

The Gospel Standard.

VOL. 3., No. 1.

Balmain, January 15, 1904.

{ Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

The N.S.W. Conference.

The delegates to the N.S.W. District Annual Conference assembled in the Saints' Church, Broadmeadow, Newcastle, Dec. 26th, and adjourned on the 27th to the time and place indicated below.

The weather was all that the most exacting member could wish for, and we can say that it was a profitable session. Every branch was represented, and there were with us as visitors Brethren John Lebherz (Elder) and A. Lebherz (Deacon), who carried fraternal greetings from the Brisbane Saints. Sisters Evelyn Leyland and Belle Carmichael from Melbourne were present, getting acquainted and participating in the exercises, the former giving valuable aid in the musical and song services.

At about 10.30 a.m. the Conference opened with the usual form, when the assembly chose Bishop Geo. Lewis to preside, with power to choose his assistant, and the choice fell on Elder W. J. Haworth. Bro. A. H. Ford, of Newcastle, was chosen as secretary, and Bro. A. A. Ferrett, of Sydney, assistant secretary. Brn. Parkes, of Sydney, and Gammidge, of Newcastle, were selected as Choristers, while Sister Leyland, of Melbourne, Bro. W. Heinrich, of Sydney, and Bro. W. Hunter, of Newcastle, were elected organists. Brn. F. Whaler, G. Stewart, and E. Davis were elected ushers and deacons of Conference.

The body then proceeded to more thoroughly constitute itself by ascertaining who had a constitutional right to sit as delegates and do the business of the several churches comprising the Conference. This was apprehended by the appointment of a committee on credentials, composed of Elders Barmore, Hanson, and Avery. While this committee prepared its report, the body was addressed by Brn. W. J. Haworth, C. A. Davis, G. Stewart, and A. Seaberg. The committee on credentials then reported the following branches represented:—

BALMAIN.—29 votes, 22 delegates. HAMILTON.—16 votes, 16 delegates. WALLSEND.—8 votes, 8 delegates. TUNCURRY.—19 votes, 5 delegates. NAMBUCCA.—13 votes, 4 delegates. Adopted.

After the reading of the minutes of previous Conference and their adoption, a request was presented from the District Religious officers asking for time during the Conference in which to hold a short called convention. This was granted, the president to name the time. It was then decided to leave the order of the meetings of Conference to the chair.

The Hamilton branch then presented a recommendation to the effect that Brn. J. Jones be ordained an elder, A. Ford, priest, and J. Cornelius, teacher. This was finally disposed of by entrusting the recommendation to a committee to carefully consider the grounds of the recommendation and report. This committee was Elders Wells, A. C. Barmore, P. Hanson, W. J. Haworth, G. Lewis, and C. Avery.

It was then resolved to extend to all visiting members who were not delegates the privilege of participating in all business, except voting on Yeas and Nays.

The president then read the following mission appointments, made by the Missionary in charge:—G. R. Wells, to Sydney district; A. C. Barmore, to Brisbane; P. M. Hanson, to North Coast, N.S.W. (Tuncurry to Laurieton); Chas. Avery, from Laurieton to Nambucca; W. J. Haworth, Newcastle district till March first, then, Geelong, Victoria; D. E. Tucker, in charge of New Zealand, till his return to the U.S.A. next September; R. W. Hall, New Zealand; J. H. N. Jones, to Adelaide; Wm. Mackie to Melbourne district.

The afternoon session commenced at 2.30 with the singing of Hymn No. 211, and an invocation by Elder Lebherz. After the reading of the minutes, the following ministry reports were read and adopted:—Of the Apostles, C. A. Butterworth and J. W. Wight (the latter being mislaid, is now given in full in another column.) Of the Seventies, G. R. Wells, W. J. Haworth, A. C. Barmore, and P. M. Hanson. Of the Bishops, Geo. Lewis. Of the

Elders, C. Avery, E. J. Haworth, J. Thompson, A. Seaberg, W. Clark, J. Dickenson, T. Gregory, and J. Lebherz, who tendered the fraternal greetings of the Brisbane branch. On motion, it was received with appreciation, and feelings of reciprocity, which Bro. Lebherz was requested to convey to his branch. Of the Priests, C. A. Davis and S. G. Wright. Teachers, F. Whaler and E. Davis. Deacons, G. Stewart and A. Lebherz. These reports were approved.

Statistical reports from branches were then read. Hamilton: Last report 100, present No. 94; Balmain, last report 164, present No. 173; Wallsend, last report, 47, present No. 48; Tuncurry, last report 89, present 111. There being some question about the present number of Wallsend report, it was referred back to the clerk for correction; also the Balmain report. All reports were then adopted.

The annual financial report of the Bishop was now presented, and it was decided by motion to hear only the totals of branches, the Bishop intimating that the full itemized report would appear as a supplement to the "Standard." This was done to save time. The full report will be found in supplement of this issue. An auditing committee, consisting of Brn. J. Jones, S. G. Wright, and G. Stewart was then appointed, who retired, and proceeded at once to discharge their duties.

The Gospel Standard report was then read, the totals of which are as follows:—Balance 1902, £9 7s. 2d. Receipts for 1903, £61 11s. 2½d. Total receipts, £70 18s. 4½d. Expenditures, £59 3s. 7½d. Balance 1903, £11 14s. 9d. This report was also referred to the auditing committee.

The presidency of the district then presented a recommendation re the dividing into two of the duties of district clerk, and the same was adopted as under:—

Resolved 1st:—That the office of district clerk be now divided into two separate offices, viz. (1) District Secretary, and (2) District Recorder.

Resolved 2nd:—That the District Secretary's duties shall be those enumerated in the Book of Rules,

www.LatterDayTruth.org

and the office be filled at the same time as those of District President and Vice-President.

Resolved 3rd.—That the District Recorder's duties and term of office shall be the same as the General Recorder's, he being sustained from time to time by the usual vote of confidence, and his tenure of office continuing during good behaviour or until relieved by death or resignation.

Resolved 4th.—That Bro. C. S. McLaren, of Tuncurry, be elected District Recorder under the foregoing provisions.

It was then moved that this Conference invites the co-operation of the Victoria district and the Brisbane branch with a view to appointing a Mission Recorder. Carried.

It being a prerogative of his office, Bishop Lewis then nominated the following brethren to act as members of the Board of Publication for the ensuing year:—W. J. Haworth, G. R. Wells, John Jones, and Wm. Mackie. The Bishop is a member and president of the board, ex-officio.) These nominations were confirmed by the election of the abovenamed.

The history of the matters concerning the protest against the rebaptism of H. Broadway in England, and the conditions upon which he was subsequently rebaptized was then presented to the Conference and read. This was adopted as a report of the former officers connected with the protest and spread on the minutes as a history of the case.

A communication was read from the Missionary in charge, presenting on behalf of Bro. H. Broadway, of Newcastle-on-Tyne, a proposition to this district to pay the sum of £8 10s. to settle the matter held against him by the district. This report was received and spread on the minutes, and the secretary was directed to inform Bro. Broadway, through the Missionary in charge, that, "When he is willing to recognise the agreement made with Brethren Griffiths and Rushton on the eve of his re-baptism, in which he agreed to pay the sum of £14 10s. if the General Church authorities found that he owed it," the district will negotiate with him.

Bishop Lewis announced that after prayerful consideration he wished to nominate Elder W. J. Haworth to fill the vacancy made by the death of Elder Jas. Imrie, as his second counsellor. This choice was ratified by the Conference, subject to the concurrence of the Victoria district, after which the ordination will be attended to.

The auditors previously appointed here gave their report, which was to the effect that they had examined the accounts of the Bishop's of-

fice and "The Gospel Standard," and found the same correct. Report was adopted and committee discharged.

The Conference re-assembled at 7.30 p.m. to hear a sermon from Elder Chas. Avery, of the North Coast Mission. This service was in charge of Elder E. J. Haworth, of Wallsend.

The services of Sunday (27th) began with a prayer meeting at 9.30 a.m. in charge of Elders Leberherz and Seaberg. This was a very spiritual session. After a short recess a large audience assembled to hear Elder Paul Hanson, of the North Coast Mission, the meeting being in charge of Elder Dickinson, of Sydney.

At 2.30 the Sacrament and testimony meeting was largely attended. This was in charge of the president of Conference, and was an enjoyable session. The committee on ordination having reported favorably on the call of those recommended, the following ordinations took place:—Bro. John Jones of Dudley, to office of Elder; Bro. A. H. Ford, of Merewether, priest; and Bro. J. Cornelius, of Dudley, teacher. This ceremony was an impressive one.

The Sacrament was now administered and the remainder of the time given to testimonies, interspersed with favourite hymns. One baby was blessed. The spirit was present and spoke words of encouragement to one brother.

The evening sermon was preached by Elder A. C. Barmore, of Newcastle Mission, the service being in charge of Elder J. Thompson, of Sydney. All the speakers at this Conference "spoke to edifying." The matter was ably presented.

Monday at 9 a.m. resumed in the capacity of a priesthood, or officers' meeting, in charge of Elder W. J. Haworth. Many questions of importance to the church were asked, discussed, and answered in a generally satisfactory manner. At 10.45 the Conference met again in business capacity. As it seemed peculiar for a body assembling twelve months hence to read and approve the minutes of this assembled body, it was decided that this Conference would approve of its own minutes as a whole before adjournment. Notice of motion was given, viz.:—"That at the next Conference Elder G. R. Wells will move to reconsider the rule requiring 2 months' notice for certain business."

On motion of Elder Barmore a District Tent Fund was started, the same to be managed by the Bishopric, and the money thus collected to be supplemented by what may be spared from the United Building and Tent Fund, with a view to

urchasing and maintaining one or more tents in the district.

The election of district officers resulted in Elders C. Avery being chosen as President, and P. M. Hanson as Vice-President; A. H. Ford for Secretary, and A. A. Ferrett, of Sydney, assistant-Secretary. The following delegates were chosen to represent this district in the General Conference at Kirtland, Ohio, U.S.A., April 6th, 1904:—Jno. Kaler, J. Luff, A. H. Smith, L. A. Gould, and J. W. Wight, those present to cast the full district vote; and, in case of a division, a majority and minority vote.

The next district re-union was set at Easter, beginning with Good Friday, and Balmain was selected as the place.

The next District Conference was set for Dec. 31, '04, to Jan. 2, '05, at Wallsend.

This closed the business and the assembly adjourned to meet in a prayer-meeting at 2.30, when the meeting was in charge of Bros. Hanson and Ford. A good time was spent.

At the close of the Religio concert at night the minutes were formally approved, as a whole. Formal report of Religio Convention was received. A vote of thanks was tendered to the representative of the "Newcastle Herald" for reporting our meetings to that paper, also a vote of thanks to the Newcastle Saints in appreciation of the hospitable manner in which they had entertained the visiting delegates. Final adjournment was then taken to the time and place indicated above. The stern demands of business called many homeward, while others remained a few days to visit friends. All sympathised with Sister Barmore, who was confined to her bed in Newcastle Hospital, and denied the privilege of entertaining her guests and attending the conference.

EDITORIAL.

UNRELIABLE AS TO FACTS—

How eagerly many people quote for some book or press article, written on or against Mormonism or Latter Day Saints, which is a mere rehash of another book or article, and neither one reliable. By a coincidence we have lately been favoured by wide-awake members with a copy each of Geo. R. Sims' journal, "Men and Women" (August 29th, 1903), and the Newcastle (N.S.W.) "Herald" (October 31st, 1903), both containing articles on "Mormonism" that need revising very much. The one in the "Herald" was replied to by Elder A. C. Barmore in satisfactory manner. Comparing the

articles in the two journals, it is clear that "Falcon," of the "Herald," made hasty reading of his authority, getting the role of characters transposed into a clumsy re-hash of Alec. Roberts' article in "Men and Women," except the photo, which was copied well. Thus we find it in most of the popular literature on this much-abused and misunderstood subject. Few indeed are the writers who write from original records and with a desire to present the cold facts. The following should open the eyes of every student of this subject and opposer of our work, it being apparent that it is easy to find one's self interviewing or fighting a mere man of straw. In the end such effort is lost, and our cause unhurt. By-the-way, who is "authority" on this subject? Before attempting to write on it, Bancroft, an eminent American historian, went through 800 books, so-called histories being among the lot, as well as many pamphlets, and other documents. It is interesting to know what was his opinion of them after a painstaking study and comparison of this immense mass of literature on the subject. Bancroft says, on page 7 of the preface, re these "authorities" (?):—"MOST of these are written in a sensational style, and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly UNRELIABLE as to FACTS." Until this "vitiating" public taste becomes corrected, there will be found plenty of stuff of the sensational ridiculous, novelette kind to feed it, and not one in a thousand will go to original records but copy from others. It is vainly supposed by many that a writer has become a historian, or has invested his story with a halo of infallibility because it has been put into book form.

Since writing the above we have received from our Adelaide sentinel a clipping from one of the main city papers, the "Evening Journal," of November 7th, 1903, which is a verbatim reproduction of "Falcon's" article. No doubt the "Journal" thought they had found something authentic, yet it is palpably wrong in making Brigham Young the discoverer of the Book of Mormon. One would think such an error would never pass the editor of a large paper. They do not study the subject, but rely on the stock articles that go the rounds of the press. Such a false education of the public mind will result well. When the facts do reach individuals the contrast will be all the greater.

The "Clarence and Richmond Examiner" printed the same stock article above referred to. From all sides, it is clear that many city and country newspapers throughout

Australia have paid for matter on this subject that is not reliable. We are pleased to state that a recent copy of the "Examiner" has reached us in which we find an excellent article from the pen of Elder Paul Hanson, in correction of "That Other Zion Movement—Mormonism." In giving the article full space, the editor shows a liberal mind. All that Truth asks is a fair field and no favour.

From Far and Near.

S.S. "VENTURA," Pacific Ocean,
Nov. 20, 1903.—

To the N.S.W. Conference, Greeting: Since your last Conference I have labored in Sydney, Newcastle, District, and as far north as the Nambucca River, baptising in that time in N.S.W. 18; ordained two priests, one teacher and one deacon; have attended to such other duties as were in harmony with my office and calling, and the prerogatives incident thereto. Am glad to note the fact that the privilege was granted to me to settle some questions of long standing in such a way as I think will prove beneficial to all concerned.

Through the instrumentality of Bro. Wells and self, some matters were so arranged as to place the Church in N.S.W. on a firmer footing with the Government, as a result of which we will be better known and more fully recognised than heretofore. It will be necessary to choose some one to take my place on the Board of Publication, the duties of which will fall lightly indeed, if no more difficult than they have been during the past year.

In no land or mission have I received kinder treatment than at the hands of the Saints and friends in your State. It was, therefore, with feelings of deep regret that I left Australia's shores, and I shall cherish the hope that the future will find me once more among you.

Remembering that the success of the mission depends largely upon your righteous living I pray that God may bless you to this end and that in both body and spirit you may be preserved to this end. May His spirit guide you in your deliberations, in Bonds,

J. W. WIGHT.

FROM NEW ZEALAND.—

The following report arrived too late to be read at the Conference, and the secretary hands it to us for publication. Behold what Utah Mormonism has done for the cause of Truth!

"Dear Brethern in Conference Assembled,—I cannot report the exact

number of sermons preached, but since December 7th, 1902, I have attended 92 meetings, preached 46 times, administered to sick 3 times, and ordained one elder (Bro. Robt. Hall), assisted by Elder Thos. Dixon. Have done a large amount of work in the way of distributing tracts and papers and talking with those who would converse, but all to no avail. People will not hear, read, or investigate anything that has the name 'Latter Day Saints' attached to it. That means to them 'Mormonism' at once, and they refuse to read or hear any explanation. As these terms appear in all our papers and tracts in one way or another, our literature is a failure in this country, except in and near Kaitangata, where there has resided a small membership of the Re-organised Church for several years. Some have even told me that if we expect them to read and investigate our message we must leave out the name, 'Latter Day Saints.' Since coming to Auckland, I have introduced the church as "The Re-organised Church of Jesus Christ," and I now find better success in getting our faith before the people. Bro. Rennie, who resides here, tells me that he spoke to Bro. Wight on his way home about this policy of introduction, and he approved of it. Through Bro. Rennie's influence, we have the use of a school-house about 10 miles from the city where we now hold services twice a month. We are having small but attentive audiences, and they have left a collection on the table each time without our asking for it.

"I am now writing a tract specially for this mission. If it is endorsed by the Presidency, I believe it can be used with better success than anything I have tried yet. Bro. Hall is at Kaitangata looking after the work there. He reports an increase in the Sunday-school. He was to have gone to Invercargill on the 8th of this month to confirm Bro. and Sr. Cole, if they were ready. May the blessings of peace and love attend your sessions."

D. E. TUCKER.

Auckland, N.Z., Dec. 18th, '03.

FROM MELBOURNE.—

Editor "Gospel Standard,—As requested, I send you particulars of the debate held between Mr. Argue, of Sydney, and myself, with the correspondence and misrepresentations that took place before the discussion. On the 1st Dec. I went to hear Mr. Argue lecture at Footscray. He had been causing quite a stir in Melbourne, large audiences coming out to hear him. From a scientific standpoint his lectures were good, though I did not agree with some points. At the conclusion of his lecture I asked a question, but Mr. Argue's answer was so vague that I wanted him to give

some proofs for his statements, which he was unable to do satisfactorily. This led up to a discussion being decided on. At first, it was agreed to have a three-nights' discussion, but when the propositions were brought forward to sign Mr. Argue backed down and would only discuss one night, which was finally agreed to. You will see from the enclosed clipping the unfair treatment that was given me. I also enclose clipping of my reply, which was sent to both papers and published. The discussion took place on the 17th Dec. at the Federal Hall, Footscray. There was a fine attendance, estimated at from 600 to 700 people. As usual, Mr. Argue ran away from the point at issue and went for Joseph Smith, reading from a "History of the United States." He then produced a bottle of oil and wanted me to cure him by laying on of hands, after which he produced a bottle of poison and wanted me to drink it. The usual method of argument adopted by Satan. He then read the 8th verse of 13th of 1st Cor. to prove that charity and prophecies and tongues were to cease; then, skipping the four verses dealing with the subject he danced to the 13th verse. This he read, and bringing his hand down on the table with a thump, said, "That proves conclusively that they were done away!" But this proved a Waterloo, for, in replying, I took good care to read the whole of the verses that he skipped, showing that, when that which is perfect is come then (and not till then) should these gifts, which were had in part, be done away. It would take up too much space to give all the arguments, but suffice to say, that as far as we are concerned the results are thoroughly satisfactory.

We are giving a series of lectures at Footscray. So far, have held one meeting there since the debate; with a fair audience who seem to be very interested. The next lecture will be given next Monday night.

Conference is over, and we can say that it was a thoroughly enjoyable time, especially the Sunday meetings. The spirit was present at the Sacrament meeting, the spirit giving words of counsel and advice to all. The next Conference is to be held at Geelong in April. You will, no doubt, get full items later on.—In Bonds,

W. MACKIE.

Jan. 1st, '04.

"I expect to pass through this world but once. If, therefore, there be any kindness I can do to any fellow-being, let me do it now; let me not defer nor neglect it, for I will not pass this way again."

The suspicions we entertain about the actions of others are but too often founded on the knowledge of what we have done or would do ourselves.

Religio Convention.

A called-session of the N.S.W. District Association of the Religio-Literary Society was held during the Conference at convenient intervals. The sessions were opened by the superintendent, Geo. Stewart, of Wallsend. The credentials committee reported:—Wallsend, local represented by 4 delegates, with 5 votes; Hamilton, 5 delegates, 5 votes; Balmain, 4 delegates, 5 votes; Tuncurry, 4 delegates, 6 votes; Stockton Home-class, 1 delegate, 1 vote; Dudley Home-class, 3 delegates, 5 votes.

The action of placing three volumes of Church History in the Adelaide Library was heartily confirmed, and it was decided to take steps to supply other large libraries with the same, as well as other church books, at the discretion of district officers. It was decided that all funds raised by entertainments be handed over to the district treasurer, but that any society may reserve the amount required locally for the purchase of tracts by arrangement with the Superintendent of Gospel Literature Bureau and district treasurer. Missionaries in the field and others in need of tracts, etc., are invited to call on these officers. It was decided that the money donated by Hamilton local for district quarterlies and maps be turned over to the "Standard."

Reports of locals for 9 months:—**NAMBUCCA**: Waiting for quarterlies. **WALLSEND**: 33 sessions, enrolment 21, average att. 14.4, officers 5. Literature: Collected, 41 Heralds—16 Ensigns—8 Hopes—4 Leaves—106 tracts—14 other pieces. Distributed: 35 Heralds—1 Ensign—6 Hopes—4 Leaves—59 tracts—11 other pieces. No books in library. **HAMILTON**: Sessions 35, enrolment 29, average att. 7, officers 8. Literature: Collected, 210 Heralds—36 Hopes—70 Leaves—731 tracts—487 other pieces. Distributed: 2 Heralds—36 Hopes—42 Leaves—731 tracts—480 other pieces. In library, 1 vol. Autumn Leaves. **TUNCURRY**:—(4 months) sessions, 12—enrolment 31—average att. 16—officers 3. Reports adopted. The Balmain report had gone astray.

The assessment of 1d per month per member was abolished. The money thereby required will hereafter be raised at the conventions by collections.

The District Treasurer's report for nine months showed a total income of £1 4s 10d; expenditure, 1s 7d; in hand, £1 3s 3d. The report for Gospel Literature Bureau for nine months was—Income, £5 0s 1½d; expenditure, £2 19s 0d; balance in hand, £3 19s 1½d. It is understood that Balmain local has a neat sum in hand, which has not yet been reported to the District

Treasurer. The Wallsend and Hamilton locals contributed substantial amounts raised by entertainments.

On Monday night (28th) an excellent musical and literary programme was rendered, both local and visiting delegates participating. This was a real enjoyment to all. About £2 was contributed at the door for the Gospel Literature Bureau.

This Society is doing a noble work, and is now looked upon as one of the many "helps" for the building up of the Kingdom of Righteousness. It is earnestly hoped the young people will not tire of their grand work but let the fire of godly zeal spread from heart to heart. Another Convention will be held at Easter, when the election of officers takes place. God Speed the Religio!

—j:o:—

EDITORIAL BRIEFS.

POLITICS A TRADE.—

We have often expressed dissatisfaction at the corruption of Government through the dishonesty and unsoundness of politicians, and now we find the editor of the "Sydney Morning Herald" voicing our sentiments even a little stronger than we have ventured, publicly, to express them:—"The experience of British liberty in many lands shows conclusively that if Parliament must be paid for, its efficiency is likely to be in the inverse ratio to its size. In Australia, at any rate, the paid legislator is becoming to use Artemus Ward's term, 'an emphatic nuisance.' Politics tend to develop into a TRADE and to indulge in a large Assembly is to find thought beaten out into acres of 'Hansard' and action deteriorating into log-rolling and class legislation."

* * * * *

A WHITE AUSTRALIA.—

Labour legislation is making a laughing-stock of Australia. The detention of the hatters, the imprisonment of Snelling, and the treatment of the shipwrecked "Petriana" sailors do not look much like Australia were acting "white" anyhow.

Australians enact the inconsistency of prohibiting colored labour at home while supporting it abroad. Much of the sugar, tobacco, tea and rice of the world are grown by colored labour. Australia declines to allow these tropical products to be grown on her own soil by colored labor, because they want a "White Australia." But it is a stubborn fact that white labor here cannot compete with colored labor abroad. The absurdity is this: We are willing to consume the articles that are grown abroad,

and, so doing, support colored labor elsewhere, but here—never!

* * * * *

THE MELBOURNE DEBATE.—

We return thanks for copies of Melbourne suburban papers containing an account of the Mackie-Argue Debate. The "Independent," in reporting Mr. Argue's position, says:—"Mr. Argue believed in the efficacy of prayer but believed that God Answered Prayer Through His Human Instruments; nurses, doctors, etc." Can it be possible Mr. Argue believes in the inspiration of nurses and doctors? That is as old-fashioned as believing God can and does work through prayer in anointing and laying on of hands! To test his sincerity, we would like to press this question: If Elder Mackie took his proffered poison, would Mr. Argue pray God to save Bro. Mackie from its effects through the instrumentality of doctors, etc? And will he guarantee a cure? By the way, why not have a practical demonstration from Mr. Argue:—Will he take the poison and prove this modern doctrine of his any more readily than Elder Mackie will experiment for him with the ancient God-ordained methods? If he will not, his challenge is hollow sham, made for effect. It is a poor Argue-ment that does not work both ways. If this is his best, we are not surprised at Elder Mackie reporting that he is satisfied with the debate.

* * *

Some interesting matter was crowded out this month.

* * * * *

We have received from Bro. Frank Edgeworth a sample of the timber of the Brisbane Saints' Church. Being a French polisher, he has produced a beautiful polished paper-weight, a memento that we shall prize very highly.

Mission at Balmain.

By arrangement with the Branch President the writer gave a week's mission in the Balmain Church, beginning Dec. 6th. Though the attendance of the membership was not what we hoped for, it was cheering to note the regular attendance of several strangers and a goodly number of Saints.

At the request of the editor, we give synopsis of the series of sermon-lectures. The subject was a continuous one and might be termed "The Fall of Babylon and Triumph of the Kingdom of God." We feel that we could not have taken in hand a more important and worthy theme, which has its rise in Bible prophecies. The basis of the whole series was, the visions of the 2nd and 7th chapters of Daniel. Here a prophetic history of the world is given beginning with the kingdom of

Babylon. It was shown that the two visions point to the same events. The kingdoms of Babylon, Medo-Persia, Greece, and Rome (represented so well in the image of Dan. 2, by gold, silver, brass, and iron), are in the 7th chapter represented by four beasts. The ten divisions of Rome represented by the toes in Dan. 2 are represented by the ten horns of the fourth beast in the seventh chapter. The "little horn" of Dan. 7, before whom three horns fell was shown to be the Papal power, which, in 785 A.D., received the kingdom of Lombardy and the States of Rome and Ravenna as temporal possessions, in token of which the Pope still wears a triple-crown. It was shown that this power (which is identical with the "beast" of Rev. 13 and 17; also, the "Man of Sin" of 2 Thess. 2.) came into prominence when the ancient Roman Empire was taken out of the way, viz., at its dismemberment into ten kingdoms. Commentators differ as to the names of the ten kingdoms, but the majority agree that the Lombards established one of the kingdoms. Lombards did not invade Italy until 568 A.D., consequently, the divisions could not have been complete till about 570. It was shown that the Papacy in its three-fold character was to exercise power over the souls and consciences of men for 1260 years (Dan. 7-25; Rev. 13), consequently this power would be paramount after 1830. Of course, before the lectures reached this important stage, the preaching of the gospel and the organization of the church by Jesus was canvassed from the New Testament.

The church was presented as the body of Christ with apostles, prophets, pastors, elders, bishops, teachers, deacons, tongues, miracle, etc., as its special organic features. The perpetuity of these officers and gifts was shown by comparing them in the Christ body to the members of the human body. (Rom. 8: 4-5; 1 Cor. 12: 27.) In the human body there was continual waste of tissue; in the church body it was the same—depletion by death, etc. In the human frame, waste tissue was replaced by the assimilation of food and liquids; in the church-body "waste tissue" was supplied by addition of new members. Anatomists inform us that in the human body, each seven years brings about entire change of tissue. In the church body, every century would bring change of membership. Entire change of tissue in the human body does not alter the form; neither should entire change of membership bring change of form or organization in the Christ body, the church. The organization of both came from the same God. But men arose in the first and second centuries "speaking perverse things," and the lectures now developed that sad and unwelcome part of the picture which portrayed a gradual departure from

the truth, which finally became total. The Church of Christ was driven into "the wilderness" for 1260 years, beginning with 570 and coming out in 1830. In meantime, the Church of Rome, riding upon the political power of the Papal beast (Rev. 17) took her place. The Papacy, in its role of the "little horn," arrogated to itself the right to change times and laws (Dan. 7: 25.) It was shown, under this head, that grave changes were made in church organization—in the gifts, the principles of the gospel, notably that of baptism. This presumption in human wisdom tampering with the laws of God was dwelt upon strongly, and then it was shown that the reformers had largely adopted the changes thus made by the Papacy an eye-opener to most Protestants. Nevertheless, it was shown also that the Satan, through the Papacy cast the water of wrath out of his mouth (Rev. 12) with a view of preventing men from returning to truth, but "the earth helped the woman" (the church) and drank up the flood of papal persecution during the reformaton struggles, thus preparing the way for the original true church to come forth in God's own time, mentioned above. The work of the Reformers was admittedly a good one—as good as could be possibly done in human strength and wisdom alone. They did their best to bring about a reformation of the apostate church, but it must be remembered that all of these men had been brought up in the Church of Rome; that their religious training from early youth was altogether Roman Catholic. Therefore, it cannot be expected that they would be able without special guidance from Heaven to discard all the errors of Rome, and re-establish the original church. This is an important point, to us in estimating the work of the reformers. The Anabaptists, Luther, the Wesleys, and others looked forward to the time when God would re-establish His church. The reformers prepared the way for this by bringing about reforms, but they retained very many of the errors of Rome. Many retained the Roman doctrine of infant sprinkling while in Bible times baptism and that by immersion was administered to adults only. The third century saw the innovation of infant baptism, and the 14th century, a Roman church law declared immersion, sprinkling, or pouring to be indifferent. These innovations were accepted by most of the reformers. Roman Catholics changed the offices in the church, discarding those of apostle, prophet, Seventy, etc., and the Reformers did not restore them. The Papacy changed the "Gifts of the Holy Spirit," mentioned the Spirit." (Compare the "seven ed on page 306 of "Catholic Belief," with the gifts of the Spirit mentioned in 1 Cor., 12.) "All the miraculous gifts have been done

away with," so the Reformers say; and, the PAPAcy

DID AWAY WITH THEM.

The ministerial authority of the Reformers was from Rome (most of them admitted it). The English Church now claimed a line of succession running back to the Apostles outside of the Church of Rome, but the facts of History was shown to be against such a claim. It is true that the Ancient Britons received Christianity early in the Christian era, but after the advent of the Saxons into England the nation relapsed entirely into paganism. A vestige of the ancient religion may have remained when, in 598, the Roman Catholic missionaries, under Constantine, arrived in England, and soon established the Romish religion there. Any fragments of the ancient Church remaining at that time must have soon been absorbed by the Roman Catholic, for that faith was the acknowledged one from then till the reign of Henry VIII. Henry quarrelled with the Pope and abolished his power in England. The British Parliament of 1532 forbade the payment of the first fruits of vacant bishoprics to the Pope. That of 1833 forbade appeals to Rome. The statues and images of the Roman Catholics remained in the English Churches until the reign of Edward VI, at which time the Latin Mass was also abolished. These facts may be verified by appeal to any school history of England, and go to show that until the 16th century the Romish religion was supreme in England. Thus the Anglican claim to "Apostolic Succession" is overthrown.

Many other Reformers and Non-conformists claimed that the ministerial authority was not necessary, obviously, because **THEY KNEW THEY HAD NONE.** It was shown that "no man taketh the honor of" ministering for men in "things pertaining to God," "but he that is called of God, as was Aaron,"—by revelation (Heb. 5: 1-4).

The Restoration was then taken up—first, from the Jewish standpoint. Among other things, it was shown that the Gospel was again to go to the Jews. That in the age in which the "tongue of the Egyptian Sea should be destroyed," the Lord would raise the Gospel "Ensign" to them (Isa. 11: 12-15). The tongue of the sea was destroyed in the 19th century, in the cutting of the Suez Canal; therefore, the "ensign" must be raised in the western hemisphere, the land "shadowing with wings." (Isa. 18). Upon a large oil-painted chart the globe, with North and South America on the face, was shown, with an angel above it just in the act of planting the ensign of Gospel Truth. It was shown from Mal. 3: 1-6 and Rev. 14: 6-7 that in the latter days an angel would fly with the Gospel to earth. It was

pointed out that the angel came to Joseph Smith commissioned him to preach the Gospel and to re-establish the Church of Jesus Christ. This was accomplished, and now the Restored Church is on the earth with a restored Gospel, restored officers, gifts, and fruits of the Holy Spirit.

Many could not believe that God would send an angel to restore His Church in these days. Such persons were like the Jews, who could not believe that God sent His own Son to the earth 1900 years ago. Both events were foretold in the Bible, and should claim the respect and consideration of all who love Christ and His work.

We regret that space will not permit further notice of the many subjects treated, but hope that things may be so arranged in the future that most of our readers may have the opportunity to hear the series for themselves. The whole series was illustrated by two large pictorial oil-painted charts, the work of Bro. J. W. Donahue, of Balmain. We can recommend him to anyone requiring similar work at moderate prices.

Wishing all of our readers a Prosperous New Year, I am, your brother in Christ.

WALTER J. HAWORTH.

JOHN'S BAPTISM.

(By L. A. GOULD).

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4). "And all the people that heard him, and the publicans justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30). "The baptism of John. Whence was it? From heaven or of men? (Matt. 21: 25—a question asked by Jesus.)

From these Scriptures it is clear (1) that John's baptism, with proper change preceding it, was for the remission or pardon of sins; (2) he DID BAPTIZE; (3) those who accepted his baptism, justified God, while those who refused, rejected THE COUNSEL OF GOD; (4) that Jesus was interested in the nature of John's baptism.

God is unchangeable (Mal. 3: 6; Hebrews 13: 8), and it is reasonable to believe that His "counsel" for the salvation of humanity is, and always will be, the same. The counsel of God in that day is the counsel of God to-day. The counsel of God then was to be baptized, and John was sent from God to perform the ordinance. Those who

obeyed "justified God"; the disobedient ones rejected the counsel of God. To which class do we belong? Before we can answer this question correctly, we must consider the nature of John's baptism. It was peculiar, and had so many characteristic features that when once thoroughly understood, no one need be deceived, and yield obedience to an ordinance that is not John's baptism, and therefore, not the "counsel of God." 1. John's baptism was a water baptism. John himself says:—"I indeed baptize you with water." (Matt. 3: 11; Mark 1: 8.) **JOHN WAS SENT TO BAPTIZE WITH WATER.** (See John 1: 33). Who sent him? "There was a man sent from God whose name was John." (verse 6). He was a God-sent man, preaching the baptism of water, the counsel of the One who sent him. Therefore John's baptism was God's and Christ's baptism.

2. John's baptism was immersion. No intelligent person who has studied the history of the past, and has a reverence for truth will deny that. All early church history shows that immersion was the only recognised Christian baptism for several centuries after Christ. (See Neander, Mosheim, Bishop Taylor, Dr. Whitby, Dr. Wall, etc.) Now for Scripture proof:—When Jesus "was baptized of John in Jordan," He came up straightway "OUT OF THE WATER." (Mark 1: 9, 10). "John also was baptizing in Aenon near to Salim, BECAUSE there was MUCH water there." (John 3: 23). He would not have needed "much water" to sprinkle converts. When the Eunuch believed Philip's preaching, he did not reject the counsel of God, but desired to justify God by being baptized. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him." (Acts 8: 38.) Paul speaks thus of the mode of his own and his brother Romans' baptism:—"Know ye not that so many of US as were BAPTIZED into Jesus Christ were baptized into his death? Therefore WE are BURIED with Him by BAPTISM into death." (Romans 6: 4; Col. 2: 12.) Sprinkling a few drops of water on a person's forehead could in no wise be likened unto a burial.

3. John's baptism was a baptism preceded by repentance: "And were baptized of him in Jordan, confessing their sins." (Matt. 3: 6). "I indeed baptize you with water unto repentance." (verse 11). "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." *Mark 1: 4). "Bring forth, therefore, fruits worthy of repentance." (Luke 3: 7, 8). John was

very strict; he insisted that those about to be baptized should bring forth the fruits of repentance. A lip-repentance would not do.

4. John's baptism, with the above pre-requisite, was for the remission of sins. His father, Zacharias, prophesied over the babe on the eighth day, saying, "Thou child shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to GIVE KNOWLEDGE OF SALVATION unto His people BY THE REMISSION OF THEIR SINS." (Luke 1: 76, 77). The people received knowledge of salvation by the remission of their sins through the baptism of John. This was the counsel of God, preached unto them by John, as we read:—"The word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 2, 3).

5. John's baptism always had the promise of the baptism of the Holy Spirit connected with it. Such a baptism is absolutely necessary, and cannot be discarded as non-essential. The baptism of water without the promise of the baptism of the Holy Spirit, is not John's baptism, and cannot be considered the counsel of God. John says: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." (Matt. 3: 11). "He that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.'" (John 1: 33). John's promise that the Saviour would baptize them with the Holy Ghost, may be considered by some to do away with the necessity for water baptism, after Jesus had begun His work, and fulfilled the promise. But that is not the case. Jesus himself recognised the counsel of God by being "baptized of John in Jordan." He also commands His disciples to baptize all believers:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19). "He that believeth AND is baptized shall be saved." (Mark 16: 16). This refers to the baptism of water, and the disciples so understood; for they went and baptized with water. Jesus also taught the baptism of water and the Spirit, when He said to Nicodemus, a ruler of the Jews: "Except a man be born of water and the Spirit, he cannot enter into the

Kingdom of God." (John 3: 5). Peter was in harmony with His Lord, and taught the same doctrine on the Day of Pentecost, when those who had listened to his preaching were pricked in their hearts, and said: "Men and brethren. What shall we do? Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37, 38). The baptism of both water and Spirit is taught by Peter. He was teaching the baptism of John; it could be no other than the counsel of God. Note, also, that it is a baptism of repentance, for the remission of sins, with the promise of the Holy Ghost to every one, harmonizing exactly with John's baptism.

The ordinance entitling baptized believers to receive the Holy Ghost is clearly set forth in the Scriptures. On one occasion Phillip was down at Samaria. And "when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Now, when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they had come down prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8: 12, 14-17). This is sufficient to show the manner in which they received the baptism of the Holy Ghost as PROMISED by John the Baptist. The minister performs the ordinance; but Christ bestows the Spirit. John did not lay on hands, because being an Aaronic priest, he did not have the right; hence, he recognised in Jesus a greater, for Jesus was a priest of the Order of Melchisedec.

(To be Continued.)

MISCELLANEOUS.

Elder W. J. Haworth is commencing his Newcastle gospel campaign early in the year by entering the local paper in a controversy on "Buddha and Christ," the gist of which we may be able to give next month. On the 17th inst., Bro. H. is to commence a week's mission at Wallsend, in the form of sermon lectures on his two large oil-painted charts. On the 31st, he gives another one to the Hamilton Branch. We have just sent him an order of 5000 neat programme folders.

The Saints of Newcastle district will give Bro. and Sr. Barmore a send-off before they leave for Brisbane. Sister B. is recovering from her late sickness quite rapidly. They will both spend a week or two in Sydney visiting relatives.

Subscriptions for 1904 are arriving by every mail. Some are still owing for 1903, while some are doing well in getting other subscriptions from friends. If all would do this, our list would mount up.

Some time before the Victoria Conference, we made a special request for a copy of the minutes for this issue of the "Standard," so as to present our readers with the news all fresh, making it a Conference number; but, to the time of going to press, we have not been favored with the Victorian report.

Elder Butterworth was unable to attend the Victoria Conference owing to an attack of sciatica.

Elder and Sister Jones, of the Adelaide Mission, returned to their field on the 14th, after a pleasant visit with home folks and at Conference, where they received encouragement for their future labors.

"ZION'S ENSIGN."—"The Missionary Paper" of the Church. Sermons stenographed reported nearly every week; letters and spicy articles from the Missionaries per year, 4/6 in advance.

ZION'S HOPE.—The Sunday School and Children's Paper of the Church, published weekly at Lamoni, Ia., U.S.A. Single copies 2/6 per year; in packets of four to six to one address, 2/- per year each subscription; in packets of seven or more to one address, 1/9. Sample papers sent from "Standard" Office on application. "Feed my Lambs."

WHAT WE BELIEVE.—A neat 20-page booklet in handy pocket form giving three Scripture quotations for every point. 1d each; 9d per dozen, post paid.

The brother, John Jones, mentioned in the report of the N.S.W. Conference, elected on the Board of Publication, is Elder John Jones, of Newcastle.

As soon as there is a Mission Conference created, the publication department will be placed under Mission control.

The Balmain Religion started the New Year with an election of officers, and there is prospect of another year's good work. Quite a number have got "Onward and Upward" in their heads, and it is not likely to become an obsolete expression.

The Gospel Standard.

—:o:—

Official organ of the Australasian Mission of the Reorganized Church of Jesus Christ of Latter Day Saints. Published Monthly.

SUBSCRIPTION PRICE.

To members of the Church in the Commonwealth, per year 3s

To Members in America 75 cents.

To non-members of the Church 1s.

Address all communications to

"The Gospel Standard,"

65 Nelson-street, Rozelle, N.S.W.

When remitting for books or subscriptions, do not send stamps. P.O. Order, Postal Note, or Bank Draft are preferable.

When ordering change of address, give the old one also.

Renewals for "Herald," "Ensign," "Autumn Leaves," "Hope," or "Quarterlies" may be sent to this Office.

All Church Books and Tracts are kept on sale.

We send no receipts for subscriptions to the "Standard." A red star on the date line, front page, indicates that your subscription is due. Prompt payment is necessary as the "Standard" depends entirely on that source for funds to carry it on.

—:o:—

GRACELAND COLLEGE.—An Institution for a Higher Education, located Lamoni, Iowa, the Headquarters of the Re-Organised Church of Latter Day Saints. This Institution was authorised by and is under the control of the Church. Best of Teachers in Charge. Tuition and Board Reasonable.

I. W. ALLENDER, Secretary.

A SOVEREIGN'S WORTH—

For a remittance of one pound we will send the following publications for one year:—"The Gospel Standard," "Saints' Herald," "Autumn Leaves," "Zion's Hope" "Senior S.S. Quarterly," "Religio Quarterly," and "Gospel Banner Sermon Quarterly."

GOSPEL QUARTERLIES—

Three months of Sunday School lessons, bound in neat covers, based on the Authorised Version of the Bible. To get the yearly rate a full year's subscription must be paid in advance.

Senior Grade, per quarter	3d.
Per year, in advance	10d.
Intermediate, per quarter	2d.
Per year, in advance	6d.
Primary Grade, per quarter	2d.
Per year, in advance	6d.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30; Bible Class, Monday, 7.30, Mr Dohrn's Cook-street, Rozelle. Religio, Tuesdays, 7.45 p.m.

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Tuesdays, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas-street. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall, every Sunday, at 10.30. a.m.; Preaching at 3.

STOCKTON.—Sunday School, Bro. Hooper's, Mitchell street; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sundays: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets Bro. McDonald's, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets Bro. Fraser's, 10.30 a.m. Preaching Services, School of Arts, and at Rosenthal, as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan-street, Richmond. Sundays: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

HASLINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, 3 p.m.

ADELAIDE (S.A.)—Saints' Mission, Rechabite Hall, Grote-street every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe street, South Brisbane. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meetings, Wednesday, 7.30 as arranged.

KAITANGATA (N.Z.)—School, every Sunday, 11 a.m., Masonic Hall; other meetings as arranged.

WHAT WE BELIEVE.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First: Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organisation that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth"; and that such worship does not require a violation of the constitutional law of the land.

—:o:—

THE RELIGIO QUARTERLY—

Lessons explaining the Book of Mormon and American Archaeology, also programmes for locals and home classes. 1/6 per year; 5d per quarter. Sample copies, 6d post paid.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain N.S.W.

The Gospel Standard.

VOL. 3., No. 2.

Balmain, February 15, 1904.

{ Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

Victorian Conference.

Report of Conference held at Richmond, Victoria, Dec. 26th and 27th, 1904:—

Conference was opened by the District President, Bro. Kippe. Bro. Butterworth was elected President of Conference, assisted by Bro. Kippe. After the appointment of Committee on Credentials, Bro. Kippe gave a short address to the Saints in his usual thoughtful and instructive manner. It was then moved that the report of the above committee be received and committee discharged. After a slight alteration in minutes of the preceding Conference they were adopted. It was then moved that the delegate vote be suspended unless Ayes or Nays were called.

Statistical reports: MELBOURNE Branch: No. last report, 54; present No., 77; gain, 23. By baptisms, 16; by letters, 5; vote, 3; loss by letter, 1. Including 3 elders, 3 priests. HASTINGS: No. last report, 73; present No. 78; gain, by baptisms, 10; loss by removal, 5. Including 3 elders, 3 priests, 1 teacher, 2 deacons. QUEENSFERRY: No last report, 43; present No., 45; gain by baptism, 2; by letter, 1; loss by letter, 1. Including 1 elder, 1 priest, 1 teacher, 1 deacon.

Bishop's Agents' report:—Balance in hand last report, £13 18s 6d; receipts since last report, £91 1s 6d, of which amount, £50 13s 6d, was assistance from Bro. Lewis (Bishop). Expenditure since last report, £105. Balance in hand, nil.

Spiritual reports were received from Bros. Butterworth, J. H. N. Jones, W. Mackie, and others; and verbal reports from Bros. Trembath, Leyland, and Carmichael (Sr.) Rowse, and others, all the reports speaking of hope and progress.

The Committee on Tracts report stated that suitable tracts were in the hands of the District Agent, and recommended that they be purchased and used for distribution by the Saints if possible. The report was accepted and committee discharged.

Moved that the Recommendation

of Queensferry branch for the ordination of Bro. G. A. Eden to office of teacher be approved, and that he be so ordained. Moved that the matter of the ordination of Bro. Rennie (now of New Zealand) to office of elder be referred to Hastings branch. Moved that the recommendation of Richmond branch for ordination of Bro. Salmon to office of deacon be approved, and that he be so ordained.

Moved that Bro. Kippe's resignation as Bishop's Agent be accepted. Moved that a hearty vote of thanks be accorded Bro. Kippe for past services. Moved that Bro. H. Jennings be recommended to the Bishop for appointment as Bishop's Agent. Moved that Sister Dudley's letter be received.

Moved that the Adelaide Saints remain as they are and not be incorporated with Victoria district as was suggested.

Bishop's Agents' report and balance-sheet:—The report of Auditing Committee states that they find all items correct.

Book Agents' report and balance-sheet:—The report of committee dealing with Book Agents' report states, that they find the figures correctly added, but think it an insufficient statement and advise that a complete statement be prepared for presentation to next Conference.

Moved that a branch at Geelong be organised as soon as possible.

Officers for ensuing term:—Dis. Pres., Bro. Kippe; Dis. Sec., Bro. Read; Ass. Dis. Pres., Bro. McIntosh; Dis. Book Agent, Bro. McIntosh.

Moved that next Conference be held at Geelong at Eastertide.

After the business meeting the remainder of Conference was occupied by preaching and testimony meetings. On Saturday evening Bro. Jones took the stand. On Sunday morning, Bros. Trembath and Read. Sunday afternoon was devoted to sacrament, testimony, and ordination. A very enjoyable and profitable time was spent. The Spirit of Peace was present and the testimonies convincing. It was a treat to the older Saints to see how boldly and yet humbly the younger Saints spoke their experiences. There is grand material in the Melbourne branch. In the evening,

Bro. Butterworth took the stand and edified the Saints. His sermon may be summed up in a few words: He spoke as he was led. We regret that time was insufficient to make the acquaintance of all the Saints, but hope to know them all in time. Delegates for General Conference, Bros. John Kaler and Leon Gould.

J. A. READ, Secretary.

Newsy Notes.

IT IS ONLY DOWIE.—

The once translated Elijah claims — — No! that's hardly fair. The re-incarnated Elijah has arrived—not so fast, please!—it is the Rev. Alex. Dowie who grew up from boyhood in these days that you wish to refer to? Yes, that's right. The real Elijah of 3000 years ago was translated, and carried bodily to Heaven in a celestial chariot. Mr. Dowie, who has arrived in Australia, is another man altogether. At any rate, if he is Elijah, he ought not to have been born a baby (unless he deserted the other body, which would mean that he died!), and he should have brought his chariot along. But, surely, he does not claim to be Elijah in fact! And another thing: Elijah was a grateful man and he would now remember how, when he was persecuted and hungry, he was fed by the ravens; and, therefore, he would not leave scores of his "zion host" followers back in Chicago in dire poverty, in the midst of a severe winter with neither food, fuel, nor proper shelter. That is what Rev. Dowie has done, according to the New York papers. If he arranged with the ravens to carry bread and coals to them, that alters the case somewhat. If reports be true, they are more likely to be food for the vultures, while he and his chosen "ordained" deacons and officers dwell in comfort and plenty, and he goes to Australia to make more converts. No doubt he will be met by large crowds (he won't stay long in one place.) Who wouldn't go and satisfy the curiosity which his extravagant, if not impossible claims and his dramatic playing of the role of Elijah on the world's stage have produced in every person who has read the daily news.

IF CHRIST CAME TO SYDNEY—

This was the title of what was called by the "Daily Telegraph" a remarkable address, preached by the Rev. Henry Gainford, at the Balmmain Congregational Church, the first Sunday in the New Year—"A Twentieth Century Christocratic Message to Sydney." The preacher asked, What would Christ say to the people of Sydney, who have at their door the treasures of 19 centuries? Would it not be after this manner:—

THE MESSAGE.

"Ye ministers and congregations, judgment must begin at My house. Ye bear My name, but how many of you bear My cross? Beware lest your vestments, ceremonies, incense, candles, and multi-form worship hide My plain words. Woe unto you who give My people a serpent for a fish, or a stone for bread. I am the Bread of Life. Beware lest your pew rents have kept My people away from My house. Is not My love free. Alas, for the cold indifference that freezes My children in the churches. The fashions of the day, the spirit of selfishness have eaten as a canker among My people. Repent ye, My ministers, who blush not to drink the wine when it is red and giveth its color in the cup. Woe unto you Christians of Sydney who allow My house to remain in the hands of the mortgagee. Ye faithless stewards, My money that ye have wasted on self-indulgence in one year would be sufficient to have cleared My church of debt. Ye have created multiform streamlets where there should be one great river of Christian influence to resist the forces of evil. A house divided against itself cannot stand. It is the will of My Father that there be ONE FOLD and one shepherd. I am the good Shepherd. Woe unto him who preaches for gold and not for souls, who is but an hireling and fleeth when the wolf scattereth the sheep."

TO PARLIAMENT the preacher represented the Master as speaking thus:—"Woe unto you who frame laws for others and keep not the law of truth yourselves. How can ye hope to rule others if ye do not first rule yourselves? Woe unto him who seeketh a bribe that he might misgovern. Have ye weighed your responsibilities? Beware ye socialistic democrats, who set at naught My golden rule, and do not do unto others as ye would have them do unto you. Ye trouble about My dark children. Forget not that a dark son bore My cross on the way to the hill called Calvary."

A word was also spoken to judges, lawyers, and doctors, and Christ was then represented as weeping on beholding the deception in commercial life, because it is divorced from his religion, and as deploring the selfishness of the rich,

the parental neglect of children, and the general dullness of the Christian conscience. The above is very good, straight talk, but we believe the departure from the early Christian teaching and church organization is responsible for the present day dullness and deadness in religious life. Instead of speculating on what Jesus would say IF He came to Sydney, it were better if the preacher had got down to practical quoting of what He has already said. "WHEN THE SON OF MAN COMETH WILL HE FIND FAITH ON THE EARTH?"

