his presence with us, who responded by saying that if he has done us half as much good as he has received by us he had done a great work. The singing of "God be with you" and prayer by Bro. McLean brought a very interesting and enjoyable meeting to a close. A. Z.

WIMMERA CONFERENCE.—The annual Conference of East Wimmera churches took place in the Temperance Hall, Horsham, on the evening of Good Friday, April 9th. A good number of delegates from the various churches were present, representatives from the following churches being present—Bammanke, Minyip, Murrumbidgee, and Pulkernham. An excellent tea provided by the sisters was

the first item. After disposing of the good things provided the business of the meeting was entered into, being preceded by a hymn and prayer. The chair was occupied by Bro. Butler of Folkestone, who gave a short and appropriate address, after which various matters relative to the promotion of the cause were brought forward and discussed, and although nothing definite was settled we believe that something very practical will result. After disposing of the business some sacred songs and recitations were rendered by some of the members present. The whole was concluded by a coffee supper, which brought a most enjoyable gathering to a close.

A. R. BUSH, Sec.

AT DAWSON ST., BALLARAT, the mother of a young man, who was baptised in January, followed her son's example, on on the 12th inst. was immersed into Christ. On the 19th inst. we had a visit by our Bro Joiner, from Footscray, who conducted the evening service, and at its close, one of our Lord's Day school scholars, the daughter of Bro. and Sister Reid, confessed her faith in the Saviour, and (on v) will be immersed on the 20th inst.

SOUTH AUSTRALIA.

On Monday evening March 23rd, the members of the Dorcas Society and the Women's Bible Class held a combined social at the Female-st. chapel, for the purpose of saying farewell to their president, Mrs. Henshaw, who is taking a trip to England. The officers of the church were also present by invitation. Tea was laid in the chapel, to which about 20 persons sat down, and afterwards a hymn ("Hush Land") was sung and Mr. Messert engaged in prayer. Mrs. Henshaw was then presented with a nice telephone travelling bag from the Dorcas Society, and a large photograph of the Bible class in a group, neatly framed, was presented by Miss Thompson on their behalf. Mrs. Henshaw having suitably replied and expressed her thanks, one and another of those present testified to the good work done by our sister. Mr. Williams spoke on behalf of the Prospect Mission, and said that Mrs. Henshaw would be much missed in that district. After singing another hymn ("Blessed Assurance") a resolution entitled "Ore Sovereth and Another Resopeth" was unanimously passed by Miss Janet Hunt. A little more conversation, and the meeting was brought to a close by singing "God be with you till we meet again," and prayer. We wish our president a safe, pleasant, and prosperous journey, a happy time with friends in England, and a safe return to Australia. H. J.

MALLALA.—On Easter Monday we held a Lord's Day school picnic about four miles from the township, in one of Bro. Mitchell's paddocks. This is the first picnic of the kind so far as I know held by the school. Each family provided for their own and friends whom they wished to invite. On arrival at the place selected, all the necessary for creature requirements became common property. We were together, and "had all things common." This we found to be very simple, and answered every purpose. It is almost needless to add that the children appeared to enjoy themselves. We hope to have many more such gatherings.

F. M. W.

UNLEY.—The attendance to-day was fair, considering the heavy rains, which were so much needed. Bro. I. Johnson addressed the Church in the morning and Bro. Green in the evening, and at the close of an earnest address one young woman made the good confession. May she be kept faithful unto the end. Bro. Green will leave for Western Australia on Tuesday (v) to hold special services for the brethren there. We trust his trip will be a pleasant, safe, and useful one, to the glory of our Heavenly Father and to the saving of souls.

April 3.

T. G. STORER.

UNLEY.—We had with us to-day Bro. J. P. Fischer from North Adelaide, who addressed the Church, taking for his subject "Jerusalem," which was instructive and interesting, and in the evening Bro. J. Warren Cook preached with earnestness, and we pray that the seed sown may bring forth fruit to the glory of our Heavenly Father.

At the Endeavour on Monday, a night Sunday school work. Bro. Storer presided, and addressed by W. Campbell, J. P. Jones, and W. Vinicombe; paper by Bro. Thomas and singing by the members. A very enjoyable evening was spent.

April 12.

T. G. STORER.

Pr. STORER.—Generally in the holiday time of the year we have a few visitors, and last Lord's day we had four representing Strling East, Grote-street, and one of our own number who has been in the North (Bro. G. E. Yelland), but I am now removed to Adelaide, and will take a letter to Grote-street. We are sorry to lose him, but our fees will be their gain. One of our visitors was our well known Bro. A. G. Maguire. We do not think he got much, as he spoke once in the week and three times on Sunday. We hope Bro. Maguire will come this way for another holiday.