The dogs of war are now let loose in Japanese waters. As spring unlocks the ice-bound harbours, Russia will fight with better advantage. We know not to what danger we may be exposed during the struggle, which might produce complications that will cause the fighting lines to expand. We hope not.

MORE PESTS.—

The American cotton-grower fought the destructive cotton-worm for about 20 years until Prof. Riley discovered a counter-pest that would destroy this evil, thus saving the growers countless millions of dollars. Now a new cotton plant pest has appeared, called "the boll-weevil," which has in a short time destroyed some five million pounds worth of cotton, in the State of Texas alone. This is very suggestive. Let us not forget that "pestilence" is one of the prominent marks or signs of the coming of the Lord.—(Matt. 24, Luke 21).

BOOKS FOR SALE.

THE BOOK OF MORMON—

Small type; cloth—limp, 2/6; stiff, 3/6; leather, 4/6; gold edges, 5/6. Large type; leather and cl., 6/9.

OLD JERUSALEM GOSPEL.—

By Eld. Jos. Luff; 29 of his best sermons with portrait of the author 4/6.

BOOK OF MORMON VINDICATED.—

Paper covers, 1/6; cloth, 2/6.

MARVELLOUS MANIFESTATIONS.—

A compilation of actual experiences by members of the church. Paper, 1/-; cloth, 1/6.

WHO WAS JOSEPH SMITH?—

Paper covers, 10d.

HISTORY OF THE CHURCH.—

From 1805 to 1890, in 4 volumes; First volume, 1805—1835; cloth, 6/9 per vol.; leather back and corners, 8/9; full leather, 10/9.

N.B.—Only the cloth is kept in stock; other bindings can be delivered in about 10 weeks.

EDITORIAL.

THE ANCIENT AMERICANS.

When the "new world,"—the two Americas—were discovered some four centuries ago, a great enigma was also brought to view, viz.:—Whence came those copper-skinned aboriginals whom they found everywhere? As they possessed no written language it was presumed that no historical records existed, hence the investigator gave himself to speculation, a most unsatisfactory basis to begin with. But nature hates a vacuum, and the inquiring mind will not rest without some kind of theory regarding every problem; and, as usual, an opinion was soon formed on this one. These natives had Hebrew characteristics in physiognomy, customs, and many words and phrases were found to be Hebraic. What more natural conclusion could they come to than this: that these Indian "Redskins" were the descendants of the long lost ten tribes of Israel? This passed into current literature as the only probable solution; but it must now be regarded as only a temporary and false solution, as we shall see. One thing that assisted in this theory was the nearness of North America to Asia at Behring Strait. It seemed so very probable that the lost ten tribes would leave Assyria, traverse Siberia, cross the strait and become lost to the old world in the other hemisphere. Now, please note that if this had happened, the oldest settlements would now be found in Alaska and North America and the youngest ones in South America. If these people continued to build houses, altars, and temples—as they had done in Palestine and Egypt—and any trace were found of the same, the oldest ruins would be found in the northern part of the new world, and the later ones in the south.

Up to 1840, very little was known of the antiquarian relics of that people, but since then, volumes of evidence have been unearthed to show that the ancestors of the indolent, barbarous Indian were highly civilized. This is known by the monumental evidence discovered in ruins of buildings, cities, temples, altars, tablets, and plates curiously engraved or inscribed, but which have not yet been deciphered by the most learned philologists. For years "young America" was twitted because it contained no ancient ruins and architecture. It was said the American must travel to "the old world," to the cradle of the race to see and study these things. This hasty conclusion has now been withdrawn and is never heard, for it is a world-wide fact that the two Americas are

RICH IN ANCIENT RUINS.

It has been declared by some learned investigators that some of the oldest ruins and relics of human history are found in the new world (shall we continue to say "new?") With this surprise comes another: That the oldest ruins are NOT found in Alaska or North America, but in Central and South America! (Short's *Nor. Amer. of Antiq.*, p. 203.) Facts are stubborn creatures and this fact compels all investigators and writers to revise their first opinions and say that these ancient American settlers did not come by way of Alaska. Added to this are the traditions of many of the natives who were found in Central and South America, one of which was that their forefathers came from over the seas. (See also Short's work.) Another tradition says of the South American civilization that it was founded by four brothers. (See Baldwin's *Ancient America*, p. 264.) One other fact we wish to note is this: that there were two distinct settlements or civilizations, one of which preceded the other by a thousand years or more. (See Short, Pidgeon, Bancroft, and Baldwin.) This is clearly and accurately discerned by examining the style of architecture as seen in the ruins. And this fact may account for the puzzle that, though the present Indians have the Hebrew characteristics already referred to, their language has been corrupted as no other Hebrew people's, and has become so mixed with some other tongue that the ancient tablets so far discovered are as sealed books to scholars: no one can read them. For years, no one could read the ancient Egyptian hieroglyphics, until a key was worked out by Champollion of France; and now, those ancient inscriptions are translatable. This causes scholars and antiquarians to entertain the constant hope that the Ancient American inscriptions will yet be translated. That remains to be seen. Landa and others have attempted to construct an alphabet as a basis, but have failed. Over a dozen scientific investigators are now at the various points of interest studying this fascinating subject, American Archaeology, a subject worthy of our readers' attention. Supposing a key were to be discovered, those ruins would even then tell but a small part of the history of the people who built them. That they were a worshipping people cannot be doubted, for we have their altars and temples. Their civilization was of such a high order that we conclude they must have been cultured by revelation, for we are sure this is one of the secrets of civilization. They must have been more or less under divine guidance and education. It is too much to say that they had no written history, and one worth preserving—aye more—

we now assert that it was preserved and has been brought to light for our benefit. When—where—how, do you ask? We answer, the Book of Mormon claims to be that record, historical, doctrinal, and prophetic in make-up. It is a record of the ancient Americans, as the Bible is a record of the people of God on the eastern hemisphere. It is "the stick of Ephraim," while the Bible is the Stick of Judah. (Ezek 37: 15-20.) The ancient term "stick" is synonymous with our word, book, or record. Why the Stick of Ephraim? you ask—did any of that people go to ancient America? Yes. Read the blessing of Joseph's two sons, Ephraim and Manasseh (Gen. 48.) Note its importance and extent. An emigration of some of the branches of the genealogical tree is indicated in the 49th chapter and 22nd verse: they were to "run over the wall" (that is, outside of the old-world garden); "Over the sea" (Jer. 48: 32.) Ephraim, who received the greater blessing, was to become "a multitude of nations in the midst of the earth" (Gen. 48: 16, 19); "unto the utmost bounds of the everlasting hills" (48: 26); "to the ends of the earth," where would flourish the "ten thousands of Ephraim" (Deut. 30: 17). "I have written to him the great things of my law, but they were accounted a strange thing" (Hos. 8: 12.) Hence, Jesus could well say, "Other sheep I have which are not of this fold, and they shall hear my voice" (John 10: 16.) A record of this people would certainly be no other than the "stick of Ephraim." Please re-read the abovenamed promises to Joseph's sons, and it will be clear that such great promises could not be realized in Palestine; in fact, they are declared to have prevailed ABOVE the blessings promised to Abraham, "unto the UTMOST BOUNDS of the everlasting hills" (49: 26.) This language carries the mind to the opposite side of the earth, to the two Americas. Besides the abovenamed Hebrew emigration, there was a prior one from the Tower of Babel, at the confusion of tongues, when they were "scattered abroad from thence upon the face of ALL the earth" (Gen. 11: 8.) This includes America. In the account given by Josephus, he says this dispersion extended to both inland and maritime countries: "There were some who

PASSED OVER THE SEA."

(Josephus, *Antiq.*, chap. 5.) According to the Book of Mormon, a colony led by one Jared went to America at that time, and the first Hebrew colony left Jerusalem about 600 years B.C., so that there must have been over 1000 years between the Babelite and the Hebrew settlements. This latter colony (The Nephites) was founded by four

brothers, which agrees with the native traditions already referred to, but which (traditions) were NOT AVAILABLE when the Book of Mormon was printed. They landed south of the Isthmus of Panama, while the Babelites landed just at the Isthmus, which accounts for the oldest ruins being in Central and South America, and this fact was not known when the Book of Mormon was being prepared for the press. The amalgamation of these two civilizations accounts for the language being peculiar and undecipherable in the remaining inscriptions.

Therefore, the conclusion is unavoidable that this wonderful Book is what it claims to be:—A true history of the ancient Americans, translated from divinely preserved records or plates by the seer's gift. Had it only been got up by the brain of man, according to the wisdom of the times, it would have represented the first inhabitants as the Ten Lost Tribes coming over Behring's Strait, and later research would have overthrown its value as a history. Another instance:—At that time, no one thought that horses existed in that land until they were brought there by the Spaniards after the discovery by Columbus; and yet the Book of Mormon represented the ancient peoples as having that animal in common use. Later research shows this to be correct (Winchell's *Sketches of Creation*, p. 356.) Every turn of the antiquarian's spade, every new set of ruins discovered confirms the various statements of the said book in a marked manner. The Gadian-ton robbers are mentioned in it as residing in secret places in the mountains and living by periodic raids on the people, who could not follow them because they retreated to homes high up in inaccessible cliffs.

When this wonderful book came from the press in 1830, nothing whatever was known of these cliff-dwellers. How could an ignorant young man (much less a scholar) so clearly portray these predatory bands and their cliff-dwellings in the Rocky Mountains, which have since been discovered, explored and photographed. These are only a few of the many instances that might be mentioned to show that in this book, the world has a true record. Of the native races, a "multitude of nations" existed there, showing Hebrew characteristics. Where else can we look for the fulfilment of the prophetic blessing pronounced upon the head of Ephraim, shown in the citations given above? Ephraim never became a multitude of nations in Palestine. Where was it, then, but in the two Americas?

We trust we have given sufficient to impress the reader with the

thought that the Book of Mormon cannot be disposed of with a joke, a sneer, or silent contempt, or indifference. It is a quantity to be reckoned with. It is here, and asks your acceptance, or else an explanation. "How can these things be," if they are not as explained? That is the question that will not down. The claim that the Book of Mormon is a true history of the Ancient Americans may seem a bold one, but we confidently assure the reader it is not an empty boast or mere assertion, because it already has enough evidence in its favor to make the claim worthy of a deep study of all the merits of the case. Have you read the book? If not, why not?

ITS MORAL TEACHINGS.—

The Bishop of the church makes a standing offer of one hundred dollars to any one who can find an immoral teaching in this much-misunderstood book, or a teaching that contradicts the Bible. He might as well have offered a million, for no one has or can win it; such teaching is not there. One might suppose, however, that this offer would, at least, stimulate a wider reading of the book; but, judging from the many false and ludicrous statements and ideas entertained everywhere concerning it, we must conclude that wide-spread ignorance prevails concerning the merits of this history. It will not always be so. It is pertinent to add that the teaching of the book, concerning the marriage relation is stated thus:—"Behold David and Solomon truly had many wives and concubines, which thing was ABOMINABLE before me, saith the Lord. . . . There shall not any man among you have save it be ONE WIFE, and concubines he shall have none; for I the Lord God delighteth in the chastity of women."—From page 116 of The Book of Mormon, small edition.

WHO WAS MORMON?—

He was one of the ancient Americans: a Hebrew prophet who lived about 400 A.D., into whose hands came the interesting history of all the ancient inhabitants of that hemisphere, written on metallic plates. From these he wrote an abridged account (also on plates) to which he added a personal testimony which commences in these words:—"And now I, Mormon, make a record of the things which I have both seen and heard, and call it (that is, his personal writing) the book of Mormon." The whole record was afterward named after this prophet, and appropriately so. Moroni, his son, deposited the plates in a stone coffer for safe keeping; but before doing so, he wrote a preface to the whole. He begins his preface with this title for the record:—"THE BOOK OF

MORMON; An Account Written by the Hand of Mormon Upon Plates Taken From the Plates of Nephi." This is how the book got its title.

The New Testament might have been called after its most voluminous writer, "The Book of Paul." In that case would it be proper to call those who accepted the book, "Pauls?" Is there any literary authority for calling those who accept the New Testament, "New Testaments?" Why call people who believe in the history of the ancient Americans, "The Mormons" simply because the history happens to be entitled, "The Book of Mormon?" As well call people "The Psalms" who believe the Book of Psalms, or a man a Chinaman who believes the History of China. Therefore, we do not accept or recognise the term.

VALUE OF ANTIQUARIAN RESEARCH—

Professor Hilprecht, the excavator of the ancient city of Nippur has since 1888, dug through the ruins of 16 cities, built one upon another. He unearthed the Tempel of Bel, with its library of many thousand volumes, says the "S.M. Herald." These volumes or rather tablets, number 23,000, and the professor will devote the rest of his life to deciphering them. They date back to about 2000 B.C., and a translation of some of them show that the people had a system of religion and science. They knew the earth was round, and made such minute calculations re the movements of the heavenly bodies as indicate they were not so far behind modern astronomers as we have been led to believe they were. Infidels have told us the farther back we go in human history the more ignorant, barbarous, and savage we will find the people. Antiquarian research shows that this is not true, both in the old world and the new. The believers in the Bible rejoice when some discovery of ancient ruins in Egypt, or Assyria, confirm the historical accounts of the Holy Bible.

A QUERY—

Since the Book of Mormon is the only record in the world that claims to be a history of the ancient Americans, why should not believers in that book rejoice also when so many discoveries among the ancient American ruins confirm the statements of that book? Why not? We delight in seeing both books confirmed; let the good work go on.

—:O:—

The fundamental principles of the Society of Friends are:—"Virgin purity, non-resistance, peace, equality of inheritance, and unspottedness from the world," so says the Preface to a volume of Shaker Sermons, by H. L. Eads.

EDITORIAL BRIEFS.

SECRET ENDOWMENTS.—

Our thanks are due to Bro. F. Haworth, of Broken Hill, for a copy of the "Adelaide Advertiser" of Dec. 25th, which contains an article on the "Secrets of the Mormons." It is quite true that the church, whose headquarters are in Utah, has a secret "Endowment" ceremony (which takes place in the Temple at Salt Lake City), which is claimed by those who know to be largely an adaptation of the secret initiations of the first few degrees of Masonry. At any rate, Brigham Young was at one time a Mason, and it is probable that he worked it into his system with a lot of other adulterations which so changed it that it does not now bear favorable comparison with the original doctrines of the church. We wish our readers to understand that there is not one secret ceremony in the true church of Jesus Christ, also that we have not a record or book that is secret. A person does not need to leave Australia to receive the rich endowments of God's Holy Spirit, if he is willing to obey the plain initiatory first principles of the doctrine of Christ. The article referred to above states that Judge Anderson, of the United States Supreme Court, in Utah, decided (in 1889) that foreigners who had taken the endowment oath of the Utah Church were not fit to become citizens. It is a fact that Utah Mormon missionaries who now come to Australia, to bring the pure full gospel of Christ, wear a suit of undergarments that gets it's peculiar marks from the secret "endowment" ceremony through which the wearer went in the temple.

* * * * *

Bro. P. M. Hanson writes:—"I expect to be in Laurieton the first Sunday of every month; in Tuncurry every third and fourth Sunday; at intermediate points through the week."

* * * * *

At a meeting of the Board of Publication held last month, it was decided to continue the Standard appointments of last year.

* * * * *

We are informed that the Standard can depend on receiving £5 this year as a donation from the Hamilton Religio, to be raised by entertainments.

* * * * *

We thank Elder J. H. N. Jones for copies of interesting correspondence in Adelaide papers on Divorce and Polygamy. One Rev. Mr. Grinstead, who comes from the U.S.A., writes thus of our progress in that country: "In the great middle west, between the Alleghenies and the Rockies and north of the 40th

parallel—the great, prosperous, intelligent, civilized heart of America—the Utah Mormons are making practically no progress, though the REORGANISED Church of Jesus Christ of L.D.S., who repudiate the polygamous practices and political designs of Utah Mormonism, are fairly flourishing.”

We were wrong in last issue in stating that Bro. Butterworth was not able to attend the Victoria Conference. The report shows he was the President, and a private letter says he attended every session.

We are informed that the Wallsend branch has abolished the old custom of having an officer assist the preacher by taking charge of the service. In their pulpit the preacher will lead the meeting in the future.

Some notes which we had prepared on an interesting newspaper discussion, “Buddha and Christ,” which took place in Newcastle, N.S.W., has been crowded out of this issue. It will keep till our next.

We have had much pleasure in turning the pages of bound volumes of ‘Autumn Leaves’ for 1903, which have lately passed through our hands for patrons of this office. No previous volume of the ‘Leaves’ has been so richly illustrated as was last year’s. It makes a very attractive and valuable book with wholesome reading for the family circle—a book which every Saint would be proud to own and hand down to their children.

“God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but if I may use the expression, A BETTER BRAND OF US.”—(Drummond).

OUR RESPONSIBILITIES,

“This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”—(Matt. 24: 14).

As a people, we believe that the above text indicates the Restoration of the gospel, after the dark night of apostasy which had intervened between the time of Christ and the present. The gospel is now restored, and is to be preached IN ALL THE WORLD as a witness or sign, before the second coming of the Master. We believe that God re-committed the gospel to the humble person through whose instrumentality this Church was re-established. Upon Joseph Smith and those associated with him devolved the responsibility of carrying the gospel to the world after God restored it. At first, the Church consisted of six

members, and upon this small number devolved the gravest responsibility committed to men in these last days. It was expected that they should take steps to spread the gospel in all the earth. Some had been called to the ministry, and upon these devolved the responsibility of preaching the word. The others had not been so called, and these were required to furnish the means by which the work of evangelising the world might be carried on. If the ministry or those whose duty it was to sustain them failed to act up to their responsibilities, the Master’s plan for carrying the gospel to the world would have been delayed. Did they fail to do so? No! Filled with a noble desire that all men should hear the gospel which had brought such joy to them, they rose to the occasion and faithfully fulfilled the obligation placed upon them by the Almighty. The result was that in 14 years the Church membership had swelled to well nigh 200,000 souls. The responsibility so faithfully discharged by the early saints now devolves upon us. No Latter Day Saint can escape this obligation. Having received the gospel ourselves it is our duty to do our part that others may hear and accept it. If we shirk this responsibility we are not “co-workers together with God.” God has restored the gospel, he has brought us to obey it, and has said that it shall be preached in all the world for a witness. He has not undertaken to preach it to the world Himself. He has re-committed it to man, and called a ministry to preach it, and upon those not so called devolves the responsibility of providing the financial means by which the work of spreading it may be carried on. If either the ministry or the saints shirk their responsibilities, His work will be retarded and we will have to

ANSWER TO GOD FOR IT.

The Gospel has been such a blessing to us that we should have no desire to evade this sacred obligation; but should be so grateful for God’s kindness that our only desire should be to do our part that the gospel might be preached

IN ALL THE WORLD.

It is clearly understood that the manner of meeting our financial obligations in the carrying on of this work is by tithes and offerings. Yet here in Australia every Saint is not discharging his or her duty in this direction. Many are doing nobly, but a great many do not meet their obligations. Why is this? Is it because we are selfish, and do not love those who know not the gospel sufficiently? Surely not! We are of the opinion that too many of the Saints neglect to pay their tithing from carelessness and procrastina-

tion. Dear Saint, can you afford to be careless and procrastinate, while souls are perishing for the bread of life? Do you say to yourself, “I will pay my tithing next year?” Think of the souls that may perish for need of the gospel THIS year! “But,” you may say, “my mite will not save any.” My dear brothers and sisters: there are so many of you procrastinating that if you all make up your minds to pay your tithing this year, think of the good that may be done. Try it and see. There are a very few in the Church who do not believe in tithing. These say: “Tithing is not taught in the New Testament, but is a principle of the Mosaic law. We do not feel disposed at present to argue that point, but wish to call attention to a line of argument which we think no Latter Day Saint will combat. The gospel is now restored with its ancient privileges, gifts, and blessings. Since this Restoration, God has spoken through His servants the two Prophets of the Church. The revelations thus given are embodied in the Doctrine and Covenants, and are accepted by us as a portion of God’s word. In these revelations the various principles of the restored gospel are contained. The law of tithing is one of these principles. To reject this law, would be to reject a portion of the restored gospel. Right in line with the thought that we are now living in the age when the gospel is to be preached as a witness or sign of the second coming of the Master, is the following:—“Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned” (Doc. and Cov., 64: 5). It is called “to-day” until the coming of the Son of Man—the day in which the gospel must be preached in all the world; and in order that the gospel may be carried to all men, God’s people are to be tithed. Tithing is defined as a tenth in Doc. and Cov., sec. 106. First a tenth of all we possess, after that a tenth of all our interest, or increase of other kind from time to time.

Early in the history of the Re-organisation the twelve and Bishop were commanded to execute the law of tithing. (Doc. and Cov., sec. 114). They were informed in the same section that they should be called to answer at the judgment day for the manner in which they obeyed this command. If they faithfully obey this command, teach us the law of tithing and we as Saints fail to act up to our responsibilities who shall have to account for it at the judgment bar, they, or those Saints who FAIL TO HEAR THEM? Saints, we are facing the new year, under such

financial conditions that an overdraft on the bank will be necessary even during the first quarter. We rely upon every Saint to come to the "rescue of God's cause." If the wives and families of the missionaries in the field are not cared for they must return and provide for them, and that will mean that the preaching of the gospel will be stopped. If every Saint in Australia will do his duty, we shall not only be able to keep the present number of missionaries in the field, but to send more ministers out to preach the gospel. Saints, the issue is with you, and the responsibility is upon you. Can you afford to shirk that responsibility, and thus cause God's work to be retarded? Remember, "Faith without works is dead." It is not sufficient for us to BELIEVE that the gospel will be preached in all the world, we must WORK to that end, and the payment of our tithing is a very necessary portion of the work.

W. J. H.

From Far and Near.

NEWCASTLE NOTES.—

In his mission at Wallsend, Elder W. J. Haworth had from 10 to 20 strangers out to hear him at some of the lectures. Elder Haworth (sen) put in two days' hard work distributing programme announcements of the mission. Whatever of responsibility attaches in the matter now rests on the shoulders of those who had an opportunity to hear what was claimed to be an important message, yet did not avail themselves of it. "The Spirit and the Bride say, 'Come.'" Beyond that their responsibility does not go.

The first week of this month the missionary has been giving special sermon-lectures at the Broadmeadow Church. This mission has succeeded beyond all expectation. Quite a number are interested, and the mission was extended into the second week. One lady (an Adventist) was delighted with the explanation of the "mark of the beast," which, she had been taught, was Sunday keeping. Bro. Haworth showed it otherwise which, she states, lifted a great load off her mind. By request Bro. Haworth has consented to prepare a special article on "The Mark of the Beast," which we can promise our readers will appear in next issue of the Standard. It was cheering to the missionary after his painstaking study and arduous labor night after night in the mission to be told by various ones that they "felt deeply interested." His next mission will be at Jesmond.

The Broadmeadow Sunday School is coming to the front again, proving that it was not dead, but taking a quiet nap.

Bro. and Sr. Hooper's infant son died Jan. 18th, and was buried the following day, Elder W. J. Haworth officiating.

BALMAIN NEWS.—

Since our last issue three have been added to the Balmain branch by baptism. The Organ Committee has decided to give a concert on the 29th inst for benefit of Organ Fund.

30TH ANNIVERSARY.—

January 22nd last was observed by the Balmain branch as the 30th anniversary of the coming of the first missionaries of the Reorganised Church to these shores (Elders Rodger and Wandell.) It was among Bro. Wandell's last requests that such an anniversary should become a fixture. (Bro. David McIntosh gives his contribution along this line in verse, which appears in another column).

Elder and Sister Barmore spent a fortnight visiting relatives and friends in Sydney. During that time the elder in a mission gave us a special series of sermons, which were much enjoyed. They left for Brisbane on the "Miowera" on the 1st inst.

NEW ZEALAND.—

Letter from Bro. Hall (Kaitangata) says they had to close their Sunday School on account of an outbreak of measles. He went to Invercargill and confirmed Bro. and Sis. Cole, the Holy Spirit being present to comfort them.

We still hold services twice a month at Green Height Schoolhouse, near Auckland. Some seem a little interested. Bro. Rennie assists in preaching the word. It is going to take some time to start the work in and around Auckland. The kingdom always begins on a small scale. Preaching on the street is effort wasted. I have watched others' efforts, and I pronounce them a failure and a nuisance.

D. E. TUCKER.

(Perhaps Bro. Tucker means a tent would be just the thing.—Ed.)

JOHN'S BAPTISM.

(By L. A. GOULD).

(Continued from last issue).

So far as I know there is only one of the sectarian churches that claims to be baptizing with the baptism of John, and having descended in line from John the Baptist. Ah! but does their baptism agree with the baptism of John in all the above essential points, as taught in the Scriptures? They baptize by immersion, it is true, but is it a "baptism of repentance for the remission of sins?" If

not, it is not the baptism of John. Is it a baptism carrying with it the promise of the Holy Ghost through the laying on of hands? If not, it is not John's baptism. Then whose is it? Mans. The difference is John's baptism was the counsel of God: man's baptism is not. In rejecting John's baptism you reject the counsel of God. In rejecting man's baptism you reject the counsel of men.

There is only one instance in all the New Testament of a person (from which any Church might claim an example) who claimed to baptize with John's baptism, but used a baptism which was not one of "repentance for the remission of sins," and including the promise of the baptism of the Holy Spirit through the laying on of Hands. And we could not charge it upon the man himself, as he was afterwards taught more perfectly in the ways of God. He may have been taught imperfectly by some of John's followers, who failed to recognise the true features of "John's baptism." We read that there came to Ephesus a certain Jew named Apollos, born at Alexandria (not in Judea) an eloquent man, able to quote the Scriptures, very fervent, but the significant part of his preaching was that he knew "only the baptism of John." (Acts 18: 24, 25.) From Paul's treatment of his converts, he had evidently heard something of John's baptism, and was a believer in it so far as the baptism of WATER was concerned; and being eloquent and fervent, desiring to do good, he had taken it upon himself, without authority, to preach the baptism (?) of John:—"Whom, when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the WAY OF GOD MORE PERFECTLY (verse 26). After this Apollos became a mighty man in convincing the Jews that Jesus was the Christ. He could not have been properly sent before, for God never sends a man to teach PART of His Gospel. (See John 3: 34).

But "Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed; And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And THEY said, Unto John's baptism. Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." (Acts 19: 1-4). Paul knew what John's baptism was, and he here detected something wrong. Although THEY thought

they had received John's baptism (as many think to-day) the administrator acted without authority (as many act to-day). As Paul came to Ephesus shortly after Apollos had been there, it might be inferred that these were disciples of Apollos who had preached what He thought was the baptism of John, before he had been instructed "more perfectly" in the ways of the Lord. But this baptism, although it bore the name, was of no value to those twelve men who had accepted it. If it was valid, it was a serious thing for Paul to invalidate it by baptizing them. Have we to-day accepted a baptism, called John's baptism, but not having the promise of the Holy Ghost through the laying on of hands? If so, we have accepted a baptism at the hands of somebody who had no authority to teach the true baptism of John, and our baptism is of no value to us. Those Ephesians who had accepted a baptism that was called John's baptism, but which carried with it no promise of the Holy Ghost, had all to be immersed again. And so will all who are baptized, to-day, with a similar baptism. "When they heard this they were baptized in the name of the Lord Jesus. And when Paul had LAID HIS HANDS UPON THEM, the Holy Ghost came on them; and they spake with tongues and prophesied." (Acts 19: 5-7). Now, who would say that Paul did not administer John's baptism and that Apollos did? It is possible that the Church claiming to baptize with John's baptism may have descended from some man like this, who was preaching the baptism of John, so-called, without authority; but their baptism is of no avail; and all who accept it will have to retrace and correct their steps in order to justify God and be entitled to the baptism of the Holy Ghost through the laying on of hands.

Summing up briefly: The baptism of John was (and is), the immersion of repentant individuals in water, for the remission of their sins; they to receive the baptism of the Holy Ghost through the laying on of hands. Before we close let Jesus ask you this question:—"The baptism of John. Whence was it? From heaven or of men?" The chief priests and elders dared not answer it verbally, for they were among those who had rejected the counsel of God. The Pharisees, the lawyers (Doctors of Divinity) with the chief priests and elders, rejected the counsel of God against themselves, refusing to be baptized by John. Here are two classes. With which shall we cast our lot? Shall we stand with Jesus and the Apostles; or shall we go with the Pharisees, the D.D.'s,

and the chief priests and elders of to-day, who are teaching, preaching and practising another baptism? The baptism of John—not of man, but authorized from heaven—is again being taught and received. As in the past, we have the opportunity to accept or reject it, and abide the consequences. Each must choose for himself.



MISCELLANEOUS.

THE PIONEER MISSIONER.

In April, eighteen hundred and seventy-eight,
A weary missioner stopped at our gate.
The wife, as usual, asked him inside,
With which invitation he gladly complied.

He wasn't inside very long before
The words of Christ to her he bore;
And told to her the old, old tale,
Which up to this day has never grown stale.

And when in love to all mankind,
He did the gospel web unwind,
And showed to all the narrow way,
And proved that we must all obey.

The gospel in its fulness given
By means of Angel sent from Heaven,

To one who was but yet a boy,
To reveal His will He did employ.

For some few months he taught us the plan
Of God's redemption of his creature man.

Six only of all to whom he preached
Were what the gospel message reached.

Those six were baptized; some in creek, some in sea.

In the dead of the night he baptized wife and me.

And the message we've told from them until now,

To the best of our knowledge, and as we've known how.

But during this time you may depend,

We've had many trials with which to contend;

From foes without, and some among

Those whom we've labored with so long.

I'm often ask'd what was the name
Of the servant of God who that time came,

And delivered the message he was sent with

To this far away place, "The end of the earth."

GLAUD RODGER the name of that missioner was,
Who brought the message of life to us.

And now in Victoria we number more
Than fifty times what we were before.

From Australia he went to his family dear,
From whom he was gone about seven year;

To find his children him didn't know;
Because he had left them so long time ago.

And after a while again at home
The church was to send him out to roam

Over Australia's beautiful land,
His son objected, and took it in hand.

Instead of coming here to California he went,

With the same old message was he sent;

And travelled there with Bro. Burton and wife,

Then back to "Nevada," where he ended his strife.

But in harness he died a true servant of God.

And thankful are we that ever he trod

This far away land far from wife and from home.

And now he awaits his reward,
"Till he come!"

And now being going down the hill
Of life, our allotted span to fill;
We're glad to see the work go on,
And being spread in every zone.

We've struggled hard against great odds,

And sometimes carried heavy loads;
But He to whom we learned to go
Through Bro. Glaud, has will'd it so.

And now I'll finish off this rhyme,
And may again some other time,
If this should e'er appear in print,
At something else just give a glint.

D.M.

CORRECTIONS.—

In last issue, page 6, Mission at Bahmain:—It was Augustine (not Constantine) who, in 598 A.D., led the Roman Catholic Mission to England. It was a slip of the pen; write the correct name on the margin. On page 5, last column, 7th line from the bottom, it should read:—"The Papacy changed the gifts of the Spirit (Compare the seven gifts of the Holy Spirit mentioned on page 306 of Catholic Belief with the gifts of the Spirit mentioned in 1 Cor. 12)." On page 4, Religio Convention, the Treasurer's Report for Gospel Literature Bureau should read: "Balance in hand, £2 1s 1½d."

AMERICAN ARCHAEOLOGY.—

A valuable compilation of discoveries, confirming the Book of Mormon. Full set of maps with each. Cloth, 2/6.

www.LatterDayTruth.org

The Gospel Standard.

Official organ of the Australasian Mission of the Reorganized Church of Jesus Christ of Latter Day Saints. Published Monthly.

SUBSCRIPTION PRICE.

To members of the Church in the Commonwealth, per year 3s
To Members in America 75 cents.

To non-members of the Church 1s.
Address all communications to "The Gospel Standard,"

65 Nelson-street, Rozelle, N.S.W.

When remitting for books or subscriptions, do not send stamps. P.O. Order, Postal Note, or Bank Draft are preferable.

When ordering change of address, give the old one also.

Renewals for "Herald," "Ensign," "Autumn Leaves," "Hope," or "Quarterlies" may be sent to this Office.

All Church Books and Tracts are kept on sale.

We send no receipts for subscriptions to the "Standard." A red star on the date line, front page, indicates that your subscription is due. Prompt payment is necessary as the "Standard" depends entirely on that source for funds to carry it on.

GRACELAND COLLEGE.—An Institution for a Higher Education, located Lamoni, Iowa, the Headquarters of the Re-Organized Church of Latter Day Saints. This Institution was authorised by and is under the control of the Church. Best of Teachers in Charge. Tuition and Board Reasonable.

I. W. ALLENDER, Secretary.

ADDRESSES.

The Gospel Standard,
65 Nelson-st., ROZELLE, N.S.W

Eld. C. A. Butterworth, Garden-st.,
Geelong, Vic.

Bishop Geo. Lewis, Wallsend, N.S.W
H. A. Jenkin, 10 Emma-st., Col-
lingwood, Vic.

Eld. Wm. Mackie, 4 Malcolm-street,
South Yarra, Vic.

Eld. J. H. N. Jones, Sturt-street,
Adelaide, S.A.

Eld. W. J. Haworth, Wallsend,
N.S.W.

Eld. D. E. Tucker, 98 Nelson-st.,
Auckland, N.Z.

Eld. Robt. Hall, Kaitangata, N.Z.

Eld. P. M. Hanson, Tuncurry,
N.S.W.

Eld. C. Avery, Argent's Hill, N.S.W
Geo. Stewart, Pittown, Wallsend,
N.S.W.

A. C. Barmore, W'Gabba, Brisbane,

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays : School, 10.30 ; Fellowship Meeting, 3 ; Preaching, 7. Prayer Meeting, Wednesday, 7.30 ; Bible Class, Monday, 7.30, Mr Dohrn's Cook-street, Rozelle. Religio, Tuesdays, 7.45 p.m.

NEWCASTLE.

HAMILTON. — Saints' Church, Gosford-road, Broadmeadow. Sundays : School, 10.30 ; Fellowship Meeting, 3 ; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Mondays, 7.30 p.m.

WALLSEND. — Saints' Church, Thomas-street. Sundays : School, 10.30 ; Fellowship Meeting, 3 ; Preaching, 7. Prayer Meeting, Tuesday, 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall, every Sunday, at 10.30. a.m. ; Preaching at 3.

STOCKTON. — Sunday School, Bro. Hooper's, Mitchell street ; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

NORTH COAST

TUNCURRY. — Saints' Church. Sundays : School 11 ; Preaching, 7.30 ; Fellowship Meeting every first Sunday in Month, at 3 ; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA. — Saints' Church, Argent's Hill. Sundays : School, 9.30 ; Preaching, 11 ; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets Bro. McDonald's, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets Bro. Fraser's, 10.30 a.m. Preaching Services, School of Arts, and at Rosenthal, as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan-street, Richmond. Sundays : School, 11 ; Fellowship Meeting, 3 ; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

D. McIntosh, Book Agent for Victoria, has on hand for sale, books and tracts of all kinds in use by the Church. Orders solicited. Address :—46 Swan-st., Richmond,

HASLINGS. — Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30 ; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY. — Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, 3 p.m.

ADELAIDE (S.A.)—Saints' Mission, Rechabite Hall, Grote-street every Sunday, 7 ; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe street, South Brisbane. Sundays : School, 10.30 ; Fellowship Meeting, 3 ; Preaching, 7. Prayer Meetings, Wednesday, 7.30 as arranged.

KAITANGATA (N.Z.) — School, every Sunday, 11 a.m., Masonic Hall ; other meetings as arranged.

WHAT WE BELIEVE.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First, Faith in God and in the Lord Jesus Christ ; Second, Repentance ; Third, Baptism by immersion for the remission of sins ; Fourth, Laying on of hands for the gift of the Holy Ghost ; Fifth, We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired ; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organisation that existed in the primitive church, viz : Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz : The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that Marriage is ordained of God ; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men shall worship God in "Spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.

The Gospel Standard.

VOL. 3., No 3.

Balmain, March 15, 1904.

Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

THE SEAL OF GOD and THE MARK of the BEAST.

(By Elder W. J. HAWORTH.)

A certain very active religious society is making strenuous efforts to show that "the seal of God" is observance of the seventh day Sabbath, and the "mark of the beast" Sunday observance. Many honest people have thus been frightened into observance of the obsolete Jewish Sabbath, and the rejection of the Lord's Day. We will prove the above a fallacy by showing what the seal of God and the mark of the beast really are.

THE SEAL OF GOD.

What is it? By this seal God knoweth us (2 Tim. 2:19). "Now he which established us with you in Christ, and hath anointed us is God; who hath also SEALED us, and given the earnest of the Spirit in our hearts." (2 Cor. 1:22). The seal of God, then, was given to the saints of old. What was it? This question is answered in Eph. 1:13, as follows:—"In whom also after that ye believed, ye were sealed WITH THAT HOLY SPIRIT of promise." Again, "And grieve not the Holy Spirit of God, WHEREBY YE ARE SEALED unto the day of redemption."—Eph. 4:30. These texts go to show that the reception by us of the Spirit of God is the SEAL of our adoption as His children. There is a gospel ordinance by which God's Spirit or seal is given to us. It is

THE LAYING ON OF HANDS.

In Acts 8 it is recorded that Phillip preached Christ to the Samaritans. They believed, and were baptized, but did not receive the Holy Ghost until two of the Apostles had laid hands upon them and prayed (v 16, 17). Paul also laid hands upon some people whom he baptized at Ephesus, and they received the SEAL of God, the Holy Ghost. (Acts 19:6). In Hebrews 6:1, 2, the beginning principles of the DOCTRINE OF CHRIST are set forth. The laying on of hands

is a principle mentioned, and we have shown that it is by the practise of this principle that the SEAL OF GOD is given. Some who claim to have the seal of God do not practise it. We quote for their consideration, "Whosoever transgresseth, and ABIDETH NOT in the doctrine of Christ hath not God." (2 John 9). The Laying on of Hands is part of the doctrine of Christ. If we reject it we are not abiding in His doctrine, and will neither have God nor His seal. It is just as necessary to receive the seal of God, as to avoid the mark of the beast. Read of the plague that is to come upon those who receive not the seal of God. (Rev. 9:4-5). It is stated that at Christ's coming many of the Jews will be believers in Him. (Zech. 12:9-14). God has promised to "graft them" into His olive tree again "if they abide not still in unbelief" (Rom. 11:23). Then, all Israel, both Jew and Gentile, will be one. The adoption of the Gentiles will not bring them natural relation to Abraham, or TRIBAL connection as Israelites after the flesh. The gentile saved (who will undoubtedly have received the seal of God) are mentioned in Rev. 7:9, as "a great multitude which no man could number out of all nations, and kindreds, and people, and tongues." Towards the end of Rev. 6, the second coming of Christ is seen in prophetic vision, and following right on, chapter 7 opens with a vision of four angels whose mission was to "hurt the earth and the sea," but an angel having the seal of God appears and commands the destroying angels to "Hurt not the earth, till we have sealed the servants of our God in their foreheads." John then saw 144,000 Israelites (natural ones, 12,000 from each tribe) sealed in their foreheads—a beautiful symbol of the reception of the Holy Spirit by the Laying on of Hands. We can, therefore, expect a great company of natural Israelites to be sealed with the Holy Spirit before Christ comes.

THE MARK OF THE BEAST.

This mark is referred to in Rev. 13:16-17; 14:9-10; 16:2; 19:20; 20:4. As the most terrible warning contained in God's word is

recorded against those who receive this mark, we should find out what it is and then carefully avoid it. The mark of the beast? What beast? The beast of chapters 13 and 17 of the book of Revelation, for both chapters refer to the same beast. In Rev. 17:7-17, the mystery of the beast is explained. The seven heads and ten horns which appeared upon him represented seven kingdoms which antedated his (verse 10), and ten kingdoms which were to be contemporaneous with him respectively (v 16). Five of the kingdoms which antedated him had fallen (v. 10), the Kingdom of Ancient Rome existed then, and the seventh kingdom was caused by the division of Ancient Rome into Eastern and Western Empires a little later on. The eighth kingdom was to be the kingdom of the beast and was to personify the seven that had gone before (v. 11). With the passing out of existence of the seven kingdoms it was said "the beast which was, is not," but at the accession of power by the "beast" who was to personify the whole it was said "the beast which was, and is not, yet is." (v. 8, 11). The same fact is symbolised in Rev. 13:3, by the wounding and subsequent healing of one of the heads of the "beast." With the division of Ancient Rome, which became complete when the Lombards invaded Italy in 568 A.D., the Papacy assumed the power of the Ancient Roman Empire, and the spiritual kingdom of the "beast" was established. The bible student is instantly struck with the marked similarity between this symbol and that of the "little horn."—Dan. 7:8, 20, 24, 25. Both are sons of perdition (see Rev. 17:8-11 and Rev. 7:11). Both speak great words against God (Dan. 7:8, 11, 25; Rev. 13:5, 6). Both make war upon the saints. (Dan. 7:21; Rev. 13:7, 8). Both come into power after the division of ancient Rome into ten kingdoms (Dan. 7:24; Rev. 17:10-12). Both were to reign for the same period (Dan. 7:25; Rev. 13:5). A careful study will show that both the "beast" and "little horn" symbolise the Papal power. What then, is the mark of this Papal beast? The Papal power is really the power of Anti-Christ, robed in

Christian symbols and masquerading as the true Church of Christ. Hypocrisy is behind its every act, and the cause of its existence. We can, therefore, expect the mark of the "beast" to be the hypocritical use of some sign calculated to inspire tender sentiment in the minds of Christian people, and thus impose upon them. We believe

THE SIGN OF THE CROSS.

to be the mark which the Papal beast has put to this hypocritical use. Its use is nowhere mentioned in the bible. That it was used early in the Christian era is conceded, for it came into use while "the mystery of iniquity was working." It was also used by the various false LONG BEFORE CHRIST. On pp 109, 110 of "Ancient America," Prof. J. D. Baldwin, after speaking of the sign of the cross so frequently found among the ruins of South America, says:—"The so-called Latin Cross was used in the Eastern world many centuries before Christ. It was the religious emblem of the Phoenicians, and the sign of the cross appears suspended from the necks of Oriental prisoners pictured on Egyptian monuments which are known to be 1500 years older than the Christian era. The cross was a common emblem in Ancient Egypt, and was used in the religious mysteries of that country." Layard, the celebrated archaeologist, discovered the sign of the cross among the ruins of Nineveh. He found the sculptured figure of an early Nimrod King and says that from its neck "hung the sacred sign of the cross." Dr. Oliver says:—"The Christian beholds the sacred emblem of his faith used as a symbol of devotion even among the heathen. It is engraven on their monuments, and some of their temples are erected in the form of vast crosses." According to Justin Martyr, the believers in Mithras, the Persian mediator "wore the sign of the cross on their foreheads as a badge of worship long before the Christian era." We are also assured that the Egyptians wore the cross of Osiris just as the Christians afterward did the cross of Jesus. Thus it will be seen that the sign of the cross was the mark of the spirit of Anti-Christ long before the birth of the true Messiah. It was used as a badge of worship, as a mark of identity on heathen temples, and as a sign upon their standards and ensigns. Constantine, the first Christian (?) Emperor, used this sign upon his banners. He claims to have seen a vision of a luminous cross in the heavens with the motto, "By this sign conquer." Many deny that he saw this sign while his most ardent friends say that he may have seen it in a dream. We feel assured that God did not command him to conquer

by force of arms, beneath the sign of the cross by which Christ made peace. With the sign of the cross before him Constantine went forth bathing the earth in blood, and we do not believe that God was with him in this terrible work. Again we see the sign of the cross, this time as it waves upon the banners of the Papal armies as they march to rescue the Holy land from the hands of men whose religion could have been no less acceptable to the Almighty than the religion of the Papal anti-Christ. Later on we see it floating over the Papal armies that fought against the Albigenses, Waldenses, and others called "heretics" by the Catholic Church. We see it also as a distinguishing mark upon the Papal servants during the terrible slaughter of the inquisition period. It is still the distinguishing mark upon every Catholic Church building, and some of the grandest ones are built in the form of a huge cross, just as were the temples of anti-Christ before the days of Jesus. Besides this, it is worn upon the persons of priests and nuns, as a fashionable article of jewelry among Catholic ladies, and as a sign of Papal authority in all the sacraments of that church (see Catholic belief, p. 172.) It is also made with the RIGHT HANDS (Rev. 13 : 16) of Catholics in all the services and prayers. It is traced with ashes on Catholic foreheads every Ash-Wednesday. It will, therefore, be seen that it is undoubtedly a distinguishing mark of the Papal beast. As the little horn of Dan. 7 : 25, the Papacy has changed many of the laws of God. We will notice the changes in the seven sacraments. They are—1. BAPTISM, in which infant baptism has been introduced, and immersion changed to sprinkling, pouring, or immersion. This latter change was finally made a law at Ravenna in 1311. They thus fulfilled the prophecy:—"They have transgressed the laws, CHANGED THE ORDINANCE, broken the everlasting covenant." (Isaiah 24 : 5.) It is in administering this changed ordinance that the Papal ministry affixes the mark of the beast to the foreheads of all "both great and small." They couldn't leave even the unconscious babies out, hence the institution of infant baptism. Everyone baptised (?) into the Catholic Church is signed with the sign of the cross, the impious mark of Papal hypocrisy. 2. CONFIRMATION, a Papal farce in imitation of the Laying on of Hands for the reception of the Holy Ghost, in which the servants of anti-Christ pretend to give the seal of God. 3. HOLY EUCHARIST, upon which has been fastened the Papal dogma of transubstantiation, calls for no comment here. 4. PENANCE, which is a gross corruption of scrip-

tural Repentance. 5. EXTREME UNCTION, a perversion of the scriptural doctrine of Laying on of Hands and anointing with oil for the benefit of the sick (James 5 : 14.) 6. HOLY ORDER, in which the offices of Apostle, Prophet, Evangelist, etc., have been abolished, and Popes, Cardinals, Reverend and Right Reverend fathers in God, etc., substituted. In Bible times no man took the work of the ministry upon himself, unless called of God by revelation (Heb. 5 : 4.) Now, men do not wait for such a call, but go at the bidding of the Church. 7. MATRIMONY, which brands millions of happy unions as filthy concubinage, when God says that marriage is honourable in all men, is another Papal change. All these changes are marked with the sign of the cross, in token of Papal authority, yet many of the Protestant Churches have adopted some of them! One or two go so far as to use the sign of the cross in their practice of sprinkling. But whether we use that sign or not we ac- knowledge the power of the Papacy to change God's law when we accept its changes. "We ought to obey God rather than man" (Acts 5 : 29), yet how often do we hear the statement, "Things have changed since the days of the Apostles." Popes and other men have made these changes, and we should not entertain any change in the law of God. Methinks I hear some of our Advent friends say, "Yes, the Pope changed the Sabbath." Well, we will deal with that from a historical standpoint in our next issue, and will show that the Pope DID NOT change the Sabbath. Dear reader, we trust that this article will have careful consideration, and that you will carefully avoid the mark of the beast and all Papal changes, and seek to obtain the seal of God by abiding in the doctrine of Christ, and obeying God rather than man.

(To be continued.)

DIVINE HEALING.

DOES SICKNESS, DEFORMITY,
ETC., COME FROM THE
DEVIL ?

Since the advent of Dr. Dowie's movement, the above question has been brought more prominently before the world than ever before, and all Christians are deeply concerned in the answer. Are Christians of all sects who suffer from bodily ailments or deformities really in bondage to Satan? and is it possible for ALL sick ones to exercise sufficient faith to be healed without medicinal aid of any kind? We go to the Bible for a solution:—"And
www.LatterDayTruth.org

as Jesus passed by he saw a man who was blind from his birth. And his disciples asked him, saying, who did sin, this man or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John IX. 1-3.) This, then, is one case in which physical deformity was not the result of sin and consequently was not from the Devil; unless our friends argue that God, as in Job's case, permitted it.

If so, does not the giving of permission indirectly place the responsibility with God? For irrefutable proof that this is so, let us turn to Exodus IV. 11, and read: "And the Lord said unto him (Moses) Who hath made man's mouth? or who maketh the dumb, or deaf, or seeing, or the blind? have not I the Lord?" Here the Lord, speaking "face to face" with Moses, declares that He has made men with these physical deformities, and I ask, who, in the face of this statement, can go on saying that it is all the Devil's work?

We write with a desire to arrive at truth and avoid extremes; so having shown that all sickness does not come from the Devil we shall endeavour to account for the fact that faithful followers of Christ are not always healed. Healing is one of the gifts of the gospel of Christ (1 Cor. 12: 9), and can only be exercised in harmony with God's will. "For all these (spiritual gifts, healing included) worketh that one and self-same spirit, dividing to every man severally as HE will." If the spirit does not give a man the gift of healing, he cannot be healed by the spirit: neither can the one having the gift of healing (because of such possession) necessarily exercise the gift of prophecy.

Paul, the great Gentile Apostle had a "thorn in the flesh," which he besought the Lord thrice to remove (2 Cor. 12: 7, 8), yet, though he had a great gift of the spirit (prophecy), the Lord's answer was, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12: 9). Now, surely this man Paul was not lacking in faith, for he had previously been bitten by a venomous serpent without being harmed, and had faced perils of all descriptions for Christ's sake.

Again, why should Timothy be advised to "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities?" (1 Tim. V: 23). Yet though Timothy had "often infirmities," he had a gospel gift bestowed by the "laying on of the hands of the presbytery." (4: 14). That gospel gift was evidently not healing: hence the necessity to take a "little wine."

In the days of Elisha there were many widows in Israel who needed

oil, but to "none of them was Elisha sent, save unto Sarepta . . . unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the Prophet; and none of them was cleansed, saving Naaman the Syrian." Why? because of a lack of faith? No. I think not; but that it was not in accord with God's will they should be.

God "makes the rain to fall on the just and unjust," and physical disease is for the same reason just as prevalent amongst the righteous as the wicked, except in cases where physical laws are properly understood and applied, and where for God's glory in the Church He bestows the gift of healing. A sympathiser with Mr. Dowie's doctrine once said to me, "Cannot a healthy man praise God better than a sick one?" I answered, "Not necessarily," for not much credit is due to one that praises God when all is sunshine; but true loyalty to and faith in God shine best when one can, out of the midst of pain and affliction, like Job, of old, say, "THOUGH HE SLAY ME YET WILL I TRUST HIM." The true children of God are subject to chastisement—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If we endure chastening God dealeth with you as with sons: for what son is he whom the father chasteneth not?" (Heb. XII: 6, 7.) Is it not possible that one of God's methods of chastening the individual and thus perfecting the spirit by completely subduing it, is through sickness? The writer is of that opinion, and though "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness" (XII: 11). Though Christ "were a son, yet learned he obedience by the things which he suffered" (Heb. V: 8).