Bro. Cameron is still very busy, and I think we are gaining ground.

April 5.

A. W. P.

GLADSTONE.—Meetings are well attended, and the prospects promising. On Wednesday, March 27th a tea meeting of the members of the church and their friends was held to welcome Bro. J. Colbourne and family. Some 70 persons were present. Bro. Summers presided at the after meeting and cordially welcomed them, on behalf of the

Church, to Glenelg. Bro. Colbourne suitably replied, urging on the Church to work with him in living the gospel and making it known.

Bro. W. Barford, with Sister Barford and four of their family, sailed yesterday in the s.s. Austral. May they be blessed on their journeying and to return to us in health. They carry with them the good word and prayers of the brotherhood in South Australia.

April 2. J. C.

WEST AUSTRALIA.

PERTH.—The churches here held a combined picnic on Easter Monday, at which there were present about 30 brethren and sisters. A very enjoyable day was spent. Bro. M. Wood Green has not yet arrived. This has been rather disappointing to the Fremantle Church, as they have gone to much expense securing Town Hall, &c., but fortunately Bro. William Wilson was there, and he has conducted two services in the Town Hall in place of Bro. Green. The meetings have been fairly well attended. The brethren felt very grateful to Bro. Wilson for his timely help. He spoke for us at Perth yesterday morning (12th) and gave us a splendid exhortation, which was much appreciated. The church here is steadily progressing. Bro. Henry Berry has arrived and we hope he will be able to stay in Perth to assist in the preaching services.

April 13.

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NEW SOUTH WALES.

N. S. W. SISTERS' CONFERENCE.—The Second Annual Conference passed off successfully. Business sessions commenced at 2.30 with devotional exercises. Encouraging reports were given of various departments of work engaged in by the sisters. By the penny per week system about £20 has been raised and devoted to Home Missions. Bro. A. McLean was present and gave a good stirring address, though brief. He recommended the sisters to support and send a missionary to foreign lands to unfold the glorious gospel in all its beauty and simplicity.

The election of officers for the ensuing year resulted as follows.—President, Sister Clapham; Vice-Presidents, Sisters Ker and Lee; Treasurer, Sister Hamill; Financial Secretary, Sister G. Bagley; Secretary, Sister T. Smith (unopposed); Home Missions, Sister Ker; Sunday School, Sister T. Morris; Dorcas, Sister Ashwood; Prayer Meetings, Sister Potter; Temperance, Sister Campbell; Tract Distribution, Sister Patrick; Hospital Visitation, Sister Walker; Obituary, Sister Morris, secr.

We thank God for blessings seen and unseen in the year just closed, and determine by more united effort in love to do more in the future for our dear Redeemer. Sec.

OUR BUDGET.

Rescue Home Sunday, May 3rd.

Bro. G. H. Browne has returned to the Galaguy district.

HELD OVER.—Acknowledgments and other matter.

Bro. W. D. Little has gone back to his field viz., the Kaitia district.

Splendid meeting and one decision for Christ on April 5, at Oamaru, N.Z.

Bro. Hagger has by this time re-commenced his duties in the Echuca district.

A McLean left our shores by the "Himalaya" from Adelaide yesterday. We wish him God speed.

A few copies of A. McLean's photographs are still to be obtained at the Austral Co. Price 1/- post free.

If you have not read A. McLean's Missionary Addresses you should do so at once. Price 4/6, by post 5/-.

South Melbourne reports good meetings and two confessions last Lord's Day evening. Bro. C. G. Lawson preaching.

We are pleased to hear that Dr. McLean had a fine audience at Ballarat, and that he expressed himself as much pleased with his visit.

The Foreign Missionary Committee of New South Wales is as follows:—Sisters, Huxley and Clapham, and Bro. Crawford and Gale.

We hear incidentally that the Conference at Wellington was a success, though we have not been honoured with any report of its proceedings.

G. T. Walden (now on his way to Enmore, N.S.W.), is to be succeeded in the West London Tabernacle by Dr. J. A. Brooks, of Memphis, Tenn., U.S.A.

Bro. W. S. Huchins (who has been labouring with the church at Bendigo for about two years) has accepted an engagement with the church at North Fitzroy. He commences the first Sunday in May.

The Sunday School at Ascot Vale will hold its anniversary services on May 3 and 5. There will be special services on Sunday at 3 and 7 p.m., and on Tuesday at 3 p.m. the demonstration and prize giving will take place.

Bro. Lawson has been requested by the Victorian Missionary Committee to visit a number of churches in the Echuca district, with a view of seeing as to the practicality of dividing the large district, and supporting two evangelists.