We also must pass through the crucible of suffering in some form or another. God's design being the perfecting of the spiritual man; and though, like our Lord in Gethsemane, we may desire the cup to pass from us, it should be with a like submission to His, as expressed in the utterance, "not my will but thine be done." In latter day revelation we find a confirmation of this view:—"And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he that hath faith to see shall see; he that hath faith to hear shall hear; and they who have not faith to do these things, but believe on me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities." (Timothy evidently belonged to the latter class). Further:—"And whosoever among you are sick, and have not faith to be healed, but believe, shall be

nourished with all tenderness, WITH HERBS and mild food, etc. (Doc. and Cov. 42: 12.) Herbal remedies are evidently permissible, and are in fact, God's blessings to the human race—"For ye tithe mint, and rue, and ALL MANNER OF HERBS . . . these ought ye to have done." (Luke 11: 43.) God received a "tithe" of all herbs and Jesus commended the Pharisees for paying it: and that some of these herbs used medicinally we need only refer to the incident at Bethany when the woman "having an alabaster box of ointment" . . . "very precious" . . . "poured it on his head." Jesus would have condemned the use of it either for internal or external use were herbal remedies not for man's use and benefit.

God helps those who help themselves, and it must always be considered an evidence of a perverted intellect when a man or woman asks God to do for them what he has given them intelligence to do for themselves.

"Faith without works is dead" (Jas. 2: 17, 20), is just as true in regard to sickness as in any other circumstance of life, and we should use all legitimate human means in conjunction with our faith in God.

"But," says the objector, did not Jesus say, "They shall lay hands on the sick and they shall recover?" and did not James write, "The prayer of faith shall save the sick, etc.?" Certainly, but it must not be understood in the absolute sense; for, some sick ones are "appointed to die," and the prayer of faith would not heal them. Therefore, the sick must be healed in harmony—with God's will and it is not His will to give unto all like gifts, and consequently some lacking faith must be nourished on herbs, etc.

Therefore, the teaching that ALL may be healed by faith is false, contrary alike to common sense, experience, and Scripture.

J. H. N. JONES.

—:o:—

HE THAT BELIEVETH.

"God so loved the world, that He gave His only begotten Son, that whosoever BELIEVETH in him should not perish, but have everlasting life." (John 3: 16). "BELIEVE on the Lord Jesus Christ, and thou shall be saved, and thy house." (Acts 16: 31).

Wonderful promise! but it is conditional; we must "believe." With the law of cause and effect in mind, we conclude that the word "believe" must have a deep and broad meaning, since it is a fountain from which ETERNAL LIFE is to flow. So great an effect (salvation) can not be traced to a trifling cause. Surely, there is more meaning

couched in "believe" than simply to give the assent of our minds to the fact of Jesus' messiahship.

The above two verses are but PARTS of the Bible. One may offend against the "perfect law" by giving disproportionate attention to one doctrine, or duty, and thus detach it from its proper place in the system. One may so disregard some particular truth that it will drop out of the system altogether. These two forms of offence will operate like positive error. Why should truth be cut to pieces and each man seize a part thinking he has the whole! The truths of the Bible should be taken as they are represented in their entirety. If John 3:16 and Acts 16:31 are taken as a complete answer to the question, "What must I do to be saved?" regardless of other declarations of holy writ on the same subject, I say, by such a handling of the Bible, we will have scripture against scripture and God against God. Bible statements when considered apart from their context, and alone, must oftentimes be received in a qualified sense. By taking John 3:16 and Acts 16:31 in an unqualified sense, and deducing from them that all one needs to do to be saved is to "believe" in an abstract sense: just "believe" (acknowledge that Jesus is the Christ)—by so teaching we arrive at conclusions condemned by the Bible and from which our sense of right recoils. Just "believe!" If that be received in an abstract sense as an answer, a COMPLETE answer to the question, "What must I do to be saved?" then one can be saved without REPENTANCE; for, not one word is said about "repentance." If those passages give a complete answer to the question (and if they do not, they should not be so regarded) Jesus should not have said, "Except ye repent ye shall all likewise perish;" nor should he have said, "Not every one that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven; but he that DOETH the will of my Father which is in Heaven."

What is it to believe? All Latter Day Saints hold that "He that believeth" in Christ (in the true sense of the word "believe") will be saved. To believe in Christ is to fully trust him; to receive him as the Lord. To receive him in any other way is to DOUBT he is the Son of God. We are sick spiritually and physically. Behold the great physician! He prescribed for the body and for the soul. If he was the physician sent down from Heaven (and we do not doubt it) to attend to mankind's affliction, our safety lies in having his prescription compounded—not half of it, but all of it—and taking the remedy: He who gave the Gospel understands our case.

It is hard to convince a man that, what he likes, is oftentimes, not good for him; and it is equally as difficult to persuade a man that what he does not like, is, frequently, just what he should have. A doctor prescribes for a certain sick man who has heart trouble, fever, and dyspepsia. He prescribes what will act on all those ills. If the sick man has full confidence or faith in that doctor he will follow the directions given; if he has not confidence and faith in him, he will say, "I don't like that quinine," and, "I don't see how cucumbers can hurt me;" and "how can that other medicine have any action on my heart?" As far as the patient changes the prescription, to that extent, he reflects discredit on the doctor who prescribed and reveals his lack of faith in him. He who believes in Christ will not DISBELIEVE the ingredients of His Gospel. That person who attempts to evade the application of the principles of the divine law enunciated by the Christ, does not "believe" in Him; no matter how often and devoutly he says, "Lord, Lord!" He who believes in his Lord and Master will, when the truths of His gospel are heard, accept and obey them. So far as we fail to comply with the Commandments of God we reflect our lack of faith in the authority of God and His Son.

Jesus of whom we are told if we BELIEVE in him we shall be saved, did not say, "Perhaps, perhaps," but "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he CANNOT enter into the kingdom of God." (John 3:5.) Do we "believe" in the One long foretold in story and song? Do we believe His words? It is well to extol our "glorious Bible," but in our ecstatic moments we should not forget to WALK ACCORDING TO ITS HOLY PRECEPTS. If we should thus far forget ourselves, the following words would be applicable to us, "Why call ye me Lord, Lord, and do not the things which I say?" "He that rejecteth me and receiveth not my words, hath one that judgeth him: the WORD THAT I HAVE SPOKEN, the same shall judge him in the last day."

"He that believeth and is baptized shall be saved." Believeth what? The gospel which the apostles were commissioned to preach and just as they preached it, Salvation is, in the above words, announced by the Christ to be a result of believing the gospel and being baptized. Do we "believe?" Or shall we say, "I don't like this quinine?" or "that favourite dish will do me no harm?" or "I don't see what good WATER will do me?" Behold the Lamb of God! what has He prescribed—what saith the LAW (prescription)? Let us

read it. Jesus spake to His apostles, saying, "Go ye, therefore, and teach all nations, baptizing them (with water, for the apostles could not baptize with the Holy Ghost) in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to

OBSERVE ALL THINGS

whatsoever I have commanded you" (Matt. 28:19, 20.) Subsequent to this commission, we find the church "observed" the laying on of hands for the reception of the Holy Ghost; and since the church, when the ordinance was so observed, was not in a state of apostasy, we rightly conclude that this latter ordinance for such purpose was commanded of God. Would the apostles, the inspired messengers of truth, practice what Jesus did not command? The references to such practice are, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them; Peter and John: Who, when they were come down, prayed for them, that they might receive the HOLY GHOST: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the HOLY GHOST"—(Acts 8:14-18). "And when Paul had laid his hands upon them, the HOLY GHOST came on them; and they spake with tongues, and prophesied." (Acts 19:6.) Thus we are informed, from the right source, that upon the heads of baptized converts the hands of God's ministry were imposed for the reception of the "Holy Ghost." They were then "born of water and of the Spirit." Ananias, too (not an apostle) laid on hands for the reception of the Holy Ghost: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the HOLY GHOST." (Acts 9:17). If the Holy Ghost could be obtained as well without the laying on of hands as with it, the apostles and Ananias stand before us as practicers of an empty, hollow form.

In the precincts of Calvary is to be found the pattern for the church in all ages!

Upon the reception of "the Comforter, which is the Holy Ghost," gifts were bestowed upon the converts; for, "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the work-

ing of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." (1 Cor. 12:7-10). Here Paul makes plain to the church what is the operation of the Spirit of God. Those who had such faith in Christ as to obey him (He was the "author of salvation unto all them that OBEY Him." (Heb. 5:9) became entitled to the Holy Spirit, which Christ promised to send to His disciples to "guide into all truth." By yielding obedience to the laws of God, they became CITIZENS of His kingdom; and if they "endured to the end" the promise of God to them was that they should be raised up at the last day.

The clear, solemn, and testamentary declarations of the oracles of God should not be set to one side; neither by celestial powers nor by terrestrial beings. Even the archangels obey God, why should not MAN!

Do we BELIEVE in Christ? What is it to "believe?" "Shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:18).

PAUL. M. HANSON.

EDITORIAL BRIEFS.

WHAT KIND OF UNION?

One of the things that stand in the way of the Australasian Methodists joining the proposed union of the churches, is the fact that at the first General Conference of that persuasion held in Melbourne in 1875 it was provided that a general conference shall have no power "to revoke, alter, or change any of the doctrines as contained in Mr. Wesley's first four volumes of Sermons, and his Notes on New Testament, nor to establish any new doctrine, contrary thereto." Not only is there a sacrifice of doctrine involved in Union, but there are difficulties arising from funds, administration, and varied church methods. It took 20 years to bring about internal Methodist union, and just as it is achieved, they are asked to merge themselves into a Triple Evangelical Union or Alliance, with the Presbyterian and Congregational bodies. The various leaders are of the opinion that it will take a long time to consummate this latter union. We believe federation of the churches is much easier to realise than organic union. It is very doubtful if the latter will ever be realised. Much of the doctrine of Christ, as well as the peculiar creed doctrines, would have to be discarded, before organic union could take place—that is, a true brotherhood. If the Fatherhood of God and the brotherhood of man means anything, it means this: that brothers are all obligated to obey

the Will of their Father, rather than take it into their own hands to compromise with each other as to a basis of brotherhood union. In every proposition to unite any number of the discordant and disjointed members of Christendom, there has always been that element of compromise, that involves a sacrifice of doctrine and church polity. The Father never gave such a right to any of His children. It seems clear, then, that no union so far proposed would be consistent with the Fatherhood of God and acceptable to Him. Why not take Ephesians, 4th chapter, as a scriptural beginning to an acceptable working basis, and follow on to 1 Cor. 12th chap., and then take the whole New Testament as a guide book. In it we can all see how Jesus proceeded to build a church. Let us be done with man-made churches and federations and alliances. Let the churches follow up in real earnest the watchword that has already been passed along their lines, "BACK TO CHRIST."

EXPERIMENTING.—

Bro. Tucker writes from Auckland that he has tried that suggestion of a brother to leave out the term "Latter Day Saints" from his work quite long enough—it is too slow, and does not work satisfactorily. He has decided now to "STORM THE FORT" in real old-fashioned Latter Day Saints style "even though it be at long range and long time between attacks." We thought our brother would tire of that plan. We have nothing to be ashamed of, and we might as well introduce ourselves fully at once, and stand the brunt of public prejudice, break down as much of it as we can, and educate the public mind from the start. To keep back the (to them) odious name, is to lay ourselves liable to the charge of deception, and suggests a lack of moral courage. It also denies the public the experience of bringing about, through their prejudice, that everlasting and ever-present feature of the gospel:—"THE REPROACH OF CHRIST." Shall we shrink from it? Can we get rid of it?

CHAIN LETTERS.—

Some time ago one of a series of "chain letters" was handed to us by a brother, which read as follows:—"Dear Bro.—You are requested upon receiving this letter to pray that God will bless the missionaries and by His divine power and grace raise up others; also pray that this chain may not be broken until 1000 be reached. You are asked to write two copies of this letter, without delay, nor fail to put the number following on each letter, and send them to friends whom you can trust to fulfil the same conditions. If you cannot do

this, please return this letter to me, as it is necessary to know if the chain is broken."

Evidently the chain was broken, for the recipient of this one did not view it with enough concern to fulfil the conditions, and we doubt if this "chain" idea will become popular, considering that Saints generally pray for those things without any reminder of this kind. Another brother thought he could not be sure that others would take the interest to fulfil the conditions and he failed to comply. The above letter was number 601, from which it appears that it had cost 601 twopenny stamps (£5) to get this superfluous idea circulated. That would buy a good supply of tracts for the missionaries. We are of the opinion that Latter Day Saints who need such a reminder as a chain letter to pray for the progress of the work, are not in the faith as they ought to be. This chain idea for gathering funds was tried in America, but never gained much favor, and the "chain gang," as one writer called it, soon disappeared.

Mr. ———, a friend, sends us 3/- for a yearly subscription. He has heard the preaching of the elders, and believes it is good doctrine, and he wishes to support the "Standard" the same as a member

From Far and Near.

BRISBANE.—

Soon after the N.S. Wales Conference I began to get ready to move to my new field of labour. Sister Barmore not being very well it was necessary to prepare gradually. During this time we visited as many as time and health would permit. Among other things a formal farewell was tendered us at the Hamilton Church. The Wallsend branch was well represented, and altogether it was a pleasant occasion. One thing is certain: we parted from all with the best of feeling and fellowship so far as we could discern. We love the Saints of Newcastle district as well as those elsewhere and pray that God's richest blessings may abide with them. We would enjoin upon them the necessity of loving and trusting each other. Always remember that people may differ from us in their opinions and ways and yet be true to God and his work. Those who are not willing to admit this have travelled but a little way on the road to holiness.

Wife and I left Newcastle for Sydney Jan. 22nd. We remained at the latter place until Feb. 1st. During that time we preached several times and visited as many as practicable.

Our parting from Saints here as well as at Newcastle was affectionate and sympathetic. Among them are our relatives, who were sorry to see us go so far away.

We reached here early Feb. 3rd by the Canadian boat, "Miowera." The trip was a pleasant one, and but little damage was done to our luggage, and that means much when it includes glassware, crockery, etc. The Saints here gave us a formal welcome on the 10th. They have also been very kind in supplying us with house-keeping facilities. We are now properly set up again. Sr. Barmore is quite well. I am satisfied this climate will suit her.

On the 14th the missionary and local officers met in fasting and prayer to discuss plans for missionary work. We are now endeavouring to work in harmony with those plans. We shall rely mainly on visiting, supplemented by open-air efforts and an occasional mission. These missions will be held in other places as well as in the church. One thing we are pleased to say is that the missionary will be entirely relieved of branch work. In some parts there is too much disposition to make pastors of our missionaries. It makes them responsible for both the branch and mission work, which is too much.

In Gospel Bonds,
A. C. BARMORE.

FROM AMERICA.—

"Dear Brother Wells:—The Gospel Standard' issue of November 14th, arrived and was read this morning. I started at the first page and went right through, and my pleasure seemed to keep right on increasing. Your 'Editorial Briefs' to me seemed to be fraught with force enough to make them 'right from the shoulder hits.' It always brings the tears near the surface, and gives a warm glow round my heart to have our Church appear in a favorable light before the people of the world, not that we run after their patronage, but that the truth should impress them with its force. We in America, perhaps, do not really appreciate the sacrifice that you folks have to make, but the tie that binds stronger than earthly ties reaches across the immense expanse of the mighty deep, and in our prayers we remember our brothers and sisters on the other side of the world, who yet are lifting up 'The Gospel Standard.' May He bless you abundantly. Never has the 'Standard' seemed so replete with good things; it gives such a brief, comprehensive view of the work there. It seems so well carried out; there appears to be method, system, order, Divine guidance, and we pray that it may continue and that your men, as leaders, may be divinely helped, and that your

women may be strengthened to be helpmates, indeed!

"Was glad to read Bro. Barmore's letter concerning the Religio work, and, as I glanced down the 'Directory' of churches, or places of worship, it made me feel glad to see here and there 'Religio' at such and such an hour! Oh, it is good to know that the work, in all its branches, is being carried on, for it IS the hope of the world!

"Experiences along the line have demonstrated the truth to me, and to-day I am happy! happy in the possession of the Gospel—the greatest thing in the world! Drummond, I believe, calls 'Love' the greatest thing in the world. Yes, that position is true, for it was the love of God that gave us the Gospel, and the Gospel of salvation is the Gospel of love, therefore IT IS the GREATEST thing in the world. The miracle of the Gospel is the transformation that it brings about in our daily life. That, to me, is more than signs (which so many seek) the gradual, spiritual and intellectual development; to appreciate more and more the spiritual promptings; to realize that here we overcome a little, that there lies a point to be gained, and that as a whole the perfection of spiritual strength is reached by the overcoming, the mastery of the little things—this is 'going on to KNOW,' and THAT is what makes life worth living.

"Truly I realize that you are doing much good work there. Your little paper has many a time brought comfort to American well-wishers, and this last issue has touched me more than I can say.

"Your colony, that is, our people scattered in a strange land, seem so brave, battling for God's work, that I am just full of appreciation of the work that you are doing. May God bless all of you! I am sure that He is! this is but an expression of God speed you on your way.

"Kindest regards to Bro. Barmore, and good wishes for all the Saints; may the editor of 'The Gospel Standard' be continually blessed in his work, and may your little paper go with its message of peace and intellectual enjoyment, spiritual light and benediction to every one of its readers; may they enjoy it as have I!

"Kindly yours, in gospel bonds,

"Mrs. ETTA HITCHCOCK.

"St. Louis, Missouri,
"Jan. 11th, 1904."

FROM MELBOURNE.—

Editor "Gospel Standard."—This last few weeks have been quiet in our work; but we are still endeavoring to spread the Gospel message, and have several investigating—some near the Kingdom. The Footscray lectures have come to a close with several investigating. We

are now thinking of opening there on Sunday afternoons. Last Saturday night we held our first open-air service in Prahran. A large number listened, and some are interested. The Sunday following, quite a number of strangers turned out at the hall in the afternoon.

There being no service of ours, we attended Mr. Dowie's opening meeting in the City. There was an attendance of about 7000 people. The "Age" gives a fairly correct account of the meeting. At the time appointed Mr. Dowie and retinue came on the platform with great pomp and show, as if that counts for anything. The opening exercises were got through with various interruptions; but when Mrs. Dowie started to read the chapter her thin shrill voice caused the audience to burst forth in mocking peals of laughter. Four or five times she attempted to read, and each time was interrupted in like manner. Finally, she got through; but when Mr. Dowie started to address the audience, basing his remarks on the 19th verse of Matt. 11, the audience once more got out of control, and from that time on the meeting was in a continual uproar. The police were powerless, and as far as could be seen, they were for the audience and enjoying the performance. Mr. Dowie called the disturbers "a pack of criminals," and from that time on his voice was simply drowned in the uproar. "Sons of the Sea" and various snatches of other popular songs were sung by sections of the audience. Finally, the Doxology was sung and the meeting brought to a close. We felt sorry that Mr. Dowie was not allowed to speak, as we would have very much like to hear his proofs for "the Elijah" claim. We were disappointed in the man, expecting to hear a fine delivery, but his voice is very raspy, and there is nothing taking about the man in any way—his manner is rather repulsive than otherwise. We were sorry to see a lady subjected to the treatment that Mrs. Dowie received.

However, Mr. Dowie could not expect any other treatment, for this reason: For some time past Mr. Voliva has been warning the people of Melbourne as to what they were going to get "when Mr. Dowie arrived." We presume, on the other hand, that the crowd has been preparing a warm reception for Mr. Dowie. Nevertheless, we have no sympathy with such treatment, believing in the principle of doing unto others as we wish them to do unto us. May God help us to be faithful in our warfare, humble in our manner, having charity to all, our lives an open book read of all men.

W. MACKIE.

South Yarra, Feb. 29th.

ADELAIDE.—

Dear "Standard."—After a month's absence from our field it took some little time to arouse the interest which formerly existed, but we are now fairly going again, and are hopeful and confident. Many are enquiring and reading up our work, and it is only a matter of time when there will be an in-gathering.

Our open-air meetings are, as usual, the most interesting, and I feel sure ere long will be productive of good results.

After our Sunday night's meeting in the hall we go out upon the street corner and usually get a good audience and hearing. Last Sunday night a young convert of the Utah faith questioned me upon polygamy, etc., and when I referred to the Book of Mormon (Jacob 2: 6) he did not know that such a passage existed, and thought I had "a special edition." I read: "This people begin to wax in iniquity; they understand not the Scriptures for they seek to EXCUSE themselves in committing whoredoms because of the things written concerning David and Solomon his Son." "Now," I asked, "do you know any people who 'misunderstand the Scriptures and seek to excuse themselves' (for committing the same abomination—polygamy) on similar grounds?" He replied, "No," and instantly began to argue the question, referring to David and Solomon as an "excuse." Before that young man left both he and a large and interested crowd heard our views on the marriage relation. I pray he may profit and come out from such teaching. I have sold quite a number of copies of Book of Mormon since coming to this mission and there is still a demand for more. Do we as a people appreciate it at its proper worth as a proselytising agency? The Saints are all well, hopeful and helpful, none being too proud to stand upon street corners and assist by talking, singing, and distributing literature.

Sr. Jones has completely convalesced and your servant is well in body and spirit, seeming to stand open-air work splendidly. Love to all Saints from yours, in Bonds,

J. H. N. JONES.

Adelaide, Feb. 23rd.

CORINDI CREEK.—

Dear Editor:—I arrived here yesterday and I find that since my last visit (which was the first) some rubbish has accumulated. But we always expect the weeds and briars to grow after the soil is disturbed and left to rest for a season. The usual stock of worn-out stories have been circulated here, which I have, no doubt, will have a tendency to influence some people against the truth; but truth will eventually win—though we must watch, fight, and wait for her triumph. The enemy

has always been active in spreading falsehoods about the true gospel. We are, therefore, neither surprised nor discouraged. Our part is to "learn to labour and to wait."

CHAS. AVERY.

Corindi Creek, Feb. 19th.

NAMBUCCA RIVER.—

Editor "Standard": I am sending you postal note for my subscription and also for another brother. I see by the papers that you have had Mr. Dowie in Sydney and that he did not meet with a good reception. Quite a number of his converts went from this river to see or hear him. Some could not get away in time to see him in Sydney and now they are going to Melbourne. My wife's mother and sister are leaving this week. I feel sorry for them, as they have very little money, and from what I read Dowie cannot help them. I could not persuade them not to go.

ALEX. MCKAY.

Nambucca River, Feb. 25th.

TUNCURRY.—

Religio Literary Society is doing famously here. All are interested and anxious to do their share. Some of them hardly like being left off the programme even for a fortnight. They seem very much taken up with it. Four new members (young women who do not belong to the church, too) joined the society last meeting night. We have about 40 now on the roll. Some of them are absent at present, but those present are lively stones.

ERNEST WRIGHT.

(We acknowledge receipt of a bundle of essays written by members of and read before the above society. We may give our readers extracts from time to time. We must say that these essays fully justify the estimate given above. We have read the essays with pride, and we are safe in saying there is not a more live local in Australia than the one at Tuncurry—we certainly know of none manifesting such literary taste. The youngest essayists in Australia write from that local.—Editor.)

MISCELLANEOUS.

REUNION AND S.S. CONVENTION.—

The Annual Reunion of the N.S.W. District will open in Sydney, at the Nelson-street Church, BALMAIN, beginning on Good Friday, at 10.30 a.m., and continuing to Easter Monday. The Convention of the N.S.W. District Sunday School Association will meet on Saturday, at 10.30 a.m., and continue during the day. All schools will please send reports promptly, and also credentials of delegates, who are expected to attend. The Balmain Branch ex-

tends a cordial invitation to those who wish to attend, and we trust this will be a good Reunion. Several of the travelling ministry will be present, to preach the word of life. Sunday will be a feast of good things.

CONFERENCE NOTICE.—

The biennial Conference of the Victoria district will meet at the Saints Chapel, corner of Kilgour-street and St. Alban's-road, Geelong East, on April 9th, at 3 p.m., and continuing over Sunday 10th. As there are only a few members living in Geelong, only a very limited number of the visitors can be accommodated with the Saints.

MAX F. W. KIPPE,
Dist. Pres.

IN MEMORIAM.—

In loving memory of wife and mother, Mary Smith, who died March 18th, 1903, at Rozelle. Gone, but not forgotten! Inserted by the fond husband and family.

J. W. SMITH.

In memory of our dear son, Joseph Cecil James, who departed this life Feb. 28th, 1903, aged 18 months. Inserted by his loving parents,

JAMES & MARY CORNELIUS.

TO WHOM IT MAY CONCERN.

This is to certify that Elder John Jones, of Dudley, N.S.W., has been appointed to labor in the Newcastle district as circumstances permit. The assistance and co-operation of the Saints is earnestly solicited on his behalf.

C. A. BUTTERWORTH,
Missionary in Charge.

Further,—There is a pressing demand everywhere for greater efforts to be put forth by God's servants to build up His Kingdom, and extend the laws of righteousness, and inasmuch as the work "is entrusted to all," each individual Saint should make an effort to assist the work during the year, either in tithing or offering, and thus assist in the redemption of Zion, and hastening the return of our Lord.

C.A.B.
Geelong, Victoria, Jan. 27, 1904.

Emmersion thinks we ought to write our human history broader and deeper. For instance, "What light does it shed on those mysteries which we hide under the names of Death and Immortality? How many times must we say Rome, Paris, and Constantinople!"

Say less than the other fellow, and listen more than you talk.

Give most men a good listener, and most women enough notepaper, and they'll tell all they know.

Remember when you're in the right you can afford to keep your temper, and that when you're in the wrong you can't afford to lose it—(Horace Lorimer).

The Gospel Standard.

Official organ of the Australasian Mission of the Reorganized Church of Jesus Christ of Latter Day Saints. Published Monthly.

SUBSCRIPTION PRICE.

To members of the Church in the Commonwealth, per year 3s
To Members in America 75 cents.
To non-members of the Church 1s.
Address all communications to "The Gospel Standard,"

65 Nelson-street, Rozelle, N.S.W.

When remitting for books or subscriptions, do not send stamps. P.O. Order, Postal Note, or Bank Draft are preferable.

When ordering change of address, give the old one also.

Renewals for "Herald," "Ensign," "Autumn Leaves," "Hope," or "Quarterlies" may be sent to this Office.

All Church Books and Tracts are kept on sale.

We send no receipts for subscriptions to the "Standard." A red star on the date line, front page, indicates that your subscription is due. Prompt payment is necessary as the "Standard" depends entirely on that source for funds to carry it on.

GRACELAND COLLEGE.—An Institution for a Higher Education, located Lamoni, Iowa, the Headquarters of the Re-Organized Church of Latter Day Saints. This Institution was authorised by and is under the control of the Church. Best of Teachers in Charge. Tuition and Board Reasonable.

I. W. ALLENDER, Secretary.

ADDRESSES.

The Gospel Standard,
65 Nelson-st., ROZELLE, N.S.W.
Eld. C. A. Butterworth, Garden-st., Geelong, Vic.
Bishop Geo. Lewis, Wallsend, N.S.W.
H. A. Jenkin, 10 Emma-st., Colingwood, Vic.
Eld. Wm. Mackie, 4 Malcolm-street, South Yarra, Vic.
Eld. J. H. N. Jones, Sturt-street, Adelaide, S.A.
Eld. W. J. Haworth, Wallsend, N.S.W.
Eld. D. E. Tucker, 98 Nelson-st., Auckland, N.Z.
Eld. Robt. Hall, Kaitangata, N.Z.
Eld. P. M. Hanson, Tuncurry, N.S.W.
Eld. C. Avery, Argent's Hill, N.S.W.
Geo. Stewart, Pittown, Wallsend, N.S.W.
Eld. A. C. Barmore, Fern-street, Thompson's Est., South Brisbane, Q.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30 p.m.; Daughters of Zion meet 1st Thursday in every month, 7.30 p.m.

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Mondays, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas-street. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall, every Sunday, at 10.30 a.m.; Preaching at 3.

STOCKTON.—Sunday School, Bro. Hooper's, Mitchell street; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sundays: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets Bro. McDonald's, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets Bro. Fraser's, 10.30 a.m. Preaching Services, School of Arts, and at Rosenthal, as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan-street, Richmond. Sundays: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

D. McIntosh, Book Agent for Victoria, has on hand for sale, books and tracts of all kinds in use by the Church. Orders solicited. Address:—46 Swan-st., Richmond.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, 3 p.m.

ADELAIDE (S.A.)—Saints' Mission, Rechabite Hall, Grote-street every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe street, South Brisbane. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meetings, Wednesday, 7.30 as arranged.

AUCKLAND (N.Z.)—Greenhythe School house every 1st and 3rd Sundays of the month, at 2.30 p.m., preaching.

KAITANGATA (N.Z.)—School, every Sunday, 11 a.m., Masonic Hall; other meetings as arranged.

WHAT WE BELIEVE.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First: Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organisation that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men shall worship God in "Spirit and in truth," and that such worship does not require a violation of the constitutional law of the Lord.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.
www.LatterDayTruth.org

The Gospel Standard.

VOL. 3., No. 4.

Balmain, April 15, 1904.

{ Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

WHO CHANGED THE SABBATH?

(By Eld. W. J. Haworth.)

Our Adventist friends claim that the Pope changed the Sabbath. They teach that the Papacy is symbolised by the "Little Horn" of Dan. 7: 8-25. Uriah Smith, one of their greatest writers, asserts on p. 142 of "Thoughts on Daniel," that the "Little Horn"—the Papacy—came into power in 538 A.D. Commenting on the statement that the "Little Horn" was to "change times and laws" (v. 25), he says:—"Has the Papacy attempted this? Yes, even this . . . it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God given to man, and erected in its place a rival institution to serve another purpose." (Ibid p. 141.) When such a serious charge as the above is made against even a much-abused line of Popes, common fairness demands that proof be given. This proof has never been forthcoming.

It must be apparent to the dullest intellect that the PAPACY could not change the Sabbath BEFORE IT EXISTED! And yet this is exactly what we are asked to believe. We are told that Constantine was the first to change the Sabbath in 321 A.D. (Bible Readings, p. 61), and that the Council of Laodicea in 364 confirmed the change. Now, both these dates are long before what the Adventists ask us to believe was the date of the appearance of the Papacy as symbolised by the "Little Horn." It will therefore, be apparent that the

PAPACY DID NOT CHANGE

the Sabbath! It is next urged that the Catholic Church claims to have changed it. A tract entitled, "Rome's Challenge," is now being circulated by the Adventists. This is a reprint of several articles which appeared in a Roman Catholic paper, in which the boast is made that the Catholic Church changed the Sabbath. Strange to say, NO DATE is given as to when this change took place. Let us remind the reader that the Catholic Church CLAIMS to date back to

the days of Christ. It is, therefore, most probable that they believe the change they boast of took place in the days of the Apostles. As our Adventist friends have accepted the Catholic boast that "the Church" changed the Sabbath, fairness demands that they should, at least, admit that the change could have been made at the earliest possible moment of the existence of the Catholic Church—ACCORDING TO CATHOLIC CLAIMS—unless they can prevail upon the Catholic Hierarchy to inform them JUST WHEN the boasted "change" took place.

EXAMINE THE PROOF.

The Adventists claim that they have the necessary proof of this change in the actions of Constantine and the Laodicean Council already referred to. Let us for a moment look at this so-called proof. We quote the following from the Murdock-Reed edition of Moshem's Ecclesiastical History:—"The first day of the week, on which the Christians were accustomed to meet for the worship of God, Constantine required by a special law to be observed MORE sacredly than BEFORE" (p. 155.) To cause a day of worship to be "more sacredly" observed than before, is not to change the Sabbath, surely! In fact, it is admitted in the "Advent Review," for Dec. 13th, 1887, that "it is safe to affirm that there was nothing done in the time of Constantine, either by himself or any other, that has the last appearance of changing the Sabbath." This is what we are affirming, and, on the authority of the leading Advent paper, we are "SAFE" in doing so—quite safe from proof to the contrary. According to "Bible Readings" (p. 63), the Council of Laodicea decreed:—"Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day . . . Wherefore, if they shall be found to Judaize, let them be accursed from Christ." There is nothing in the above which indicates a change in the Sabbath. It had been the practise of the Christians from the first century to worship on the first day of the week, but they tolerated also the observance of the Jewish Sabbath among the Jewish converts to Christianity. (See John 20: 19-20; 1 Cor. 16:

1, 2; Acts 20: 5-8; Rev 1: 9-10.) To further verify this assertion we quote:—"The Christians of this (1st) century assembled for the worship of God and for their advancement in piety, on the FIRST day of the week, the day on which Christ resumed His life; for that this day was set apart for religious worship by the Apostles themselves and that after the example of the Church at Jerusalem it was generally observed we have unexceptionable testimony. Moreover, those congregations whose members either intermingled with Jews, or were accustomed ALSO to observe the seventh day of the week as a sacred day, which the other Christians did not consider wrong." (Murdock-Reed Moshem, Century I, part 2, chap. 4, par 4, page 43.) The following is a footnote on the same page:—"In vain some learned men labour to persuade us that, in all the early churches, both days, or the first and last days of the week were held sacred. The Churches of Bithnia mentioned by Pliny, devoted but one stated day to their public worship; and beyond all controversy that was what we call the Lord's day, or the first day of the week." Again, "the Christians assembled for the worship of God in private dwelling houses, in caves, and in places where the dead were buried. They met on the first day of the week, and here and there on the seventh day which was the Jewish Sabbath." (Ibid. Century 2, part 2, chap. 4, par 8).

From the above it will be seen that while the Gentile Christians kept the first day of the week sacred, they also tolerated the observance of the Jewish Sabbath among those who were influenced by Judaistic prejudice. The Council of Laodicea simply took action with regard to toleration of the latter practise, and decreed that Christians should no longer observe the obsolete Sabbath. There is positively no evidence of the institution of Sunday worship either by this Council or by Constantine. So the Adventists utterly fail to maintain their position.

THE CHRISTIAN MEMORIAL.

We append the following historical proof that the first day of the week was observed as the Christian Sabbath.
www.LatterDayTruth.org

bath soon after the Book of Revelation was written. Justin Martyr (A.D. 140), an unimpeachable witness, says:—"On the day called Sunday, all who live in the cities or in the country gather together in one place, and the memoirs of the Apostles or writings of the prophets are read as long as time permits; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then all rise together and pray, and as we said before, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings. . . . But SUNDAY IS THE DAY on which we hold our common assembly—because it is the day on which God, having made a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day rose from the dead. For He was crucified on the day before that of Saturn, and on the day after that of Saturn, which is the day of the Sun, having appeared to His Apostles and disciples, He taught them these things, which we have submitted to you also for your consideration. (Justin's First Apology chap. 67.) Again, Barnabus, who lived about 150 A.D., wrote:—"For which cause we observe the eighth day with gladness, in which Christ rose from the dead; and, having manifested himself to His apostles, ascended into Heaven." The latter testimony is admitted by the eminent Sabbatarian advocate, J. N. Andrews, to have been in existence as early as the date given (see "Hist. of the Sabbath," p. 218.) We might go on adding historical testimony, but we consider that we have proven by the foregoing evidences that neither the Pope nor the Catholic Church changed the Sabbath, but that a new memorial was instituted in the days of Christ (after His resurrection) by Him and the apostles. With Paul we say:—"Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the SABBATH." (Col. 2: 16.) The reader will notice that we have omitted the word "days." We have done so because it was not written by Paul. The fact that it is printed in italics is abundant evidence that it was supplied by the translators. The presence of this supplied word is accepted by the Sabbath advocates, for in it they think they see an intimation that Sabbath "days" might refer to the "ceremonial Sabbaths" only. When the supplied word is dropped, the sentence shows that the Sabbath of the law was meant. That Sabbath with the rest of the law was "nailed to his cross" (v. 14.) All these the Sabbath included were the "shadow"

of things to come (v. 17.) Christ was the substance. And just as God ceased from His labours on the Seventh day and gave the old Sabbath as a memorial, so Christ fulfilled the law, nailed it to His cross, ceased from His labour (on the first day of the week), as God did from His, and gave the Christian Sabbath in commemoration of His rest. (See Heb. 4: 7-11.) Let us therewith be content, heeding not the special pleading of Judaizers. Strive to be children of the "free woman," rather than of that mother whose heritage comes from Sinai and "gendereth to bondage."—(Read Gal. 3rd, 4th and 5th chapters).

THE JEWISH SABBATH.

IS IT BINDING ON CHRISTIANS?

In answering this, I shall arrange my matter as systematically as I can.

1st.—The "Old Covenant" was "done away" or "abolished" (Gal. 4: 22-31; Heb. 8: 6-13).

2nd.—That "covenant" included as its centre or basis the "ten commandments." (See Ex. 34: 27, 28; Deut. 4: 12-14; 5: 1-3.) The Adventists divide the Mosaic law into two parts. One part, the decalogue, they call the "moral law," while another part, "the statutes and judgments," they call the "ceremonial law." This division is PURELY HUMAN, entirely imaginary. The law of Moses included ALL that was given through Moses; and that law as a whole was abolished. That this abolition included the "ten commandments" is proven by Paul. (See 2 Cor. 3: 7-13.) He plainly declares that "the ministration of death, WRITTEN AND ENGRAVEN IN STONES" was "ABOLISHED." That which was "done away" (the law) was "glorious," but the gospel exceeds it in glory. We have been made "able ministers," "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

3rd.—The decalogue was revealed first to Moses. Those specific commandments were never known to man; before. The Jewish Sabbath was given to celebrate Israel's deliverance from bondage. (Deut. 5: 3; 5: 15; Neh. 9: 13, 14; 10: 29.) In opposition to this it may be asserted that the Sabbath was kept from creation, but of this there is no proof. It was not observed until Israel's exodus from Egypt. It is true that God commanded its observance partly because He had rested on that day after the six days of creation. But that does not prove that it had been continu-

ally kept from then until Moses. And, besides, it is not certain that God's rest was 24 hours. The fact stated in Gen. 2: 1-3 (God's Sabbath) was NOT KNOWN UNTIL REVEALED TO MOSES AND WAS NOT MADE PUBLIC UNTIL HE DISCLOSED IT TO ISRAEL. It was later on written by him in the Book of Genesis. Israel's rest day was parallel to and in imitation of God's, but not the result of a continuous weekly observance of it. "The Lord made not this covenant with our fathers," said Moses.

4th.—Not only do the Adventists claim that all men from the beginning down have been required to keep the Sabbath, but the angels, too, are commanded to and do observe it. In referring to the decalogue, Mrs. White says:—"The angels are governed by it." In a debate on this Sabbath question I had to meet the same position. My opponent started out by quoting Psa. 103: 20—"Bless the Lord, ye his angels, that do his commandments." He assumed that the "commandments" referred to there are the ten. This assumption is common among them; every time the word occurs it means, to them, the decalogue. Consequently their members are trained to see the Seventh-day Sabbath in nearly everything. It is the natural result of the pernicious practice of laying down theories as facts. Now a moment's thought will convince any unbiased mind that the word "commandments" may frequently occur without having any reference to the ten. It is very unreasonable to suppose the "angels" keep the ten commandments. The conditions surrounding them are heavenly while the decalogue applies to earthly conditions. Why tell angels to worship no other god when they live where the Lord is supreme? Why tell them to honor their parents, to not kill, to not commit adultery, to not steal, and to not bear false witness? Why tell them not to covet their neighbor's wife, ox, ass, etc.? Is there any reason for thinking angels are ever married? Jesus says not (Mark 12: 19-25.) Again, the conditions in reference to labour are different. Why should angels work six days and then spend one in rest and worship? are their days 24 hours? How could one day out of seven be holy where all things are equally holy?

Another thing, the Sabbath could not be kept by some nations as Israel was required to keep it. It was adapted to the latter's local conditions. For instance: they were not allowed to have a fire on that day. Their climate made such a restriction reasonable and possible. It would not be practicable in the far south or the distant north. It was given to Israel and

was suited to their home, the land of Palestine. Had it been intended as a universal law it would have been adapted to universal conditions.

5th.—The law of Moses was ONE ; such divisions as "moral" or "ceremonial" are modern. As a law, it either was or it was not "done away." If it was, it is neither entirely or partly, binding now ; if not abolished, it is ALL in force, including the penalties and ceremonies. There is no enforcing of the first four commandments except through the ceremonies and ordinances attached. A law without its ordained penalties is A DEAD LETTER. We hold that if the penalties are done away, the promises or rewards are also. The new covenant—the Christ law—has even severer penalties (see Heb. 10 : 26-31), which, though reserved for the future, are as certain as the promises of rewards. Being a civil law, the penalties and promises of reward of the Mosaic code were administered in time, then and there. The Christ law is more far-reaching. Our contention is that the ten commandments (all of them), as written on the tablets of stone and enforced under the Old Testament, are not binding now. The principles of truth they contain exist in the New Testament, but the decalogue as a whole has not been transferred into the Christian system. There is no collective mention of all the ten commandments any where in the New Testament. Some of them are omitted in every case. And is it not a singular fact that the Sabbath is left out every time? To illustrate this point : Suppose a certain nation overthrows some other nation, including its laws and all its institutions. No matter how much the laws of the previous government may be referred to, they are not, as a code, binding under the new government. So it is in reference to the law of Moses and the law of Christ. The new covenant condemns the same sins that are condemned in the old, and yet the gospel of Christ and the Mosaic system as laws are separate and distinct. Jesus did not teach the ten commandments as they were stated through Moses. The latter was not a universal legislator, hence, what he said was not suited to gospel conditions. The old law was national and local while the gospel is universal. Jesus says :— "It was said by them of old time," and then adds, "But I say unto you," etc. The changes Jesus made in what was taught "by them of old time," included changes in the so-called "moral" as well as the so-called "ceremonial" law. (See Matt. 5th c).

OUR LORD'S DAY.

6th.—Someone may ask, "What evidence of Sunday observance is there in the Scriptures?" In an-

swer, let us say, first, that the seventh day was a parallel to God's rest and in commemoration of Israel's deliverance from Egyptian bondage. It will be seen at once that it had to do with temporal events ; it appertained to THIS world. Why should it not be succeeded by something relating to heaven? The first day celebrates the resurrection of Christ, which is an event that has a spiritual import. Its object is the deliverance of man "from this present evil world" and his "eternal salvation." That Jesus was raised from the dead the first day is proven by the first part of Matt. 28th c., Mark 16th c., Luke 24th c. and John 20th c. The disciples afterward observed this day as one of worship. This observance began the next Sunday after the resurrection day. (See John 20 : 26.) We can make this stronger : it began on resurrection day. We are told the disciples were assembled on that day. (John 20 : 19.) Some have said this was not for worship, but "through fear of the Jews." Why should they assemble for mutual protection? It would be foolish unless they intended to use carnal weapons. Did they? No. It would be foolish anyway for their enemies could wipe them out at one stroke, whether they defended themselves or not. Assembling would show a lack of fear ; they were not afraid to continue their meetings although their master had been slain. But to secure privacy and protect themselves against mischievous prowlers "the doors were shut." It was not the assembling but the closing of the doors that was prompted "through fear of the Jews." This little body of devoted people, talking with each other and kneeling before God in prayer, with a treacherous Jewish populace around them, represent the origin of Sunday observance, which is worthy of being preserved. As further evidence on this point please read Acts 20 : 7 and 1 Cor. 16 : 1. But it should be observed that neither Christ nor the New Testament writers place as much stress upon keeping any Sabbath as the Jews, Adventists, and some others. Paul is especially strong on this point. (See Rome 14 : 5.) Jesus kept the Sabbath, but this was because the law was not abolished until his death. The law could not pass away "till all be fulfilled." The Adventists, however, think they have found something rich in the Revised Version. It says : "Till all things be accomplished." This, they say, shows it refers to the completion of all God's purposes. But this same expression is found in John 19 : 28, where it is used in connection with the death of Christ. Both these expressions refer to what was realized in the atonement of our Saviour.

7th.—The Adventists are logically in the affirmative. They are the ones who are continually agitating this obsolete question. In meeting the argument it is only necessary to show the evidence upon which they rely is obsolete. The New Testament nowhere sustains their position. The fact that Paul preached in the synagogues on the seventh day proves nothing. He did it for the purpose of securing an audience. ADVENTISTS SOMETIMES DO THE SAME IN REFERENCE TO SUNDAY. Does it prove that they sanction that day? To meet and break bread in remembrance of the Lord's death on the day (the seventh) they were commanded to remember their deliverance from Egypt was not fitting. As converted Jews they could honor both days. But to Gentiles the Church "had given no such commandment." (Read Acts 15.) The conference at Jerusalem assembled to decide concerning Gentile converts, if "it was needful to circumcise them, AND to command them to keep the law of Moses." In the discussion, Peter (a Jew) declared this would be "a yoke upon the neck of the disciples, which NEITHER OUR FATHERS NOR WE were able to bear" (notice past tense, "WERE.") The President decided : "My sentence is that we trouble not them which from among the Gentiles are turned to God," concerning circumcision AND keeping the Law of Moses. (Note : Circumcision was not given through Moses).

Mosheim says (Ecc. Hist. p. 42) :—"The controversy respecting the necessity of the Mosaic rites in order to salvation was wisely decided by the Apostles (Acts 15). But great as the Apostolic influence was, that deep-rooted love of the Mosaic law, which was handed down from their fathers, could not be wholly eradicated from the minds of the Jewish Christians, and especially of those living in Palestine. It diminished a little after the destruction of Jerusalem and the overthrow of the temple by the Romans, yet it did not wholly subside. Hence it was, as we shall afterwards see, that a part of the Jewish Christians separated from the other brethren and found a distinct sect attached to the law of Moses."

"So then, brethren, we are not children of the bond-woman, but of the free." To such Jesus says :—"Take my yoke upon you, and learn of me . . . for MY YOKE is easy."

A. C. BARMORE.

—:o:—

Bro. H. Broadway writes that he and family are leaving England for Western Australia, there to reside.
www.LatterDayTruth.org

EDITORIAL BRIEFS.

Bro. C. A. Loving, of Argent's Hill, N.S.W., sends his yearly subscription, and adds:—"We feel we cannot do without our valuable little paper." Bro. Maybury, of Bulahdelah writes:—"I consider the red star a convenience. Pop it on, so I will know when my subscription is due."

Mr. T. W. George, Stockton, N.S.W., writes that he has been a subscriber since our paper started, and has found it interesting, and wishes it success."

Bro. H. A. Jenkin, Bishop's Agent for Victoria, renews his subscription, and says the Standard, though small, "contains valuable information for those in and out of fold."

Sister M. M. Kelsall, of Canton, Iowa, U.S.A., sends us money to renew Standard for two years ahead, and a donation of 14/-, which is appreciated very much.

A friend, who is a Solicitor in Sydney, writes:—"I must congratulate you and your body on the attractive and interesting little publication it issues. Your article ('Ancient America') I have read with pleasure and wish your journal every success."

Bro. Barmore writes his appreciation thus:—"Have received and read the March Standard. Have read it more than once. When I don't feel interested in anything else I read it again. It interests me when nothing else will. When I don't feel like reading it I just look at it admiringly. The March number is especially pleasing to me."

"ASLEEP AND SNORING."

Some time ago a Church of England clergyman read a paper before the Churchman's Institute in Sydney, on the relation of the Wesleyan movement to the Church of England. During the discussion that followed, a prominent Churchman said that the Wesleyan movement rose when the Church of England was "asleep and snoring." He also thought the logical outcome of the movement was, among other things, a denial of the necessity of baptism.

N.S.W. RE-UNION.

The weather came near putting a damper on this year's Reunion at Sydney, but the main day, Sunday, was all that could be wished for. The attendance from other branches was not up to the usual. Times have been unfavorable to some. The preaching was by Elders Hanson, Haworth, and Wells. The prayer-

meetings on Sunday were very spiritual and prized highly. An entertainment at "Fernleigh" Hall, consisting of instrumental and vocal selections, recitations, and a dialogue closed the Reunion. This was given by the Religio, and the proceeds will be devoted to the purchase of literature by the Gospel Literature Bureau. The proceedings of the Religio and District Sunday School Convention will appear in our next issue.

CORRECTIONS.—

Please note the following errors in last Standard:—Under "Mark of the Beast," 3rd. column, front page, 16th line from bottom, read, "Dan. 7: 11." instead of Rev. 7: 11. Also p. 18 under heading, "Sign of the Cross," 8th line down should read, "It was also used by the various false Messiahs of the Pagan nations LONG BEFORE CHRIST."

At a prayer-meeting a brother recently spoke thus: "I am satisfied, from conclusive evidence, that the Latter Day work is of God. By the term, 'Latter Day Work,' I mean Christianity revived, and I believe in Christianity whether preached in ancient or modern times."

We have received copies of a new paper in Brisbane, "The Daily Mail," containing a letter from Elder Barmore correcting certain statements made in a previous issue. It is well written and will do good.

Our thanks are due to Bro. Massingham, of Mt. Magnet, W.A., for a photo of himself at work on the goldfields by means of the "cradle;" also, for four packets of seeds of Westralian trees, and sweet-scented shrubs.

Sister Julia Edwards (over 70 years of age), residing with relatives at North Sydney for the last ten years, only lately found out where the Sydney Saints meet. Being unable to attend services she wrote her testimony in verse, which was read at the late Reunion. It will appear in our next issue. The sister was once a member of the Hanley Branch, England.

We are sorry to learn that our brethren, Messrs. Wright and McLaren, have sustained the loss by fire of their steam sawmill at Tuncurry, N.S.W., valued at about £1,500, and not insured. All was well at 2.30 a.m., but at 4 a.m. the mill was ablaze. Cause unknown. Bro. Colvin, who moved to the U.S.A. last year, and for many years was night-watchman at this mill, will regret to learn of the destruction of his old charge. Latest advices say that the firm is rebuilding the plant, which, no doubt, will be thoroughly modern in every re-

spect. So much for business pluck! What does this mean? Is our heaven at work? A London despatch dated Mar. 22, says that five hundred young Mormons in Salt Lake City, Utah, have united and formed an association the object of which is to compel the Hierarchy of the Mormons to abandon the practice of polygamy, and thus fulfil the pledges given some time ago to the Government of the United States. Success to them! Our missionaries told the old hands of 40 years ago that they ought to give it up. It is a relic of barbarism.

Get acquainted with the Ministers of the Church. The new Photo Album of ministers and workers contains over 300 fine half-tone engravings, including views of prominent church buildings, Graceland College, Saints' Home, Kirtland Temple, and old Liberty and Carthage Gaols. 3/6, post paid.

NOT CHRISTIAN AT ALL.

"Has it come to this, that men—servants of God—have to skulk away from the discussion of what they condemn?"

Thus writes Elder Hanson in the "Wingham Chronicle," of March 5th. What called out this query was the following inconsistency:—A representative of the Adventist Church on the Manning River, Mr. Paap, lately challenged all and sundry through the local press to meet him on the Sabbath and other questions, and he dilated upon "the questionable attitude of the shepherds of the flocks." As no one else replied, our representative, in order to show his attitude unquestionable as a minister for Christ, responded through the above paper by submitting four propositions for debate, which would put his own Church on trial, also Mr. Paap's, and the Sabbath question.

To the surprise of the whole district, Mr. Paap proceeded to evade the issues, and made a discreditable thrust as he retired. He replied that he "did not include Mr. H. in the list of inconsistencies" (notwithstanding Elder H. is a believer in Sunday worship!) To cover his retreat more effectively, he delivered what he probably thought would be a popular cry. Said he, "We honestly do not regard The Re-organized Church of Jesus Christ of Latter Day Saints at Christians at all." (!) But he mis-calculated. In one place in the district where, 30 years ago, our pioneer missionary was misunderstood, maligned, and maltreated, the present minister, since this transaction, tells his members that he considers we are Christians.

It appears now that the ministers of that district do not consider

themselves under any obligation to notice Mr. Paap until he has met the issue with Elder Hanson. However, Elder H. considered that honorable debate would reveal whether or not he and his church were "Christian" in doctrine and practice; therefore, he was willing to let the public judge the matter. Mr. Paap seemed to think he could decide that question for the public. He says he is "agreeable to meet any of the ministers in place of Mr. Hanson." (!) Elder H. sums it up thus:—Mr. Paap attacks the faith of Mr. Hanson, and then wants to meet one of the leading ministers in the 'place of Mr. Hanson'! Since he does not want to meet me because I am not (as he assumes) a Christian, the only alternative is that he wants to meet one that is a Christian. He wants a true church to combat! He chides all religious denominations for speaking against the Sabbath and not coming out in broad daylight and meeting the question. Will Mr. Paap now do what he expects of others—meet on the public platform what he attacks as false."

The Standard would like to be informed if Mr. Paap speaks representatively when he says, "We do not regard the Reorganized Church of Jesus Christ of Latter Day Saints as Christians at all." When did their General Conference speak on this question?

PHYSICIAN, HEAL THYSELF.

Regarding our teaching on the Law of Moses, Mr. Paap says:—"They repudiate the law and hold forth in the place of Jesus Christ, the Book of Mormon." To this Elder Hanson replied as follows:—"Thou shalt not bear false witness." Mr. Paap says, concerning the Adventists, 'We are Christians.' Then, according to Mr. P., Christians are people who break the 9th commandment 'If I would say that the Adventists held forth in the place of Jesus Christ the visions of Mrs. E. G. White, Mr. Paap would, perhaps, cry out, 'Deliver us from wicked and unreasonable men.' I am ready to meet him upon the question of the Book of Mormon whenever he chooses. I will not affirm, however, that it takes the place of Jesus Christ or the Bible, either. I will affirm for it what it claims for itself, namely, that it is a true record of God's dealings with the people of ancient America.

Mr. Paap cries out, 'THE BIBLE and Bible ALONE.' Does he mean by that, the Visions of Mrs. E. G. White were not given of God? Is it not true that nearly every church has something supplemental to the Bible? The Church of England has its creeds; the Presbyterian Church

its Confession of Faith; the Church of Christ its Christian Discipline by Alex. Campbell, and thus I might go on. Why does Mr. Paap condemn one as unchristian for having something supplemental to the Bible and not others and himself?"

Our Elder wrote truly when he stated that, "That man who is worth being attacked is worth not being ignored." Let us have honorable, consistent criticism and discussion. Let our faith be put into the crucible; it will stand the test.

From Far and Near.

CHURCH OPENING AT GEELONG.

To the Editor Gospel Standard:—A little news from Geelong may not be amiss and may be of interest to your readers. Your present correspondent arrived at the "Pivot" on Saturday, the 2nd inst., and the first thought was to visit the new church building recently completed by Bro. Butterworth. The building, which is 36 x 23 ft., with a five-foot extension for the pulpit and capable of seating 150 persons, is situated in Geelong East, on the corner of Kilgour-st., and occupies the next block to Bro. Butterworth's, whose house fronts Garden-st. It is half-an-hour's walk from the Quay, and half that time from the heart of the city, in the centre of a fairly populous and growing district. The building reflects great credit on its architect and builder, and would do honour to a much larger body of Saints than at present meets in Geelong. The five feet extension is a distinct advantage to the building, and sets off the interior well. A twelve-inch carpeted dais, about 10 feet long, with a two-foot nine-inch mahogany railing, in the centre of which is a beautiful red velvet cushioned mahogany desk, sets off the alcove well, while a small tastefully covered table and two chairs complete its furnishing.

In the left-hand corner of the building, to the right of the pulpit and close to it is the organ—a beautiful instrument by Kimball, which Bro. Butterworth has kindly lent for the use of the branch. The rest of the building is taken up with 18 forms with movable backs, and 20 chairs, making a seating accommodation for about 150.

The building was tastefully decorated on Saturday by Sisters Butterworth, Belle Carmichael, Clara Potter, Ethel Trembath, and Mrs. Isaacs—a friend of the cause. Bro. Harry Craig also rendered valuable assistance. The decorations were greatly admired.

On Sunday morning a number of the Saints gathered at the Church to practice some appropriate hymns chosen by Str. Butterworth for the services of the afternoon and evening. All present spent an enjoyable hour.

In the afternoon, at 3 o'clock, Bro. Butterworth formally opened the Church. After stating some features of our belief, he gave an invitation to all who took a contrary view to occupy the platform at any time in friendly discussion. He also stated he desired an open pulpit, and said that when not used by the Saints, the building would be open to anyone who believed he was spreading the truth. Taking for his text, Job. 14: 14, "If a man die shall he live again," the preacher gave a clear elucidation of the after-life, showing the fulness of the mission of Christ disproving the "Hell Fire" doctrine, and showing the absurdity of the belief in the "Heaven beyond the bounds of time and space." Not being able to get through with his subject in the time set out, Bro. Butterworth continued in the evening, and showed that the captives of Satan would be delivered and that the abiding place of the Saints would be upon this earth. The services were well attended by the public, and all seemed pleased with what they heard. Some have signified their intention of attending regularly. May the Lord bless the efforts made and the seed sown.

The Saints here are justly proud of their new Church and are looking forward with pleasure to the meeting of the conference, when new voices will be heard declaring the glad tidings within its walls. The singing was a pleasing feature of the opening services, and was a decided success, Str. Butterworth proving an efficient organist and leader.

Bro. Butterworth received valuable aid on occasions during the building operations from Bro. Foster and Mr. Isaacs, who seems near the Kingdom. Too much praise cannot be meted out to Bro. Butterworth for his unselfish efforts of the past few months, and Geelong owes him a debt of gratitude that it can never repay.

Trusting that the new building will be but the first of many to be built in Geelong district, and that all the Saints will remember the "Temporal Law" and support such efforts as that of our modest brother's, I am, yours in the one faith.

G. W. MILLARD.

FROM ADELAIDE.—

Dear Editor:—Having attended the Dowie meetings during the "Adelaide visitation," which ended so abruptly, I desire to give your

readers my impression of this singular man and his claims.

I attended five meetings and sat at times within twenty feet of "the prophet," and was present at the meeting in which the King was insulted, with what result all know ere this. This was very humiliating to his followers. We felt sorry for them for they are mainly nice people with true Zionistic spirit, though falsely led. Nevertheless, I have no sympathy with the mob spirit. No one is safe around it. Proof of this is seen in the fact that the roughs now go round breaking up all open-air meetings of any kind with their new idea, "the stinkpots." We have stopped out-door meetings until everything becomes normal.

Dowie is a clever man with great abilities as an organiser and controller of men. However, his Elijah claims are very weak, having been first intimated to him by his followers, whom, he said, "clamoured for him to proclaim himself" which, finally, he impulsively did, with no other authority than that derived from his followers.

Some say, "He must be God-sent because he has the gift of healing." Well, the same would apply to the metaphysicians, Christian scientists, spiritualists, Utah Mormons, and a host of others. In fact, it is recorded that some of the most profligate Kings of England, notably, Charles II and William III, healed many people by what was known as the "King's touch"—does that prove they were divinely authorised? Neither, will it prove Dr. Dowie's claims divine, when unaccompanied with the proper priesthood, the true church organization and the other eight gifts of the Spirit mentioned in 2 Cor., 12th chapter. Healing alone is not a sufficient criterion.

I disliked his spirit when discoursing on "Divine Healing," as he seemed to mistake ridicule for argument. He puts his points in such an extravagant and ridiculous light that he causes his followers to loose sight of the truth which always lies between the two extremes. He was speaking upon the popular interpretation of Heb. 12 : 6—"Whom the Lord loveth he chasteneth," rendering it, "He maketh sick." Imitating a worshipper arriving at church with limping gait, he exclaimed, "Oh, how the Lord loves me! I'm so lame." The next arrival had bad eyes, and the others rheumatism; but each exclaimed, groaning with agony, mingled with tones of satisfaction; "How the Lord loves me!" The doorkeeper was unable to show the people to the seats "because the Lord loved him in the feet," and the choir all had colds and couldn't sing. As a crowning piece to this farce, the parson, doubled nearly together with colic,

and with both hands across his stomach, exclaimed, "How the Lord loves me; we will sing the doxology, and be dismissed." It was laughable but not convincing. It was not Christlike. It was not argument. He explained that the word "chasteneth" is translated from a Greek word ("paideia") which means "education":—"Whom the Lord loveth he educateth, teacheth." What he fails to see is that "paideia" includes the MEANS as well as the RESULT of the process, whilst the more stubborn word, "scourgeth," in the same text, he does not try to explain, but metaphorically drops it behind his back. The text says, "He chasteneth and scourgeth."

Speaking on fasting, he said: "I don't believe in this fasting business. I like three square meals a day. When one fasts he is likely to see something." Peter went too long without his dinner when at Simon's house in Joppa, and 'saw something.'" Dowie seemed to forget that this was a heavenly vision of great importance to the church and the Gentile nations, and that Cornelius also was fasting when a "man stood before" him "in bright clothing," and told him where to send for Peter (Acts 10.) "Thus saith the Lord, woe unto the foolish prophets that follow their own spirit, and have seen nothing." (Ezek. 13 : 3.) Jesus believed in fasting and taught that power to do certain work could not be obtained but by "prayer and fasting." (Matt 17 : 21).

Dowie also wrests a certain Scripture from its moorings to justify himself in becoming rich, saying, "Christ became poor that we might become rich." (!) Jesus said, "Lay not up for yourselves treasures upon earth," etc. Dr. Dowie said,— "I once voluntarily made myself poor until I saw I was a fool, and from that time I made up my mind to become rich and use it for God." Personally, I think that is where "the god of this world blinded" his eyes. He used the fulcrum and lever to illustrate his point. Said he, "If you wish to raise a weight you must get above it. So if you wish to raise the people you must get above them." A good doctrine for money magnates. Had he applied it to spiritual raising and shown the necessity of teachers getting above their flocks in spirituality, we think his position would be more consistent with Scripture teaching. If we wish to raise the people we must stoop from worldly pomp and pride and become humble and Christlike.

After a careful examination of Elijah's claims we are firmer than ever in our faith in the angel's message (Rev. 14 : 6), which seems be-

yond the power of man to successfully imitate. Man may get up a spurious imitation, but the fraud is easily detected by those acquainted with God's true plan. We pray that many of his followers may find the true Zion, and that, ultimately, the honest in heart of every clime may enter into the rest of God.

J. H. N. JONES.

BRISBANE.—

Dear Standard:—Bro. Barmore has been hard at work since his arrival in Brisbane, preaching in the Church and at open-air meetings, as well as visiting; and he intends in the near future to hold a mission. We have one application for baptism to take place on Good Friday or Saturday next, and there are a few more enquiring who, we hope, will be able to discern the light 'ere long and give obedience to the gospel of our Lord and Saviour. As I understand that our missioner is furnishing some matter as well I will not further encroach on your valuable space.

C. E. BERGLIN.

ANOTHER NEW CHURCH.—

Since our last issue, Elders W. J. Haworth and P. M. Hanson were called to Bulahdelah, N.S.W., to officially open the new Saints' Church (a neat and creditable edifice), which marks a new day for the little flock at that place. Sectarian hate and prejudice made itself felt here as far as denying us a place to preach in was concerned. Elders Haworth and Jones (of Newcastle) went there to break the bread of life in February, but found every available public hall denied them. The new church was then just started, but Bro. Jones got so enthused that he pulled off his coat and—proposed that all hands set to and finish the building by the coming Sunday—a contract far too large for the time. However, the local brethren, with Bro. Tonks as designer and chief carpenter, got it so far finished that it is available for use. The lining and some furnishings will be put in later on when the means have been saved to pay for it. The most pleasing feature in declaring the building open was that every stick of it so far was paid for. The brethren want a church, but they are going to pay as they go. It was built by pluck and sacrifice, all labor being donated. We congratulate the little handful of Saints at Bulahdelah, and trust they will stick to the task until they can present to the Lord for dedication a finished edifice, as a pleasing monument to the restored gospel. The brethren do not feel to render evil for evil, but will allow any respectable representative of a religious body to oc-

cupy their little church when not in use by themselves.

NEW ZEALAND.—

Writing from Auckland, Elder Tucker informs us he will return to the United States in June if released by those in charge. He is convinced that it will require long, persistent, wise and patient effort to establish our work in New Zealand. The blight of Utah Mormonism was there before us and its effect is bad. The mere mention of the name Latter Day Saints seems a bar to a hearing or even the reading of a "Standard" or a tract. Bro. Robt. Hall has gone to Otago Central, where he will do secular labor; and, as opportunity affords, labor for the cause of truth. Bro. Cole, at Invercargill, has started a home Sunday School class with our Gospel quarterlies. Courage brethren! Keep your camp-fires blazing.

IN MELBOURNE.—

One of our Newcastle, N.S.W., members is on a visit to Victoria, and writes us as under:—"I may get to the Geelong Conference (Apr. 9th) before I return. The Saints here in Melbourne are all well and seem to be on the move to a higher plane of living. The owner of the Masonic Hall in Richmond, where the Saints meet, was speaking to me on Sunday night last, and, in the course of conversation, he told me that the Reorganized Latter Day Saints were the most conscientious and honorable people he had ever met. This is an outside testimony and one that was given unasked for.

Elder Mackie is very busy in the interest of truth. Many are now interested, some names being received for baptism. A good time is in store by the look of things. Ever praying for the success of this grand and noble work, I remain, your Brother,

ALBERT H. FORD.

CLAIMS OF THE MODERN ELIJAH EXAMINED:

(By Elder Wm. Mackie.)

For several years past, under the title of "Elijah the Restorer," the Rev. J. A. Dowie, has appeared before the public in various parts of America, and is now on a visit to Australia, where his mission is causing a good deal of attention and excitement. According to his own paper, "Leaves of Healing," he makes the following claims, which we propose to examine briefly:—1st. That he is Elijah the Restorer (Leaves of Healing, vol. 9, No. 12, p. 369); 2nd. He is the Messenger

of the Covenant referred to in Mal. 3:1; 3rd. That he is That Prophet whom Moses spoke of as found in Deut. 18:15-22 and Acts 3:22.

In taking upon himself the title of Elijah, he claims to fulfil Mal. 3:5. In the Report of the Second General Conference, held in Chicago Feb. 4, 1896, as will be found in their booklet on Organization, page 51, we have the following:—"That the Christian Catholic Church shall be FULLY ORGANIZED on Saturday, Feby. 22nd, in Zion Tabernacle, No. 2;" and on page 67-74 we have the account of that Organization. On page 17 of the same book he quotes from Eph. 2:19, 22 to show that "the Foundation of the Church is Apostles and Prophets." On page 20, after quoting the whole of 1st Corinthians, 12th, he goes on to say:—"This is the most important chapter on Church Organization in the Bible. It is also the most neglected. The first part of this chapter deals with the unity and perfection of God, then with the nine Gifts of the Spirit, then with the unity of the Body of Christ, and then the Organization of the Body in the 28th verse. Now then read: The Divine Organization of the Body; 'And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' Now, then, what is the way of perfect wisdom as to the Order of the Church? What is the first office God has established? Apostles. The second? Prophets. The third? teachers. Now, then, did God form a Church with these as the first officers? He did. Is that the Order of the Church of God? It is. Does the Church of God ever alter? No. Can the Church of God be acceptable to Christ if it is not organized after his own order? No." Mr. Dowie then goes on to contend that the Apostolic office is a perpetual one, and says:—"I affirm that the Church cannot be Christian and cannot be Catholic unless it is Apostolic. The Apostolic Office must be declared as belonging to the Church if we shall form a church; and it shall be declared to be a Perpetual Office. It is our duty to declare that the Church of God shall eventually, and as speedily as possible, be so Organized." All of the above we can heartily endorse; but, when we come to examine the Christian Catholic Church after eight years of existence, claiming over 50,000 adherents, we cannot find some of the officers for which Mr. Dowie was so strong an advocate. If the Christian Catholic Church was fully organized on Feby. 22, 1896, we ought to be able to see the so-called Foundation of the Church, viz., Apostles and Prophets. During these years, when we are being told day after day

that the Christian Catholic Church is the only true Church, and that Mr. Dowie is Elijah the Restorer, and yet we cannot see an Apostle it looks very much like pretence is the main feature of this 'prophet.' Claiming to be the Restorer, we naturally look for something to be restored. But what has Mr. Dowie restored? Echo answers: What? On page 20 of the book already mentioned Mr. Dowie says:—"God will call his Apostles in his own time and way by the Holy Spirit." On page 21 he says, "It must be upon the pattern that God gave: I shall organize on that pattern or not at all." Did he organize on that pattern? No. There are no Apostles, no Prophets. They claim only one miraculous Gift, and that is the Gift of Healing. The others, we are told, are expected sometime. If Mr. Dowie is Elijah the Restorer, and God is working through him, then God is acting in a strange manner. First, He sends Mr. Dowie as a Restorer and he restores nothing; secondly, in attempting to build the Church Mr. Dowie is starting somewhere towards the roof and BUILDING DOWNWARDS according to his own argument; for, says he, "The Apostles and Prophets are the FOUNDATION," and he admits that he has received no authority to put them there. "God must do this." Nevertheless, Mr. Dowie assumes authority to put in Deacons, Overseers, Elders, Seventies, etc. Now, if Mr. Dowie has authority to put in these officers, he has the authority to put in all.

We will now examine his claims to the Prophetic office. In Numbers 12:6 God says:—"Hear now my words: If there be a Prophet among you, I, the Lord, will make myself known unto to him in a vision and will speak unto him in a dream." This was the Lord's way of revealing himself. All Bible Prophets foretold future events—gave the mind and will of the Lord to the people. But Mr. Dowie has received no revelation from God. He merely thinks that he is Elijah. In regard to his claim to be that Prophet of whom Moses spoke he is again at sea; for THAT PROPHET was the Christ. He was to be a Jew (Deut. 18:15.) Peters quotes it thus: (Acts 3:22) "A Prophet shall the Lord your God RAISE UP unto you OF YOUR BRETHREN; him shall ye hear in ALL things," etc. Peter further reminds his audience that all the Prophets from Samuel down had "foretold of THESE DAYS"—what days? The day of Jesus and those people Peter was addressing: "Unto YOU, first, God HAVING RAISED UP HIS Son Jesus, sent him to bless you," etc. The prophecy said: God shall "raise up;" Peter said God had already "raised up" that prophet in

the person of His Son Jesus the Christ. Where, then, is there room for Dowie's presumptions, except in his own conceit, for he aspires to a high seat when he claims to be that Prophet of whom it was decreed that we must receive and obey "ALL things whatsoever he shall say" unto us, otherwise it will be required of us at the Judgment. No true Prophet before or since the days of Jesus ever dared to assume that he could command that amount of respect for his utterances. Talk of men climbing into Moses's seat!—Dowie would scorn such a thing; he has his eye on a more lofty position than that. "He that exalteth himself shall be abased," said that Prophet (Jesus) whom we must hear in "ALL THINGS (see also Matt. 28 : 20.) It is of small consequence in view of these plain Scriptures, for Mr. Dowie to hint to us that he surmises that he has a strain of Jewish blood in his veins.

In regard to his claim to be Elijah of Mal. 4 : 5, we think that impossible, for the reason that it is the translated Elijah that is referred to; and the only way he could appear would be in Angelic form. The Elias of Matt. 17 : 12 was John the Baptist, and the only possible way for him to appear again to complete his work would be in Angelic form. By connecting Matt. 17 : 11 with Rev. 14 : 6, and Acts 3 : 21, also Mal. 3 : 1, we find they all refer to the latter days.

When Christ's Church was established nineteen centuries ago, Jehovah, the Angels, inspired men and Prophets took a great part in that work. First, the Angels herald the way, then John the Baptist, as a Prophet sent from God (an Elias.) Then Jesus Christ himself ("that prophet.") Then the Inspired Apostles were called into requisition. Also Elijah himself. (Matt. 17 : 3.) QUERY: If God is going to bring about a restoration in the last days will He not use the same means? He says, "I am the Lord, I CHANGE NOT."

To sum up: On the 22nd of Feb., 1896, a number of uninspired men, who had received no divine commandment, proceeded to organise a Church on the Apostolic pattern. They failed, for the following reasons: 1. They had no authority—God had not spoken to say that the time had arrived. 2. No angels appeared to restore authority. 3. Elijah has not come to them—the real Elijah. 4. They started to build without a foundation. 5. Their teachings do not harmonise with Bible teachings except in a very few points. God had nothing to do with the organization of that Church it is purely human. 6. The language of the officers who are sent out to preach their peculiar doctrines is not always pleasant, but oftentimes filthy: For instance

—"What a dirty, stinking dog you are!" "You stink, you know you stink, you dog." This language does not savor of humility or love or of the Christlike Spirit of the meek and lowly Jesus. Mr. Dowie says that the object of the Christian Catholic Church is to smash every other Church in existence. There is no equality in the Christian Catholic Church. "I rule the people," says Mr. Dowie. We ought to thank God that he has given us warning of the coming of "False Prophets." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8 : 20.) "Follow me," says Jesus, "for he that followeth me shall not walk in darkness." To those who are seeking for the Church of the true and living God, we say: Take your guide-book, the Bible and Spirit as guide into all truth, and when you find the Church that harmonises with that which you find in the New Testament, you will know it by the completeness of its organization and by the completeness of its teachings; all will harmonise with your guide—for, remember, it is to be the Restoration of all things, not a part of them. All the gifts of the Spirit (mentioned in 1 Cor., 12th) will be restored not merely one—that of healing. The real Elijah must come and do the work prophesied of him. We are not dependent on a spiritualized or apostrophised imitation of Elijah—one full of bombast and unchristianlike aspersions.

Melbourne, Mar. 20th, 1904.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7 p.m. Religio, Tuesdays, 7.45; Prayer Meeting, Wednesday, 7.30 p.m.; Daughters of Zion meet 1st Thursday in every month, 7.30 p.m.

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Mondays, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas-street. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30; Religio, Thurs., 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall, every Sunday, at 10.30 a.m.; Preaching at 3.

STOCKTON.—Sunday School, Bro. Hooper's, Mitchell street; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

* NORTH COAST.

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sundays: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets Bro. McDonald's, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets at Saints' Church, 10.30 a.m. Preaching as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan-street, Richmond. Sundays: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

D. McIntosh, Book Agent for Victoria, has on hand for sale, books and tracts of all kinds in use by the Church. Orders solicited. Address:—46 Swan-st., Richmond.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, 3 p.m.

ADELAIDE (S.A.)—Saints' Mission, Rechabite Hall, Grote-street every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe street, South Brisbane. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meetings, Wednesday, 7.30 as arranged.

KAITIANGATA (N.Z.)—School, every Sunday, 11 a.m., Masonic Hall; other meetings as arranged.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.

www.LatterDayTruth.org

The Gospel Standard.

VOL. 3., No. 5.

Balmain, May 14, 1904.

Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

News Notes.

AMERICANS ARE AROUSED.—

The eyes of the whole world have recently been centred on an important inquiry now being conducted in the United States. Apostle Reed Smoot, of the Utah Church, has been elected by the State Legislature to a seat in the United States Senate. At once a storm of protests went up from all over the country against this high officer of a church that allows its ministers to break the marriage law taking his seat as a law-maker. It will be remembered that a similar effort against Brigham H. Roberts, being seated in the House of Representatives was successful. No doubt the opposition was emboldened. The Editor of our Herald says that the sentiment of the American people is aroused; and, that, as a result of the inquiry now progressing, the supporters of polygamy are in an unenviable position before this great American Jury. The Herald says it is our opportunity to now bear a faithful testimony without vindictiveness in accordance with both human and divine law. This the Herald is doing in a creditable manner.

JOSEPH F. SMITH.—

The first witness called before the Senatorial Committee was the very head of the Utah Church, Joseph F. Smith, who confessed to having violated the laws of his country since 1890, by living with five wives, in separate homes "comparatively near to each other." These facts have been the subject of many news items in the papers, but one very serious mistake is being made by a number: They suppose that the abovenamed gentleman is a son of the founder of the Latter Day Saints Church, and leave out that "F." in their writings. But He is NOT a son of the prophet Joseph Smith. Not one of the sons of the founder went West with Brigham Young, but all stayed in the East with their widowed mother and continued as consistent members of the church organised by their father, which church is to-day well known by the American public as the "Re-organised Church of Jesus

Christ of Latter Day Saints. The president of this body is the eldest living son of the founder, whose name is the same as his father's—Joseph Smith, residing at Lamoni, Iowa, more than 1500 miles east of Utah. Hence, at the present time the president of the original body of Latter Day Saints is Joseph Smith, while the president of the Utah heretical branch is Joseph F. Smith.

Joseph F. Smith, of Utah, is a self-confessed law-breaker; Joseph Smith, of Iowa, is a law-abiding citizen. Polygamous F. Smith not only defies the civil law, but also the truth and facts of history by telling the Senators that the original Joseph Smith was also a law-breaker—a polygamist. Some of our brethren at home have been urging the committee to go into that matter, and permit them to prove that the Utah Smith has slandered the memory of the dead whose life's work shows he opposed that abominable relic of barbarism. But this is outside the work of the committee. They must decide whether or not Mr. Apostle Reed Smoot has taken such obligations as a church member and officer as would prevent him from acting as Senator, and whether the Church in Utah is meddling with the affairs of State. The marriage relations came in incidentally, but serves to cripple Mr. Smoot's fitness as a Senator this far: that his church countenances law-breakers, the chief of them being the head of the Church. Smoot is a high dignitary in the hierarchy that winks at this sort of thing. Such is Utah Latter Day Saintism in this day of progress and supposed reform from past errors. Such is the institution that sends out scores of sleek-looking frock-coated Utah missionaries to Australia to-day who claim to come to us with the pure gospel of Christ!

Such are the preachers who were lately confronted in Exhibition Park, Sydney, with a copy of the original ceremony of marriage and the law governing in the church before the death of the prophet Joseph Smith, which stipulates:—"You, both mutually agree to be each other's companion, husband and wife, observing the LEGAL rights

belonging to this condition; that is, keeping yourselves WHOLLY FOR EACH OTHER and FROM all others during your lives." Also, "We (the church) declare that we believe that one man should have ONE wife and one woman but one husband, except in case of death when either is at liberty to marry again." This article on marriage was taken out of the church book of commandments by the Utah Church in the reign of Brigham Young in 1876 and in its stead there was inserted a so-called revelation commanding plural marriage. In face of these facts one of these preachers, to keep up the reputation of his superiors, had to resort to an insinuation that we had FORGED this article on marriage, and he did it with an air of superiority and authority. An engagement was made for the editor to meet these slanders the next Sunday and we were there to time, with the disputed article in the ORIGINAL PRINT of their own church books, but they failed to appear and we had the field to ourselves. There being a large crowd of the Balmain Saints present we held a gospel service and distributed tracts showing the difference between our church and the Utah Mormons.

WITHOUT VINDICTIVENESS.—

When our people consider that the noble cause we love and sacrifice for has suffered in the public estimation because of the abominable doctrines and practices of the Utah Mormons and when we almost daily meet people who confound us as a church with the Brighamites it stirs up a sort of "righteous indignation" which we must guard, lest it drift us into an unsafe style of speech in which injured feelings may cause us to become intemperate in our remarks. The Editor of the Saints' Herald recently gave the Saints good advice in these words:—"We trust that the elders and Saints will be careful in their public statements neither to misstate nor overdo the presentation of their views, lest they prejudice their hearers against them. A quiet, firm statement of the truth without undue excitement and free from the bias of vindictiveness will go further towards convincing men of fair minds of mat-

ters which require to be taken notice of than will any amount of denunciatory rhetoric or vindictive calling of names." It requires some self-control to properly present our case when we see Utah Elders going about secretly believing in polygamy yet scattering tracts almost like our own, and when pressed by people on the kept-back issue, will openly defend polygamy and tell the people brazenly, without a scintilla of proof, that the founder of the original, true Church of Latter Day Saints was a polygamist. And when one learns, at the editor did recently, that two Utah elders travelling on the Coast south of Sydney received the hospitality of a gentleman under false pretences, by allowing the host to believe (in answer to his question) that they belonged to the same church as Elder W. J. Haworth of our body, we immediately think of Brigham Young's famous boast that they "have the greatest and smoothest liars in the world." And if we think it out loud before an audience, our feelings are liable to get the upper hand, and by a further parading of Utah heresies of which, unfortunately, there are many, and pouring on vitriolic oil, we unconsciously engender a feeling of sympathy for the elders. There is danger of over-reaching. By standers sometimes sympathise with the under dog, though he deserves his whipping. There is such a thing as laying on the lashes of deservedly severe criticism and denunciation, so heavy that our hearers may feel sorry for the culprits. And it speaks much for human sentiment to find this is the case. It is the desire to exercise mercy—though, it is manifested by those who have not felt the sting of reproach caused by the breakers of both civil and divine law. Yet we must deal with public sentiment as we find it, and rest in the thought that when the enemy came into the Church "like a flood," the Spirit of the Lord "lifted up a Standard against him."

KING DAVID IN ADELAIDE.—

Australia is not without a prophet if Dowie is gone. Theophilus Gum, a benevolent, well-meaning man of Adelaide claims to be King David re-incarnated. Fifteen years ago he revolted against the orthodox hell-fire teaching, and one day "a beautiful light shone round about him" and "the grand truth of universal salvation flashed into his mind—that the human soul is perfected by successive re-incarnations." He claims to be inspired. This is an unfortunate mark: inspired men are never fond of advertising the fact. A true prophet never talks that way.

THE LOST TEN TRIBES.—

According to the "Australasian Signs of The Times" the Bishop of Bath and Wells quotes the late Bishop French of Delhi (who knew the Afghans well) as believing the Afghans are the lost tribes of Israel, giving three reasons:—(1) That such is their own national tradition; (2) That they occupy geographically a position towards which it seems these tribes were trending when last described; (3) that no one can look at them without seeing the remarkable resemblance they bear to the accepted type of Jewish physiognomy." The editor of the above says: "We wonder what other theory yet remains to be propounded as a solution of this national problem?"

UNPOPULAR

WHAT'S IN A NAME?

In our day many people judge churches and other institutions according to whether they are popular or unpopular. We should judge them according to whether they are true or false. And the word of God, not public opinion, should be the standard of judgment. If we rely on public opinion we will be led to oppose the truth and condemn the best of people. The majority of men have always been found in opposition to God. God's people have ever been few in number (Deut. 7: 6-8; Luke 12: 32; 1 Pet., 3: 20; Isa. 24: 5, 6.) This is true because the carnal mind or natural man are antagonistic to God (Rom. 8: 7; 1 Cor. 2: 14.) God's demands and men's desires have frequently been found in conflict with each other. As an instance of this kind we refer to I. Samuel, 16: 6, 7. Jesus said to the Pharisees: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abominable in the sight of God." (Luke 16: 15.) Here a fact is expressed that is true in all ages. This rule too is one that works both ways. Is it any wonder that God's work and people have always been unpopular?

Where the Latter Day Saints' missionaries have gone some have persecuted them because they represent an unpopular Church. It is also true that the "Gospel Standard" has been refused for the same reason. Is the reason a sufficient one? We answer emphatically, no! It really is not a reason. If you say it was, dear reader, you condemn Christ and the early Christians, for they too were unpopular. Pray do not favour a Church just because most people speak well of it, nor

despise it because they speak against it.

Jesus says, "Woe be unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6: 26.) This indicates what every one should know that REPUTATION is not CHARACTER. Character is what a person really is, reputation is what people think and say about him. A man may have a good character and a bad reputation, and vice versa. As an example we refer to Christ. His was the grandest character the world ever knew, but Paul says he "made himself of no reputation." (Phil. 2: 7.) He LOST HIS REPUTATION in selecting a self-sacrificing, UNPOPULAR life.

In bible times, persecution, not popularity, was considered an indication of goodness. To be praised by everyone (as the false prophets were) was a sign of God's disfavor. "That which is highly esteemed among men is an abomination in the sight of God." This fact forever precludes the idea that a large following is an evidence of divine sanction. If it were, then heathenism is ahead of Christianity, for it has more adherents. In the same way the larger Christian bodies would be proven more righteous than the smaller ones. It has, however, always been the reverse. In the days of Noah, a very small minority accepted the message. It will be the same when Christ comes the second time. (Matt. 24: 36-41; Isa. 24: 5, 6; Psa. 97: 3-5; Mal. 4: 1.) As to how the world has treated these few please read the following passages:—"They shall lay their hands on you, and persecute you And it shall turn to you for a testimony. And ye shall be hated of all men for my name's sake." (Luke 21: 12, 13, 17.) "And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5: 41.) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) Although not an infallible sign by itself, persecution is one of the marks of God's people. Considering these people were following Christ and SACRIFICING FOR TRUTH'S SAKE, it will be seen from these verses that persecution was a "testimony" and a sign of worthiness or godliness. The last text is confirmed by the historian Gibbon. He says: "As long as the Christians were faithful (lived godly) they suffered everything in the way of torture that the Roman Emperors could invent." If they proved unfaithful they were exempt from cruelty. They were promised exemption if they would deny Christ, and some of them did. The Church

was so despised in Paul's day that the Jewish Council at Rome said to him:—"We desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against." (Acts 28: 22.) And this stigma and opprobrium continued after his death. But at the same time deceivers flourished and were in repute; they attracted disciples everywhere. Both Christ and Paul foresaw this and prophesied concerning it. (Matt. 24: 4, 5, 11; Acts 20: 28-30).

Having presented the Scriptural side let us now turn to history. There we have abundant evidence that God's people bore the reputation of being the lowest and vilest of all. Under the name "Christian" they were hated and maltreated everywhere. That name itself was a term of derision—it was not of divine origin. Neither God nor his people originated it. It is used but three times in the bible, and then in such a way as to show its human origin. (Acts 11: 26; 26: 28; 1 Pet. 4: 16.) In the first two cases it came without doubt from the outside, while in the last instance Peter mentions it as a name under which the Saints were persecuted. The Church did not repudiate it; in fact, it seems to have finally adopted it. It was not a misrepresentation; it was given to the Saints because of their belief in Christ. Concerning the world's estimate of that name we present the following extracts:—

Tertullian says: "What are we to think of it that most people so blindly knock their heads against the hatred of the Christian name, that when they bear favorable testimony to any one they mingle with it abuse of the name he bears? 'A good man,' says one 'is Caius Seius, only that he is a Christian.' So another, 'I am astonished that a wise man like Lucius should have become a Christian.' Nobody thinks it needful to consider whether Caius is not good and Lucius wise on this very account that they are Christians, or Christians for the reason that they are wise and good.' Another writer translates from Tertullian as follows: "People are so averse to the name of Christian that they seem to have entered into a covenant of hatred, agreeing to the grossest injuries rather than that the hated thing called Christian should come within their doors. The husband upon the wife's conversion, turns her out and takes a harlot to him rather than live with a Christian. The once affectionate father disinherits his son, though the son is made more obedient by becoming a Christian. The husband would rather have his wife false, the father his son a rebel, than to have them Christians, so much is the hatred of our name. Our Heavenly Master and His religion are both unknown;

and both are condemned without any other reason than that of the bare name of Christian." This translator says himself:—"The Christians were denounced as the common enemies of mankind. The grossest crimes and the foulest superstitions were charged against them. The learned looked upon them with contempt as a vulgar throng of deluded enthusiasts. Pliny speaks of them with scorn, and the wise Trajan, and the philosophic Aurelian united in persecuting them, and sought to extirpate every vestige of the hated creed."

We now come to the oldest historical mention of Christ by a writer outside of the Church. It is that of Tacitus, the great Roman historian; he lived from 55 to 117 A.D. He refers first to the burning of Rome. The Emperor Nero was accused of the deed. To lift suspicion from himself he charged it upon the Christians. The historian says:—"With this view (that is, to divert suspicion) Nero inflicted the most exquisite tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from one Christ who, in the reign of Tiberius, had suffered death by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked, but it again burst forth; and, not only spread itself over Judea,—the first seat of this mischievous sect—but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city, as for their hatred of human kind. Some were nailed on crosses, others sewn up in the skins of wild beasts and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse race, and honored with the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant."—(Tacitus Annals, 15: 44).

Again, history repeats itself. There is still a term of ridicule under which God's people suffer. In the early ages it was "Christians," now it is "Mormons." The Reor-

ganised Latter Day Saints have been unjustly mixed with the Mormon Church of Utah, U.S.A. This mistake has led many to call them "Mormons." They are persecuted largely because of this mistake. Their strict adherence to the Bible is responsible for part of their persecution, but not all. Their experience is exactly like that of the early Christians. The crimes and superstitions charged against the latter were fully mentioned by Tertullian in the year 200, when he wrote. In their defence he says, "No name of a crime stands against us, but only THE CRIME OF A NAME." Shakespeare asks:—"What's in a name?" We answer: Very much, to the minds of prejudiced people. Our people are often "nick-named" and then condemned because of it. The true Latter Day Saints have been named "Mormons" by many people and then condemned because of that name.

A. C. BARMORE.

—:o:—

FLOWER AND MUSIC COMMITTEE.

(BY HARRY WRIGHT).

A flower and music committee is a great acquisition in our Religio Literary Society. The object of forming such committees is, that they attend to the decorating and adorning of the building (Church, Sunday School, etc.) in which the society may meet. Flowers are among the most pleasing of God's creation, and when we look upon their beauty, they send happy thoughts through one's mind. Flowers are something spoken of as "stars of the earth;" this is derived from the idea that flowers take the same position on this earth as the stars in the Heavens. The creation of flowers is not to be forgotten; it is a part of the work by God, and by making use of them in decorating the place of meeting it will be pleasing to Him. What would this earth look like if there were no such things as flowers? It would have a sad and gloomy appearance like a desert. God knew how to make it pleasant for the human race, and caused these "stars of the earth" to grow and beautify it. Now, instead of the earth, let us take the church; without the addition of flowers it would have too severe an aspect and little of an attractive nature about it. Decorate the walls with green, and flowers, and put a few, tastefully arranged, on the table and organ, and see what a different appearance it gives! It will at once set us thinking of what a gracious and loving God we have, who caused these flowers to grow, so that we may use them for our good. The mem-

bers of the committee in performing their duty in gathering and decorating, will have their minds engaged on a work which will be pleasing to the Creator, and also keep them busy; while if not thus engaged, they may allow their thoughts and actions, to wander into some less profitable occupation; as the old adage says, "Mischiefs find something for idle hands to do." Much the same applies to the music committee. Good music always has a sweet and charming sound. It brightens up the spirit within us. The good derived from music and flowers combined harmonize beautifully. Let us watch those who have been appointed on these committees and take a lesson, for we do not know when the time may come when we will be asked to fill a similar position.

(Read before the Tuncurry Local, Sep. 30th, 1903. The above is condensed from the original.—Editor).

From Far and Near.

VICTORIA CONFERENCE.—

Conference met at Geelong, April 9th and 10th, 1904. President: Elder Butterworth, assisted by Bros. Haworth and McIntosh. Secty., Bro W. Jones. While the Credential Committee, Bros. Mackie and Davis, retired to prepare their report, Bro. Haworth gave a short address on the duties and privileges of the Saints, which was edifying and well received.

STATISTICAL REPORTS.—

Queensferry: No. last report, 45; present No. 44, including 1 Elder, 1 Priest, 2 Teachers, 1 Deacon. Loss by death, 1, Bro. Alex. McKay passing away on 3-1-'04. Hastings: No. last report, 78; present No. 78, including 3 Elders, 3 Priests, 1 Teacher, 2 Deacons. No change since last report. Absent from Branch, 51. Melbourne: No. last report, 77; present No. 77, including 3 Elders, 3 Priests, 1 Deacon, New Ordinations, 1.

BISHOP'S AGENT'S REPORT.—

Moved that only total receipts and expenditures be read. Bros. Ford and Davis were appointed committee to audit the balance-sheet.

MINISTRY REPORTS were received as fol.: Written, from Apostle Butterworth; Elders Mackie, McIntosh and Kippe; Verbal Reports from Bros. Trembath and Eden.

NEW BUSINESS.—Moved, that Bro. H. A. Jenkins be ordained to office of Teacher.

Moved that the report from Hastings Branch re Bro. Rennie's ordination be accepted. The matter was left entirely in the hands of

the Missionary in charge, the Dis. President, and the President of the Hastings Branch.

BOOK AGENT'S REPORT:—Audited by Bros. Ford and Davis.

TRACT FUND:—Moved that Collectors be appointed in the different Branches for the said fund.

DIS. OFFICERS were elected as follow:—Dis. Pres., Bro. Mackie; Asst. Dis. Pres., Bro. McIntosh; Dis. Sec., Bro. Read.

Moved that a cordial vote of thanks be given to Bros. Butterworth and Foster and Mr. Isaacs for their untiring efforts in assisting in building the Church at Geelong. Moved that committee appointed to send in numerical standing of Branches do so by next Conference.

NEXT CONFERENCE.—Moved that next Conference meet at Melbourne, 1st and 2nd October, 1904.

The following was adopted:—

Whereas, the Scriptures teach that the re-marriage of persons divorced for any other cause than adultery is unlawful. Resolved, that the Victoria District go on record as being opposed to any of our ministry engaging to perform marriages at any worldly institution where such marriages are likely to be performed.—J. A. Read, District Secretary.

RELIGIO CONVENTION.—

The District Association of Zion's Religio-Literary Society of N.S.W. held its annual conference in Saints Church, Rozelle, Apr. 1st, 1904. Eld. W. J. Haworth was elected chairman, pro tem; Sis. Ruth Haworth, secretary pro tem. Reports from Locals showed Tuncurry with a membership of 38, Balmain 32, Wallisend 21, Dudley 38. Reports from officers showed the work in fair condition. It was decided to continue the well-begun work of placing our Church History in the public libraries of Australia. Although this Convention represented a New South Wales organization only, yet there was not the slightest indication of confining their Gospel Literature Bureau work to their own State. It was moved that the first three volumes of our History be placed in the Brisbane Public Library, but this was substituted by a motion to place one volume at a time in several different large city libraries, and the District officers were given full discretionary power to make the presentations where the call is most urgent.

Arrangements were made by which one regular copy of Autumn Leaves will hereafter be sent to each Local and Home-class of the Religio in N.S.W.

The District Treasurer's report:—

	£	s.	d.
Total received	1	14	10
Paid out	0	9	7

Credit Balance

Credit Balance	0	15	3
----------------------	---	----	---

Financial Report of Gospel Literature Bureau:—

	£	s.	d.
Total received	9	14	1½
Total Paid out	3	6	0

Credit balance

Credit balance	6	8	1½
----------------------	---	---	----

The officers elected for ensuing term were:—Dist. Supt., Geo. Stewart, whose address will always be found in Gospel Standard; Vice-President, A. C. Barmore; Secretary, Sis. Florrie Potter; Treasurer, Sis. Ruth Haworth; Supt. Gos. Lit. Bureau, Sis. F. Baggs; Supt. Home-class, W. H. Gambridge.

Bro. Wells, teacher of Balmain class, asked the question:—"Would the Book of Mormon and American Archaeology be studied as much and as thoroughly by our people without the quarterly and the class as with them?" Many good points were presented in the answers that followed. All were agreed that they would not be as well-informed Latter Day Saints without these means as with them; and that the regular study hour in a class calls us away from toil and care—a welcomed occasion. Otherwise, the cares and pleasures of life might very often crowd out the desire and the intermittent opportunities for study at home. Bro. Wells then gave a short talk showing how Religians can meet the charge so often leveled at us that we have "another book" beside the Bible.

The Convention then adjourned to meet at the call of the District Officers.—Florrie Potter, Dist. Sec.

SUNDAY SCHOOL CONVENTION.

On April 2nd, 2.30 p.m., the N.S.W. District S.S. Convention met at Saints' Chapel, Balmain, the District Superintendent, G. R. Wells in the chair; W. C. Heinrich, secretary pro tem. After the usual opening routine, the following reports of schools were read: "Hope of Zion," total enrolment, 48, average attendance, 21; "Mount Zion," 37, average 34; "Star of Bethlehem," 51, average 19; "Austral," 124, average 72. "Star of Bethlehem" report being incorrect in certain details it was referred back for correction, the same to then be returned. Owing to a misunderstanding the "Austral" report was not sent in time to be received with the others. It arrived after adjournment. "Hope of Zion" and "Mt. Zion" reports were adopted.

In order that the District report might in future reach the General Convention fresh (instead of a year

old, as at present) it was moved to hold the next Convention at Christmas time. A substitute for this was carried which was, that when this Convention adjourns, it does so to meet at the call of the District officers, they to confer with the President of the district re the time during the Easter Re-union. The Convention then adopted a suggestion made by the chairman, which was:—That in the future (as long as conventions are held at Eastertide) the Dist. Supt. and Secty. be instructed to call for the usual annual reports to be sent in not later than Feby. 1st each year, and from these reports, the said officers shall make an "official report" to the General Convention in America.

The District Treasurer's Report was then read, which showed a balance in hand of 18/8, with no receipts and expenditures.—Adopted. Was then moved to vote this entire balance to purchasing tracts for the New Zealand Mission, but this gave way to a substitute, which affirmed that the Gospel Literature Bureau of Religio Society is the proper fund to draw from to supply tracts to missionaries. The substitute carried.

The following officers were elected for ensuing year:—Dist. Supt., Bro. W. C. Heinrich; asst. Supt., Bro. J. Dickinson; Dist. Secty., Bro. A. Prescott; Dist. Treas., Sis. R. Haworth. Bro. Prescott was not present when elected and is not prepared to serve; hence, the office is vacant. It is probable that the other officers will appoint some one to act until the next Convention meets.

Elders J. W. Wight, A. H. Smith, L. A. Gould, and John Kaler were appointed delegates for this district at the General Convention in America, 1905, the number present to cast the full district vote, and, in case of a division, a minority and majority vote.

It was then considered inconsistent for a different set of delegates twelve months hence to adopt minutes of this convention, and it was therefore decided, that, in the future, the minutes of each Convention shall be read and adopted at the close. The Convention then adjourned in harmony with previous resolution on adjournment.

MELBOURNE.—

Editor Standard.—We are still striving to keep the banner waving in this part of the Lord's vineyard. At present there is a good interest going in various suburbs, and we hope ere long to see a nice ingathering. Those who are investigating are earnest, God-fearing people. On Sunday, April 24th, the Ordinance of Baptism was administered to a

gentleman from South Yarra. On Sunday last, May 1st, we again had the pleasure of baptising two excellent people—man and wife, of Hawthorn. At the confirmation and Sacrament service the Spirit of the Master was present to a goodly degree, and all left with the feeling that " 'Tis good to be a Saint in Latter Days." We notice quite a sprinkling of strangers continue to attend the Sunday evening meetings. Our work is represented now in nearly every suburb of Melbourne, and many of the Saints are not backward in letting their light shine. Under such conditions, the work is sure to progress. Co-operation of all means progression, but if it is all left to the Missionary and the Saints do nothing, progression is retarded; as a result the Body suffers from spiritual decay. It is certain that if we hide our light we cannot expect to receive the Spiritual food necessary for our growth. May God help every one who has named the name of Christ to wake up to the fact that He expects them to co-operate with Him in spreading the glorious message so that it may be preached in all the world as a witness unto all nations. The Advice of the Lord is good: "Come up Higher." Ever praying for the success of God's work,

W. MACKIE.

BRISBANE.—

Dear Standard,—Since my last I have been very busy. The people are kind—have not met as many narrow-minded prejudiced persons as I generally do. By daily tract distributing, I learn of those to whom a personal visit would be agreeable and that takes up my evenings. My acquaintance is rapidly extending. Some are not approachable, others will converse, others ask me in. Upon hearing of a person willing to read or converse, I search him out at once. This direct social work is what counts. It is much easier than public speaking and more effective. Those who labor in this country must lay aside their desire to tabulate a large number of sermons. Bible-classes and other methods of private instruction will do much better.

For a time after arriving here, I tried open-air meetings two nights of the week, but as the opportunities mentioned above grew, I saw they were superior to open-air opportunities, hence the latter have been abandoned.

The baptism previously reported was that of a young man from London, a stenographer, who is also efficient in French and German. He has taken down some of my sermons. He is very devoted and

studious and if he leads a prayerful, thoughtful and decorous life, both in as well as out of the house of God, he will be permitted to do a work for God.

The Sunday School is growing rapidly and our Sunday night services are well attended.

A. C. BARMORE.

DULWICH HILL.—

Dear Standard,—Since writing last, I have moved to this suburb of Sydney. Have been giving my spare time to gospel work and baptized two; others near the door. I have a fair attendance 'at my Bible-class, at my home, at 8 o'clock every Tuesday night. One old gentleman knew our pioneer missionary, and says Bro. Rodger used to come to his house in Balmain when he was labouring in Australia, to rest and spend a few days. He says, "I have no doubt but that Bro. Rodger was a true minister of Christ, and taught the true gospel." I often wonder if he will ever come into the church for when in the class I make a point he will say when I ask his opinion, "I have known that years ago."

Bro. Thompson and I have started preaching services at Petersham Park, Sundays, at 3 p.m. We feel the need of help very much in these meetings—not so much for speakers as for singers to attract the attention of the people. Hoping we will have help from the Branch, and our efforts will be blessed, I remain your brother in gospel bonds,

J. W. SMITH.

From the Central Church Chicago (U.S.A.) correspondent's letter in the "Ensign," there were three persons investigating the Latter Day work "who came from Australia."

We regret to announce the death of one of our old Tuncurry (N.S.W.) members, Sister Emma Colvin, who, with her husband, moved to Fiskville, State of Rhode Island, last year. According to the "Saints' Herald," a ten days' attack of pneumonia took her off, on March 6th last, in her 71st year. She was baptized by Elder Burton, August 8th, 1886, at Tuncurry; she was also buried by ministers of the Church. Bro. Colvin is left to battle alone. The Standard extends brotherly sympathy.

We are sorry to learn of the death of one of our subscribers, Mr. James Thompson, of Otago, N.Z. He was first introduced to our work through Elders Hanson and Tucker, and soon after became a true friend of the cause. He was visited by Bro. Hall during his last illness and decided to be baptized if he recovered, but that opportunity never came.

EDITORIAL BRIEFS.

OUR NEW CATALOGUE.—

We are now printing for the first time a catalogue and price-list of all our church books, tracts, and periodicals marked in £. s., and d. Our object: to advertise our gospel literature get it into circulation and thus help establish the kingdom of righteousness. We need not enlarge on what a power the printed word is in that regard. We have now a large stock of books and tracts on our shelves that ought to be in the hands of the Saints and other people.

Our publishing department is now an established business in Australia and is destined to exert an important influence on the work. We are registered to do business under the firm name of "The Standard Publishing House," and we ask the cooperation of all Saints throughout the Mission to make our publishing interests in Australia what they ought to be.

We will hand every member a catalogue as soon as we procure the address and time to do it. Subscribers will be served first.

ZION'S PRAISES.—

This is the name of the new Latter Day Saint Sunday School hymn book (music and word edition) of 230 selections. We have just received a supply, bound in cloth, price 2/-, post paid. Our Balmain musicians have examined the collection and they pronounce it most excellent, and the Sunday School has started to learn them, under the direction of Prof. Parkes, our chorister. Try one. Just the thing for the school, and makes the long winter evenings brighter at home.