W. T. Clapham looked in at Melbourne for a few hours last week. He is now with his wife on a short visit to Nelson at Baker's Creek, after which he goes to Corin for at least three months under direction of the N.S.W. Conference Committee.

The audiences at Collingwood are increasing. Last Sunday night the largest number for some time assembled to hear Bro. F. Pittman discourse on "Archbishop Carr's Utterances Considered." Three came forward and made the good confession, and one the Sunday before.

All our readers will do well to read carefully the poem by J. Inglis Wright. We venture to say it has not been surpassed by any of our brethren in these colonies. It is a production of which any writer or paper might feel proud. We are glad to be the medium of conveying it to the brotherhood of Australasia.

W. T. Moore was once in Paris, and going into a restaurant, desired to order a rock or water melon. He could not speak the French language, so tried to make himself understood by signs and sounds. He indicated that the thing he wanted was large and round and very watery. The waiter brought in an umbrella.

Bro. McLean in one of his addresses said in India the women were not allowed to go into any places of worship, and then remarked if this were the case in America that the preacher would be mighty lonesome sometimes. The speaker did not know, of course, but if he had, he might have made the same remark about Australia.

In the report of the Queensland Conference in last issue the name of the new secretary was given as Heardsell. We noticed this, but concluded that it was safer to follow the copy, which we did. The new secretary should be addressed as follows: T. J. Heardsell, "Hawthorn," Fortescue street, Brisbane.

THE EPOCH OF MISSIONS.—This is the epoch of World-wide Missions. Since this century began a golden network, glistening with heavenly dew, has been extending from the great centres of Christendom, with lines radiating in every direction and cross lines connecting until the globe itself is girdled and enclosed.

Bro. J. Pittman commenced preaching at Swanston-st on Sunday last. There was a good attendance. The theme discoursed upon was the Catacombs of Rome, which proved to be deeply interesting. Bro. P. purposes delivering several gospel addresses, treated from the standpoint of history. It is believed that this method of preaching the gospel will prove very interesting, besides imparting needed instruction and help to all.

The following notice of motion was given by Bro. T. Gale at the Victorian Conference.

"That this Conference is of opinion that its duties are mainly the consideration of means for the spread of the gospel and missionary effort both at home and abroad. While, therefore, it is thankful to receive auxiliary help from local bodies of an educa-

tive nature, their reports cannot be received at future Conferences otherwise than in an informative nature without discussion. That copies of this notice of motion be forthwith forwarded to the Home and Foreign Missionary, Education and Temperance Committees and the Sunday School Union, to facilitate the despatch of business when it is under consideration."

Since writing our leader we received the above, which bears upon the same matter.

STAMPS FOR THE DENMARK MISSION.—Will the brethren and friends collecting stamps for the above kindly send them to me not later than May 9th. Bro. Jensen sails from Albany for Denmark on May 10th. Have received parcels of stamps from the following:—L. Itam, Polkemeit; Miss Thornton, Top Creek P.O.; E. Somerville, Hawthorn; Mrs. Carmichael, Brentwood; Mr. McGivern, Bro. Baudains, per Bro. Thurgood; a young sister, Loblie; two parcels without names, per Bro. Ewers, and three parcels sent to myself without names, also 5/- from Mrs. E. Wilson, Duncastr. S. Bruce, 213 Little Collins-st., Melbourne.

At the close of Bro. A. McLean's first address in Australia a gentleman came up and expressed his delight and pleasure at what he had heard. He then solemnly asked the preacher if he knew what he was thinking about while listening to the address. Bro. McLean thought that his address had certainly given rise to some lofty aspirations or sincere desire to give a live pound note to missions, but confessed that he did not know exactly and expressed a desire to know the state of his mind. It was just wondering if you could check it up when you were preaching, as I have heard that all American preachers do. The visiting preacher collapsed.

We regret to have to announce the death of Bro. John Nimmo, which took place at his home in Edinburgh on March 12. Bro. Nimmo was well known to many of the Australasian brethren, as he spent some twelve months a few years ago, in the company of Sister Nimmo, in visiting the colonies. Those who met our brother and sister can testify to their simple faith and devotion to what they understood to be the truth. Among the English churches Bro. Nimmo was a great power for good, both with his consistent Christian life and the use of his means, which he used liberally in the cause of truth. Bro. John T. Nimmo, from whom the intimation of his father's death comes, says that his mother is well and bears up well under her great sorrow. We are sure that all the Australasian brethren who knew our brother will join us in sympathy with the bereaved ones.

Advertisements.

MRS. WILSON, TEACHER OF PIANO-FORTE AND ORGAN, visits Melbourne and Suburbs. Would be glad to have additional pupils. Terms Moderate. Address—BLACK ROCK, SANDRINGHAM.

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