NOW FOR THREE!—

Sister Walker, Editor of "Zion's Hope," our Sunday School paper, started a "Christmas Offering Fund," some years ago, and beginning with the 100-dollar mark, has been advancing every year, until last year she set the mark at 2000 dollars. The "Blue Hope" has arrived, showing that the mark has been exceeded by 153-dollars, the total being 2153-dollars and 45-cents, or £421 13s 1d. The Editor says:—"Besides helping many gospel workers, and poor and needy ones in America, this fund has already helped the ministers and work of the Lord in the following foreign countries: The Scandinavian Mission, two hundred dollars; the English Mission, one hundred and fifty dollars; Australian Mission, fifty dollars; New Zealand, fifteen dollars." The list contains over 5000 names. Australia is represented by only two (for 2/-). We know of others who contributed, but it was

not sent in early enough to be listed. Says Sister Walker:—"One thing I greatly regret. It is this: Since the report closed February 1, quite a number of names with their offerings have come in which cannot get into the Blue Hope because too late. They will duly appear next year but we would have preferred all in this. After the lists close it takes the bookkeeper a week to make them up for publication and it causes a great loss to open them up. Will all remember that there is a time of closing the lists, the date of FEBRUARY 1, of each year?" Australasia's schools sent over about £1 for a Christmas offering, and the Bishop sent back, out of the Fund, £13 to assist the work. We must try and do better next year and we will give a good account of ourselves if parents and teachers will keep it before the children, but let none go to the other extreme and put ALL into the Christmas offering fund. Local Sunday Schools must be kept going. Many a penny spent in lollies might be put to a glorious use if saved for this fund. Religio workers also cast in their mites into this fund, as well as those children of Saints who are scattered here and there.

Bishop Lewis, Wallsend, N.S.W., will receive all offerings and forward them, if they reach him not later than December 20th each year.

The Hope Editor has now set the mark for this year at 3000-dollars. Why not explain the matter to our children, so that all will give something and have their eyes on the 3000-dollar mark. Now for three!

MISCELLANEOUS.

(Under this head Conference and other Church notices are free. Private announcements such as Births, Deaths, Marriages, Memorials, etc., may be inserted for 1/- per inch).

IN MEMORIAM.

In remembrance of our darling, Louisa Mary, who passed to the Paradise of Rest, May 3rd, 1903, aged 3 years and 3 days. Inserted by her loving parents, Bro. and Sis. Bennett, of Rozelle.

Unto our Father's will alone,

One thought hath reconciled:
That He whose love exceedeth ours,
Hath taken home His child.
Fold her, Father, in thine arms

And may she henceforth be,
A link of precious love between
Our human hearts and Thee.

BORN.—

To Bro. and Sister W. Beaver, of Balaclava, Vict., Mar. 14th, '04, a Daughter. Blessed on Apr. 17th by Elders Mackie and McIntosh, and named Gwendoline Jessie.

BORN.—

To Mr. and Mrs. T. A. Sterland, of Rozelle, April 19th, 1904, a Daughter. Blessed at Saints Chapel, May 8th, by Elders G. R. Wells and A. Seaberg, and named Elizabeth Millicent.

Elder Tucker is still doing what he can in Auckland against great odds. He now expects to go home about July next. Bro. Hall is still at Kaitangata.

Two of our Melbourne Saints, Bro. and Sis. Manning, have moved to Perth, W.A. They have ordered the Standard and Religio Quarterlies, and invite any of the Saints to call on them. They are in Oxford-street, Leederville. There are now nearly a dozen members in Western Australia. Our work over there may take on an organized form ere long. But we must have more missionaries. They are too few for present demands.

Daughters of Zion.

AN IMPORTANT ORGANIZATION AMONG THE WOMEN OF THE CHURCH.

Among the first questions asked by those whose interest the Daughters seek to enlist, are:—"What is the character of the work contemplated by the Daughters of Zion? What are they doing that the Sunday School and the Religio-Literary Society are not doing? Does not the gospel cover it all?"

Similar questions were raised about the Sunday School Association and the Religio Society when they started. Let us say briefly, that the gospel does cover it all; but that it is true also that the Body of Christ has many departments of work for its members: many "helps." If the body prospers and develops symmetrically, the work of each division must have its due share of attention.

"What is the character of our work?" It contemplates the laying of a solid, enduring basis upon which the beautiful superstructure of manhood and womanhood can be reared, in all its strength and purity—it is FOUNDATION work.

"Ah, but is not this the work of parents?" You may ask, and we answer, "It is." "How, then, can it be done by the Daughters of Zion or any other organization?" In reply, let us say that we are most firmly persuaded that it can be done ONLY by parents; but it will never be done THOROUGHLY except by well-informed, God-fearing parents. "Where, then, does the work of this organization come in?" It comes in simply as the work of

PARENTHOOD UNITED,

and this means taking counsel together, and together praying for wisdom to guide, but seeking it also, as God has commanded, out of all good books. It means parenthood thoroughly alive to the responsibility resting upon it and baptized with the Spirit of Christ sufficiently to understand that all parents are responsible for the welfare not only of their own children but those of other parents as well. It is our object to cultivate a parenthood which realizes the responsibility and power which God has laid upon it, in intrusting immortal souls to its guidance; which realizes the right of every child to be well born; which has a realizing sense of the strict account God will demand at its hands for the manner in which this responsibility has been discharged.

The recent sickness and death of Pope Leo has drawn to Rome and the Roman Catholic Church the eyes of the entire civilized world, and the literature of the day has been flooded with sketches of the wonderful growth and prosperity of this powerful church. The dying Pope, as spiritual head, did not have to ask in vain for the children intrusted to his care. THEIR CHILDREN HAVE BEEN CARED FOR and they by millions respond to the call of the mother church. In this lies the SECRET of her SUCCESS—her mighty power.

Have we done as well? Our Daughters are beginning to inquire. And what is the testimony which comes to them upon every hand? We leave this question for you to answer, and when you find (as you will find) that children born to parents in the church are straying from the fold, indifferent to the faith and often even opposed to it, you will be ready to inquire why this is so. Will it not come with all the force of a deep conviction that somewhere there is

NEGLECTED WORK ?

"If one member suffer, all the body suffers with it." Let us illustrate: "Boys will be boys," says a thoughtless young mother, not realizing for a moment that to a very large extent she has it in her own power to determine what kind of men her boys shall be. She has not studied, she has not been taught the laws governing her own being, and has a vague, indefinite idea of her duties and responsibilities. She does not realize that in all his creations God governs by immutable laws. That obedience to these laws places her in harmony with him and that violation to them (no matter how ignorantly done) brings discord and sin with sorrow and suffering in its train. Thus in her

children are PERPETUATED the MISTAKES of her OWN IGNORANCE and many times such mistakes bring trouble, even disgrace and reproach upon the entire body—the church. Now we ask, Is it not good work to lend a helping hand to such mothers?

Is this work to be done in the Sabbath-school, among the children or in the Religio among the young? Yes, a part of it may be done even there, but it can never be done thoroughly by any one but parents or guardians and to such the Daughters of Zion say:—Come, let us counsel together, pray together, and together labor for the purity of the home for the advancement of the cause we love—the cause of Zion, the pure in heart!

(The above is condensed from a leaflet sent out by the Daughters of Zion in America, and we feel the "Standard" would be remiss in its duty to this Mission if we failed to give it space. We commend it to the mothers of Australia and ask for it a careful reading.—Editor.)

—:o:—

A TESTIMONY,

(By Mrs. Julia Edwards.)

Early in life's fair morning
While tender was the heart,
We felt an ardent longing
To choose the better part.
For we had learned the scriptures
And this we understood,
That those are truly happy
Who love and serve their God.

We longed to join His people,
And many a church we tried;
So various were their teachings,
We could not soon decide.
They all seemed good and earnest,
So with the zeal of youth,
We strove with them to worship
In spirit and in truth.

But always something wanting,
Perplexed our restless mind,
Still groping in the darkness
For what we could not find.
At length, there came a whispering
Of doctrine, strange and new;
But most pronounced it worthless,
With followers poor and few.

And many a zealous shepherd
Raised cries to drown the sound:
"False prophets!" and "delusion!"
Re-echoed all around.
Nigh scared the timid listeners,
Still doubting what they heard,
Tho' heart-strings were thrilling
With truth's pure saving word.

True, there were no surroundings
To draw the worldly eye,
No deep words of vast learning
To set the preacher high.

'Twas a straightforward story,
The same as Peter told,
To that great congregation
On Pentecost of old:—

"Repent of all your follies,
And come and be baptised,
Your sins shall be remitted
For God has authorised.
And then His Holy Spirit,
Through Laying on of Hands,
Shall witness your obedience
To Heaven's just commands."

And still the Heavenly cadence,
Through all the strife and noise,
Fell on my spirit sweetly—
Oh! 'twas the Shepherd's voice:
For it cut loose the fetters
That bound my weary breast;
I took the yoke of Jesus,
And surely have found rest.

And many a precious blessing
I daily feel and see,
Besides the gifts of healing,
Of tongues and prophecy.
Oh! 'tis the same pure gospel
The Lord from Heaven revealed,
The "everlasting covenant,"
With His own life-blood sealed.

And though long years of darkness*
Thro' man's transgression came,
To those who kept His covenant
God ever is the same.
Through toil and tribulation,
His faithful Saints He'll bring,
Till Judah's restoration
And Israel's gath'ring in.

Till with His presence glorious,
The waiting earth is blest,
And through His reign victorious,
With Him in peace we rest;
And then, with full salvation
In endless bliss we'll gain,
The glorious consummation
Of all His toil and pain.

Dear Lord, will Thou uphold us
To work and watch for Thee,
That we may not grow weary,
Though rough our way may be:
Walk hand in hand in meekness
This path which leads to God,
Marking the shining footprints
Thou hast before us trod.

*The latterday heresy under Brigham Young. But we heard only the original, pure teaching when we joined the Church in 1848 in Glasgow, Scotland, my native place. There I had a testimony that Joseph Smith was a true prophet. I also felt the healing power, and saw the other gifts. I think many of the branches retained their purity for years. It was not until after we came to England, in the early fifties, that we heard of Brigham's doctrine, then we could go no longer with them. It was not till 1873 that I heard of the Re-organised Church.—J.E.

The Gospel Standard.

Official Organ of

The Reorganized Church of Jesus Christ of Latter Day Saints in Australasia. Published Monthly.

SUBSCRIPTION PRICE.

To members of the Church in Australia and N.Z., per year, 3s.
To non-members of the Church 1s.
To Members in America 75 cents.

Address all communications to The Gospel Standard,

65 Nelson-st., ROZELLE, N.S.W.
When ordering change of address, give the old one also.

Subscriptions and renewals to Herald, Ensign, Autumn Leaves, Hope, or Quarterlies may be sent to this office.

All Church Books and Tracts are kept on sale. Send for Catalogue.

When remitting for books or subscriptions, do not send stamps.

We send no receipts for subscriptions to the "Standard." A red star on the date line, front page, indicates that your subscription is due. Prompt payment is necessary as the "Standard" depends entirely on that source for funds to carry it on.

ADDRESSES.

Elder C. A. Butterworth (Apostle in Charge of Australasia), Garden street, Geelong E., Victoria.

Elder Geo. Lewis (Bishop of Australasia), Wallsend, N.S.W.

H. A. Jenkin (Bishop's Agent), 10 Emma-street, Collingwood, Vic.

Elder J. Leberz (Bishop's Agent), Stanley-street, S. Brisbane, Q.

D. McIntosh, Book Agent for Victoria, 46 Swan-street, Richmond. All Church Books and Tracts are kept on sale. Orders solicited.

Elder W. J. Haworth, "Evanelia," Normanby-st., Geelong E., Vict.

Eld. Wm. Mackie, 4 Malcolm-street, South Yarra, Vic.

Elder D. E. Tucker, G.P.O., Auckland, N.Z.

Eld. Robt. Hall, Kaitangata, N.Z.
Geo. Stewart (Supt. District Religion), Wallsend, N.S.W.

Eld. C. Avery, Argent's Hill, N.S.W.

Eld. P. M. Hanson, Tuncurry, N.S.W.

Eld. J. H. N. Jones, Sturt-street, Adelaide, S.A.

Eld. A. C. Barmore, Fern-street, Thompson's Est., South Brisbane, Q.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7 p.m. Religio, Tuesdays, 7.45; Prayer Meeting, Wednesday, 7.30 p.m.; Daughters of Zion meet 1st Thursday in every month, 7.30 p.m.

Bible Class every Tuesday, 8 p.m., at J. W. Smith's New Canterbury-road, Dulwich Hill.

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Mondays, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas-street. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30; Religio, Thurs., 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall, every Sunday, at 10.30 a.m.

STOCKTON.—Sunday School, Bro. Hooper's, Mitchell street; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

✱

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sundays: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets Bro. McDonald's, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets at Saints' Church, 10.30 a.m. Preaching as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan-street, Richmond. Sundays: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

GEELONG EAST.—Saints' Church; corner Kilgour-street and St. Albans-road; Preaching every Sunday at 11 a.m., and 7 p.m.; Wednesdays, 7.30 p.m.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, 3 p.m.

ADELAIDE (S.A.)—Saints' Mission, Rechabite Hall, Grote-street every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe street, South Brisbane. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meetings, Wednesday, 7.30 as arranged.

KAITANGATA (N.Z.)—School, every Sunday, 11 a.m., Masonic Hall; other meetings as arranged.

WHAT WE BELIEVE.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organisation that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men shall worship God in "Spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.

The Gospel Standard.

VOL. 3, No. 6.

Balmain, June 15, 1904.

Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

Newsy Notes.

QUESTIONS UNANSWERED.

Elder J. H. N. Jones, our Missioner in Adelaide, recently wrote to the representative of the "Christian Catholic Church" in that city, enclosing a stamp, and requesting an answer to the following very pertinent questions:—

"1. What priesthood have you in 'Zion' other than is held by other Christian bodies? 2. To what priesthood does the office of 'elder' belong. 3. Where in the Bible do you find authority for women 'seventies,' and to what priesthood do they belong? 4. If you have no priesthood other than is held by other Christian bodies, wherein, as regards authority, do you differ? 5. Has your General Overseer, J. A. Dowfe, ever prophesied in the name of the Lord; if so, where can I purchase a copy of such prophecy?"

No answer has been received to date. These queries were suggested to Bro. Jones, by their advertisement in the city papers, of Dowfe coming before Jesus "in power and authority." Believing they were only masquerading and bragging, he decided to give them something to think about, and we believe he has succeeded.

Dowieites are more interested along commercial lines. One of their prominent elders recently aired his loyalty by saying he once had the honor of polishing the General Overseer's boots. He then said, Zion City, Chicago, was the only Christian city in the world. It is the laboring man's paradise. Once there, "You do what is given you to do and ask no questions. If a man is worth a pound, he gets it; if he is worth £20 a week, he gets it; and if he is worth nothing, he gets out. The rule is theocratic."

We wonder what the General Overseer is worth, and if he "gets it." By the way,—Under "Theocratic Rule," is any man worth £20 a week?

A SEVERE REGIMEN.—

The London "Standard," in giving the careers of leading Japanese Generals, says that Gen. Kodama is "the brains of the army." He has that rare capacity for taking great

pains with his work which has been called genius. During the last war with China, his health failed from the continuous strain, but he has since "adopted a severe regimen in food and drink, with the result that at 50 he is a young man, brimful of energy and high spirits." Good feeders are not always good thinkers and workers. It requires energy to digest food and if we overtax those powers there is little left for other effort. Some scientific men tell us the average eater overdoes it; that most of us eat twice as much as we need. Palate pampering is the great fault now-a-days (as it was in the days of Noah; see Matt. 24: 38, 39; Lu. 21: 30.) Too many live to eat. High living and high thinking never go together.

There are about 884 blind people in N.S.W., of which 200 are dependent; 80 are employed at trades in the Sydney Industrial Blind Institution, others are selling articles on the streets, while not a few prefer to accept alms on the streets or play an instrument or sing 'for a living.

THE GOSPEL LITERATURE BUREAU of the N.S.W. Religion Society is continuing its well-begun work of placing our Church History in the city libraries. Volume 1 recently went to Brisbane, which will strengthen the hands of our workers there. The Tuncurry Local is soon to have an entertainment, presumably to augment the funds of the Bureau, and it is expected that a substantial sum will be realized.

The Rev. Argue ("Church of Christ" minister in Melbourne), who arose like a meteor, has now passed into the night, and will soon be remembered only as a man who opposed the Latter Day Saints in an unChristlike manner; next slandered a Footscray citizen; apologised through the local paper to escape an action for libel; and then—vanished. We are reminded of the promise of the Lord unto us that **NO WEAPON FORMED AGAINST THE WORK SHALL PROSPER.**

—:o:—

Elder Jones of Adelaide recently got a timely article inserted in the "Advertiser" that will do much to dispel the fog that exists re our denominational standing.

CHRIST'S BRIDE.

By Eld. W. J. HAWORTH.

In Revelation 12: 1, the Church of Jesus Christ is symbolised by a pure, beautiful, sublime, and perfect woman. (See also John 3: 29; Rev. 21: 2; 22: 17.) We learn also that the husband is the head of the wife, even as Christ is the head of the Church. (Eph. 5: 23; Col. 1: 18.) The Church is therefore the bride of Christ. But there are many Churches! Which one is His Bride?

It must be apparent to all that Jesus left His Church—His Bride—upon the earth, bidding her: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) He warned the members of His Church that they would suffer persecution, imprisonment, and many of them be put to death. (John 15: 18-20; Matt. 24: 9; Rev. 2: 10; Dan. 7: 21; Rev. 13: 7.) History demonstrates the faithfulness of these warnings. After the Master's ascension, the Disciples were everywhere pursued by the destroyer. Scourgings, imprisonment, and death awaited them at every turn. The Jews persecuted them, the Gentiles harrassed them, even after the death of the first Disciples. Then came the edicts of Pagan Rome. With ten mighty persecutions the Caesars tried to blot them out. Then a change of tactics occurred. Constantine, the Emperor of Rome, professed himself a Christian; and from his profession dases a greater peril than those which had previously assailed the Christian cause.

Till this period, the Church AT ROME had been but a branch Church, having but the same standing as other branches. Constantine organized a universal (or "Catholic") Church of the Roman Empire. (See Marsh's Ecclesiastical History, p. 198.) This was speedily known as the Roman Catholic Church, and its domineering influence became paramount throughout the Christian world—not, however, without many struggles. Many were faithful to the Master even unto death, while others were coerced into acknowledging the author-

ity of Rome. The faithful ones, as symbolised by the "man-child" of Rev. 12: 5, were caught away to God and His throne. In prophetic vision John saw their souls under the Alter. (Rev. 6: 9-11; 7: 9,10)

The Church ("woman"), Christ's Bride, then fled into the wilderness (Rev. 12: 6), by which we understand that she ceased to bear children; viz., the heirs to the triumphant Kingdom of God. In her place we next see a usurper sitting. The Roman Catholic Church, drunken with the blood of the true Saints whom it had slain, is in Rev. 17: 1-7, symbolised as a harlot, sitting as Queen of the earth. How faithfully this portrays the real situation. Roman Catholics claim succession back to Christ, though history proves that their Church began three centuries later, in the time of Constantine, and that it really crushed the true faith out of existence. Presently, men began to tire of the Roman tyranny, and the Reformed Churches were the result. We believe that indirectly God was behind these efforts. Being without direct inspiration, they were of the earth, but God had intimated to John that the "earth would help" this Church-woman (Rev. 12: 16), and that the earthly powers would cease to give their Kingdoms to her when His will was fulfilled (Rev. 17: 17.) Rome opposed their efforts, but they drank up the flood of papal persecution and went on with their work of drawing people a little nearer to the truth, and (though many of them knew it not) of preparing the way for the true Church to come forth in God's set time.

When His time had come he commissioned John the Baptist to come as an Angel, and restore the Gospel and true Church to the earth. (See Mal. 3: 1-3; Rev. 14: 6-7; Isaiah 29: 12-13.) This was done in 1829. The Angel came to Joseph Smith and Oliver Cowdery, giving them a commission from the Almighty to preach His gospel, re-establish His Church, and the latter began to be fulfilled April 6, 1830. The Church of Jesus Christ—His Bride—is now upon the earth. True, she has many rivals, but she is not fearful in the least that any rival can supplant her in the favor of her Lord.

The popular teaching is that the true Christ-Bride fell from her purity and became the unfaithful one portrayed above; but that since that time men have reformed the fallen Church-woman, and she is now ready for her Lord. These claims are made by at least a dozen different churches. Then is each one the Bride of Christ? Is Christ a polygamist? Has He

many brides and each one a daughter of the Roman Mother? "THERE IS ONE BODY," is the answer of inspiration. (Eph. 4: 4.) This "one body" as it shall exist in the last days will be pure. (Rev. 19: 7-8.) As unfaithfulness would sever the natural matrimonial bonds (Matt. 5: 32), so spiritual unfaithfulness on the part of Christ's Church would sever her from Him; and as this latter case has happened, the pure Christ-Bride of Rev. 19, cannot be identified as a fallen Church-woman.

Christ has but one Bride. She has been faithful, all the time. True, she went into obscurity for 1260 years (Rev. 12: 6), but she has now come out of her hiding place and is preparing herself for her Lord. Will you be an integral part of her, dear reader? You can become a part of her! Obedience to the principles of Faith, Repentance, Baptism, and the Laying on of hands, will qualify you for the reception of God's Spirit; and by this "one spirit are we all baptised into one body." (1 Cor. 12: 13.) This one Spirit also "divideth to every man severally as He will," and thus each member is given His specific place in the Church. Just as the various particles of which the human body is composed are allotted a place in the head, the feet, the eyes, the lungs, the heart, etc., the particles or individuals of which the Church-body is composed will be allotted a place in the functions of wisdom, knowledge, faith, healing, miracles, prophecy, tongues, interpretation of tongues, discerning of Spirits, Apostles, Prophets, Evangelists, Pastors, Elders, Bishops, Teachers, Deacons, etc., as it pleases the Lord. (1 Cor. 12: 18; read also the whole chapter, with Eph. 4.)

This was the order in the Church of the first Century, and this order was destined to be PERMANENT. Paul says it was to continue "Till we all come in the unity of the faith." (Eph. 4: 13.) The human body is destined to continue three score years and ten. During this time it does not change its form. The tissue of which our bodies are composed are very short-lived when compared to the body. Our exertions are continually causing them to decay. God has provided that food, drink, air, and rest shall restore this wasted tissue. Thus, continual decay, and consequent restoration, is the rule of our lives during the life—time allotted to us. This causes entire change of tissue each seven years. Thus, though in outward appearance our bodies look the same to-day as they did seven years ago, they are composed of en-

tirely new particles. Change of particle, however, does not bring change of form, the head, the feet, the lungs, the heart, etc., are all there—a fixed part of the human organism.

We may draw a parallel in the Church-body:—It is composed of many members. These are much shorter lived than the body itself. They are subject to death, and their places are filled by others. Each century will bring a change in the personnel of the Church, but the irresistible logic of her being forbids that any change may take place in her organization. Like the human body, it will remain unaltered. Therefore, we can expect the Bride of Christ in all ages to be made up of individuals, having the offices of Apostles, Prophets, Evangelists, etc., and the various gifts already mentioned above. The members of the Church established by God in 1830 have these offices and gifts.

You may also, dear reader, have a part in these things, upon condition of obedience to the Master's will.

—:o:—

TOO INSIGNIFICANT.

—:o:—

A CHALLENGE UNACCEPTED

(Elder Mackie, one of our Sentinels in Melbourne, does not stand idly by while the cause he loves is covertly attacked. But he is unable to draw our maligners out into the arena of fair discussion).

4 Malcolm-st., So. Yarra,
April 29th, 1904.

Mr. Pittman. Dear Sir:—

As I understand that your meeting of preachers takes place on Monday next, I desire to challenge the Church of Christ to discuss the following propositions:—1. Is the Church known as the "Church of Christ" in harmony with the teachings of Jesus Christ and the Apostles, in Organization, Doctrine and Practice?—Church of Christ to affirm; we to deny. 2. Is the Church known as the "Reorganized Church of Jesus Christ of Latter Day Saints in harmony with the teachings of Jesus Christ and the Apostles, in Organization, Doctrine and Practice?—We to affirm; Church of Christ to deny. 3. Is the Book of Mormon a fraud?—Church of Christ to affirm; we to deny.

The enclosed challenge is given for the following reasons:—1. That Mr. Pittman distributed tracts entitled, "Mormonism," with the intent to prejudice certain people against the Reorganized Church of Jesus Christ; 2. Said tracts contain gross misrepresentations of said Church; 3. Mr. Pittman also circulated false-

hoods about said Church: viz., that they were "a dangerous set of people;" that they were "a bad lot," and that they "believe in certain doctrines which tend to lead people away from God."

Therefore, I ask that the Church of Christ either accept the enclosed challenge or Mr. Pittman tender an apology for said statements. If the enclosed propositions are accepted, I shall be pleased to meet with a committee of said Church to make arrangements for the discussion. Kindly let me know as soon as convenient what you intend to do.

I remain, yours faithfully,

W. MACKIE.

THE REPLY.

Lygon-st., Carlton,
2nd May, 1904.

W. Mackie, Dear Sir:—

Through Mr. J. Pittman your challenge was presented to the Preachers' Association of the Churches of Christ in Melbourne and suburbs to-day. I am instructed by the Association to inform you that your challenge is too insignificant and your position too absurd for us to waste time in discussing it.

We are also persuaded that your influence is too small for us, at present, to endeavor to combat it.

Yours sincerely,

JAS. JOHNSTON,
Secty. Preachers' Assoc.

ELDER MACKIE'S REJOINER.

Malcolm-st., S. Yarra,
5-5-1904.

Mr. Jas. Johnston, Dear Sir:—

Your letter to hand declining to discuss propositions. You say our position is "too absurd to waste time discussing it." A good reason why! You know that you cannot meet it. Yet your people can waste time to print lies about us; some of your ministers can waste time to call on people interested in our work, and tell falsehoods about us. They can waste time to try to prejudice people against us. They can waste time to do all this, but when it comes to meeting the issue in gentlemanly debate, where both sides of the question is brought out, its: We can't waste time debating with you. No. You people cannot "waste time." The Church of Christ in America has wasted too much time already debating with the Reorganized Church of Jesus Christ. They have lost so many of their members through discussion, that it does not pay to waste any more time.

Now, sir, let me advise your ministers that if they can't waste time in honorable controversy, not to waste it going round with tracts entitled, "Mormonism," containing falsehoods and misrepresentations.

I intend to publish the letters and challenge, and THE REASON WHY said challenge was given, so that at least a goodly number may know why the Church of Christ refused to meet the issue. You can, if you like, inform Mr. Pittman that some of the members of the Church of Christ, who were investigating our work, and to whom he told falsehoods, have left the Church of Christ and are now in the Reorganized Church of Jesus Christ of Latter Day Saints, whose position may be absurd in the eyes of the Church of Christ; but, whose position is at least a good deal more scriptural than theirs, and who are not afraid to stand behind what they believe to be the truth and never make the excuse that their time is too valuable to meet the issue, which is tantamount to saying:—WE CAN'T.

Your faithfully,

W. MACKIE.

From the above it will be seen that the ground of Elder Mackie's action is not questioned, neither are the allegations he mentions defended. One would think that men claiming to have the truth, and passing as ministers, would never make allegations about another religious body privately that they could not defend publicly. And one would reasonably expect that if they really believed, that that body were "a dangerous set," preaching doctrines that "lead people away from God," they would gladly hail the opportunity to expose them before a large audience and save the people from death. The best of weapons is offered them by which they could deal the destroyer a death-blow, but they refuse to take hold of it! It may be that they recognise only too well that one of our representatives (with the sword of truth in his hand) would indeed prove a "dangerous" man to meet on the public platform.

Were any of our ministers to employ such methods as are described above (and which Mr. Pittman does not deny), and then refused to either withdraw the allegation or prove it in public discussion, our Conference would promptly take his license. Such has not been the methods of the true servants of God in any age, but the opposers of truth have never arose above the employment of the same from the first.

Elder Mackie can now afford to move right along in his work, ignoring these brave shepherds in reality as much as they only pretend to ignore him. They cannot hurt the work of God; such methods are too shallow to make any impression on the honest seeker after light.

DIVINE HEALING.

DOES SICKNESS, DEFORMITY, ETC., COME FROM THE DEVIL?

Your March issue contained an article on the above subject, with which I cannot quite agree, but have expected to hear from an abler pen than mine.

In my few remarks on the Word of Wisdom I took the position that disease is no part of God's plan; it is the devil's work, brought on by neglect or violation of the laws of nature, which are also God's laws. "That which is governed by law is preserved by law." Laws of nature are no exception. Would God break his own laws by making one man blind, another deaf, etc. Would He "do evil that good (healing) might come?" No! As He is a perfect being, He will bestow only "good and perfect gifts" upon man. (Jas. 1:17.) Sickness, deformities, poverty, etc., are neither perfect nor good; hence not of God and must of necessity be of the evil power—Satan—whose power, however, is only permissive. God allowed him to try Job, as well as all of us more or less. Job's sickness was not from God, but from Satan.

We read of Christ that, "Though He were a son, yet learned He obedience by the things which He suffered." The Father did not make Him suffer through sickness, deformities, etc., to learn obedience, but from the hands of those He tried to benefit by bringing them the gospel. Now, if we are true sons, walk in the footsteps of Christ letting our light shine, and warning our neighbor, we may have to suffer like Christ. On the other hand, if we hide our light under the bushel, if our "salt has lost its savour," then we are not true sons, and we will not be chastened. Read Heb. ix.: 6-8. That is how we will be chastened of the Lord; not through sickness, deformities, poverty, accidents, etc., as some believe the Lord chastens us.

After God had formed man and breathed into his nostrils the breath of life, saying: "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat, for in the day thou eatest thereof, thou shalt surely die," our first parents ate of the forbidden fruit and death has passed upon mankind ever since. Not only has death come upon us, but also grief, sorrow, pain, sickness, etc. The earth also has undergone a change, bringing forth thorns, weeds, etc., instead of useful plants, and is sick like the human kind. Beasts have become dangerous; pests have come

into existence, destroying plants and the fruit of them, etc. This state of affairs will continue, and will be worse until the great conflagration cleanses the earth, and after that, there will be a new heaven and earth. So we see that God has not brought about sickness etc., in man direct, but indirect, through the disobedience of our ancestors and ourselves.

We are not to blame for every sickness, deformity, etc., we may be subject to, and are not in every case personally responsible. Some diseases we inherit from our ancestors. A sick or deformed person is, therefore, not necessarily in bondage to Satan.

Because the man was born blind (John ix : 1-3), and he, 'as well as his parents, had not committed sin to cause his blindness does not prove that God bestowed that blindness on him. There is such a thing as cause and effect. We can see many times the effect, but can not always discern the cause. It is wrong of us to blame the Lord for things which may have been committed by us or by some of our ancestors. The same in Exodus iv. : 11 :—"Who makes the dumb, or deaf, or seeing, or the blind? Have not I, the Lord." Surely, everything is God's doing to a certain extent, but not necessarily direct. Man or his ancestors bring those evils on themselves.

I write only with the desire to come to the truth for myself, and also that others may see it, not to offend or find fault. If my views are wrong I like to be corrected. To the "Father of lights" be all the glory.

MAX KIPPE.

From Far and Near.

FROM ADELAIDE.—

Editor Standard.—Since last troubling your columns our work has advanced some two having been baptized and one waiting first opportunity.

The two beforementioned are sisters who have been thoroughly convinced, and have accepted the gospel in its entirety. One has already made arrangements for complying with the financial laws of the church—tithing—and it is said that a person who is converted "right down to the pocket" is in earnest and truly converted. Whether that be true or not one thing we know that it's little use praying, "Lord gather in the honest in heart and speedily redeem Zion," if we do not furnish the ways and means of reaching them. The fields are white for harvest, but the "labourers

are few," and those who are labouring are somewhat hampered through lack of funds. Remember, Saints, whatever money you give to the Bishop or the Elders is used for God, and if you assist in a financial way you are doing your part towards bringing joy and peace to souls in darkness.

Since coming to this mission I have seen an object-lesson in giving and can say the Adelaide Saints are the most self-sacrificing body I have met. Some have assisted me when I knew they could ill-afford it, but God has blessed them both temporarily and spiritually for their self sacrifice.

Some time ago a sister donated money to buy an organ and now the Lord has sent us an organist in the person of Sister Long, who is also a good singer. We are now about to purchase an instrument.

I wish we had a tent for this mission. The hall is available only of Sunday evenings, and it costs 5/- for that hour. We cannot see any better hall elsewhere, and, until we get a church, we cannot see anything as good as a tent where we can hold a continual mission and work faster. Our street-meetings must soon cease for the winter.

I can see that it takes this faith a long time to grow; there seems to be a settled aversion to it, hence 'tis a war that calls for valor. Altogether, I feel satisfied with the outlook and believe that eventually we shall build up a strong branch in this city.

Our lot has been made happier by the incoming souls, to whom we are already attached in "sweet bonds" of unity, love, and peace. The brethren and co-workers are strong in the faith and are growing daily in spiritual power and helpfulness.

May God bless his people and increase our faith, and also our power to turn sinners to righteousness.

J. H. N. JONES.

TUNCURRY.—

On the night of June 3rd the Religio-Literary Society of Tuncurry gave a concert in Stephen's Hall in aid of the tract fund, or Gospel Literature Bureau. A large audience was present, the fee for admission being—Adults 1/-, children 6d. In the executing of the programme there was reflected from the society good talent; some of the musical ability displayed was of a high order. Though the programme was lengthy it was well received. Frequent were the outbursts of applause.

The society has made commendable progress since its organization, and if it seeks after, and cherishes such attributes as belong to God, I see not why it cannot continue to

be a blessing to both young and old. I speak of the attributes of God, for, "The foundation of God standeth sure."

P.M.H.

It was our first public concert, and our friends were astonished at the talent exhibited, but we know that the regular weekly programmes of our society is responsible for this, because it has trained us all in confidence to stand before an audience. The concert committee worked well, every member was given something to do, and for 3 weeks there was nothing but practicing and rehearsing from early morning to late at night. Everything went off A1. We had no tickets and hit upon the idea of giving out "What We Believe" cards for intermission passes which we allowed them to keep upon returning. Many non-members were present. Bro. Hanson, as chairman, introduced the work of the society and solicited new members, remarking that there was no entrance fee but that of a good character.

The Religio is doing a grand work here. Many of the young members of the society now take part in the Church prayer meetings. Our net receipts were about £5, most of which will be forwarded to the treasurer of the Gospel Literature Bureau, for general use. The rest will be retained for local running exp., and for an outdoor treat for the children, which will soon take place.

J.R.T.

(Well done, Tuncurry! You seem to be a hive of busy bees, and therefore must be happy in the work. We have read the programme; it would do credit to older and larger societies.—Editor).

NEWCASTLE.—

Dear Standard :—On May 1st I arrived at Bulahdelah, after a 70-mile drag over heavy roads, and settled down for a series of services in the New Saints' Church. On my way up from Newcastle, I fell in with the Inspector of Schools for the district who made some inquiries, and while we ate our mid-day lunch, we exchanged arguments, and when we parted he took some tracts, remarking that our conversation had been interesting.

On Tuesday, I delivered 130 tracts, and gave nearly every person in the town an invitation to attend my mission; since all have a soul to save and a God to glorify. No one refused a tract—may they do good is my prayer—and right here I must state that I find the people of Bulahdelah most respectful, and I want to record my opinion that they are above the average as law-abiding citizens. My heart goes out

to them. May they have that noble spirit of fair play (which is the disposition of free-born Australians) to investigate our claims to the angel's message.

We should all remember the Master's instruction: "Reville not again; but exercising the spirit of retaliation, which never bears good fruit; but being humble like our leader, showing to the world that we are followers of Him."

If we cannot get people to like our religion, let us at least win their respect for us, and then they will confess that our religion must be respectable because it has at least that power to make true men and women.

Preached every night from Tuesday to Sunday to a fair number. Sunday morning, I had the pleasure of baptising one gentleman in the flowing river, and the good Spirit gave us joy inexpressible as we sang hymn No. 299. The afternoon meeting took the form of confirmation of the new brother, breaking of bread, and teaching. At night our closing effort was rewarded by the largest audience we have yet had in the little church. Speaking from Matt. 20th chapter, the Spirit gave us unusual utterance, causing the people to understand the way of God. Some confessed that we have the truth, and if they thought they could live up to the gospel requirements they would join in with us. May their frank expressions not fall fruitless, but be followed by a stronger desire to serve God in His own way. (John 12: 44-50).

Thus ended one of the most enjoyable weeks spent by me on God's footstool, and Monday night found me at home with family at Dudley.

On Sunday, May 22nd, I drove to Kurri Kurri, the new mining township near Maitland, and held a cottage meeting. Found the few Saints desirous of continuing in this grand work. I do not know of a better opening for gospel work than this district, but it would be necessary for a man to be stationed in that part for some time. Several coal-mining townships are springing up, all trades are thriving, and it is becoming an important centre. I would be glad to see some one of our people holding priesthood locate there, as the Saints are isolated and without a shepherd. May God soon answer their prayers in this respect.

JOHN JONES.

One of our Religio workers found one person who expressed a desire to accompany her to our services, and added, "You are so enthusiastic, I would like to go some day." Earnestness and enthusiasm always impress people favorably re our faith. Why should we not be enthusiastic in so great a movement as this?

"Onward and Upward."

WHAT DOES IT MEAN TO OUR YOUNG SAINTS?

When the Religio-Literary Society adopted the above motto it wrote success upon its banner. We signified our intention to walk in the footsteps of Jesus the Christ. This is the motto adopted by every person who accepts the gospel, and that we may see its application let us consider it carefully.

To begin with: We are engaged in a warfare. We are in combat with the Satanic hosts. Paul gave instructions by which Timothy would be able to "war a good warfare." He says, "Endure hardness as a good soldier of Jesus Christ." To the "man of God" whoever he be, he gives his advice: "Fight the good fight of faith, lay hold on eternal life." Such a condition as the latter cannot be attained without passing through the former. The Celestial City is reached after "The Slough of Despond," "The Valley of Humiliation," "The Hill of Difficulty," and sore battles with Apollyon. Paul says, towards the close of his career, "the time of my departure is at hand. I have fought a good good fight, I have finished my course, I have kept the faith." What a consolation as we look over the past to know that we have not played the coward! Like Paul we should not be ashamed of God's work and like him must fight if we would win the prize. In Doctrine and Covenants we are told that Satan wages war on every one who enters church. Every soldier must fight.

It is a rule in nature that if any form of life is not growing during the appointed period of development something is wrong. An infant that does not in time cease to be an infant presents an abnormal condition which demands attention. Its parents become rightly alarmed. The same rule applies to the spiritual growth. It is not enough that we BEGIN the new life; we must CONTINUE therein. Our Father does not expect us to become perfect instantaneously. Neither does He demand perfection in an absolute sense here. We must grow in grace and knowledge until we attain to "the measure of the stature of the fullness of Christ."

Paul says, "If any man be in Christ, he is a new creature; old things have passed away; and behold all things are become new." Sometimes when people talk of changing their conduct we hear them say something about "turning over a new leaf." This applies to slight changes and especially moral reform of any degree. In the latter case there may be some very

crooked writing on previous leaves. Since no pardon has been received, the person must still answer for it, but when we are "born again" we obtain forgiveness and do not therefore merely "turn over a new leaf" but GET A NEW BOOK. We are not, however, full grown creatures as yet, since the space allotted us in the latter is for a new record and can not be utilized without time. Our development in the new life is compared to a child's progress as it draws nearer and nearer to maturity. We begin as babes in Christ, but end as perfect men. (See 1 Cor. 3: 1, 2; 1 Pet. 2: 1, 2; Heb. 5: 12-14; 1 Cor. 13: 8-12; Eph. 4: 11-13). St. John says concerning Jesus, "many believed on him." (8th c. 30th v.) "Then said Jesus to those Jews which believed on him, if ye CONTINUE in my word, then are ye my disciples indeed." (v. 31.) This is a refutation of the popular doctrine that faith is the only essential thing. The last statement was addressed to those who already "believed on him." Notwithstanding their faith they could not (without doing his will) be his "disciples indeed." Present life only proves that we are not dead. The fact that a person was born in 1890 and was alive ten years later is no evidence that he lives now. So also the blessings received of God resulting from gospel fidelity ten years ago have no weight as evidence of our standing before God now. As further evidence that "Onward" should be the motto of God's children please read Acts 14: 22; Col. 1: 23; 2 Tim. 3: 14 and Jas. 1: 22-25.

All the above, however, does not prove that "onward" alone in our motto would convey all that is required. It might be misapplied if left by itself. Like all others this word conveys a meaning in harmony with the way it is used. If used in reference to a sinful course it becomes bad. God has admonished us to turn away from sin instead of going "onward" in it. It is frequently used to rally and encourage an army when engaged in battle and according to the teachings of Christ war is sinful. (2 Cor. 10: 4) Repentance as a gospel principle is designed of God to nullify the effect of this word, as applied to our old life. It means to break off sin by righteousness, or "cease to do evil and learn to do well," in other words we should go backward or retrace our steps.

We must, therefore, find some word to use as a fitting complement to the one under consideration. We can think of a way which goes "onward" but never rises above the sordid and sinful things of earth. It seems right unto a man, but has a bitter and dishonorable goal (Prov. 16: 25; 28: 32.) We have

found in "upward" the needed word. Jesus teaches us to "lay up treasures in heaven," and Paul says "Set your affection on things ABOVE." Let us aim higher every day we live. He who does not have heaven as his object will be doomed to disappointment. The popular sin of professing Christianity and securing church membership for the sake of this world will end in regret. "If in this life only we have hope in Christ we are of all men most miserable." Those who worship this world and gold as their chief God will be brought down notwithstanding how high they rise according to that standard. Jesus says, "He that humbleth himself shall be exalted but he that exalteth himself shall be abased." From this we conclude that humility in this life brings exaltation beyond while exaltation here brings degradation there. To go up we must go down. Jesus humbled himself and as a consequence was given a place of especial distinction (See Phil. 2: 5-11.) His experience is an example to all who will faithfully serve God.

It has become an axiom that "progress is up hill." This is because it is necessarily "upward." It is more so in proportion to the importance of the improvement and is therefore especially true of spiritual progress. The difficulty in travelling increases as one goes away from the earth. As long as the earth is below us and we are going in that direction it is easy. It becomes so difficult in spiritual ascension that man can not succeed alone. (Jer. 10: 23.) God becomes his helper and the source of his strength. (Prov. 16: 9; 3: 5, 6.) Peter says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Where our wisdom or strength fails, the Lord will certainly come to our rescue in "due time," since "Man's extremity is God's opportunity." So may it be.

ALMA C. BARMORE.

—:o:—

EDITORIAL BRIEFS.

DOES IT PAY?

In some of the branches there has been no little discussion about the profitableness of advertising in the press. Some, very anxious to use church money wisely, hesitate to vote it for regular weekly advertisement in the religious column of the local paper because they cannot see any appreciable increase in attendance at the services advertised. A few look upon it as an investment and expect the return to come in the form of more converts. We take another view, one that is based on actual experience: We

claim to be a church; it is wise to take our place among other churches in the column for church services. We are then entitled to a small paragraph occasionally which helps to establish our denominational standing. Aside from this, we never know when we may need the power and protection the press can give: Misrepresentations will crop up, or an attack from pulpit or lecture platform. We may then enjoy the medium of the press to place a correction before the people, if we are a regular patron of the paper, and have a claim for consideration. There is no policy a newspaper man despises more than that of the individual or body that never patronises his paper, but insists on having a good report appear of the wedding, anniversary, birthday party, or other matter largely self-advertised. Considered in all its bearings we believe regular judicious advertising does pay.

THE BALMAIN SAINTS.—

"There was no service at Saints' Chapel last Sunday afternoon owing to a special open-air mission being held by the missionary at Exhibition Park, to counteract the misrepresentations of the Utah Mormons. The Balmain Saints, whose weekly announcements appear in the "Observer," have no connection whatever with the Mormons who hold services in Newtown. The local church are working hard to establish their proper denominational standing before the people, among whom they reside as citizens. Unlike the Utah Mormons, these people build churches in Australia and seem inclined to stay here and live their religion. The ordinance of blessing a child was solemnized at last Sunday night's service, and the ordinance will again be observed at to-morrow afternoon's fellowship service."—The "Balmain Observer" May 14th.

Mr. Geo. Hall, a prominent business man of Newcastle, has donated enough white-lead to paint the Saints' Church at Broadmeadow, something the building very much needs. Mr. Hall also subscribes for the Standard.

Writing from Adelaide a sister, recently baptized, says:—"I accepted the Book of Mormon believing it to be a God-inspired record. I feel I have found something very precious. It is a mystery to me how any one can read it and doubt its divine authority."

Elder Tucker, writing from Auckland, says he is endeavouring to make arrangements to stay in New Zealand for several years. This is good news, as the field there needs him. We trust his arrangements will succeed.

ZIONISM.—

The Jewish "Zion" movement is becoming a live question. Dowie experiments may come and go but the return of the Jews is one of the certainties of the near future—God has spoken it. No one can afford to remain ignorant of its true significance nor of the ways and means that are taking shape in this movement. The Standard office has just published a booklet entitled, "Zionism" (written by a learned Jew of New York), in which the student will find information on the following:—Will Palestine become a nation? The colonising movement. No hope in Europe. The first Zion Congress. The modern Zionist movement defined, with a suggestion as to its influence on Christianity. Dealings with Turkey. A Jewish Bank and a National Fund. Headquarters. Leaders. Is it a religious movement? Recent developments. A spiritual Zion. Sent, post paid, for 4d. ea., 3/- doz.

OUR AMERICAN HELPERS.—

Sister Alice Schwartz, of Omaha, Nebraska, U.S.A., lately sent us the names of 25 subscribers with the cash, the result of two months' work. She says she "believes in helping foreign missions." Such friends are appreciated. Our brethren in America have assisted much. Sister Blackleach, of California, is another helper. She sends three new subscriptions, and says:—"I have been interested in the Standard from the first. I read it with pleasure and we have used your poetry in the Religio here. May your little Standard grow mighty in power and bring gladness to many readers, is my sincere wish." Sister Carrie McLain, of La Junta, Colorado, intends to continue her support and solicit that of others. She says she "has enjoyed the little paper very much."

Elder James Caffall, of Council Bluffs, Iowa, renews for the coming year, and says:—"I think the subject-matter in the columns of the Standard quite suitable to present to the world which is held spell-bound in spiritual darkness, attributable to the blighting effects of an universal apostasy. The grand old Paul saw the necessity of "preaching the word, as from time immemorial, men have been wont to drift from the God-given moorings. That Mark of the Beast was a capital article. In its perusal I found some new and inspiring thoughts." Bro. H. L. Farrar, of Barr, Colorado, renews, and is so interested in our success that he intends shortly to pay up four years in advance. One of our stand-bys, Sister Elizabeth Sawyer, of Ft. Recovery, Ohio, aged 83, has passed away, but we still have a friend in her

daughter, who intends to continue the subscription. One noble sister sends a dollar, which she has to pinch out of her household money. Elder Levi Atkinson, writing from Butte, Montana, renews, and says:—"I like your paper and always glad to see and read its pages. To me it is all that it's name implies: 'The Gospel Standard.'" In renewing Sister Riblet, of Ohio, says:—"The red star reminds me it is time to renew for your blessed pages, which contain so much of interest to me. I admire your workers and love to read of the work done so far away."

Sister W. H. Dickey, of Pipestone, Minnesota, sends money for a year and good wishes all the time; and Bro. Willard Fallon, of Magnolia, Iowa, renews for 3 years in advance. Others are sending help. If our American brethren realized how much good they can do in subscribing for the Standard, we are sure we would hear from many more.

"SEARCH THE SCRIPTURES."

To our Readers:—Do you ever verify the various scriptures cited in the articles appearing in the Standard, those of which you are not certain? You have, no doubt, noticed that our writers give a great many references to the Bible without quoting. This is done to save time and space, which with us is limited. It also encourages Bible research, brings it into actual use which would not be the case if all references were quoted fully. In all cases where the text is not familiar please turn to it and see if the writer is "rightly dividing the word of truth."

MISCELLANEOUS.

(Under this head Conference and other Church notices are free. Private announcements such as Births, Deaths, Marriages, Memorials, etc., may be inserted for 1/- per inch).

IN MEMORIAM.—

In memory of Elder James Imrie, who departed this life June 26th, 1903. He passed peacefully away in the true faith that was once delivered to the Saints. So fades the lovely blooming flower, Frail smiling solace of an hour! So soon our transient comforts fly, And pleasures only bloom to die.
—Inserted by his mother.

CORRECTIONS.—

In report of Victoria District Conference last month:—For District President, read Max Kippe instead of W. Mackie.

In the blessing of the child of Bro. and Sis. Beaver, the spokesman was Elder D. McIntosh, not Mackie.

BORN.—

To Bro. and Sister A. A. Ferrett, on the 24th of April, 1904; a son. Blessed May 15th, '04, by Elders Wells and Seaberg, and named "Adrian Alfred."

TO ALL RELIGIO WORKERS.—

Dear Fellow-workers.—Having just heard what was done at the late General Convention, it behoves us as district, locals, or home-classes to look about us and see where we are in the ranks. If it is necessary to adapt ourselves to General Society rules or methods in any respect, we should "line up" as best we can.

After reading the proceedings of late Convention, I fear that the report of N.S. Wales district, also other matter sent at various times, have failed to reach the General Secretary. The writer reported the organisation and sent the initiation fees of Wallsend and Hamilton Societies. This was done a year and a half ago, but up to the present no reply and no charters have been received. So far as I know, Balmain is the only chartered society in the district. It is, therefore, the only one entitled to representation in the General Convention.

New societies and home-classes please note that they are not a part of the General Society until they send date of organization to the General Secretary. He then sends a charter (Home-classes send for charter through local or district supts., where such exists).

The Religians of this mission have been hindered by the delay of waiting for the new Constitution and By-laws. These were passed by the last Convention and are found in Autumn Leaves. There is now no reason why we should not speedily get into the most advanced working order. There may be also a new edition of Leaflet of Instruction, No. 1. All Religio supplies may be obtained through the Standard office.

The writer is the Home-class Superintendent for the whole of Australia. And while I have been partially relieved by the creation of a district home-class department in N.S.W., there is besides a large field. Am preparing to begin an extensive correspondence along this line, and it is my intention to also represent the Gospel Literature Bureau. If my work should include N.S.W., Bro. Gammidge and Sister Baggs will understand that my object is to assist, not to interfere with, their work.

Although not yet fully aware of all the new rules to work by, we should not be idle. Our watchword should ever be:—"Onward and Upward."

ALMA C. BARMORE.

The Sacramental Wine for the year (unfermented) for the Balmain Branch was made during the grape season by one of the sisters, from the pure juice of the grape, and sealed down in fruit jars, each one containing enough for one service. So far it keeps well, and is in color and composition a beautiful emblem of the shed blood of our Saviour.

Bro. Jos. Parkes, of Newcastle, has sent us an interesting excerpt from the Reynold's News, showing the discovery in Mexico of a buried city larger in area than the city of New York, which will require a year to fully explore. American archaeology is claiming much attention and the subject rapidly developing into one of great interest and importance.

TRACTS.

ZIONISM;—Will Palestine become a Jewish Nation. 4d ea., doz. 3/-

THE GOSPEL BANNER.—Sermons, in pocket pamphlet form, issued quarterly by the "Ensign" press, 1/3 per year.

We have also back numbers of this series, at prices as follow:—
"Is Water Baptism Essential?"
"The Law of Life," "Signs of the Times," "God is Light," "The Book of Mormon," "Retrospective View of the Reorganization" (by E. C. Briggs), "The Restoration of Israel," "Why I became a Latter Day Saint" (Luff), "Angelic Administrations," "Salvation by Faith," "Creed-Making," "Latter Day Saints; who are they?" "The government of God" (Hanson).

Single copies, 3d.; 3 for 6d.; 6 for 9d.; 1/3 per doz. (except, "Is Water Baptism Essential?" and that is 1½d. ea., 3 for 3d., 9d. per doz.

The Book of Mormon on Trial.	4d.
61 pp.	4d.
Plural Marriage in America.	6d.
2d. each, 4 for	6d.
The Apostasy and the Restoration.	11d.
1d. each, per dozen ...	11d.
Joseph Smith; has He Succeeded His Father, the Seer, in the Presidency of the Church? Per dozen ...	6d.
Teachings in Contrast. God's word and Utah doctrines side by side in parallel columns. 18 pages. 2d. each, 2 for 3d., 5 for 6d., per doz.	1/-
Polygamy not a Doctrine of the True Church of Latter Day Saints. Per dozen 3½d., 4 doz.	1/-
The Cowdery Letters; 40 pages. How the Latter Day work began, by an eye-witness. 4d. each, 2 for	6d.
Do You Want More Light? dozen 3½d., 4 doz.	1/-

The Gospel Standard.

—:—:—

Official Organ of

The Reorganized Church of Jesus Christ of Latter Day Saints in Australasia. Published Monthly.

SUBSCRIPTION PRICE.

To members of the Church in Australia and N.Z., per year, 3s.
To non-members of the Church 1s.
To Members in America 75 cents.

Address all communications to The Gospel Standard, 65 Nelson-st., ROZELLE, N.S.W. When ordering change of address, give the old one also.

Subscriptions and renewals to Herald, Ensign, Autumn Leaves, Hope, or Quarterlies may be sent to this office.

All Church Books and Tracts are kept on sale. Send for Catalogue.

When remitting for books or subscriptions, do not send stamps.

We send no receipts for subscriptions to the "Standard." A red star on the date line, front page, indicates that your subscription is due. Prompt payment is necessary as the "Standard" depends entirely on that source for funds to carry it on.

ADDRESSES.

Elder C. A. Butterworth (Apostle in Charge of Australasia), Garden street, Geelong E., Victoria.

Elder Geo. Lewis (Bishop of Australasia), Wallsend, N.S.W.

H. A. Jenkin (Bishop's Agent), 10 Emma-street, Collingwood, Vic.

Elder J. Leberherz (Bishop's Agent), Stanley-street, S. Brisbane, Q.

D. McIntosh, Book Agent for Victoria, 46 Swan-street, Richmond. All Church Books and Tracts are kept on sale. Orders solicited.

Elder W. J. Haworth, "Evanelia," Normanby-st., Geelong E., Vict.

Eld. Wm. Mackie, 4 Malcolm-street, South Yarra, Vic.

Elder D. E. Tucker, G.P.O., Auckland, N.Z.

Eld. Robt. Hall, Kaitangata, N.Z.

Geo. Stewart (Supt. District Religion), Wallsend, N.S.W.

Eld. C. Avery, Argent's Hill, N.S.W.

Eld. P. M. Hanson, Tuncurry, N.S.W.

Eld. J. H. N. Jones, Sturt-street, Adelaide, S.A.

Eld. A. C. Barmore, Fern-street, Thompson's Est., South Brisbane, Q.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7 p.m. Religio, Tuesdays, 7.45; Prayer Meeting, Wednesday, 7.30 p.m.; Daughters of Zion meet 1st Thursday in every month, 7.30 p.m.

Bible Class every Tuesday, 8 p.m., at J. W. Smith's New Canterbury-road, Dulwich Hill.

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Mondays, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas-street. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30; Religio, Thurs., 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall, every Sunday, at 10.30 a.m.

STOCKTON.—Sunday School, Bro. Hooper's, Mitchell street; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

—*—

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sundays: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets Bro. McDonald's, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELDAH.—"Morning Star" Sunday School meets at Saints' Church, 10.30 a.m. Preaching as arranged.

—:—:—

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan-street, Richmond. Sundays: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

GEE LONG EAST.—Saints' Church, corner Kilgour-street and St. Albans-rd, Sundays:—School, 11 a.m.; Preaching, 3 and 7 p.m., also Wed., 7.30 p.m. Sacrament 1st Sun. of month, 3.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, 3 p.m.

ADELAIDE (S.A.)—Saints' Mission, Rechabite Hall, Grote-street every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe street, South Brisbane. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meetings, Wednesday, 7.30 as arranged.

KAITANGATA (N.Z.)—School, every Sunday, 11 a.m., Masonic Hall; other meetings as arranged.

WHAT WE BELIEVE.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First, Faith in God and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organisation that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the Everlasting Gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.
www.LatterDayTruth.org

The Gospel Standard.

VOL. 3., No. 7.

Balmain, July 15, 1904.

Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

Newsy Notes.

A DEAD RELIGION.—

At the Church of England "Convention for the Deepening of Spiritual Life," which sat in Melbourne lately, the Right Rev. Dr. Langley, Bishop of Bendigo, delivered an out-spoken address on the present state of the church which contains food for thought:—

"He did not think the days were as bright as some thought them. The sordid meanness of members of the Church of England in many parts of Victoria in the support they gave to their church showed that God had never touched their hearts. They were occupied with selfish interests. They had a great mission in Melbourne a few years ago, and he thought that an amazing work had been done, but one way and another things had become very much as they were before. Something must be done. They wanted a great spiritual movement. They had societies for keeping all the commandments and unions for everything they could imagine, a beautiful machine. Their time was taken up in working their unions and societies; but there was nothing in it. Why? Because they had not the Holy Ghost in them. A great movement must begin with the individual. They did not want more societies or unions. They wanted a spiritual movement, composed of individual Christian men, who were determined before God that they would get the Holy Spirit as a living power in their own souls. Let a man determine that nothing should come between God and his soul's converse, and there would come to him that divine power that would make him an instrument in bringing about what was most wanted in this present age.

Christianity had a tendency to become merely mechanical. There was an idea that the mere attendance at certain services and taking part in certain ordinances constituted the life of religion, a tendency to rest merely in the religious act.

Many of the churches carried on activities which were only activities of the flesh. Many thought that if

there were large congregations and many communicants things were satisfactory. They did not consider quality. One of the great works of the devil was to falsify true religion, and if they could get men to believe that that which was essentially spiritual in its character could become merely mechanical, that it all consisted in outward acts, it would sooner or later bring spiritual death into the Church. For that reason many men preferred to go to the mission field, because there they had not to deal with a dead church. It was impossible to imagine a man on a mission field reading a dead essay on a dead religion to a dead soul. Here, before they could begin to build a spiritual life, they had to break down this mechanical religion. What the age wanted was a spiritual vision of God."

The condition here portrayed is the fulfilment of Bible prophecies. "Mechanical" religion was foreseen by the Prophet Isaiah in the 29th chapter, 13th verse, which describes ritualistic worship correctly. Where ever there is a demand there is usually a supply. That supply will not be found in human reforms only. So long as men look for it in the wrong direction, so long will they stand in need of it, and mourn over a dead church. The want of this age referred to by Bishop Langley is too important not to be supplied by the Almighty. Because the people are engaged in this mechanical ritualistic worship, Isaiah says the LORD "will proceed to do a marvellous work" (ver. 14), which is to be begun "a very little while" before Lebanon is "turned into a fruitful field" (ver. 17.) Lebanon began to be fertile again in the years 1851-2; and the Latter Day "Marvellous Work" began about 1830. To those who take to heart the criticism of Bishop Langley, we recommend a close study of Isaiah 29th chapter in comparison with the Latter Day movement in which we are engaged. A full explanation of this wonderful chapter, together with the opinions of 65 different religious leaders may be obtained at this office for 6d post paid.

From a sermon preached last month at Barraba, N.S.W., by the

Rev. Jas. Green, in the Methodist Church, we conclude there is very little in the actions of Barraba residents to mark the Lord's Day from the ordinary working day. He declared that butchers went their rounds, several shops were always open, and a travelling concert company was at that moment giving an entertainment in town. Not only in this little place, but all through Christendom, Sunday is becoming a holiday, wherein so-called Christians enjoy themselves and most clearly fulfil Paul's prophecy to Timothy (see II. Tim. 3:1-5), in which he declares that religious people will be "lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof," and that, "in the last days."

DANCING DEFENDED.—

The Anglican Synod of Grafton and Armidale (N.S.W.) held last month at Tamworth discussed "the habitual absence of so many men from public worship on the Lord's Day," viewing it with "much alarm."

The Rev. H. Woodger moved:— "That the Bishop in council be requested to provide measures to enforce upon the clergy of the diocese the fulfilment of the resolutions of the synod in 1896 and '98 re railing and dancing for church purposes." He believed those ministers who did not approve of those resolutions should either sink their individual views or be compelled to respect the resolutions. In seconding, Rev. H. C. Barnes expressed the conviction that "communicants gave up a great deal of their time to festivities." The Rev. C. E. Curtis opposed the motion on the grounds that it appeared the clergy wanted to make new commandments. "People when they danced did not fill their minds with immorality, and if people chose to dance let them dance. The motion meant one or two clergy simply trying to enforce their narrow-mindedness upon others. Years ago it was considered wrong to have a pack of cards in the house, but all that had passed away, and so would this absurd idea about dancing. If it was in the nature of man to fall he would fall, and not wait for a dance
www.LatterDayTruth.org

to have that fall." This was agreed to, in the main, by Archdeacon Abbott, who followed Rev. Curtis. The motion was finally withdrawn, and the synod then pursued the even tenor of its way.

JESUS, LOVER OF MY SOUL.—

According to J.G., in "Australasian Signs of the Times," this old hymn was inspired by the following incident:—

"Wesley was sitting in his study writing with the window open. He looked out into the skies and observed a sparrow hawk chasing a sparrow. Nearer and nearer came the sparrow. Nearer and nearer came the hawk. The sparrow was becoming weak, and the hawk was fast gaining. They came just opposite the open window. Will the hawk now pounce upon it and devour it, was the question. Ah, the sparrow flies in at the open window, seeks refuge in Wesley's bosom, and nestles there in safety from the devouring foe."

He was so struck with this scene that he picked up his pen and wrote:—

"Jesus, lover of my soul,

Let me to thy bosom fly," etc.

Not very long ago 60 miles an hour on the railway was considered terrific speed. Now a cable announces that German electrical engineering firms are tendering for the construction of an electric railway from Berlin to Hamburg (177 miles), guaranteeing a speed of 125 miles per hour.

A rumour from London says the St. Louis Exhibition is a "frost." So was the great Chicago Exhibition of 1893 for the first three months. People are occupied with business—harvesting, cropping, and other necessary operations being in full swing. The exhibits now in place surpass all expectations, the main object being not so much to show products as processes—a distinct departure from past Exhibitions—and cannot fail to be very educative. The last three months, the attendance will be very large, as it was at Chicago.

Elder Mackie writing from Melbourne says:—"Our new members are coming along nicely and are obeying the law relating to temporalities as well as the other part."

The N.S.W. Religio Society has since Jan. 1st donated £1 8s to the "Standard" to push the business on, and now they intend to pay for the printing of 1000 of a tract that Elder D. E. Tucker has written specially for the New Zealand Mission.

"Iota" donates £1 to the "Standard."

A large dose of pure olive oil has been known to cure a three-weeks' old attack of influenza within a few hours. Some eminent physicians have found it better than cod-liver oil for chest complaints. It is an old, tried remedy. The "Standard" office is prepared to furnish pure olive oil, direct from the refineries of Italy. In gallon tins (original sealings) we can furnish it for 11/6 per gallon, carriage extra.

SALVATION ARMY AUTHORITY.

We take the following from the "Barrier Truth," of June 10th:—

"The Salvation Army began as an evangelical force but, like most religious systems, it is finishing by founding a dynastic organisation chiefly concerned about its own 'authority.' Witness this extract from a recent 'Young Soldier' dealing with Sunday's lessons:—

'OBEDIENCE.'

(No. 2, Part III.)

Chap IV.—The Authority of the Army.⁵

'4. Has the Salvation Army the right and authority to rule over us in the Lord?'

The Salvation Army has the right and authority to rule over us.

5. How does the Salvation Army rule over us and watch for our souls?'

The Salvation Army rules over us and watches for our souls by making known to us the will of God; showing us how to obey it, and by seeing that we do so.' The claim is as preposterous as it is arrogant!"

In these days of democratic notions, it might be a serious matter for the Army if this question became prominent against their propaganda. Certain it is, that they do not give any prominence to this authority question when recruiting converts. Should prospective recruits ever begin to ask the query:—"WHO GAVE THEE THIS AUTHORITY?" the officers may find themselves in an awkward position. We are not aware that the Army believes in priesthood at all; therefore, the average thinker must read the chapter on "Obedience" with some degree of surprise.

—:o:—

The Patent Medicine Curse.

Is strong drink good? Many Christians will answer this question in the negative. They would hold up their hands in holy horror if invited to drink a "shandy" or "long beer," which contains from two to seven per cent. of alcohol. Yet many of them are habitually imbibing alcoholic liquors in the form of "patent medicines," which contain from 17 to 44 per cent. of

alcohol, and are therefore stronger than whisky, and far stronger than sherry, port, claret, or champagne. Notwithstanding these facts, the patent medicine curse is fairly booming, and every year tens of thousands of bottles of noxious compounds are swallowed by persons who are in blissful ignorance of what they contain.

Thousands create an appetite for strong drink in this way, while many a reformed drunkard has had the old craving revived by the same process. In America some of the temperance unions are making a special crusade on this evil. Some of the best magazines there will not accept "patent medicine" advertisements, and at least one of the leading life insurance societies requires its medical examiner to ask each applicant, "What patent medicine have you used during the last five years?"

The Massachusetts State Board Analyst has published a document in which the following revelations are made:—Hostetter's Stomach Bitters contains 44.3 per cent. of alcohol; Kaufman's Sulphur Bitters, 20.5 per cent.; Ayer's Sarsaparilla, 26.2 per cent.; Hood's Sarsaparilla, 18.8 per cent.; Allen's Sarsaparilla, 13.5 per cent.; Whiskol ("a non-intoxicating stimulant," the bottles proclaim), 28.2 per cent.; Colden's Liquid Beef Extract (recommended for treatment of the alcohol habit!), 26.5 per cent.; Parker's Tonic ("purely vegetable"), 41.6 per cent.; Warner's Safe Tonic Bitters, 35.7 per cent.; etc., etc. Another widely advertised "patent medicine," known as Dr. Pierce's Favourite Prescription, was analysed and 9oz. was found to contain, among other ingredients, $\frac{1}{2}$ fluid drachm each of tincture of digitalis and opium (both powerful drugs, which have a marked effect on the heart), and 1 $\frac{1}{2}$ oz. (or 17 per cent.) of alcohol!

We trust that readers of the "Standard" will accept the above as a kindly warning, and "fight shy" of the "patent medicine curse." Strong drink in any form is not good for man!

W. J. HAWORTH.

(Alcohol is the fluid which is used in the "tinctures" of nearly every medicine or herbal extract in the chemist's shop; therefore, we cannot escape strong drink in even the doctor's prescription, though the percentage of spirits in the prescription is not so high as in the "patent" proprietary nostrums.—Editor.)

—:o:—

MAPS. Same as in the Archaeological Committee's Report; can be pasted in large type edition of Book of Mormon.

Complete set of six -/9

What Shall we do to be Saved.

(By Eld. A. C. BARMORE.)

To consider this question properly we must first explain what it is to be saved. On this point like others there are extreme views. One is that we cannot be saved in any sense until we are received into heaven. The other is that we can be absolutely saved now and saved for ever. But these positions are false and yet they contain some truth. They are not entirely true because they are exaggerations.

The word "saved" is used first to mean pardoned of sin and received into God's earthly kingdom; second, it signifies deliverance from this world and reception into the heavenly kingdom. The latter salvation always follows the former, but the former does not always lead to the latter. We shall call the first of these

PRESENT SALVATION.

We often hear the present tense of salvation loudly proclaimed. In reference to it we read as follows:—"Who (God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1: 9, 10).

The "works" mentioned here are not those of the gospel but the ones performed before it was accepted. They are the works of men and not of God. The fact that we are not saved "according to our works" does not prove that we are not saved by "the works of God" (Jno. 6: 28, 29.) This salvation was promised before the world began, but was "made manifest" through the gospel (the means) because "it is the power of God unto salvation."

HOW RECEIVED.

As to just how this salvation is received, Paul is more explicit in Tit. 3: 5, where he says:—"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." (See also v. 6.) What men may do as Jews, Buddhists, Mahammedans, etc., will not save them, but what they do in the service of Christ will. "The washing of regeneration" means baptism which Christ and the apostles taught and commanded. (Matt. 28: 19, 20; Mk. 16: 15, 16; Acts 2: 38). These references show that it was preceded by faith and re-

pentance and was not, therefore, effective without them. Hence, their virtues as well as its own were included in the action. "The renewing of the Holy Ghost" would signify the baptism of the Spirit. Men receive a certain degree of the Spirit to bring them to Christ. In Jno. 1: 9 Christ is referred to as "the true light, which lighteth every man that cometh into the world." By some people this dawning light is rejected, but when responded to it leads to Faith, Repentance, baptism, and the Laying on of Hands (Heb. 6.) The last one is the special principle by which the Baptism of the Holy Ghost is received. (Acts 8: 17; 9: 17; 19: 6; 2. Tim. 1: 6.) It is then that the Spirit, which was previously received in a measure is "renewed" and "shed on us ABUNDANTLY." We then receive it as "the Spirit of Adoption."

THE NEW BIRTH.

In Jno. 3: 5 we read:—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Whether Christ meant the earthly or heavenly kingdom the principle involved is the same. In either case we cannot enter unless we are "born again." It is true, however, that men may be baptized and confirmed and yet not truly converted. In such a case they are but "tares" in the earthly kingdom. All Christians believe in the second birth but they differ as to how it is received. It is vital (not formal), Christianity that saves. But the question arises what does Jesus mean when he says, "born of water and of the Spirit?" We approach one class and then another with this query and the answers are contradictory. One class are great believers in water baptism. They unhesitatingly say "born of water" means "baptized with water." But when we question them relative to the other part, they tell us "born of the Spirit" does not mean "baptized with the Spirit." We then approach another class. They are firm believers in Holy Ghost baptism but discredit water baptism. They confidently affirm that "born of the Spirit" means "baptized with the Spirit," but deny the same interpretation for the other part of the text. Such treatment of the word of God is the result of being governed by the creeds of men. Why not apply the aforesaid interpretation to both "water" and "the Spirit" and thus represent Christ as consistent and be consistent ourselves?

CHRIST OUR EXAMPLE.

Christ is one who will always be found in harmony with Himself. He would not touch one thing and practice another. He taught two baptisms and placed that of "water" before that of the Spirit." Did He

practice accordingly? We shall see. In Matt. 3: 13-17 His baptism is recorded. As he "came up out of the water" the Spirit descended from heaven in the form of a dove and a voice said: "This is my Beloved Son, in whom I am well pleased." This shows clearly that Christ received the Holy Spirit after water baptism. And we take Him as our model. As we have shown, He taught, by precept and example, the two baptisms, and placed them in the order we have indicated. Not only is Christ authority in this case but God and the Spirit too. After the baptismal act, both expressed sanction and recognition. Jesus had, no doubt, the Spirit to a limited degree before, but this was a special endowment. And Jehovah, doubtless, owned his Son before; now He owns him according to the gospel law, which he had just obeyed. In fact, this is the first open recognition so far as the record is concerned. What God said clearly indicates that Christ's baptism was pleasing to him. And since Jesus is the great model any act of His re the gospel plan which pleased God would please Him when performed by others. Will not God own us if we obey the same law?

WITNESS OF THE SPIRIT.

Have we any right to expect God will acknowledge us in a positive manner as sons before baptism? No! "But," says the objector, "we have; for He has recognized me." Are you sure? Have you received the same witness promised in John 16: 13-14, or the miraculous blessings that God's people had in the first century? "No, for they are done away, but I have the witness of the Spirit." Out of your own mouth you condemn yourself. Your assertion that the ancient "witness" and believers' blessings are "done away" is wrong. They were promised in the words of Jesus (Mk. 16: 15-18), and He says:—"My words shall not pass away." What you claim is not what they received. "The witness of the Spirit" as they had it was more than you have ever realized. What we receive from God we obtain by faith. Since you believe those "blessings" are "done away" you cannot obtain them. Jesus says: "According to your faith be it unto you." You have received so far as you have faith, but not beyond that. Up to a certain point your case is similar to that mentioned in Acts 8th c., although their faith brought the "witness" you repudiate. There we are told about Philip preaching the gospel to the people of Samaria. In verse 8 we read:—"And there was great joy in that city." But they had not obtained the Holy Ghost because they had not at that time been baptized, neither had received the

Laying on of Hands. You have not obtained it either, and for the same reasons. Their faith prompted them to receive baptism and so will yours if it is the right kind. (See v. 12.) But this alone did not bring the Spirit. In verses 14-17 we read:— "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

This evidence is positive and unmistakable. Faith, Repentance, Baptism, and Laying on of Hands were the means used and the reception of the Holy Ghost the end attained. In other words, these gospel principles were the cause and the baptism of the Holy Spirit the effect. Without question, Objector has joy, possibly "great joy" in his estimation. His case, however, differs greatly from that of the Samaritans. At the time indicated in verse 8 they had heard the gospel in its fulness and had seen miracles performed. He has neither heard it nor seen them. Therefore, they were in advance of him; their joy must have been fuller than his. We concede that God has blessed him but is what he has all that God ever gives? Verily, no! He only cheats himself in thinking so. We urge him to accept more light, and we unhesitatingly promise that he shall receive "the Holy Ghost" when he obeys the principles the Samaritans did.

AN APPARENT EXCEPTION.

The conversion of Cornelius and his household is often referred to in proof of the reception of the Holy Spirit before baptism. It does not, however, prove the point it is applied to. It is used as an example of all conversions, but it should be viewed as an exceptional case. It is no more a rule than the translation of Elijah. His change was exceptional and his body was exempt from decay, but that fact does not make a new rule for us. The rule still is that "death passed upon all men." (Rom. 5:12.) Why then should we make the apparent spiritual exceptions recorded in Acts 10th c. the rule our lives? If we do we will wait indefinitely and yet not receive the gift of the Holy Ghost before baptism. The case in question was for the purpose of convincing the Jews that God accepted the Gentiles, and that, too, on the same terms and to the same degree as themselves. In proof of this position we quote as follows:— "While Peter yet spake these words the Holy Ghost fell on all them which heard the word. And they of

the circumcision which believed were astonished"—at what? Because the Spirit was received before baptism? No, but 'BECAUSE THAT ON THE GENTILES ALSO was poured out the gift of the Holy Ghost.' (We now see the purpose of this apparent exception.) "Then, answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he COMMANDED them to be baptized in the name of the Lord." (Ac. 10:44-48). This "command" has strong significance in the light of what the angel previously told Cornelius:—He said, Peter would tell him "what to do" (10:16), words that would save him (11:14).

Is it not strange that after Peter's vision the angel's visit to Cornelius, the Jews still believed the Gentiles were not on a par with them? And this, too, in view of the fact that Jesus had commanded the apostles to preach to and baptize all nations. When the church heard of Peter's action "they that were of the circumcision contended with him." (Acts 11:2): Then Peter explained the matter "by order unto them." In part he said:—"As I began to speak, the Holy Ghost fell on them, as on us at the beginning. What was I that I could withstand God?" (vss. 15-17.) The Jews then "held their peace" and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life" (v. 18).

Note: Not a word of rejoicing "because the Holy Spirit had been received without or before baptism. Why do modern Christians read into these lines something the authors themselves never thought of?

Is it not clear from these extracts that the reason this extraordinary blessing was received before baptism was TO CONVINCe THE JEWS. They would have refused the Gentiles the privilege of being baptized without this manifestation, which moved Peter to say: "Can any man forbid water, that these should not be baptized?" Thus we see that Peter and the rest of the Jews were compelled to admit the right of the Gentiles to receive Christian baptism.

(Continued.)

General Conference News.

Those who have procured our photo album will be able to know where this year's Conference was held—in the historic old Kirtland Temple, State of Ohio. The attendance was large and nicely balanced between east and west, Canada sending a larger delegation this year than ever before. Niagra Falls is not far from Kirtland, and

a party was made up to see this great sight after close of Conference.

The General Recorder reported 2532 baptisms for the year. The numerical strength of the church, in actual communicants, is now 50,330. The State of Iowa had the largest number of baptisms, 434.

The Presiding Bishop announces the imperative need of enlarging his office to cope with the increase of work in his department.

It was sought to regulate the pulpit utterances of our ministers by the following resolution:—"Moved, That public expression of private opinion, especially on matters likely to produce a controversy, should not be practiced."

The Conference would not assent to this, but considered this resolution would interfere with the natural right of everyone to express an opinion on questions not passed upon by the church, and so expressed it. It is well; we do not want to be creed-bound, nor do we want to see the day when the operation of the Holy Spirit will be interfered with.

It was moved to put all employees in the Herald and Ensign printing plants on a ministerial basis as far as salary is concerned—same as an elder in the field; but no decision was arrived at. After a long discussion the matter was "laid on the table."

GRACELAND COLLEGE.

Upon a very close vote it was decided to close Graceland College until the debt is paid; but since Conference adjourned, we learn that it will not close, and for the following reasons:—1. The trustees have discovered that the published notice required by the articles of incorporation was not given, and hence, the action of Conference was irregular, if not entirely void. 2. It is announced that the redemption of scholarships sold and cancelling of other arrangements would cost more than to run the college the coming year, besides the risk of paying much more for a president and headmaster when the college resumed again.

Therefore, Graceland's doors will be open at least one year more and may be indefinitely. There is a strong objection among the membership to closing this institution of learning. One brother wrote from Philadelphia saying, "The college should not be closed; draw on me for the working expenses for the coming year." It is now very doubtful if a vote to close could again be carried. Special efforts are being made to liquidate the debt. It may be as well to state here that Graceland is not a theological college, notwithstanding, it is under church control. It is an institution
www.LatterDayTruth.org

for the higher education, and one of its aims for the future is to give college advantage free to the children of ministers and others of the church who cannot afford it.

LONG LIVE GRACELAND !

It was decided that ministers under General Conference appointment should give the church the benefit of all profits arising out of books or pamphlets written and put on sale by them. This seems just ; the whole time of the minister belongs to the church.

The Book of Rules of Order and Debate was thoroughly revised and ordered reprinted.

In their report, the Committee on American Archaeology urged caution in the quoting as authority of so-called archaeological discoveries.

Not so many appointments of local officers (as priests and elders) to the missionary field were made this year as last. The time is near at hand when only Apostles and Seventies will receive missionary appointments, the others being needed locally and expected to labour as circumstances permit.

The next Conference will be at Lamoni, State of Iowa, April 6th, 1905.

SUNDAY SCHOOL WORK.—

A report of Sunday School work showed a generally prosperous condition ; a gain of 5 organized districts, or 41 schools, making about 695 scholars. Total number of districts now in the Association are, 53 ; schools, 426 ; total scholars, 18,818. Balance in S.S. treasury, about £100.

A special resolution was passed inviting the British schools to join the Association. (New South Wales schools became part of the General Association several years ago).

AMALGAMATION.—

Both the Religio and Sunday School Conventions appointed committees to confer together with a view to merging the two organizations into one. It is sure to come. Then we may see a further step forward and upward in the absorption by General Conference of this and all other auxiliariary organizations of the church. The church is now and always has been ONE BODY "compacted by that which every joint supplieth," but the Conference allowed and authorized the Sunday department to work under a separate constitution and organization (doubtless to stimulate individual effort) and since then there has come into being the Religio-Literary and Daughters of Zion Societies. It is now discovered that the work of the Sunday School and that of the Religio are so related that they can be put under one management. How true it is that organization boundaries are often more imaginary than real.

IS BAPTISM NECESSARY TO SALVATION ?

(By Eld. P. M. HANSON.)

Believers in the doctrines of the Bible are sometimes asked by men (generally professed Christians), if it is necessary to be baptized to be saved. Occasionally the question is propounded for information, but nearly always as an indirect argument against baptism ; for, if the question be answered affirmatively, they think the answer is altogether absurd and is equal to saying that all who are not baptized, no matter how good they are, will be doomed throughout eternity to be with the devil and his angels. The above claim for baptism is, therefore, in their estimation undivine. They know many good men who are lovers of liberty and right, who are not baptized, and believe such people should not meet with the awful end of never ending torment ; and their conclusion is, that baptism is not one of the steps of the ladder that leads to eternal bliss.

A HASTY CONCLUSION.

Now, though Latter Day Saints proclaim that believer's baptism is essential to salvation, they teach that honorable people will be rewarded according to their works ; and that all men will be judged according to how they have treated the light reflected from God into their souls. The reason some people rush to the conclusion that, if a man cannot be saved without baptism, he must then be roasted in the flames of hell for ever, is because of the unjust notion that God will not recognise good wherever found. Listen to the words of Christ :—" And, behold, I come quickly ; and my reward is with me, to give every man ACCORDING AS HIS WORK SHALL BE." (Rev. 22 : 12.) "And whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10 : 42). Paul says :—"God will render to every man according to his deeds." (Rom. 2 : 6.) "There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory, SO ALSO IS the RESURRECTION of the dead." (1 Cor. 15 : 41, 42.) Such is the justice that radiates from the throne of God. Who will find fault with it ? When we say baptism is necessary to salvation we mean, necessary to receive celestial glory : eternal life—full salvation in the presence of God.

A SAFER VIEW.

We may well ask, Whence came this doctrine of baptism—from the

Koran ? Who originated it—Confucius ? Or why are we asked if it has to do with salvation ? Since the doctrine of baptism was taught by Christ the universal lawgiver, and was enunciated by his ministry, as the Bible records, we begin to wonder if those persons are really Christians who ask a question tantamount to this, Are the words of Christ necessary to salvation ? A Christian is one who believes and follows the teachings of Christ—not simply one who says, "Lord, Lord." Why did Jesus teach baptism if it had no connection with man's salvation ? We cannot believe he delivered from the Father to the world doctrines non-essential to man's glorification. Did not the Lord say, "The words that I speak unto you, they are spirit, and they are life ?"

THE THIEF ON THE CROSS.

"Ah," but those who propounded the question concerning baptism will say, "the thief on the cross was saved without baptism." Let us read concerning the thief to whom reference is made and we shall see there is no such statement, as, he was not baptized. "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; . . . but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shall thou be with me in paradise." (Luke 23 : 39-43).

Whoever quotes the foregoing verses to prove that one can be saved without baptism should endeavor to extract sunbeams from cucumbers. It should be PROVEN that the thief was not baptized before it is claimed he was "saved without baptism." Luke does not say the thief had not been baptized. No one should try to establish conclusions without premises. Where in any of the records of the gospel, or in the epistles does it state or infer, that the malefactor was not baptized ? Now, right here we could leave this matter and nothing would be proved by the citation of these verses in favor of salvation without baptism.

WHICH SHALL WE FOLLOW ?

If this thief was a bad man all his days, then we should not appeal to a "thief," but to Christ, our commander, and our example. If he was not a law-breaker all his days, how do we know that he was not once a follower of the Lord, a baptized believer, and that in a dark hour he was tempted, and fell, and on the cross, yearned for the glory

which he knew awaited the faithful people of God?

There is nothing in the account which says he was converted in his last moments—while suspended in mid-air. Even if he was “converted” as he hung on the cross, and therefore not baptized, his case would not be a parallel with ours; for we are able by reason of our environments to keep the commandments of God—we are not suspended between heaven and earth. “Every one of us shall give account of himself to God.” (Rom. 14:12).

If the thief opposed the doctrine of baptism Jesus would not have said to him, “Verily, I say unto thee, to-day shall thou be with me in paradise,” for it would come in conflict with his testamentary words: “Verily, verily, I say unto thee, except a man be BORN OF WATER and of the Spirit he cannot enter into the kingdom of God.” (John 3:5). So, then, if the thief was not baptized it was not because he would not be baptized, but because he could not, by reason of the cruel cross.

NOT A DEATH-BED CONVERSION

The narrative leads one to infer that he had been a follower of Christ, and was, therefore, not converted just prior to his death. When he said to the malefactor who railed upon Jesus, “Dost not thou fear God,” he spoke like a disciple of Christ, and showed by his speech his acquaintance with the character of God. He seems to have been acquainted with the teaching Jesus gave in his ministry, viz., “A wicked and adulterous generation seeketh after a sign” (Matt. 16:4) for he asked for no sign as did the chief priests, the scribes, and the one he rebuked.

Wonderful are the words he uttered concerning Jesus: “THIS MAN HATH DONE NOTHING AMISS.” How did he know Jesus was stainless—was it not because he had seen His spotless life, His glorious example? After bearing such a testimony concerning Jesus, he turned to him and said, “Lord, remember me when thou comest into Thy kingdom.” He seemed to speak with a voice of familiarity to Jesus, as though he had addressed Him “Lord” before. He also knew of His “kingdom.”

ONLY LOGICAL CONCLUSION.

However, little does it matter, so far as the doctrine of baptism is concerned, whether we know if the thief was, or was not baptized. Jesus said to his apostles, “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:18, 19.) The apostles were to baptize IN WATER, for they had not the power to baptize with

the Holy Spirit. Mark records that Jesus said, “He that BELIEVETH AND IS BAPTIZED shall be saved.”—(16:16).

In conclusion, the following syllogism is presented:—

(1) Christianity is necessary to salvation.

(2) Baptism is a part of Christianity.

(3) Therefore, baptism is necessary to salvation.

From Far and Near.

SYDNEY.—

The brethren have been holding Sunday afternoon missions in Redfern and Petersham Parks. At the first place the missionary has been giving a series on the “Elijah” question to large crowds that gave profound attention and eagerly took all the tracts and Gospel Standards we could afford to give away. The choir rendered valuable aid. Bro. Smith still holds a weekly Bible-class at Dulwich Hill, and Elder Thompson thinks there is some good to be done at Petersham. The branch has decided to make a change in Sunday services: School at 9.45 a.m. and 2.15 p.m.; preaching every Sunday at 11 a.m., and 7 p.m.; and Sacrament every first and third Sunday at 3.30 p.m.

NEWCASTLE.—

There was a joint council of the Missionary in charge, Bishopric and Board of Publication at Wallsend last month. Since then, Elder Butterworth has been preaching and advising acceptably throughout the district. We omitted to mention in its proper time that one more was baptized into the Wallsend Branch by Bishop Lewis.

We are pleased to note the trade prospects are a little better; for some of the brethren have felt keenly the depression of several months in the coal trade. The district has not seen such hard times since the panic of 1893. As soon as the weather clears Elder Butterworth will go north, being accompanied as far as Bulahdelah, the first stop, by Elder Jones, president of the Hamilton Branch, who owns a well-equipped travelling outfit.

NAMBUCCA.—

Dear Standard,—Through your pages, would like to express our sincere thanks to the Saints of Tuncurry, who subscribed so liberally towards giving us a pleasant surprise, in the shape of a little bag of money, as we were leaving, to go to our field again. The sister who had the surprise in hand got one herself; for she intended to plant the

bag in our house while we were absent, and was in the very act when I came home. So she did not know how to clear matters up for a few seconds, but she threw it on the table, and said, “You are fond of giving me something to do, there is something for you to do,” then vanished. Before I could discover what I had to do she was out of sight. She will be rewarded in heaven for her kind act, also all those who assisted her in her little plan, as I am afraid we two weak mortals can do but little in that respect. While accepting this, we realize “it is more blessed to give than to receive.” We spent a very pleasant time at Tuncurry and trust the members of the Z.R.-L.S. will ever keep up the interest that they now have. If so, there is a bright future for them.

We arrived at our destination last evening (July 2nd.) June and July are rather cold months for travelling in a sulky, especially when your partner gets one up so early that the moon is still shining and the frost in the paddock as white as snow.

Now, dear Standard, as you are only a little chap we must not take up too much of your valuable space, so, wishing you prosperity, will close.

CHAS. & MARY AVERY.

FROM GEELONG.—

Dear Standard,—Since coming here we have been plodding along, following up the good work already started by our worthy Mission President. Two of his converts have been baptized, and we have now another name for baptism, while others seem to be very near the water's edge. By request of Bro. Kippe, the district president, I am to enter the forensic arena at Hastings some time in August. My proposed opponent is a Church of England clergyman, Rev. Allen Grace, M.A. I am to affirm that “the Book of Mormon is of Divine origin,” for two nights, while on the next two evenings he will affirm, “Is the Book of Mormon of human origin.” Possibly he will affirm his proposition first. It seems to me that he is taking on rather a large order, in his affirmation. I ask the prayers of the Saints that I may be kept humble, and that I may manifest the Spirit of the Master while defending His cause.

Mr. Grace some time ago delivered a lecture on “Isms and Schisms,” in which our church came in for a deal of abuse. Bro. Kippe wrote to the paper pointing out some false statements. This called for a lengthy letter from the lecturer, who characterised our church as a “ridiculous religious community.” Bro. Kippe here gave me the option of taking up the cudgels. I re-

plied to Rev. Grace's letter, at the same time challenging him to debate. Notwithstanding the fact that he had informed us in his previous letter that he was not a "mud thrower, and had no stock of insulting personalities," he dipped his pen deep into the gall pot, when he accepted the challenge, and indulged in some poorly-disguised insulting personalities regarding myself. I was compared to the vaunting "Goliath who flung down his insolent challenge to Israel's hosts," and "defied the armies of the Living God." I was "upon the same fell purpose bent." Of course he intended the people to believe that he was the "dear little David," who was going to load his little sling (with the "Spaulding Romance" theory of the origin of the Book of Mormon) and lay me out as David conquered the giant. I advised him to be careful with his wonderful missile. If he does not take care it will hurt him. The debate is being well advertised. May God give me health and strength and a sufficiency of His Spirit that I may defend His cause well.

WALTER J. HAWORTH.

FROM AUCKLAND.

Dear Editor,—"The pebble dropped into the water" quite recently at the little village of Albany where we had the promise of the church for the fifth Sunday in the month; then, "the waves circled 'round with a shock." A watchmaker here in the city, a resident I believe of Albany, also superintendent of the Sunday School, and clerk of the committee, showed peculiar religious instincts. I called on him, and requested that he announce our meetings in the church on the fifth Sunday, which he readily agreed to do. I placed a leaflet in his hand containing the testimony of the U.S. Consul at Sydney (which states we have no connection with Utah Mormons), I remarked that he would not now commit the very common mistake of misrepresenting us. He thanked me.

In a few days later I called again to ascertain if our appointment had been announced, and his answer was "No, we made an agreement that we would not let the Spiritualists nor Mormons have the church." My effort to convince him of his mistake in the altered decision proved useless; it was the time-honored case of "convince a man against his will," etc. His only reply was, "You will have to prove to the people you are not Mormons." I asked him how he expected me to do that when they would not give me the opportunity; but he made no reply and this silence will appear despicable from what follows.

I then had to write our Bro. Rennie of the change of mind but told

him I felt assured "it would all work out for the best."

Later, word reached me that some of the people at Albany wished us to know we could have the State school-house across the road from the church and that they would go to hear us when we came. Now, Mr. Carter failed to tell me that this place was available, which shows he had a desire to shut us out altogether. I am thankful my Christian standard is a little higher than that, and that all people do not have such narrow views as this religious committeeman.

We still continue our regular appointments at Greenhythe school-house. The last time a pouring rain came on just before meeting. An excellent lady (a Presbyterian) came through the pouring rain to take her usual place at the organ, and though quite wet she played and sang as cheerful as usual. I spoke to an audience of four this day with much pleasure because the spirit exhibited by these people was in bright contrast to that of the watchmaker.

We are not discouraged, and expect to continue to hold up the light of truth as best we can. All things considered, I feel a wee bit encouraged; though we remember there's many a slip twixt the cup and the lip, and we know not how soon people may turn against the message. So far the little congregation at Greenhythe is staying by us nobly. I am still waiting anxiously for my tracts.

Letter from Bro. Hall in South Island says there were several strangers at his meetings who came from Australia and are acquainted with some of our people.

Later.—I have received your card stating the Religio are going to supply me with 1000 of my new tract. Many thanks! Mr. Carter still persists in telling the people of Albany we are Mormons "because they believe the Book of Mormon" (!) When roads and weather will permit, I intend to go over and explain our position. The committee say they want to hear us.

D. E. TUCKER.

FROM ADELAIDE.

Dear Standard,—Since last writing we have been plodding steadily onward, endeavoring to "do with our might what our hands find to do." We are pleased to report a growing interest in our work, God is in it, and though all the world and Satan combine to check its progress it will march steadily on. It is like the mighty oak, which, though slow of growth, strikes its roots deeply to uphold its dense foliage against winter's stormy winds; or like the "little leaven" which works so unostentatiously, but at the same time surely. We have increased confidence in it because it is in harmony with God's

ways in the laboratory of nature. His "mills grind slowly but they grind exceedingly fine." The sublime truths of the gospel are so obscure to the worldling that it takes time and continual contact with them to allow his spiritual vision to increase and have light made manifest.

We do thank God that the message we have received comes "not in word only but in power," and that those faithful ones who have heard and obeyed the truth have received the witness of the Spirit which man cannot give nor take away.

We have just closed (or rather "ye Editor" has) a spirited newspaper controversy with our Utah friends and feel that through it incalculable good must accrue to our work. Enclosed you will find "Advertiser" clippings, which paper has treated us in a commendable and fair-play spirit.

We are well in body and hopeful in spirit, as are also all the brethren so far as we know. May God give all Saints courage and wisdom and enable them to face the world with that "faith that will not shrink through pressed by every foe." Our faith is to a great extent what we make it, and to be of a saving quality must be of that kind which "works by love."

J. H. N. JONES.

To the Editor,—Let me sincerely thank you for your very kind letter. I was both surprised and pleased to receive it. Both my sister and myself are very much interested in the "Gospel Standard," and I shall do my utmost to persuade others to become subscribers.

You will, I am sure, be pleased to learn that my siseer was baptized on Saturday, the 13th, and my own baptism took place on the following Saturday (21st.) With regard to the Book of Mormon I have accepted it with perfect faith and confidence, and without a shadow of a doubt believe it to be a God-inspired book. After reading it, it would be impossible for me to become a member of another church. I feel I have found something very precious. It is a mystery to me how anyone can read it and doubt its "Divine Authority." I accept with gratitude your kind invitation to visit your house and church on my return to Sydney; when I do return it will be as a member of the Reorganized Church of Jesus Christ.

I thank God for the opportunity that led us to become acquainted with Elder and Mrs. Jones. He has been exceedingly kind and helpful in his instructions to us regarding this precious truth. I must also thank you for the "Religio Quarterly." I like it very much.

H.G.L.

EDITORIAL BRIEFS.

JEWISH NATION IN PALESTINE.—

"Palestine has so long been looked upon by Christian people as the birthplace of their Saviour that the question may come to them:— 'What effect will the re-establishment of the Jewish nation have upon their religious interests?'"

Thus writes a learned Jew of New York City in his essay on "Zionism; Will Palestine become a Jewish Nation?" (24 pages.) For sale at this office. Send for one and be "up" on this absorbing question. Post free for 4d. ea.; 2 for 6d. They are good sellers. Send for agents' prices.

The above topic suggests the fact that the Jewish Sabbath was peculiar to Palestine and its people and not intended for any other nation. But, having been started by Divine Command, it appears to some that it must be universally observed, and they trouble the consciences of others by insisting that those who keep Sunday, the Lord's Day, are sinners and thereby have "the mark of the Beast" mentioned in Rev. 13. This question is clearly explained in our new booklet, "The Jewish Sabbath;" also the following:—"Is the Jewish Sabbath binding on Christians? Is it 'the Seal of God?' Did the Papacy change it?" Post free, 2d ea.

SPECIAL OFFER:—3 "Sabbath" and 3 "Zion" booklets, post free, for 1/-

From a handbill received, we note that Eld. J. H. N. Jones, of Adelaide, was to commence on Sunday evening, July 10th, a series of sermon-lectures from a large oil-painted chart upon the following subjects:—1. Symbols of Daniel, 2nd and 7th chaps; 2. The Kingdom of God; 3. Primitive Church Apostasy; 4. Latter Day Restoration. Commencing at 6.30 p.m. in Rechabite Hall, Grote-street. This series will continue for several months, and we can forecast a treat for those who attend regularly.

We have heard recently of a sister in Victoria who finds time amid household and family cares to make various articles to sell and puts the proceeds into a little receptacle she calls "her Missionary Box," which is opened from time to time and the contents handed over to the Lord's treasury. His work would go on in Australia as long as there was only one such worker to co-operate with the missioner.

Sister Olive Stewart, Kaitangata, N.Z., sends money to renew for S.S. Quarterlies; also for renewals of four non-members. She adds:—"The Standard is a welcome visitor to all our homes. We look for-

ward to its coming each month and will be glad when it grows to a weekly. The Saints here are well and wish to convey their greetings to all over there."

Writes Bro. Jos. Parkes, of Newcastle, N.S.W.:—"I have been brought to realize the blessedness of this gospel; it is the theme nearest my heart, and I find there is no real consolation to the hungering soul outside its glorious influence. Latter-day events are stamping indelibly its divine authorship. It is my desire to be more diligent toward the spread of truth and trust it will be the happy lot of all Saints to be found in the congregation of the Pure in heart when He comes to claim His own."

After a long time of waiting our desire to exchange with The Canadian Messenger is rewarded by the regular arrival of that interesting and bright semi-monthly visitor, which is neatly got up for 2/- a year. Its motto is:—"Be true to your calling brethren; though the heavens fall, be true." The issue of June 1st has a photo and life-sketch of the editor, Elder Fredk. Gregory.

MISCELLANEOUS.

IN MEMORIAM.

HENDERSON.—In tender remembrance of Maggie Ruby Wilson Henderson, who departed this life July 20th, 1901.

"Shall we meet by life's pure river,
Where pellucid waters glide?
Mid the healing leaves and flowers,
That in beauty do abide?
Where salvation's blessed harpings,
Float in holy melody?
Where the monthly fruits are ripening,
Upon life's immortal tree?"

Yes, we shall meet thee at home,
We shall greet thee!
Where nothing can ever divide.
Where sickness nor death cannot harm thee,
Nor tear thee again from our side.
—Inserted by the Family.

TRACTS.

- The Sabbath Question. 1½d. each, per doz. 9d.
- Apostasy or Perpetuity. 2d. each, 5 for 6d., per doz. 1/-
- Which is the Church? Per doz. 3d.
- The Church or Kingdom of God; What is It? Whence Comes It? Per dozen 3d
- The Old Jerusalem Gospel Restored. Per doz. 6d., 4 doz. 1/6
- Can Belief Alone Save? Per dozen 6d., 4 doz. 1/9
- Prophecy of the Rebellion; doz. 1d.
- What We Believe, 7-page booklet. Each ½d.

- The Pure Gospel of Christ. Per dozen, 1½d, per 100 ... 7d.
- "DO YOU KNOW?"—A useful 4-page tract showing two kinds of Latter Day Saints (the distinction) and closing with an epitome of our faith ... 2½d. per doz.; 1/3 per 100.
- Re-organized Latter Day Saints (U.S. Consul's statement and What We Believe). 1½d. doz., 8d. 100, per 1000 5/6
- Does the Holy Spirit Deceive? per doz. 5d.
- The Nature of Man, Is He Possessed of Immortality?; 1d. each, per doz. 9d.
- Truth Made Manifest. 1d. ea., per doz. 9d.
- The "One Baptism," Its Mode, Subjects, Prerequisites, and Design, and Who shall Administer? 1d. ea., per doz. 5d.
- Fullness of the Atonement. 1d. ea., per doz. 9d.
- Spiritualism Viewed from a Scriptural Standpoint. Each 1d.
- The Narrow Way. Each ½d.
- The Plan of Salvation. 1d. ea., per doz. 11d.
- Discipleism, or the Claims of Alexander Campbell to a Restored Primitive Christianity Examined. 1d. ea., per doz. 9d.
- How to Enter the Kingdom. Per dozen 3d.
- The Atonement of Christ and Final Destiny of Man. Each 3d.
- Necessity for a Reorganization of the Church. 2d. ea., 2 for 3d.
- The Jos. Smith Interview, by Spencer; a Correction of It. 1d. ea., 3 for 2d.
- The "One Body," the Church Under the Apostleship and Under the Apostasy. 1d. ea., per doz. 9d.
- Truths by Three Witnesses, and Epitome of Faith. Per dozen 2½d.
- Faith and Repentance. Per dozen 6d.
- Baptism. Per dozen 6d.
- The Kingdom of God. Per dozen 2½d, 3doz. for 6d.
- Laying on of Hands. Per dozen 3d., per 100 1/10
- Was Joseph Smith, a Polygamist? 2d. ea., 5 for 6d., per dozen 1/-

"ZION'S ENSIGN."—"The Missionary Paper" of the Church. Sermons stenographically reported nearly every week; letters and spicy articles from the Missionaries per year, 4/6 in advance.

"AUTUMN LEAVES."—A religious magazine, published monthly for the youth of the Church. Price, 4/6 per year. Discontinued when one year in arrears.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.

The Gospel Standard.

VOL. 3., No. 8.

Balmain, August 15, 1904.

{ Registered at G.P.O., Sydney, for
transmission by post as a Newspaper. } 1d

Newsy Notes.

ANARCHY IN RUSSIA.—

Once more the fruits of tyranny are being gathered, the victim this time being one of the Czar's most trusted Ministers, who was lately assassinated by an anarchist's bomb containing a new explosive. To quote an exchange: "Robbing the people of their rights leads them to rob the robbers of their lives. Repressive measures may temporarily check anarchy; they can never remove it while humanity is entitled to liberty and has a disposition to strike for it. The evil of tyranny produces the evil of anarchy; and the innocent suffer its consequences as well as the guilty."—(Independent Patriot.) The same paper points out that anarchy is not necessarily a propaganda of murder, but one of opposition to all forms of political government now in vogue. Violence is the natural outgrowth of this opposition, not a part of anarchistic theory. Deep in the anarchist's heart is the "love of exact right" which leads to a disgust and rejection, of all forms of government, not one of which is free from inequality for the subject, and other serious blemishes. But he is, nevertheless, impractical in his methods. Says the Patriot: "He fails to see that the destruction of what government we have would but deliver the weak more completely into the hands of the strong, and make the triumph of the spirit and power of tyranny and injustice more sweeping and complete than it could be made any other way. But whether seen through anarchistic or government eyes, anarchy is attaining a hold upon certain classes of minds which can never be shaken by the means which are now being employed. The only cure for those who have accepted it as a principle of truth, and who adhere to it from conscientious motives, is the DEMONSTRATION OF THE RIGHTNESS and EFFECTIVENESS of GOVERNMENT. So long as governments depend for their power upon soldiers and ships and guns, so long they will continue to make anarchists at an ever increasing speed; and the more thorough the repressive measures adopted the

more desperate will these men become. Since 1880 over two hundred anarchist periodicals have been issued in what is known as the civilized world. Those who desire the effectual suppression of anarchy must range themselves always in favor of the highest type of human liberty yet revealed in political powers—government by the consent of the governed."

THE PAPACY.—

Bro. E. J. Haworth, of Wallsend, hands us a copy of the celebrated speech delivered by Bishop Strossmayer before the Vatican Council of 1870, when the dogma of Papal Infallibility was being discussed. We would like to reproduce the whole of it, but space forbids. Among other things he said:—"But, my venerable friends, we have a Dictator, before whom we must prostrate ourselves and be silent, even as his Holiness Pius IX, and bow our heads. The Dictator is history. This is not like a legend, which can be made as the potter makes his clay; but is like a diamond, which cuts on the glass what cannot be cancelled. Till now I have only leant on her, and if I have found no trace of the Papacy in the Apostolic days, the fault is hers, not mine. . . . I have sought for a Pope in the first four centuries, and I have not found him."

THE BLOSSOMING LAMANITE.—

According to the Book of Mormon the American aboriginals (the "Lamanites") will never become extinct. "The Patriot," of Lamon, Iowa, U.S.A., says:—

"The survival of the race of American Indians is now a fact statistically assured. Some years ago, those of a mournfully poetic mood began to celebrate in anticipation the passing away of the last Indian, the last, lonely, heart broken member of the wronged and doomed race; but these poets of disaster and sorrow must now exchange their robes of mourning for the gayer attire of joy and rejoicing; for the Indian race still lives, and henceforth is likely to increase rather than decrease. Canadian Indians

are increasing in numbers, according to the latest census statistics. Births exceeded deaths in 1903 by 168 out of 102,233. Indians received 1,094,492dols. from the sale of farm produce, 990,795dols. from hunting and finishing, 576,310dols. from minor industries, and 1,278,304dols. in wages. Long live and greatly prosper the red man, once of the forest, now of the farm, the shop, and the school."

Bishop Ridley (C. of E.) labored for many years among the Canadian Indians. Australians have been highly favored lately with his illustrated lectures of his experiences. Do not miss the opportunity to hear him.

What Shall we do to be Saved.

No. 2.

(By Eld. A. C. BARMORE.)

(All emphasis in quotations is the author's merely to call attention.)

"COME UNDER THE BLOOD."

It is commonly supposed that we are saved utterly and only by the death of Christ. Several passages are twisted to suit this doctrine. We shall prove the texts used do not support it. First, we refer to 1 Jno. 1: 7, which is usually quoted thus:—"The blood of Jesus Christ His Son cleanseth us from all sin." In this way John's conclusion is given without the premise upon which it is based. The entire quotation is, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." If the condition named in the first part of the text is observed the promise made in the latter part will be realized, but not otherwise. This scripture is sometimes used to show that water baptism is not essential but it has no bearing whatever on that point. It was written to people who were already baptized and had thus "come under the blood." Being members of the Church of God, they were entitled to receive pardon for sins committed

by humility and prayer, through Jesus their "advocate," as the context shows.

SAVED BY HIS DEATH.

Paul says: "I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 2.) This is supposed to forbid the teaching and observance of doctrines and forms of every kind. The careful reader, however, will observe that two facts are connected by the conjunction "and." To preach "Jesus Christ" would include his example and all his teachings. Phillip in "preaching Jesus" must have preached baptism, otherwise the Eunuch would not have known enough about it to request it. (Acts 8: 35, 36.) And "him crucified" would signify, the virtues of the atonement. Hence, this simple expression embraces all there is in the New Testament. Similar language is found in Col. 1: 21-23. It reads in part as follows: "And you . . . hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." To be "holy," "unblameable," and "unproveable" before God is a condition to be ardently desired. How is it attained? The above taken alone would imply that it is all accomplished "through death;" but the conclusion is changed when we turn on the light of the next verse which reads, "IF ye CONTINUE in the faith grounded and settled, and be not moved away from the hope of the gospel." He who runs may read and understand.

SAVED BY HIS LIFE.

In Rom. 5: 10 we are told: "If, when we were enemies, we were reconciled to God by the death of His Son, MUCH MORE, being reconciled, we shall be saved by HIS LIFE." If we are saved only and to the uttermost by "the death of His Son" we are not in any sense "saved by his life." The death reconciles us to God or, in other words secures our conversion. The atonement with its attendant conditions gives "present" but not "eternal" salvation. "His life" finishes the work and in doing so accomplishes "much more," though both still operate. Jesus lived thirty-three years upon earth, during which time he taught the plan of salvation and "set us an example that we should follow in his steps." And he now lives in heaven and as our mediator intercedes at the throne of God in our behalf. It will not do to exclude the mediatorial work of Christ. That work is not yet finished though the work of atonement is.

SETTLE YOUR OWN SCORE.

The saying that "Jesus paid it all" is one of the greatest of mod-

ern fallacies. He paid all that he owed; all that God required him to pay, but we still have our duties to perform. It is interpreted to mean that Christ did his part and ours too; in that sense it is a dangerous error. The following incident is in point:—(Brown)—"I hear that Johnson has been converted. I suppose he'll now pay the debt he owes me. I have been trying for a long time to get it out of him." (Clark)—"No, I think not. As I passed his house this morning I heard him singing, 'Jesus Paid It All.'" If the Saviour "paid it all" in the absolute sense then he paid our debts to the butcher, baker, grocer, etc., along with our other obligations. If this were true, honesty, integrity, veracity, fidelity, etc., would not be essential to salvation. We wonder if this is why some professed Christians are so lamentably lame on these points.

DO HIS WILL AND KNOW.

Paul quotes Jesus thus: "Lo, I come to do thy will, O God," and then adds himself: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 9, 10.) Here again the word of God and the atonement are connected as associate facts. The will of God operates through the atonement; the latter alone will not suffice. Jesus says: "I came down from heaven, not to do mine own will, but the will of him that sent me." (Jno. 6: 38.) "My meat is to do the will of him that sent me and to finish His work." (Jno. 4: 34.) What Christ did as a member of God's church, we are required to do in imitation of his example. Hence, he also taught: "If any man will DO His will he shall KNOW of the doctrine." (Jno. 7: 17.) And this too: "Whosoever shall do the will of my Father, the same is my brother, and sister, and mother." (Matt. 12: 50.) This encouraged John to say: "He that doeth the will of the Lord abideth forever," and thus we "come under the blood." (1 Jno. 2: 17.) In view of these facts is it any wonder that Epaphras, a servant of Christ, was always labouring fervently for the Colossians in prayers, that they might stand perfect and complete in ALL the will of God? (Col. 4: 12) In the light of the foregoing, we confidently affirm that salvation by the death of Christ alone is NOT the Full Gospel.

"THE THREE-FACTS GOSPEL."

Every passage relating to the death of Jesus is qualified as above either in the same connection or elsewhere in the scriptures. Take for instance, 1 Cor. 15: 1-4. This statement is supposed to teach what is called "The Three-facts

Gospel." From these verses, some have concluded the Death, Burial, and Resurrection of Christ make the complete gospel. But Paul does not say so. He says "FIRST of all," etc.; these facts came first in order. Does not "first" imply that something more was taught second or later on? Surely "first of all" cannot be construed to mean, everything there is! We should not only teach the facts of the atonement but should include in our teachings

ALL THINGS.

Jesus says to the Apostles: "Teaching them (all nations) to observe all things whatsoever I have commanded you." If they did this, he would be with them "always, even unto the end of the world." (Matt. 28: 20.) Please notice his presence (by the Spirit, of course) was contingent upon keeping his commands. This thought, however, is often opposed by using Jno. 3: 16:—"God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But this text should not be interpreted in such a way as to contradict the foregoing. What did God send Christ to be? Answer:—Our Saviour. As such, in what capacities would he act? How was he "gave?" He says through Isaiah: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55: 4.) John 3: 16 does not teach faith without obedience as some assert. To truly believe in Jesus means to believe him as a "witness," follow him as a "leader," and obey him as a "commander." Anything different from this is not the faith the word of God requires. In Acts 3: 22, 23, we read: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear (that is, heed) in ALL things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." The last sentence as stated by Moses is thus: "Whosoever will not hearken unto my (God's) words which he shall speak in my name I will require it of him." (Deut. 18: 19.) This prophecy was uttered concerning Christ. He harmonises with the above by saying: "Whosoever therefore shall be ashamed of OF ME AND OF MY WORDS in this sinful and adulterous generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.) Very small reward, that!

At the Cana marriage feast, the mother of Jesus said to the servants:—"Whosoever he saith unto

you, do it." In Revelation, chapter 14, John says he saw a redeemed throng. Of them he says: "These are they which follow the Lamb (Jesus) wheresoever he goeth." Is it strange that we read in the next verse: "And in their mouth was found no guile: for they are without fault before the throne of God!" Certainly not; whoever follows Jesus will be absolutely pure. Do these things apply to us? No doubt "they are written for our admonition."

A DISJOINTED GOSPEL.

Paul says: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." (Rom. 1: 16.) But like everything else, its power depends upon a proper combination of its parts. To illustrate:—A steam engine is a powerful piece of mechanism, but if its parts were scattered over several square miles, or were imperfectly joined, it would be useless; for it would not retain steam. So also, if we left out Baptism, Laying on of Hands, Lord's Supper, etc., or had in any sense a disjointed gospel, the power of the Holy Spirit would not be retained and enjoyed. Paul says again: "There be some that trouble you and would pervert the gospel of Christ." In the same connection he declared that if even an angel should "preach any other gospel" he should be "accursed." (Gal. 1: 6-9.) "Pervert" means to change and when the gospel is changed it ceases to be the gospel of Christ. It becomes the gospel or creed of the man or men who made the alteration. It cannot save for God will not honour it; no matter how firmly a man may believe "another gospel," His power will not attend it. He will bless the man so far as he does right, as judged by the one true gospel but will not acknowledge his creed. The acceptance of any more or less than the gospel is what constitutes a creed of human authority.

A THIEF AND A ROBBER.

In John 20: 13 we read: "They have taken away my Lord, and I know not where they have laid him." These words were spoken by Mary Magdalena to two angels; they refer to Christ. We sympathize with her in her efforts to recover the body of her Lord yet there is a deeper and more serious sense in which The Christ might be—aye, has been "taken away." We refer to him in his capacity of Saviour, the Anointed, to be Prophet, Priest, King, Leader, and Commander. This necessarily includes the gospel which is the means by which he saves. Many, including some of those who claim to be his friends, have hindered his redemptive work. This they do by taking away, as we have shown, some part of the means he uses.

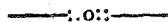
Jesus says: "I am the door: by me if any man enter in, he shall be saved." (Jno. 10: 9.) In verse 1 he says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Baptism, obeyed from the heart, is the principle by which we enter and become members of his church. (Rom. 6: 3; Gal. 3: 27.) It and every other Christian principle is a part of Christ. If we accept one and yet reject any others we are creed-makers. It is not necessary that we repudiate all in order to prove ourselves law-breakers. To illustrate: I have £10. A thief deprives me of £1. He has not "taken away" all I have and yet he has proven himself a robber. Those who seek to attain their object by unfair, or unlawful means are comparable to the aforesaid violator of law.

A FULL SALVATION.

Latter Day Saints hold with former day Saints that to reject or disobey a single divine principle or command deprives us of full salvation. By that we mean, "The glory of the sun." Paul says: "There is one glory of the sun, another glory of the moon, and another glory of the stars." (1 Cor. 15: 41.) This illustration represents the different rewards that shall be received in the resurrection. This position harmonizes with the teaching of Jesus. He says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 19.)

This principle applies to everything God gives. In the estimation of heaven, men are "great" or "least" according to whether they have or have not taught and kept the commandments. And this difference comes down to as fine a calculation as "one of the least" points. How insignificant that may be is easy to imagine. Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father but by me." (Jno. 14: 6.) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12: 1, 2.) Whoever attempts to climb up some other way becomes a law-breaker and must, unless they retrace their steps, suffer a law-breaker's reward



Crooked Paths of Brighamism.

Id. each, 4 for 3d.

GROWING OLD.

In his closing speech at the 1904 Conference, President Joseph Smith said that he was growing older, but was trying to be good-humored about it, and to grow old gracefully:—

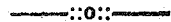
I am getting old and gray,
And I think I've had my day,
For I'm not as sprightly as I used to be;
I am failing as a speaker,
And I'm daily growing weaker,
But I'm trying to grow older gracefully.

There are younger men here now,
But I think you will allow,
That they love the Master's cause as well as me;
'Tis the "young man's day" they tell us,
I am sure I am not jealous,
For I'm trying to grow older gracefully.

All the pleasant days of youth,
When I laboured for the Truth,
Long have passed into the Great Eternity;
But I'll keep in cheerful humor,
And you'll see it's no mere rumor,
That I'm trying to grow older gracefully.

I am going down the hill,
Toiling for the Master still,
In His glorious presence soon I hope to be;
For my hope is glowing brighter,
And the way is growing lighter,
And I'm trying hard to meet Death gracefully!

W. J. HAWORTH,



CHRISTIANITY.

The apostle Paul said there is "one Lord, one faith." The fact that truth is harmonious, precludes the thought that two churches with conflicting doctrines can both be authorized of God. What right have two churches to exist independent of each other if they do not teach conflicting doctrines? And if they teach discordantly can "He that believeth" the doctrines of either church be saved? Christianity is the system of faith and worship instituted by the Christ and his ministry. There can be no such thing as Christianity taught differently from what the Lord and his ministry preached and as it is recorded in the New Testament. "Strait is the gate, and narrow is the way, which leadeth unto life."

A clear and vivid line should be drawn between Christianity and churchianity. No one can be christianized by teachings which conflict with Jesus' words, Gospel light

should be reflected from the sacred precincts of calvary unchanged; and, further, it is absolutely necessary that the "One Faith" be offered undistorted to men before they can believe it and be saved.

Belief is based on thought; thought is a mental representation of an absent object; true belief is the result only of true thought. Until Christianity is brought before us as it was in New Testament times we are not believing and cannot believe it. Unless it is represented to us uncorrupted, we have wrong thoughts concerning it, and, consequently, an erroneous belief. Before we can believe that which is the "power of God" unto the salvation of men, we must have it correctly told us; otherwise, we are believing something else.

Christ and his ministry set forth, with divine authority, the following doctrines:—

Faith in God.—(Mark 11: 22; Heb. 11: 6).

Repentance.—(Mark 1: 15; Luke 13: 3).

Baptism of water and of the Spirit.—(John 3: 5; Matt. 3: 11; Heb. 6: 2; Acts 2: 38, 39).

Laying on of Hands for four purposes:—1. Ordination to God's ministry.—(Acts 6: 3-6; 13: 1-3.) 2. Blessing.—(Mark 10: 13-16.) 3. Healing of the sick.—(Mark 6: 5; 8: 23-25; Acts 19: 11; Mark 16: 18.) 4. Reception of the Holy Ghost.—(Acts 8: 17; 9: 17; 19: 6).

Resurrection of all the dead.—John 5: 28, 29; 1 Cor. 15: 21, 22; Acts 24: 15).

Eternal judgment, i.e., God's judgment, which consists of giving to EVERY man according to his works.—(Rev. 20: 12; 22: 12; Matt. 16: 27; Rom. 2: 6).

The unchangeability of God as a Father and Revelator.—(Matt. 7: 7-11; Jas. 1: 5, 17; John 14: 21;

Consciousness of man after death.—(Matt. 17: 1-3; 1 Peter 3: 18; 4: 6; 2 Cor. 12: 4; Luke 23: 43; Rev. 2: 7; Luke 16: 19, 31)

The reign of Christ with his people on earth a thousand years.—(Rev. 20: 4; 5: 10; 20: 7-9; Isa. 11: 6-9).

The coming of Christ in glory after terrible distress and troubles on earth.—(Matt. 24; Luke 21: 25-36) Charity.—1 Cor. 13; Matt. 7: 12).

Men should have faith in their maker and benefactor; repent of all wickedness; be baptized in water, according to the commandment, for remission of their sins; receive the laying on of hands of a called ministry for the gift of the Holy Ghost; and walk righteously, ever afterward, that they may come forth in the first resurrection, reign with Christ on earth a thousand years, stand without shame before the God of all, and mingle with the redeemed—the good of all ages. Great

shall be the reward of those who have followed the counsel of the Most High. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Christianity is a glorious visitant from heaven which leads men in paths of peace and fills their future with hope. ...

My fellow-brother journeying on the highway of time; work while the day lasts; keep the commandments of God—all of them—for His "yoke is easy, and his burden is light," and the gospel alone can save. Have you met with sorrows, vexation, deceptions, disappointments? Trust in the God who created and sustains you; not in possessions which may be taken from you at any time, nor in ephemeral frivolities, nor find enjoyment in the praises of a degenerate world. Do injury to no one; do good to all.

Let Christianity be observed, and life will be happier; unkind words will depart for ever—the one hundred kindnesses of a brother will be thought of instead of his one wrong. The sun of happiness will shine. And how exceedingly sweet will be the communion established between man and his God!

Joy comes to ardent devotees of Christianity which the world cannot give or take away—may all men receive that joy.

PAUL M. HANSON.

From Far and Near.

NEW ZEALAND.—

Elder Tucker writes from Auckland that he was unable to make the necessary arrangements to stay in New Zealand, and will leave this month for the United States. He expects to return again in the new year and continue his work. In the meantime, he looks to the local brethren, Bro. Rennie of near Auckland, Bro. Hall at Kaitangata, and Bro. Cole at Invercargill, to distribute his new tract, "Error Refuted," and thus prepare the minds of the people for the reception of the preached word.

SYDNEY.—

The excitement attending the late elections threw all church work in the background. Notwithstanding this winter has been more severe than last year's, attendance at church services has been better, especially the mid-week prayer-meeting. Two sessions of Sunday-school each Lord's Day is a success. Prizes are now offered for the most new scholars brought, for attendance, proficiency, and good behaviour.

The interest is keen. King's Birthday we will have the annual picnic. The second Sunday before that will be pre-eminently "Children's Day" at the Church. The songs will all be new—chosen from "Zion's Praises." Prizes will be awarded same day.

PROGRESS IN BRISBANE.—

Dear Standard.—It gives me much pleasure to inform your readers that my work here is being blessed. I can detect the power of God working among the people. This fact some have admitted to me. Silently and slowly but surely the gospel is winning its way. The demand for the Book of Mormon and Voice of Warning is beyond the supply. I freely loan any of my books and yet there is need for more. Many are reading who have not been to the church.

I concern myself about sowing the seed and praying for its fruition. The rest belongs to the Lord alone. "No man can come unto me except the Father which sent me draw him," said Jesus. Dear Saints, please remember all the ministry and pray earnestly for the success of their labors.

30/7/04. A. C. BARMORE.

NEWCASTLE NOTES.—

One of our young sisters has forsaken the single state and changed her name, as announced in another column. The Religio local at Hamilton has seemingly died; but the District Superintendent resides in that district and he intends to try and resuscitate it when warm weather returns. Sister Ruth Haworth, of Wallsend, District Treasurer of the Religio Society, has gone to reside in Broken Hill, she having taken a position in the office of the Citizen's Life Assurance Company. Good news:—We hear that Elder Hanson has been appointed to labor in this district the remainder of the year. An exceptionally cold winter has had a thinning-out effect in the attendance at all Church meetings.

DEAR STANDARD.—One cannot use a little time better when meditating than commit a few thoughts to paper. This is my first to your blessed pages. My mind goes back to the day of my baptism in September, 1899.

Bro. Jones, who had lost a valuable beast and was undecided whether or not he would search for that first; but he at last decided to attend to God's work first. So away we started to Wallsend, some half-dozen miles, through a cold and drizzling rain. Imagine our surprise and joy at coming across and securing the lost animal while on our road over. Was this mere chance? We did not think so. Any-

way, Bro. Jones declared he would have gone into an opposite quarter to hunt for it, and he felt doubly repaid and strengthened for being about his Father's business.

Arriving at Wallsend we soon sought the waters of baptism where I was led to a burial in Christ, and a likeness of his resurrection. Was confirmed in the afternoon, and am thankful to say, I that day received the witness of God's Spirit, and the precious knowledge promised in John 7: 16, 17. Since that time, prophecies have been uttered and fulfilled concerning my own work in the Church, and others are yet to transpire. I realise that only by complying with God's commandments and striving to be humble and faithful can I expect to be used by Him in His wonderful work.

JAMES CORNELIUS.

Dudley,

MELBOURNE.—

Editor Standard.—Things are moving along here very nicely of late. We have baptized three more; all good, earnest people. This makes six baptized of late, and all workers for the Maker's cause. We have several names in for baptism for the month of August, so that the good work is still moving onward in this part of the Lord's vineyard. May it continue to grow until a strong branch is built up in our prayer. There are also a fair number investigating. Some of the ministers of the "Church of Christ" are still persecuting and slandering but their bombs are not very strong. In conversation with an Evangelist (who had distributed anti-Mormon tracts entitled, "Smithianity," "Joe" Smith, etc.) I asked the questions: (1) "Will the doctrine that we teach save mankind just the same as the doctrine that the Church of Christ teaches?" He said, "Certainly." (2) "Would a belief in The Book of Mormon (supposing it were untrue, or a fraud) be detrimental to our salvation?" He said, "No; certainly not." "Then," I said, "don't you think that it is a very inconsistent thing for a man claiming to be a minister for Christ to be circulating falsehood about us, seeing that our doctrine will save just the same as yours? On the other hand, you ought to be the first to hold out the hand of fellowship to us, and say, "God bless your work." He then declared that he did not know anything about the tracts he gave out, whether they were true or false! This only made matters appear worse. I strongly advised him in future to be sure that tracts contained the truth before he gave

them out. He promised, hereafter, to draw the line of distinction between us and the Utah people.

W. MACKIE.

EDITORIAL BRIEFS.

REMOVAL OF STANDARD.—

With this issue of the Standard, the Editor wishes his readers "good-bye" and hands the pen, scissors, and paste-pot to Bro. W. J. Haworth. The explanation for this is that the Standard will be moved to Melbourne next month and will come out in a new dress, executed by a member of the church.

As the Editor intends to leave for America next year, he considered it wise to at once make room for his worthy successor who could commence the new epoch. We are pleased to think an improvement is at hand, and trust the time is near when the Standard will either be enlarged or be issued oftener. To this end, all should continue their loyal support. We thank all our subscribers and contributors for their efforts to strengthen our weak hands. We ask for our successor the same support increased. We have received many words of commendation and encouragement which have been gratefully and silently appreciated. We have done our work under considerable disadvantage, and hope our successor will enjoy better facilities.

As it will be necessary to re-register as "a newspaper" in the Melbourne office, Bro. Haworth asks that all subscribers and contributors assist him to make the first issue a newsy one, by sending him as much church and other current news as can be gathered. Send all matter, and all subscriptions for Standard to the new address:—

Editor of Gospel Standard," 61 Burwood-rd., HAWTHORNE, VIC."

The book agency has not yet been moved and orders for anything in the catalogue may still be sent to the old address.

FOR GRACELAND.—

The advice of the Lord to the Church is, "The College debt should be paid," and efforts are now being made by the church in all the world to clear it off on the principle of a pro rata apportionment. Believing that Australian Saints wish to do their part for this noble church institution, the Presiding Bishop has written to Bishop Lewis stating that Australia's share is sixpence (6d.) per member. No doubt the various branches will soon receive communication from Bro. Lewis to this effect. Already, one member is thinking of sending a son to Grace-land and in days to come others from Australia may receive the

benefits of a college education under such favorable surroundings as Graceland affords. However, that may be, it is a church institution, for which Australia, is as much responsible as England or Canada.

There are no doubt a few members, too poor to spare the apportionment due from their own families. We suggest that each branch devise some way of raising the deficiency caused in this way or else make it up out of the branch treasury or by special collection. It will be gratifying to hear of branch officers taking the matter up promptly and placing in Bishop Lewis's hands the full apportionment for Australia before he makes his annual report in December.

Scattered members not residing near branches may send their families' apportionment direct to Bishop Lewis, Wallsend, N.S.W.

Elder Butterworth is closing his labors at Cape Hawke and will soon return to Sydney to take boat to Nambucca.

This office has just turned out 1000 excellent booklets entitled, "Error Refuted; Truth Vindicated," by Elder D. E. Tucker, the expense being borne by the Gospel Literature Bureau of N.S.W. This edition will be used in New Zealand. We have a few extra for use in Australia. They are excellent to hand to a person whose prejudice stands in the way of investigation. It contains a clear account of three High Court decisions in favor of the Church. Single copies, post free, 2d. ea., or 9d. per doz. Try a dozen. You will not regret it.

July 3rd and 10th Eld. Barmore held a mission at the Saint's Church, O'Keefe-st, South Brisbane.

Our next issue will contain an article from the pen of Elder J. H. N. Jones entitled, "The Book of Mormon;" an explanation and defence of its Divine Authenticity; showing some of its moral teachings; the Ancient migrations of which it is a history; the Jewish 'trek; and reinforcing the whole by a fine array of Scriptural and historical evidences in support of this much-misunderstood book.

MARVELLOUS MANIFESTATIONS of God's power in Latter Days. A compilation of well-known facts showing that the signs do follow the believer in Christ. 92 pages. Paper, 1/-; Cloth, 1/6. AUTOBIOGRAPHY of JOS. LUFF. Cloth 3/9 TEMPLE LOT SUIT. Sworn evidence. Cloth 6/9 JOSEPH THE SEER (Blair). Paper -/9

FULL REDEMPTION.

(By Mrs. Julia Edwards.)

In the multitude of my thoughts
within me Thy comforts delight
my soul."—(Psa. 91. 19.)

We feel the burden of increasing
years,

Bearing so heavy on an earthworn
frame,
As light by light grows dim, or dis-
appears ;

Still, our God, we find Thou art
the same
As when Thou led'st us forth in
days of youth,

Entered us in Thy covenant of
grace,
And satisfied our longing minds
with truth

Which showed us Thy great love
to ALL our race.

"O! how I love Thy law," one
sang of old,
"It is my meditation day and
night."

To-day, its truths in majesty un-
fold,

Opening their comforts to our
wondering sight.

Through the wild maze of things
and rush of strife,

A prophet's voice the surging tu-
mult braves.

The "everlasting gospel" breathes
its life

And o'er earth's Babel scenes its
banner waves.

Glad tidings for the meek, the poor
we hear ;

Redress for wrongs and woes, for
toil and pain ;

The restoration of all good is near
For Christ is coming to the earth
again.

His heralds spread the joyful news
abroad ;

Nor shall their voice of love and
warning cease

Until the world has heard the gra-
cious word

(Harmonious prelude to the reign
of peace.)

This treasure is in earthen vessels
here,

To shepherds, angels sang its
author's birth ;

And men of humblest rank he chose
to bear

His name to every kindred of the
earth.

"The 'Word' in the beginning was
with God" :

In Heaven's high councils the
grand plan was wrought ;

Speak of not "non-essentials" in
this code,

But joyfully obey what Jesus
taught.

"Faith and Repentance," thus the
word begins ;

With earnest love, the heaven-
sent teachers stand ...

Be baptized for remission of your
sins ;

Receive the Holy Ghost under
their hands.

Then shall you know the message
is from heaven,

Then shall you feel the gospel's
gifts and powers ;

Joint-heirs with Christ, the holy
earnest given,

The riches of eternity are yours.

A heavenly guide, to give you light
and strength

The world's dark frown and bitter
scorn to bear ;

And through all tribulation bring at
length

To dwell with Christ, and in His
blessings share.

His blessings ! O, how softly steals
the sound ...

O'er that mute woe that had no
tears to shed ;

For in His plan the "welding link"
is found,

Between the living and their kin-
dred dead.

Then Israel, Messiah shall behold ;
All in the past, their exile, blood
and tears—

They see the gospel mysteries un-
fold,

With the glad dawning of millen-
ial years. ...

Still onward, through the ages then
to come,

Deep in the spirit-mansions of the
dead,

The word of faith shall penetrate
their gloom

And bid the pensive prisoners
forth be led.

For yet shall every son of Adam's
race

Confess, Jesus is Lord, and bow
the knee,

Bringing with their glad songs of
thankful praise

Harvests of glory, gracious God,
to Thee !

Behold how vast the wisdom and
the love

That framed a plan, compassing
every one,

Reaching all depth beneath all
height above ...

And blending with the songs
nearest His throne.

Hail ! sovereign balm for every
breaking heart ;

Hail ! end of all perplexing
doubts, and fears.

The earth-born clouds, that veiled
His purpose, part,

And life's solved problem His
bright impress bears.

Then "come ye weary," thus your
Saviour spoke,

Stumble not over creeds men have
compiled.

"One faith, one baptism," an easy
..yoke.

Receive the kingdom, like a little
child ;

Behold His tears ! O, do not turn
away

From Full Redemption through
His travail wrought,

That He may never have of you to
say, ...

"I would have gathered you, but
ye would not."

MISCELLANEOUS

MARRIED.—At the home of the
Bride's mother, Pokolbin-road,
Hamilton W., N.S.W., July 20th,
'04 ; Miss Elizabeth Emily Reed to
Mr. Oswald Gordon Spence, late of
Sydney ; Elder G. R. Wells officiat-
ing. The happy couple will make
their home in Newcastle.

DIED.—Aug. 5th, '04, in Sydney
Hospital, Mrs. Alfred Davis, aged
23, after a tedious illness. She
leaves a husband and infant daugh-
ter. She was buried from the home
of her parents, Bro. and Sister Wm.
Bennett, "Kingswood," Evans-st.,
Rozelle, all services being conducted
by Elder G. R. Wells, who also
preached a memorial sermon at the
Church. The deceased, though not
a baptized member, believed in the
gospel and had her babe blessed in
the Church.

BOOKS.

On sale, Standard Book Agency,
65 Nelson-street, Rozelle, Sydney.
(Sent to any address, POST PAID.)

BIBLES, Oxford (A.V.)—The fol-
lowing are bound in leather, moroc-
co, or levant, with flaps, red under
gilt, round corners, references, maps.
Order by number.

PEARL (small print).
191ydj (5½ x 4 x 1 inches) 4/0

RUBY (medium print).
171ydj (6½ x 4½ x 1 inches) ... 4/6

EMERALD (good print).
1761ydj (7 x 5 x 1 inches) 6/0

A1761½yz (7 x 5 x ¾ inches) 9/6

A1763yd (7 x 5 x ¾ inches).
Thin, India paper, silk sewn 12/6

A1769yd (7 x 5 x ¾ inches).
Thin, India paper, silk sewn.

Superior binding 20/-
A1769wd. Best levant mor.... 25/-

MINION (very good print).
151ydj (8 x 5½ x 1 inches),
with Scripture Dictionary... 6/9

153yd (8 x 5½ x 1 inches).
Silk sewn 12/6

A153yd (8 x 5½ x ¾ inches). Very thin, India paper, silk sewn 15/-	Morocco grain russia 4/6 Imitation morocco, gilt edges 5/6 Morocco, gilt edges, flexible ... 8/9	WHAT IS MAN? (Lambert). Cloth 2/6 OBJECTIONS to the BOOK OF MORMON and DOCTRINE and COVENANTS, Answered and Re- futed. By Elder J. R. Lambert. Cloth 2/- PATTIE; Leaves from a Life. Cloth 3/6
A159 yd. Same as last, with better binding. (These two are very flexible, and of spe- cial value) 21/-	THE TWO RECORDS. The Book of Mormon and the Inspired Revi- sion of the New Testament; large type, in one volume. Leather back and corners 9/-	TRUE SUCCESSION, in Church Presidency. By Elder H. C. Smith, Church Historian. Paper 1/6 Cloth 2/6
BREVIER (very good print). The new Oxford, TWO VERSION Edition; references down the centre of page, and readings of Revised Version in the margin. Very useful. 71ydj French mor. 13/-	SAINTS' HARP. Words only. Cloth 3/6 Morocco grain russia 4/6 Imitation morocco, gilt edges 5/6	WHITE—SEWELL DEBATE. Mr. Sewell is a "Church of Christ" minister. Paper covers -/6
A75yz (8 x 5½ x 1 inches). In- dia paper, Egypt. Seal 18/-	SAINTS' HYMNAL. Words & Music. Leatherette 1/6 Cloth and leather 2/6 Full leather 4/6 Gilt edges 5/6 Flexible, leather 6/6	RULES OF ORDER AND DEBATE Cloth 1/9
A73½yd (8 x 5½ x 1 inches). India paper, Levant Mor. 24/-	Words only. Paper -/9 Cloth, limp. 1/3 Cloth 1/6 Flexible, gilt edges 2/6	BRANCH RECORDS. Ruled. Leather back and corners 7/- District records 11/-
A79yd (8 x 5½ x 1 inches). India paper. The very best 30/-	HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS. By President Joseph Smith and Apostle Heman C. Smith. Volumes 1, 2, 3, and 4. Cloth 6/9 Leather back and corners ... 8/9 Leather 11/0	THE TALMUD, cloth 3/6
REVISED VERSION. X-Fine print, cloth 1/3; XII— leather 2/6	THE INSTRUCTOR. A compen- dium of faith and doctrines of church by Elder G. T. Griffiths. Cloth 3/3 Leather 4/6 Flexible 6/6	GENERAL CONFERENCE RESO- LUTIONS, 1852 to 1900. Paper 1/9 Cloth, limp 2/3
3D medium print, Persian mor. 7/6	PARSON'S TEXT-BOOK. By Elder A. H. Parsons. Historical data concerning the points of doctrine most disputed by our opponents. Limp cloth 2/6 Full cloth 3/6 Imitation morocco 6/6	SABBATARIAN THEORIES A DE- LUSION, by Hawes, 112 pgs -/4
3yd " " " " 10/6	VOICE OF WARNING; 148 Pages. Paper -/6 Cloth, limp 1/0	FIRESIDE TALKS WITH OUR GIRLS. (Published by the Daughters of Zion.) Limp cloth 1/6
FAMILY BIBLES.—From 27/6 to £3. Write for particulars.	THE CHRISTIAN SABBATH, Paper 1/3 Cloth 2/0	THE TRUTH DEFENDED. By El- der Heman C. Smith. A reply to "Doctrines, and Dogmas of Mor- monism" (Bays.) Paper 1/9 Cloth 3/-
TEACHERS' BIBLES.—Illustra- ted with 124 plates, reproductions of ancient MSS, etc. 041ydj (6½ x 4½ x 1 ¾ inches) med. print, French mor., gilt edge, 8/9. Same with thumb index 9/6	THE JEWISH SABBATH.—Is it binding on Christians? Is it "The Seal of God;" Did the Papacy change it? Is Sunday keeping "The Mark of the Beast?" 2d. each, per doz. 1/6	LECTURES ON FAITH. Limp cloth, 1/6; paper, 6d.
0143½yd (7 x 4½ x 1½ inches), good print, mor., gilt edge 15/6	PRESIDENCY AND PRIESTHOOD Cloth 4/9	BOOK OF MORMON TALKS. 188 pages by Orion. Limp cloth 2/4 Cloth 3/4
Same in very large print 13/-	ARCHAEOLOGICAL COMMITTEE REPORT. Evidences in support of the Book of Mormon, with maps Paper 1/6 Cloth 2/3	BOOK OF MORMON LECTURES. 287 pages by Elder H. A. Stebbins Limp cloth 2/6 Cloth 3/6 Leather 4/6
SMALLEST TESTAMENT (3½ x 2½ x ¼ in.) Prices— 1/6, 2/6, 3/9	AFTERGLOW. Selected poems. Cloth 4/9	PHOTO-ALBUM OF THE MINIS- TRY. Containing very fine half- tone engravings of over 250 of the ministry from cuts made espe- cially for this album. Views of Independence, Missouri, appear, also historic buildings of special interest to the Saints 3/6
THUMB-INDEX BIBLES.— Teachers' helps, refs., French mor., 10/-; same, in full lea- ther, India paper 17/6	MANUSCRIPT FOUND. This is the notorious book written by Rever- end Solomon Spalding, a certified copy of the original, which is now in Oberlin College, Ohio, U.S.A. Paper 1/9 Cloth 2/6	THE BOOK OF MORMON VINDI- CATED. Paper, 115 pages 1/6 Cloth 2/6
HOLMAN'S BIBLES.—Self- pronouncing, refs., helps, maps, and thumb-index, flex, French mor. (6 x 8 x 1½) ... 16/-	DOCTRINE AND COVENANTS. Cloth 3/-	VALID CHRISTIAN BAPTISM. —1. How? 2. Who? 3. Why? 4. By whom? Convincing and satis- fying; explains, our baptismal authority; 47 pages. 5d. each; 3 for 1/-.
20TH CENTURY NEW TESTA- MENT. Cloth 5/-		THE MORMONS.—12 pages, showing by authentic quotations from their books wherein Brigham- ite Mormons went astray, and how they have been confounded with the original true Church of Latter Day Saints, 1½d. each, 1/- a dozen. www.LatterDayTruth.org
THE CHILD'S BIBLE.—200 illustrations, 620 pages, cloth gilt and gilt edges 12/6		
PULPIT BIBLES from 13/6		
BIBLES, INSPIRED REVISION (by Joseph Smith).— Cloth 4/9 Sheep, library binding 5/9 Flexible binding, gilt edges ... 16/-		
NEW TESTAMENT. Inspired Re- vision. Cloth sides, leather back 2/3 Large type ed., New Test. Cloth, leather back and corners 4/9		
BOOK OF MORMON. Cloth 3/- Morocco grain russia 4/6 Imitation morocco, gilt edges 5/6 Morocco, gilt edges, flexible ... 8/9 Cheap edition, Book of M. Limp cloth 2/6 Large type edition, Book of M. Cloth, leather back & corners 6/9		

THE BOOKS AND UTAH MORMONISM IN CONTRAST. By Elder Etzenhouser. Paper, 77 p. -/6

WHO WAS JOSEPH SMITH? By Elder J. W. Peterson. Paper -/6

THE BOOK OF MORMON AND ITS TRANSLATOR. By Elder R. Etzenhouser. Paper -/6

CREEDS LAID BARE (Etzenhouser). Paper, 23 pages -/6

THREE BIBLES COMPARED. Extracts from A.V., R.V., and Inspired Version in parallel columns and other valuable matter. Paper 1/3

FROM PALMYRA TO INDEPENDENCE. 444 pages by Elder R. Etzenhouser. Cloth 4/6

A FRIEND IN THE KITCHEN. What to Cook and How to Cook It.—By Mrs. Anna L. Colcord. A new vegetarian cookery book. 128 pages, 35 illustrations. Leatherette 1/6

Cloth, silver stamp 2/6

BLANK FORMS. CARDS. Baptism and confirmation certificate books with stubs (36) 1/3

Letters of removal, per dozen -/9

Personal and branch cards (3½ x 2½). Name and address, or place of worship and hours of service on face, and What we Believe, on reverse side 12/0

Colored, 1000, post paid 3/6

White ivory, 100, 1/-

Nice Leather card case 3d. ea., 2/- doz.

LICENSES. Elder's, Priest's, Teacher's, and Deacon's, 1d. ea., 9d. doz.

ISAJAH 29th.—This wonderful chapter explained, and the opinions of 65 leading ministers and Bible commentators given on this, as well as on "The Stick of Judah," and "The Stick of Ephraim" (Ezek. 37). Very interesting, 56 pages; 6d., post free.

Sunday School Supplies.

GOSPEL QUARTERLIES.—Three months of Sunday School lessons, bound in neat covers, based on the Authorised Version of the Bible. To get the yearly rate a full year's subscription must be paid in advance.

Rates to Sunday Schools:—

Senior Grade, per quarter	3d.
Per year, in advance	10d.
Intermediate, per quarter	2d.
Per year, in advance	6d.
Primary Grade, per quarter	2d.
Per year, in advance	6d.

(For private subscriptions, add 3d. to above yearly rates).

ZION'S PRAISES. — New S.S. Hymnal. Cloth 2/-

SECRETARY'S RECORD. Stiff paper cover 2/-

TEACHER'S CLASS RECORD. Paper, 3d. each; 2/6 doz.

REPORT BLANKS. Schools to District, ½d. each. Districts to Gen. Asso., ¼d. each.

ENVELOPES. For class offerings, 100, 6d.; 1000, 4/-.

CARDS AND TICKETS. — For prompt attendance or good conduct, with texts, Asstd., 4d. 100.

NOTE.—We can supply larger illuminated cards, also Sunday-school prizes of every description. Let us know what you need.

Religio-Literary Supplies.

DIVINITY OF THE BOOK OF MORMON, PROVEN BY ARCHAEOLOGY. Cloth, 2/6.

THE RELIGIO QUARTERLY.—Lessons explaining the Book of Mormon and American Archaeology, also programmes for locals and home classes. Private subscriptions, 2/- per yr. To Locals and Home-classes (no less than 4 to one address) 1/6

LEAFLETS OF INSTRUCTION. Leaflet No. 1. How to organize and what to do after. 1d. each, 6d. per doz.

Leaflet No. 2. Devoted exclusively to Home Department, 1d. ea., 6d. doz.

CONSTITUTION AND BY-LAWS. For General Society, districts and locals, 1d. each, 6d. doz.

REPORT BLANKS. Local to dist'ct Per dozen 3d.

District to Gen. Asso. Per dozen 3d.

Home-Class Member's report. Per dozen 3d.

Home-Class supt. report. Per dozen 3d.

Letter of Removal. Per dozen 3d.

Periodicals.

THE GOSPEL STANDARD.—Official organ of The Reorganized Church of Jesus Christ of Latter Day Saints in Australasia. Published Monthly. To members of the Church in the Commonwealth, per year 3s To non-members of the Church 1s

"THE SAINT'S HERALD." (Estab. 1860). The main official organ of the Church. Issued weekly at Lamoni, Ia., U.S.A. Subscription, 6/6 per year. Discontinued when six months in arrears.

ZION'S HOPE.—The Sunday School and Children's Paper. Published weekly at Lamoni, Ia., U.S.A. Single copies, 2/6 per year; in packets of four to six to one address, 2/- per year each subscription; in packets of seven or more to one address, 1/9. "Feed my Lambs."

The Gospel Standard.

Official Organ of

The Reorganized Church of Jesus Christ of Latter Day Saints in Australasia. Published Monthly.

SUBSCRIPTION PRICE.

To members of the Church in Australia and N.Z., per year, 3s. To non-members of the Church 1s. To Members in America 75 cents.

Address all communications to The Gospel Standard, 61 Burwood-rd., HAWTHORNE, VICTORIA.

When ordering change of address, give the old one also.

All Church Books and Tracts are kept on sale. Send for Catalogue.

When remitting for books or subscriptions, do not send stamps.

We send no receipts for subscriptions to the "Standard." A red star on the date line, front page, indicates that your subscription is due. Prompt payment is necessary as the "Standard" depends entirely on that source for funds to carry it on.

ADDRESSES.

Elder C. A. Butterworth (Apostle in Charge of Australasia), Garden street, Geelong E., Victoria.

Elder Geo. Lewis (Bishop of Australasia), Wallsend, N.S.W.

H. A. Jenkin (Bishop's Agent), 10 Emma-street, Collingwood, Vic.

Elder J. Leberz (Bishop's Agent), Stanley-street, S. Brisbane, Q.

D. McIntosh, Book Agent for Victoria, 46 Swan-street, Richmond. All Church Books and Tracts are kept on sale. Orders solicited.

Elder W. J. Haworth, "Evanelia," Normanby-st., Geelong E., Vict.

Eld. Wm. Mackie, 4 Malcolm-street, South Yarra, Vic.

Eld. Robt. Hall, Kaitangata, N.Z.

Geo. Stewart (Supt. District Religion), Wallsend, N.S.W.

Eld. C. Avery, Argent's Hill, N.S.W.

Eld. P. M. Hanson, Tuncurry, N.S.W.

Eld. J. H. N. Jones, 21 Mercy Terrace, Adelaide, S.A.

Eld. A. C. Barmore, Fern-street, Thompson's Est., South Brisbane, Q.

Printed by W. C. Macdougall and Co., at the Balmain "Observer" Office, for the proprietor, and published at 65 Nelson-street, Rozelle, Balmain, N.S.W.

www.LatterDayTruth.org

THE GOSPEL STANDARD

VOL. 3., NO. 9. HAWTHORN, SEPTEMBER 15, 1904.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

1D.

PROPHECY FULFILLED.

Palestine's Fertility.

“Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods and worship them. And then will the Lord's wrath be kindled against you, and He shut up the heaven that there be NO RAIN, and that the land YIELD NOT HER FRUIT.”—(Deut. xi. 16, 17).

“Upon the land of My people shall come up thorns and briars . . . because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be dens FOREVER. . . . UNTIL the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.”—(Isaiah xxxii. 13-15). “Wherefore hath the Lord done thus unto this land? Because they have forsaken the covenant of the Lord.”—(Deut. xxix. 24, 25).

A CHRISTADELPHIAN lecturer, in his Balmain series, recently tried to neutralize one phase of our teaching, namely, the revival of Palestine's fruitfulness, by asserting that Palestine is still in the condition of barrenness described by the prophets. “It is still a desert,” said he.

As against that, we are reminded of an address of Rabbi Davis, in Sydney, in 1895 (on the colonization by Jews of Palestine), in which he said that “the idea that Palestine was no longer fertile was now EXPLODED.”

In Exeter Hall, London, a few years ago, Mr. Moncrieff (a Jew), said:—“It is literally true, as written in the Old Testament, that Jerusalem is now a ‘city without walls.’ The wilderness has been made to BLOSSOM LIKE THE ROSE by Jewish cultivators.”

Dr. W. Smith, in his Dictionary of the Bible, page 636, re Palestine, says:—“Thunderstorms of great violence are frequent during the winter months.

The result of Dr. Barclay's observations is to show that the greatest fall of rain at Jerusalem in a single year was 85 inches and the smallest 54, the mean being 51. These figures will be best appreciated by recollecting that the average rainfall at London during the whole year is only 25 inches, and that in the wettest parts of the country, such as Cumberland and Devon, it rarely

exceeds 50 inches.”

Rabbi F. De Solo Mendes, of New York city, is responsible for the statement that one result of the finishing of a new railway then building between Haifa, near Carmel, to the Hauran and Damascus, will be “the opening up of the Hauran, AN ANORMOUS WHEAT FIELD.” He then quotes:—“Eleven years ago, says a recent traveller, the plain of Esdraeldon was cultivated only in patches, the crops of which were pretty regularly swept away by the marauding Bedaween, of East Jordan; now it is almost an UNBROKEN FIELD OF WHEAT.”—(Taken from “Independent Patriot,” October, 1902).

Louis Van Buren, sen., a traveller and scholar, on November 14, 1867, penned these words:—“I stopped in Joppa nearly the whole winter. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops a year. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon. IT IS A FACT that the rain and dew is restored; recently in 1853, the former and latter rains were restored, TO THE ASTONISHMENT OF THE NATIVES.”

Facts are stubborn things, and are not likely to be effected by the mere assertion, aforesaid. It is a Bible fact that the Lord was to commence a “marvellous work” prior to the restoration of Palestine's fertility. Read Isa. xxix. 14-17; the verses preceding show WHY He would do the work, while verse 14 indicates just WHEN. Verse 15 shows without doubt that a PARTICULAR TIME is referred to; no generalities are permissible. This Latter Day movement began in 1830 (counting the organization of the first congregation as the beginning) by command and direction of God, and has proven itself a “marvellous work.” It therefore fulfils in that (as well as in other respects) the prophecy of Isaiah xxix. 14-17. The restoration of Lebanon, which in a figure represents the whole land, began to be accomplished “a very little while” (only 23 years) after the Lord began His work.

—G. R. WELLS.

The Gospel Standard.

Devoted to the promulgation of a full gospel, and the establishment of restored Christianity.

Published once a month, at 61 Burwood Road, Hawthorn, Melbourne, Victoria.

TERMS TO SUBSCRIBERS:

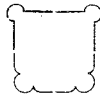
To members of the church in the Commonwealth	...	3/- per annum.
America	...	75 c. " "
To non-members in Australia	...	1/- " "

Cheques, drafts, money orders or postal notes may be sent in payment of subscription, but postage stamps should not be sent under any conditions. If notes, gold or silver are sent, register the letter. When ordering change of address give the old one also.

Address all business and literary communications to "THE GOSPEL STANDARD," 61 Burwood Road, Hawthorn, Victoria.

SPECIAL NOTICE TO SUBSCRIBERS.

When your Subscription has run out, the fact will be indicated by a **RED WRAPPER ROUND YOUR PAPER** and also by a **RED STAR** placed in the Square below. Prompt payment is necessary, as the Standard depends entirely on subscriptions for funds to meet the expense of publishing.



Editorial Greeting. After a respite of a year and nine months from the editorial chair, we greet our readers once again. As pointed out in the August issue by our predecessor, this number commences a new era. The STANDARD will in future be published at 61 Burwood Road, Hawthorn, Melbourne, Victoria. Bro. J. Edmondson, who is a practical printer, will have charge of the mechanical arrangements, and we feel sure that our readers will be pleased with his work. We trust that everyone will continue to work for the success of the paper, and by the new year we hope to greet you oftener. We feel keenly the separation from the New South Wales saints, entailed by our permanent removal to Victoria, but feeling that the Master's work calls for self-denial, we make the sacrifice cheerfully. God has prospered the "STANDARD," and we pray that He may continue to bless it and make it a blessing to many.

* * *

Rights of Minorities. On August 1, the House of Lords in its judicial capacity as the highest court of appeal for the United Kingdom, reversed the decision given by the Scottish courts some time ago in respect to the financial claims of the minority of the Free Church of Scotland, who objected to union with the United Church. In 1900, the latter church unanimously agreed upon union with the Free Church, which on its part agreed to the union by 557 members in a house of 615. The dissentient minority claimed that they were entitled

to all the Free Church funds, churches and manses, but the Scottish courts decided against the claim. The House of Lords, by the votes of five Lords of Appeal to two, reversed the Scottish decision and decided that the minority are entitled to all Free Church funds, manses and churches. The Lord High Chancellor, the Earl of Halsbury, in giving judgment, said that the particular object of an endowment was unchangeable. No trust fund devoted to one form of faith could be shared by another by a mere colorable union, based upon an agreement, leaving the points whereon they differed in abeyance. He knew of no case wherein a MINORITY, BY ADHERING TO THE ORIGINAL OPINIONS OF THEIR SECT, FORFEITED THEIR RIGHTS. The judgment, which decides that "all" the Free Church funds, churches and manses belong to the small minority which would not consent to union with the United Presbyterian Church, gives to 24 ministers and their adherents property estimated to be worth £10,000,000, and 1100 churches. The decision was evidently based upon the principle "that there is no precedent for forfeiting the rights of a minority on account of their strict adherence to the original tenets of their sect."

Such a decision might do grave injustice to a majority favourable to proper spiritual progression, which may be the fact in this case, but it seems to be in strict keeping with the law. Had the Free Church majority followed the example of the Australian Methodists, in having their union legalised by Act of Parliament, all would have been well.

Efforts will no doubt be made to prevent a recurrence of such a decision by legislating against the principle which made this one possible. To renounce the principle that "a minority does not forfeit its right on account of strict adherence to the original tenets of the sect," would be very wrong. A minority favourable to the code of good morals, &c., should be protected against a majority who might desire to introduce immoral teaching and practices. Such an instance is really on record. The Church of Jesus Christ of Latter Day Saints was founded in 1830, with laws intended to maintain the sanctity of the marital relation. They accepted as the word of the Lord the statements:—

"David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; Wherefore hear me, my brethren, and hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none: for I the Lord God delighteth in the chastity of women."
 "We declare that we believe that one man should have one wife and one woman but one husband, except in case of death, when either is at liberty to marry again." "Thou shalt love thy wife with all thy heart and shall cleave unto her and none else; and he that looketh upon a woman to lust after her shall deny the faith and shall not have the spirit; and if he repent not he shall be cast out."

This was the acknowledged law of the church right along. When, in 1844, Joseph Smith, the founder under God, was killed, several aspirants to the leadership came forward. The majority, however, followed the leadership of Brigham Young. He virtually organized a new church by re-baptizing his members and re-ordaining his ministry. Besides this, he introduced the gross and immoral doctrine of polygamy in direct

violation of the original laws of the church. A strong minority was against his usurpation of power and refused to follow him. Later they were shocked by the introduction of the above relic of barbarism into his church. They decided to abide in strict adherence to the original tenets of the Latter Day Saints' religion. Will any lover of justice or morality say that they forfeited their rights in taking this stand? Later on they claimed the properties of the church, just as the Free Church minority has done. The court decided that in departing from the original tenets of the faith the majority forfeited their rights. Here is the finding :—

"The court do find as matters of fact: That the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrine and tenets, and having the same church organization as the original Church of Jesus Christ of Latter Day Saints, organized in 1830 by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church.

"That the church in Utah, the defendant, of which John Taylor [successor of B. Young] is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original church . . . and has incorporated into its system of faith the doctrine of celestial marriage and a plurality of wives, and the doctrine of Adam god worship, contrary to the laws and constitution of said original church.

"And the court do further find that the plaintiff, The Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of and successor to the said original church . . . organized in 1830, and is entitled in law to all its rights and property."

The majority in this instance violated the laws of both God and man, and the courts justly protected the law-abiding minority. It is possible that some religious denomination under the British flag, at some future time, may need protection for similar reasons. In view of such a contingency, it would be unjust to legislate against the principle that "a minority does not forfeit its rights on account of strict adherence to the original tenets of their religion."

* * *

By letter from Elder J. W. Wight, we learn that he has had an attack of rheumatism, but is well again. He sends greetings to the church in Australia.

* * *

Brother and Sister Manning, formerly of Melbourne, now of Perth, W.A., write that they are now settled and would be pleased to receive a visit from any of the saints in Westralia. Their address is "Zarahemla," Byron Street, Leaderville, Perth. Bro. Manning says :—"The field is ripening; the tares are in flower already, and I hope that our home will ere long shelter one of the Lord's reapers. The wheat will soon need attention. When that time arrives, my wife and I will do our little mite."

* * *

We have received requests to explain the following :— "The dead know not anything;" "Christ's preaching to the spirits in prison;" "Christ's finished work;" "Can we add anything to His perfect work?" also, "Was Timothy an elder, and must an elder be an elderly man?"

Bro. Wells will answer these questions in future issues.

TO THE RELIGIO.

Dear Religians,—

It now and then becomes necessary to explain in print the status and needs of our society. As you may know the General Librarian now does the work formerly done by the General Supt. of Gospel Literature Bureau. The writer has been appointed Assistant-General Librarian for Australasia, and by suggestion of Bro. S. A. Burgess, General Librarian, I hereby appoint Sr. Florrie Baggs as my assistant. As Home Class Supt for the afore-said field I appoint as my assistant Bro. W. H. Gammidge. The former's address is 74 Foucart Street, Balmain, Sydney, and the latter's is Carrington, Newcastle. These two workers are acting along their respective lines for N. S. Wales. We want to perfectly systematize the departments named. Those who want information, help, literature, or have reports to make, may communicate with them as well as me; but please notice their work is different. They will please make out their reports as heretofore, but keep their State and the Australian work separate. These reports they will please send to me. They will not, however, be mixed with mine; they will go in as they are.

We expect the Religio to furnish us with literature. Let us see that we honour it in return. Please keep account of what you receive and distribute and report accordingly. This applies to all, whether missionary or not, religian or not. This is a general work. Those in N. S. Wales will not report to me, but to their proper officers. Those elsewhere in the Commonwealth or in New Zealand will report either to me or my assistants. We are prepared and willing to supply information, blank forms, &c.

Will all the religio locals and home classes please furnish me with a list of their officers and members? I want all this for Sr. Hitchcock, the general secretary. She has requested me to furnish it. If all will do their part the religio will become more perfectly organized and more useful; and to this end let us ever keep in mind the words of divinei nspiration: "Behold, if My servants and My handmaidens, of the different organizations for good among My people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."—D.C. 117:12. This revelation was given the year Bro. Rodger was appointed to this mission. There was no Religio, no Sunday School Association and no Daughters of Zion at that time. God provided for them and sanctioned their existence before they came. Dear Bro. Rodger! noble, spiritual, self-sacrificing man. He had no Bishop (locally) to furnish him with money, no Religio to supply him with tracts, no "Gospel Standard," and but few saints to give him a home. We have greater opportunities and facilities. Do we use them as well as he did his?

Your brother in Christ,

ALMA C. BARMORE.

CHURCH NEWS.

The STANDARD is the church newspaper for Australasia. We therefore invite our readers in every state to forward to us any item of news that would be for the common good.

MELBOURNE.—Since last writing, two have been added by baptism, and other names are in. With an extra missionary in the editor of the "Standard," we are in hopes of the work spreading more rapidly in Melbourne and suburbs. We are feeling keenly the need of a church building in Richmond, in which to conduct the various services. Not being able to secure the same hall for all of them, we are obliged to hold the meetings in two different buildings. May God bless the United Building Fund, and may the saints BOOM it, so that we may soon have our hearts' desire. A building of our own would add greatly to the stability of the branch and make progress easier. Between 60 and 70 have been added during the last two and half years without a building of our own, but we believe that there would be larger additions if we had a church.

Later: Since writing the above, the Richmond branch has paid a deposit on a fine, centrally situated block of land, and we believe that arrangements will shortly be made by which the desired building will be obtained.

CONFERENCE.

The Semi-annual Conference of the Victoria District will be held in the Masonic Hall, Swan Street, Richmond, on Oct. 1st and 2nd. The opening session will commence at 2.30 p.m. on October 1. Please forward ministry and branch reports. **MAX F. W. KIPPE**, Dist. Pres.

* * *

HASTINGS.—Quite a stir has been created locally by the newspaper controversy between Rev. Grace and Bro. Haworth. The people are eager for a debate, and our cause seems to have made considerable headway in the way of prejudice removed. Mr. Grace announced a lecture against "Modern Impostors," for Sept. 2, threatening not to speak of our movement with "bated breath and whispered gentleness," but to expose it as the soul destroying delusion he knew it to be. Bro. Haworth announced a reply for the following evening. Possibly owing to his presence at Mr. Grace's lecture, there was very little to reply to. The last few minutes were reserved for an attack upon us, but the lecturer shortly found that the time was so far advanced that he could not say as much as he would like to have done. He therefore disappointed his few friends by not giving us the drubbing they wished for. Though the night was fine, only about 40 attended his lecture. The next night it rained heavily, and the prospect of Bro. Haworth getting an audience was rather gloomy. However, after driving to the hall through the rain, he was agreeably surprised to be greeted by an audience numbering about 100. His lecture seemed to give general satisfaction. Before he left Hastings an agreement for a three nights' debate was made. We look forward to the result with confidence.

* * *

SYDNEY.—All is activity in the Sunday School department preparing for the Children's Day Anniversary, Oct. 30th. Bro. Parkes has the teaching and rehearsal of the musical items in hand, and the work has begun in real earnest.

Elder Butterworth recently spent a few days here 'tween Sundays (worse luck), and then went to Victoria on important business.

The Branch will take action at the regular quarterly business meeting this month, to raise its quota towards the liquidation of the debt on Graceland College, but interest in the matter is showing beforehand. Already the auxiliary societies have subscribed commendably. There has been put in the missionary's hands the sum of £1 16s., which is 10/6 from the Religo Society, 10/6 from the Daughters of Zion, and 15/- from individuals. Sydney will probably make the Bishop smile in about another month. I hear that Elder Barmore is about to visit Lismore.

There has been formed here a "Mutual Improvement Association," which at present meets once a week. The only officers are a chairman and secretary; the only qualification for membership is a good character. Any person may become a member by requesting the secretary to enrol his name. The object is to gain a better knowledge of the truth as revealed and taught in this great Latter Day movement and to become better qualified in presenting it to others. Everything that will culture the mind and make us more acceptable as living witnesses comes within the scope of this association.

There has been an idea afloat that when the young men of the local ministry occupied the pulpit, they were "practising on the saints" in order to become experienced preachers. They have determined to practise elsewhere in the future, and in a way that will be more interesting. We promise to keep you informed of the work of this new association from time to time.

Our Sunday School now has two sessions: forenoon and afternoon. There are ten classes. One senior class, taught by the writer, studies the Bible in the forenoon and becomes a Church History and Doctrine and Covenants Class in the afternoon, when the numbers swell to about 18. One teacher of an intermediate class of boys tells me she has a work that taxes all her powers—especially patience. A recent lesson referred to Job's patience. "Now boys," said she, "don't you think I have a lot of patience to endure your restless and trying manners?" "Yes, my word! I think you have the patience of FOUR Job's," replied one irrepressible. The teacher here took advantage of the expression "my word!" to say that the lesson taught them to let their "yea" be yea, and their "nay" simply nay.

* * *

GEELONG.—Since the opening of the local church in April, the attendance has been excellent. Five have been added by baptism, and there are others about to take the same step. Wednesday evenings are occupied, since the conclusion of the lectures by Elder W. J. Haworth, in choir practice, and there is already quite an improvement in the singing.

Elder W. J. Haworth left here on August 22nd to enter upon his new duties in Melbourne.

Elder C. A. Butterworth returned from his visit to New South Wales on August 23, looking considerably improved in health.

GENERAL NEWS.

FAITHFUL TO DEATH.

GREAT FALLS, MONTANA, U.S.A., July 26.

The victims of the recent blizzard that swept over the northern portion of this state, killing thousands of lambs and a number of cattle, are now being found with the passing of the snow. In nearly every case the victims were caught in the storm and frozen to death before they could reach shelter. Almost without exception these sheep herders are men without connections of any kind. One of the most pathetic cases that has come to light is that of William Plumber, an aged man whose sole friend, so far as known was a shepherd dog which he had raised from a puppy. This dog could do almost anything except talk. Yesterday when Shep, as he was called, dragged himself into the little sheep town of Shelby with two of his legs frozen, the fate of Plumber was known. It was useless to prosecute a search for him without the aid of the dog, and as the animal was, apparently, too disabled to make another move, it was proposed to wait several days before searching for the body of the missing man. Shep, in spite of his condition, was ready to lead the party, however, and although the progress was slow and painful over the snow-covered hills and vales, the faithful dog led the party to the body of his master. Crouching beside the frozen corpse, the dog, worn almost to a shadow by the hardships he had undergone, uttered a long, penetrating wail, and then, licking the cold face of his master, expired. Plumber and the dog were buried in the same grave.

At a recent banquet of the Association of American Physicians, Dr. S. Weir Mitchell made the announcement that Dr. Noguchi, a well known Japanese physician at present on the staff of the Serum Institution in Copenhagen, has discovered a positive antidote for rattlesnake venom. Dr. Noguchi's researches were carried on under a grant from the Carnegie Institution. The fact that the announcement of the discovery was made by Dr. Mitchell is of particular interest, as more than forty years ago the latter worked long and unsuccessfully on the problem that has been solved by Dr. Noguchi. The letter to Dr. Mitchell from the Japanese physician did not contain a great many details, but said that the serum had been obtained from the blood of goats and could probably be secured, as in the case of serums in use at present. Dr. Noguchi found that guinea pigs that had received injections of rattlesnake poison up to twelve times the amount necessary to produce death and had then received injections of the antitrotalic serum, experienced no evil effects from the poison.

The war between Japan and Russia still continues. Russia seems to be getting decidedly the worst of it. Beaten by land and battered by sea, her prospects are decidedly dismal. Viewing Russia as the Northern Army (Joel ii. 30), from whom the Jewish people were to be delivered in the last days, we have a most striking fulfilment of prophecy, in connection with another referring to the restoration of Palestine to fruitfulness.

During the hearing of a charge of using obscene language in the Christchurch Magistrate's Court, the very high character and respectable position of the accused person were pleaded in mitigation, and as a reason for not making the penalty a severe one. The S.M. who occupied the bench, said: "I will put a problem before you. Why should a gentleman who uses language as bad as could possibly be used by any stoker escape the punishment that would be meted out to a stoker?" Counsel could not but admit the justice of this, and the court marked its sense of the gravity of the offence by inflicting a fine of £10. Sound logic.

In the BULLETIN for July 28, Andrew Dowie, of Adelaide, exposes, "the black ingratitude and unfilial baseness of John Alexander Dowie," revealed in the statement made by him regarding his parentage at New York in October last year, in which he claimed that a colonel of the Scots Greys, scion of a noble family, had first tricked his mother into a Scotch marriage, and afterwards deserted her. While in Adelaide this year Mr. Dowie gave the name of the gentleman he claims as his father to George Cockburn, his uncle. Investigation at the Adelaide Public Library disclosed the fact that the alleged noble father had been dead two or three years before the gentleman who poses as Elijah II. was born. John Alexander Dowie is registered as the son of John Murray Dowie and his spouse, Ann Macfarlane, and though he was born but two months after the marriage, he could not have been the son of a man who had been dead two or three years before.

On August 6, news reached London that Lhasa, the sacred city of Tibet, had been reached by Colonel Young-husband and his escort. Within the last 150 years only three Europeans have entered the city before the advent of the British mission of which Colonel Younghusband is the political head.

The recent disclosures made before the Butter Commission in this State shows that Victoria needs religious instruction in the butter trade as well as in the State schools.

In his anniversary address, Pope Pius X announced that he was "tired and sick of political wrangling." Doubtless the rupture with France is responsible for this "sick and tired" feeling. A mixture of politics with religion always will cause dissatisfaction.

The Democratic Convention at Weiser, Idaho, U.S.A., on June 6, passed a resolution against polygamy and unlawful cohabitation, after a warm fight with the Mormons, who claimed that the resolution was a slur on their church. They threatened that the Democrats would lose 10,000 Mormon votes if the resolution was passed, but it passed nevertheless.

If religion has done nothing for your temper, it has done little for your soul.



This column is open for correspondence upon any subject. We wish to request, however, that all NEWS be kept out of letters and forwarded for the NEWS COLUMN. No controversy will be permitted, and the editor will not be responsible for the views expressed by correspondents.

TO THE EDITOR OF THE GOSPEL STANDARD.

Dear Brother,—

We are pleased to report a growing interest in our work in this city. Of course we are not very widely known, nor have we become so numerous or popular that we would expect the Premier or the State Governor to preside at any of our functions; but we are like the "little leaven," quietly and unobtrusively making way among the people with whom we come in contact. We still battle away in the Botanic Park every Sunday at 3 p.m. Accompanied by our few noble and faithful followers, we wend our way to the arena, and there, under the broad canopy of heaven and amid the din of vocal and instrumental music provided by the Salvation Army, we raise our voices in Zionist praises and lustily proclaim the "latter day restoration." We give you an extract from the "Advertiser," speaking on "Parks and Gardens on Sunday":—"There the Salvation Army holds its afternoon services in the presence of a goodly concourse of hearers. Not far off a lonely evangelist is haranguing a few listless auditors, while on the opposite side an eager group of adults, mostly men, are hanging on the utterances of a political orator." The "lone evangelist" is your humble servant, and the "listless auditors" compose some of the most noble souls in South Australia or anywhere else for that matter. Our hall services have attracted much larger and consistent attendance since we brought into requisition a fine chart on the "Apostacy and Restoration," painted by Bro. Donohue, of Sydney; lectures which occupied seven Sunday nights. Studying for and delivering these lectures have been instructive to myself, and I would strongly advise all elders to obtain and use one, both for their own and for their flock's instruction. Some are reading the B. of M. and otherwise investigating, and we are hopeful of an ingathering shortly. In disposing of the B. of M. we adopt Sam Slick the clockmaker's dodge, who used to leave a clock on the good wife's mantel shelf to be called for on his return. The good wife in the interim would fall in love with the beautiful piece of furniture, and on Sam's return would rather pay than return the clock. We pass a new copy of the B. of M. to the honest investigator with instructions to keep it clean, &c.; but after reading into the book they prefer to pay the price rather than return it. We are hopeful that in the near future Bro. Butterworth, our mission president, will be free to pay us a visit, and that by that time we may be in a position to organize a branch of the church in South Australia. The little band of saints are in a good spiritual condition and we, thank God, are in good health and spirits. Kindest regards to all the brethren from self and wife.

Adelaide, Aug. 24.

J. H. N. JONES.

Dear Brother,—As I expect to leave for the United States on the s.s. Sonoma, September 2, permit me to say a few parting words. Two years ago we landed in Auckland, and from thence journeyed to Kaitangata. Here we made our home with Bro. Dixon for a while, then with Sr. Stewart for several months. During this time we did a good deal of preaching on the streets and in the halls of the town. We also had the pleasure of baptizing three. Dec. 31, 1902, Bro. Hanson and Dixon, accompanied by myself, left for Invercargel. Bro. Dixon returned in a few days. Our subsequent experiences were varied, and we will not burden your columns with them. In the following March, Bro. Hanson was transferred to Australia and I was left alone. I have had the pleasure of ordaining two elders, one of whom, Bro. R. Hall, is a General Conference appointee. The restored gospel has been preached over a large area and many people now know the difference between our movement and the Utah apostasy. In the vicinity of Auckland we have done some up-hill work, which is at last having its effect. We leave New Zealand now with a small equipment of officers, and an increased number of members. To them we give a parting counsel: Wise, faithful and persistent effort on the part of the local ministry, with the support and sympathy of the members, together with righteous living, will bring success. Numbers will be added and the way opened for more extensive preaching of the Word. Be faithful, humble, and prayerful, brethren and sisters; also prompt at your meetings and in participating therein, and the work will surely extend. I take this opportunity of tendering my heartfelt thanks to the saints of the whole mission, who have so kindly ministered to my necessities during my stay in the mission. I leave with kindly regard for all, and hard feelings toward none. May our Father in heaven ever bless and keep you, and may we all be saved in His kingdom, is the prayer of your humble brother,

Auckland, Aug. 18.

D. E. TUCKER.

* * *

Dear STANDARD,—

I am wondering what you will look like next time. Am longing to see that "new dress," promised in last issue. I trust it will take and wear well. One trouble now is, you are printed farther away. The editor will please post you early enough to cause little or no delay on your arrival here.

I should have reported before that I have been registered for the celebration of marriages in this State. This is the first for our church. Application was made May 6th, and the notice of registration appeared in the "Government Gazette" of the 21st. I secured the signature of a majority of the saints and attached to the petition our church card, the Sydney Consul's testimony and proof of my registration in New South Wales. I also gave the Registrar-General copies of "Do you Know?" and the "Standard" and furnished him with Bishop Lewis' address. I don't know if there was or was not communication with Church or State authorities in N. S. Wales before my request was granted. This registration is important, since it makes clear the distinction between the Reorganised and Utah churches. The latter has been refused registration here. The Registrar-General was very fair and always recognizes and speaks to me when we meet.

Brisbane, Aug. 29.

ALMA C. BARMORE.

OUR CONTRIBUTORS.

The editor will be pleased to receive short, pithy articles of not more than 1200 words, upon any gospel subject under this heading. The motto of every writer for a small paper should be: "Plainness, with brevity."

THE ONE BODY.

BY ELDER J. H. N. JONES.

HISTORY and prophecy attest a falling away from primitive Christianity, which has given rise to the multiplicity of professed Christian churches of modern times. The Bible furnishes no foundation for more than one body or church of God on earth, and the originators of the various modern churches (with one exception) make no claim to specific revelation, authorising them to organize. These bodies are, therefore, but human institutions, which hinder rather than promote the cause of Christ—hinder, because their creeds conflict with each other and the Bible, and thus prevent that unity which should characterise the church of God.

In the days of Christ and the apostles there was one church, with one code of laws; one spirit, one baptism, one God, of which St. Paul wrote:—"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (1 Cor. xii. 13). This spirit was characteristic of Christ's true church and was designed to blend into one harmonious whole, men of different temperaments and nationalities,—a condition which is not characteristic of modern Christianity, with its jarring and contending sects.

The apostles contended for unity and denounced schisms or divisions in the most emphatic terms. St. Paul said:—"Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 17-18). Notwithstanding, schisms early manifested themselves, some claiming to be of Paul, some of Apollos, some of Cephas (1 Cor. i. 12), which caused the apostle to query—"Is Christ divided? was Paul crucified for you, or were ye baptized in the name of Paul? I thank God I baptized none of you but Crispus and Gaius." His reason for thanking God was not that baptism was not essential, but because they were turning away from the one faith and developing parties similar to modern churches.

Gibbon, in his splendid history, says:—"Even the study of philosophy was at length introduced among the Christians, but it was not always productive of the most salutary effects. . . . They presume to alter the Scriptures, to abandon the ancient rule of faith and to form their opinions according to the subtle precepts of logic. The science of the church is neglected for the study of geometry. . . . Their errors are derived from the abuse of the arts and sciences of infidels, and they corrupt the simplicity of the gospel by the refinement of human reason." (Vol. I. P. 339).

Thus the "man of sin," spoken of in 2 Thess. ii. 3, early made himself manifest; the "mystery of iniquity" which subsequently plunged the world into that stygian darkness of pre-reformation times. But the query arises—"Did the reformation bring back the one body and restore the church to its former purity of organization, doctrine, spirit and gifts?" Let a protestant writer answer—Charles Annandale, M.A., LL.D., Popular Encyclopædia, vol. 3, page 334, says:—"By opening the Bible to all, Protestantism aroused the spirit of inquiry, but also gave rise to an immense variety of sects springing from the different views which different men were led to form from the study of the sacred volume. The present moral and political condition of Christian Europe, though affected by so many influences foreign to religion, yet distinctly bears the stamp of Christianity. . . . But if we look among our contemporaries we shall find pure Christianity in no nation or in no religious party."

Human reason has been in the past, and is in the present, being exalted above the Spirit of God. Man has usurped God's prerogative and arrogated to himself the right to organize churches in whatever form his fancy dictates, without the slightest warrant in God's Word and without any claim to divine revelation. So far have they drifted from the original unity that a new doctrine of a most contradictory character has been forged—that of "unity in diversity," and we are glibly told that it does not matter which church you join or what form of doctrine you subscribe to, so long as you believe in Christ and are sincere."

Certainly, if our choice is confined to human institutions, it matters little which we join, and if our selection of doctrine is confined to human creeds it matters little which we obey, for Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. xv. 9). Human doctrines are equally important now as then; but because of human diversity and failure to come to a unity of faith and doctrine, should we conclude that no doctrine should be taught or is essential to salvation? Some Christians say "Yes." The Bible says "No!"

Let us turn to 2 John 9 and read: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Again in 1 Tim. iv. 16: "Take heed unto thyself and unto the doctrine; continue in them, for in doing so thou shalt both save thyself and them that hear thee." Further: "For the time will come when they will not endure sound doctrine. . . . and they shall turn away their ears from the truth and shall be turned unto fables."

Modern preachers and Christians in general prefer the kind of preaching which appeals to the emotions rather than the more profitable and solid teaching of doctrine which saves "them that hear." "All Scripture is given by inspiration of God and is profitable for doctrine, &c." (2 Tim. iii. 16). The same inspiration which indited "Have faith in God" (Mark ii. 24), also said "Except ye repent ye shall all likewise perish." (Luke xiii. 3). Sinner, whether you are on the records of the church militant or not it will make no difference; you must repent, that is, "cease to do evil and learn to do well," or you will be among the foolish virgins.

(To be continued).

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson Street, Rozelle. Sunday: School, 9.45 and 2.15; Preaching, 11 and 7; Fellowship Meeting, 1st and 3rd Sunday, 3.30. Religio, Tuesday, 7.45; Prayer Meeting, Wednesday, 7.30 p.m.; Daughters of Zion meet 1st Thursday in every month at 7.30 p.m. Bible Class every Tuesday, 8 p.m., at J. W. Smith's residence, New Canterbury Road, Dulwich Hill.

HAMILTON.—Saints' Church, Gosford Road, Broadmeadow. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30.

WALLSEND.—Saints' Church, Thomas Street. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30. Religio, Thursday, 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall every Sunday at 10.30 a.m.

STOCKTON.—Sunday School at Bro. Hooper's residence, Mitchell Street.

TUNCURRY.—Saints' Church. Sunday: School, 11; Preaching, 7.30; Fellowship Meeting every first Sunday in month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sunday: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets at Bro. McDonald's residence, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets at Saints' Church, 10.30 a.m. Preaching as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan Street, Richmond. Sunday: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

GEE LONG EAST.—Saints' Church, corner of Kilgour Street and St. Albans Road. Sunday: School, 11 a.m.; Preaching, 3 and 7 p.m. Sacrament first Sunday of Month, at 3.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, at 3 p.m.

OTHER STATES.

ADELAIDE.—(S.A.)—Saints' Mission, Rechabite Hall, Grote Street, every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe Street, South Brisbane. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

AUCKLAND (N.Z.)—Greenhythe School House. Preaching every first and third Sunday in the Month, at 2.30 p.m.

PRIZE SCRIPTURE TEXT HUNT.

ONE of our sisters has offered a suitable prize (valued 10s.) for a Scripture Search Competition, with the object of stimulating Bible research. Every competitor must be either a subscriber to the STANDARD or a member of a subscriber's family; missionary subscribers alone are debarred from competing. Reference Bibles may be used, but no Concordances. We rely upon competitors' honour to keep this condition. Each question will be numbered, and competitors' answers must bear the same number. The name and address of each competitor must be sent with every list of answers. The competition will continue for one year. Marks will be given for each correct answer, and the competitor having the highest number of marks at the end of the year will get the prize. Competitors in the Commonwealth and New Zealand must have their answers in by two months from the date of issue in which the questions appear. American subscribers are given four months from date of issue in which to answer. Get your friends to subscribe and to enter for this competition. Address all answers to 61 Burwood Road, &c. Following are the questions for this issue:—

1. Where do we read of the first tombstone being erected?
2. In what chapter does Jesus give 5-fold testimony of His divinity?
3. To whom did Jesus say, "If I wash thee not, thou hast no part with Me?"
4. What 4 New Testament characters are spoken of as giving up all or spending their all?
5. What two apostles warned their converts against idolatry?
6. Where do we read of one of God's prophets lying to deceive another?

BIRTH.

MANNING.—On July 3, 1904, at Leederville, Perth, West Australia, to Bro. and Sister J. H. Manning—a daughter; named Ethel Andora Tall.

Printed by J. H. Edmondson, at 61 Burwood Road, Hawthorn, for Walter J. Haworth, Editor and Publisher, of 60 Burwood Road, Hawthorn.

THE GOSPEL STANDARD

VOL. 3., NO. 10.

HAWTHORN, OCTOBER 15, 1904.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

1D.

BUDDHA AND CHRIST.

Copying.

An interesting but unavoidable conclusion is reached through following a controversy that took place in the Newcastle (N.S.W.) HERALD the beginning of the year. Ministers of all ranks and scholars argued the weighty question as to whether or not St. Luke COPIED his account of the Christ from the life of Prince Guatama who lived five centuries before. There seems to be certain similarities in the accounts of Guatama Buddha and Jesus the Christ.

Some writers claim that the account of Buddha was written 600 A.D. and they suggest that it was copied from Christ's; while others believe that the writer of Buddha's life, 500 B.C., could have copied and adapted the prophecies of the Old Testament forecasting the Christ. We thus have charge and counter-charge. Faith in Jesus is undoubtedly somewhat affected in those who try to understand and believe wholly on intellectual and logical ground and ignore both the underlying rock of Christianity and the precious seeing power of spiritual perception.

Compared with Zoroaster, Guatama, Confucius and others, Jesus now stands pre-eminently as the "name which is above every name." Beside His life and work, theirs pale into mere imitations. Of them all, Jesus alone stands as "the Desire of all Ages."

Hence to the writer the charge of copying is a mere bagatelle, a trifle eclipsed by the overwhelming facts. However, a certain canon was laid down by a scholarly cleric that is of great value to us concerning a prominent feature of our movement that is now being woven into history and which will have its overwhelming facts in the good time to come. During

the controversy Elder W. J. Haworth took part, and contributed the thought that "the great difference of opinion between the controversialists demonstrates the principle: "Man by his own wisdom cannot find out God." Nevertheless, man sometimes makes an admission which is more far-reaching than he intends or imagines. One of the avowed objects of that marvel, the Book of Mormon, is to convince both Jew and Gentile that Jesus is the Christ. Bro. Haworth introduced this book as a witness in the controversy at Newcastle. And why not? It contains fresh evidences of the Christ, which are entirely free from the suspicion of having been copied from Buddha.

Our brother presented this book as a second independent witness for Christ. Are not two witnesses preferable to one? But, like the free-lance critics who attack the Bible on narrow grounds and say that Luke copied from the Buddha, the critics of our new witness for Christ, assert that Joseph Smith (the translator) and his co-workers may have copied all in the Book of Mormon that is worth copying, from the Bible. Certainly, the Bible does tell of a "book" to come forth "a little while" before the restoration of Palestine's fertility and the re-gathering of the Jews (Isa. xxix.); and the prophecies do positively point to a branch of the house of Israel going "over the wall" to the "utmost bounds" of the earth, "over the sea," and there becoming a multitude. From these and other phases of the Bible, a person might have conceived the idea of writing a book containing a fictitious account of these over-sea peoples. But any one reading the Book of Mormon must acknowledge that a very small part of it could have been "copied."

That part of the book relating to the new colonies, their religious history, wars and government, constitutes a plan or plot that is entirely original—and which has, since its publication, been wonderfully confirmed by independent antiquarian research, and renders it a true text.

However, had the book been cunningly devised by human brain, it could not have been written by Joseph Smith, through his lack of education—a defect his maligners and critics never tire of proclaiming (though it sometimes proves a boomerang). Who then did “concoct” it? Strange indeed that during three-score years of speculating and searching, no one has discovered the author answering to their desires, though many venture-some guesses have been made and then abandoned for still others. The opinions are so various and contradictory that it is now harder to believe that some man concocted the book than to accept it on its own claim. Even if the author could be discovered, the book would stand forth as a clever counterfeit; and then, according to Bible prophecies and recent antiquarian discoveries in America, we must still continue to look for the genuine history of those ancient American peoples; but would it be any more acceptable to the worldly mind than the one now inviting attention? We think not.

In the Buddha-Christ controversy, the charge of copying is the main bone of contention. Concerning this point, the following general rule was laid down by Bishop Stretch (Anglican, Newcastle):—“As a rule, it may be laid down that, in the case of resemblances between religions, the crudest and LEAST PROBABLE SOLUTION of all is copying. They lie deeper down in the philosophy of human nature and its relation to the Divine than that.”

I think our workers may safely appropriate that statement as worth quoting, and it will save them a lot of labour. Upon the authority of this rule, stated by a scholar, we may confidently assert that of all the solutions thus far offered for the Book of Mormon, “the crudest and least probable of all is copying.”

—G. R. WELLS.

The Gospel Standard.

Devoted to the promulgation of a full gospel, and the establishment of restored Christianity.

Published once a month, at 61 Burwood Road, Hawthorn, Melbourne, Victoria.

TERMS TO SUBSCRIBERS:

To members of the church in the Commonwealth ...	3/- per annum.
“ ” “ America	75 c. “ “
To non-members in Australia	1/- “ “

Cheques, drafts, money orders or postal notes may be sent in payment of subscription, but postage stamps should not be sent under any conditions. If notes, gold or silver are sent, register the letter. When ordering change of address give the old one also.

Address all business and literary communications to “THE GOSPEL STANDARD,” 61 Burwood Road, Hawthorn, Victoria.

SPECIAL NOTICE TO SUBSCRIBERS.

When your Subscription has run out, the fact will be indicated by a RED WRAPPER ROUND YOUR PAPER and also by a RED STAR placed in the Square below. Prompt payment is necessary, as the Standard depends entirely on subscriptions for funds to meet the expense of publishing.



Christian Courtesy.

One particularly prominent feature in a democratic religious body like ours is the good-comradeship which exists among the members. Someone has said, “Familiarity breeds contempt,” to which someone else has added, “among contemptible people.” Be that as it may, we are pleased to see the warm-hearted way in which our people greet each other. We believe it is impossible to be too familiar in a proper way. There is, however, great danger of some of us being too familiar in an improper way without really meaning any harm. The thing which strikes a casual visitor among us most, is perhaps the decided tendency towards each addressing the other by the christian name. This is especially noticeable among the young. Of course many of the young do not do it. One is sometimes pained to hear a little boy address one of the elder saints, probably the missionary, as “Jack,” “Bill,” or “Paul.”

It strikes the visitor as a lack of courtesy, to say the least. We are of the opinion that the older people can materially assist the young by a little plain teaching and some sterling example. We may call our particular friends by their christian names in private, but it is sometimes very humiliating to them for us to do so in public. In business circles, the “Bill,” “Sally,” “Jane,” “Jack,” and “Tom” of our childhood, are “Mr. Jones,” “Miss Smith,” etc.. Why should it not be Brother Jones and Sister Smith in religious circles? Should we be discourteous just because we are brethren?

* * *

Religious Freaks.

We frequently hear people who have been wicked all their lives extolled for their righteousness after they die. Here is an extraordinarily frank departure from the rule, clipped from the advertisement columns of a South Australian newspaper:—

MILLER.—In ever loving memory of my dear wife (Bessie), who passed away from this world of sickness and suffering into the middle world, being a world specially prepared for all those who are halting between two opinions, or between eternal life and eternal death (the spiritual death of the soul, Scripturally called the nether world), on the 3rd day of March at the eleventh hour before midnight a.m., 1904, in the 54th year of her age. She died in her sins. But in Me alone is her everlasting salvation, saith the Lord, her Redeemer.

O, that yonder shining throng,
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all.

—Inserted by her true, devoted, affectionate, loving husband, son, and daughter, Abraham and Henry Edgar and Emily Rosina Miller.

She died in her sins! Why parade the fact? The announcement of human judgment in such matters is extremely callous, and savors much of a desire to give prominence to somebody’s religious hobby.

The long pending settlements regarding the debate to be held at Hastings, Vic., November 23, 24, and 25, are at last completed. The Rev. Allen Grace, B.A. B.D., will affirm: "Is the Book of Mormon of strictly human origin?" The editor will deny that it is. We again request the prayers of the saints that we may defend the Master's cause well. We are pleased to say that we have made arrangements whereby we will have the privilege of publishing a verbatim report of the debate, so that our readers may all have the pleasure of reading a correct report of it. We desire to publish it immediately after the debate is concluded, and hope in this way to dispose of a number to the public attending it. STANDARD funds are low, and as it will require a fair sum of money to cover the cost of publication, we hereby make an appeal for orders in advance. The price of the book will be two shillings, and if every reader on seeing this will order one, and send us this amount, we will soon have the necessary funds. We very much need such a book at a popular price, suited to Australian conditions, and we trust that our people will rise to the occasion, and send in their orders promptly. It will be a splendid book to loan to your friends, and we trust that many not of our Faith will see the true light after reading it. Do not say you can do without it, and do NOT DELAY your order, but write NOW. Address: THE GOSPEL STANDARD, 61 Burwood Road, Hawthorn, Vic.

* * *

Within the few weeks since the first Melbourne issue we have received several letters congratulating us on the change in the appearance of the STANDARD. We are pleased that our efforts meet with readers' approval, and will endeavour to continue to merit favour. One brother good-naturedly remarked that in his opinion there was too much black on the front page. Considering the fact that our motto is, "Light in the darkness," and the title, THE GOSPEL STANDARD, in white, appears upon a dark background, representing the spiritual darkness of the world, we think there is not too much black. We trust that the STANDARD may be the means of scattering much of the spiritual darkness symbolised by the "blackness" on the front page.

* * *

Some of our correspondents write on both sides of the paper, and others in such a small hand that it is difficult to read in the composing room. We would respectfully request that only one side of the paper be written on when writing for publication; that good ink be used; and that the writing be reasonably large. We have received one or two articles from young writers which unfortunately, have reached us at a time when we have something in hand on the same subjects from the pens of more experienced writers. We would suggest that our young writers make a study of the style of writing adopted by our regular contributors. One of the articles referred to, deals more with the things other churches do not believe, than with what we believe ourselves. We are of the opinion that the Master's

cause will be benefitted more by affirmative than negative writing. To be plain:—Write about what we believe ourselves, and leave other people's belief alone as much as possible. It may be necessary, at times, to refer to the popular beliefs in a general way, in order to explain why we differ from them; but let us keep in mind the fact that upon these points we are ourselves attacked, and it is therefore ill-advised for us to assume the offensive, when our God-given position is the defensive one. When we refer to other religious beliefs, let it be apparent that we are defending our faith, not attacking other people's.

We trust that our writers will accept the above in the kindly spirit in which it is offered.

* * *

"Give an answer for the hope that is in you in meekness and with fear." Notwithstanding this injunction, Overseer Voliva of Dr. Dowie's church, continues his tirade of abuse against all and sundry who differ from him in religion. The public announcements of his various subjects in the AGE, and on the handbills with which he floods this city and suburbs, have earned for him the title of "the vile language preacher."

His wild cries of "Stink-pot," "Dirty dog," etc., are now choice expressions among the riff-raff of the streets. One of his recent handbills was headed "Dynamite bombs for Methodist hypocrites, liars; etc." It certainly contained some choice (?) expressions. Is it any wonder that such radical statements bring down persecution upon himself and followers? The Overseer is still very sore about the way his superior was treated in Australia. He certainly was not treated fairly, for no man should be denied the right of free speech. People who do not wish to hear should stay away, and that is a more effective way in which to dampen any movement than by persecution. Persecution should be borne meekly by all professing to follow Jesus. We must not revile again when reviled, if we wish to follow Him.

Mr. Voliva, however, denounces those who persecute him in the strongest language possible. "His denunciations have a fine sulphurous flavour appreciated by those who like their religion strong," says a contemporary.

* * *

Fanaticism was an inspirer of desperate deeds of valor in the days of ancient warfare, but the success of the British Mission just concluding its work in Thibet, proves that it is of little avail against a hail of bullets from maxims and repeating rifles. Russia's long-haired priests, who recently preceded the troops into battle brandishing crucifixes, must have had this fact pressed home to them with great force. To quote a contemporary, "A storm of shrapnel has no superstitious regard for crucifixes. A big rock is greater safety than any religious emblem when bullets are plentiful."

* * *

CHURCH NEWS.

The STANDARD is the church newspaper for Australasia. We therefore invite our readers in every state to forward to us any item of news that would be for the common good.

MELBOURNE.—The most important temporal topic of conversation here just now is church building. A block of land having a frontage of 56 ft. to Gipps St., within three minutes of Richmond station has been secured, and efforts are now being made to raise the necessary money with which to make a start at building. On the evening of September 23, a social was held at which the money boxes devoted to a special self-denial effort for the building fund were opened. About £6 10s was realised. A pleasant evening was spent in musical and elocutionary items, interspersed with other innocent amusements. The President, Elder Mackie, on behalf of the members, also took the opportunity of welcoming to our midst, Sr. Haworth, who had that day arrived from New South Wales. The event was a marked success, and helped several strangers to a better understanding concerning us.

The Semi-Annual Conference of the Victoria District met here on October 1 and 2. The proceedings were formally opened by the District President, Bro. Kippe, after which Elder W. J. Haworth was chosen to preside with Elder Kippe as assistant. Bro. Leyland was chosen Secretary. The Ministry and statistical reports showed that steady advancement is being made both numerically and spiritually. The Bishop's Agent's report showed that Victoria had been well to the front in tithing during the half year, only £25 having been drawn from the Bishop. We trust that the saints will continue to act up to their duties in this regard.

A report was received from the Minister in Charge giving the reason why he had not yet organised a branch at Geelong. A previous motion, ordering the organization, was rescinded, and Bro. Butterworth given a free hand in the matter. Brn. Kippe and Butterworth reported that the matter in which Bro. Rennie, of New Zealand, had been concerned had been satisfactorily settled. On the suggestion of Bro. Wells, the Conference affirmed the advisability of amalgamating the Book Agencies with the Standard Publishing House, Melbourne, as Head Office. The Bishop's nomination of Elder W. J. Haworth as his second Counsellor, was approved. Bro. Kippe was sustained as Dist. Pres. Bro. Mackie was elected Vice Pres., and Bro. Reed Secretary. Regarding the latter office, the President ruled that any member might be elected to the position. A motion of dissent was moved and seconded by Brn. Davies and Mc.Intosh, who contended that in accordance with Doc. & Cov., Sec. xvii. 25, no one but an elder could occupy the position. Quite an animated discussion, carried on in the proper spirit, took place, in which the majority supported the ruling of the President that the section quoted referred only to the General Church Recorder. The motion of dissent was lost, after which it was unanimously decided to refer the matter to the

First Presidency for decision. It was decided to hold the next Conference at Geelong, April 8, and 9, 1905.

The Sacrament meeting on Sunday at 3 p. m., was in charge of Brn. Mackie and Leyland. The preaching was by Brn. Mackie, Kippe, and Haworth. A goodly number of country saints visited the Conference, which was a welcome re-union of old friends.

* * *

SYDNEY.—“Church Directory” should now show that 11 o'clock Sunday preaching service has been suspended and 3.30 p.m. for 2nd 4th and 5th Sundays (preaching) inserted instead. The Branch lately exchanged the two organs for a new one and £11 cash to reduce the debt. Very sensible. Some interesting meetings have been held in the Mutual Improvement Society. Two debates: “The Mortality of the Soul,” and “The Necessity of Baptism;” both productive of improvement. Some good papers, too, on “The Faith that Saves,” “Which is First: Faith or Love?” “Mutual Improvement,” “Five good reasons why I am a Latter Day Saint,” “Was pork sanctified on the house top at Joppa?” and lastly, the “Socratic Method of Teaching; Its uses and abuses.” Some have admitted they have a greater interest in Church and Bible through the meetings held thus far. So far, so good. Improvement, mutually gained, is the watchword.

Two of our staunch members and Sunday School and Religio workers have also started a new institution to be called “Home.” It was once held that “Faith, Hope and Charity” were the three best words in the English tongue, but now it is generally admitted everywhere in England, America and Australia, that “Home” must come in as a strong claimant for first place. It is the foundation of all good society, and the handmaid to the Church. We like to see our young people establishing homes. This cannot be done except matrimony is honoured and duly celebrated. In this new firm of “duty and endeavour,” the names of Bro. Arthur Ernest Prescott and Sister Maria Emily Madrers were duly signed and certified to and the ceremony took place at the Saints' Church, Rozelle, on the 22nd of September at 4.30 p. m. in the presence of a large audience of invited guests, who were afterward entertained at “Fernleigh” Hall, Balmain, where all enjoyed a bountiful repast and a very pleasant evening. Mr. and Mrs. Prescott are now “At Home” to their friends at their villa, “Ruskington,” Bellevue St., Arncliffe, a pretty suburb of Sydney. The groom occupies a responsible position in one of the large department stores—Grace Bros.—and many of his fellow employés witnessed the marriage ceremony which was conducted by Elder G. R. Wells. The happy couple have a host of well-wishers both in and out of the Church.

We were all extremely sorry to hear of the illness of Bro. Butterworth and his son. Earnest prayers were offered for them at prayer meetings held lately.

King's Birthday has somehow got moved to Nov. 14, and the Sunday School Annual Excursion and Picnic has accommodated itself to the change. On that day

a grand time for children, guardians, and teachers is in store. A special steamer, hired for the day, will make stated trips to and from the grounds at Meadowbank up the Paramatta River. Tickets have been issued and are now on sale. Between now and the day, the Church social to obtain money for prizes, and the Children's Day Anniversary, intervene, and committee work on all these is much in evidence. Somebody must do the work. Willing hands, fertile brains and cheerful hearts will work wonders. We've got 'em.

* * *

During the month, Elder Butterworth and his son David were stricken with illnesses which necessitated their removal to the hospital; but both are now sufficiently recovered to be at home.



This column is open for correspondence upon any subject. We wish to request, however, that all NEWS be kept out of letters and forwarded for the NEWS COLUMN. No controversy will be permitted, and the editor will not be responsible for the views expressed by correspondents.

TO THE EDITOR OF THE GOSPEL STANDARD.

Dear fellow-labourers in the Master's cause,—

As you would see by last STANDARD, the Melbourne branch has decided to make a special effort to build a church in which to worship God and increase in spiritual life and knowledge. There are many, who, while they cannot give money, are willing to devote time and labour to this object. We therefore feel called upon to offer willingly all we have to offer with this end in view. We purpose holding a sale of gifts early in December, believing that God will accept our gifts, and bless our efforts however small, as an offering to Him. We ask you all to share in the blessing such service will bring, by doing what you feel called upon to do and sending to the Treasurer, Sr. Mackie, 4 Malcolm St., South Yarra, Vic., not later than Dec. 1, not grudgingly, or of necessity, but cheerfully from your hearts, for God loveth a cheerful giver. We read in 1 Chron. xxix. 9, that when David prepared for the building of the Temple (though he was not permitted to build, but Solomon), the people gave willingly and there was an abundance of everything to beautify the house of God. Let us try to do the same. If every member will give something, even tho' it cost some self-denial in time or labour, when the needed church is built, we will each be able to say that we have at least helped to put one brick in its place. To God we will give all the praise, for—

All things come of Thee, and of Thine Own we give to Thee.

Plain and fancy goods, toys, dolls, jams, sauces, pickles, and dairy produce of any description will be thankfully received and acknowledged. Will each one sending articles please fix their value?

Your sister in gospel bonds,
Hawthorn, Oct. 6.

A. EDMONDSON.

GEMS FROM "ECCE HOMO."

SELECTED BY SISTER JULIA EDWARDS.

Justice is often but a form of pedantry, Mercy, mere easiness of temper, Courage, a mere firmness of physical constitution, but if these virtues are genuine, then they indicate not goodness merely, but goodness considerably developed. A man may be potentially just or merciful, yet from defect of training he may be neither.

We want a test which shall admit ALL who have it in them to be good, whether their good qualities are trained or no. Such a test is found in faith. He who, when goodness is put before him exhibits an instinctive loyalty to it, starts forward to take its side, trusts himself to it, such a man has faith and the root of the matter is in him. He may have habits of vice but the loyal and faithful instinct in him will place him above many who practise virtue. He may be rude in thought or character, but he will unconsciously gravitate towards that which is right. But the most neglected and ungifted of men may make a beginning with faith.

Other virtues want civilization, a certain amount of knowledge, a few books; but in a half brutal countenance faith will light up a glimmer of nobleness. In short, he who understands but little, may have his sins forgiven, because he loves much. (Pp. 66-67)

The city of God, of which the Stoics doubtfully and feebly spoke, was now set up before the eyes of men. It was no insubstantial city such as we fancy in the clouds, no invisible pattern, such as Plato thought might be laid up in heaven, but a visible corporation, whose members met together to eat bread and drink wine, and into which they were initiated by bodily immersion in water.

Here the Gentile met the Jew, whom he had been accustomed to regard as an enemy of the human race; the Roman met the lying Greek sophist, the Syrian slave, the gladiator born beside the Danube.

In brotherhood they met, the natural birth and kindred of each, forgotten, the baptism alone remembered in which they had been born again to God and to each other.

To the world at large it seems quite easy to find truth, and inexcusable to miss it. And no wonder! for by finding truth they mean only learning by rote the maxims current around them. P. 73.

In a private letter to Elder G. R. Wells, Bishop E. L. Kelley, writing from his office at Lamoni, Iowa, U.S.A., August 11, says:—

"I trust that this will find the saints in Australia keeping up with events connected with the Church as they are; and that no one will feel to slacken his pace or energies in the Divine work on account of the little perplexities or discouragements that overtake them. All of these are necessary to develop faith within them; make them strong so that they may abide in Zion's Hill. In America as you will well remember, the circumstances and fight for the Truth are at times very discouraging and difficult. The Church is gaining ground, however, and moving forward, the work being firmly planted; by-and-by, it will meet the highest expectation of every worthy saint."

THE ONE BODY.

BY ELDER J. H. N. JONES.

(Continued).

Baptism is the next step, for though you can enter most of the human institutions above-mentioned without being buried with Him by baptism into death (Rom. vi. 4; Col. ii. 12), you cannot enter the Kingdom of God in any other way (John iii. 5). Some teachers insert the word "can" in place of "cannot," and thus "deceive the hearts of the simple," contradict the Great Teacher, and manifest the spirit of Anti-christ. "But when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptised both men and women." (Acts viii. 12).

We must not only exercise care as to the "mode" of our baptism, but we must see that we are entering the "One body," for being baptised into a man made, unauthorised church, will not entitle us to drink into the "One Spirit," or to receive one or more of the nine spiritual gifts bestowed on the members of the true church (1 Cor. xii. 8-10). Then we must receive the laying on of hands for the bestowal of the Holy Ghost. The Samaritans whom Philip baptised had not received it before Peter and John came from Jerusalem. Then "laid they their hands on them and they received the Holy Ghost." (Acts viii. 17). We have a similar instance in the case of the re-baptised Ephesians, who received the Holy Ghost after Paul had laid his hands on them and prayed (Acts xix. 6).

Paul enumerates the beginning principles of the doctrine of Christ thus: "Repentance from dead works and of faith toward God, of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment (Heb. vi. 1, 2).

Preachers and teachers should emphasise the first two principles, as a proper observance of them is vital to our subsequent building, and if not complied with will certainly render our baptism null and void, and we shall not be "lively stones" in the spiritual house of God.

Into which body or church shall I be baptised? How shall I identify the one true body? Read 1 Cor. xii. 28: "And God hath set some in the church; first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues:" also Eph. iv. 11,—"And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.

"But," you say, "we have apostles in the Bible, and they were only for the foundation of the church." So have you prophets, pastors, teachers and evangelists, "in the Bible," but you believe in the perpetuity of the pastoral, teaching and evangelical offices; why not the apostles and prophets? Paul says that the whole of the above-mentioned officers were "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and were to remain "Till we all come in the unity of the faith unto a perfect man" (Eph. iv. 13). That unity has not yet been reached,

and therefore the time for prophecies to fail, tongues to cease, and knowledge to vanish away has not yet arrived. That which is perfect is not come, so we need all these parts to assist us in the upward climb (1 Cor. xiii. 8-10). Perfection is the goal of the Christian, and that can only be attained through the Master's plan, and by His help. Can we expect His help when we reject His plan?

"Is that church on earth?" you ask. Yes, reader, after the long reign of "Mystery Babylon," (Rev. xvii.) the true church-body has come out of the "wilderness," "clear as the sun, fair as the moon, and terrible as an army with banners." The mighty angel of Rev. xiv. 6 has come to earth and restored the true gospel church with all its gifts and graces. It has the same organization; teaches the same doctrine; has the same gifts, and is subjected to the same persecution and ostracism as the primitive church. Unlike the early church, it is set up to stand forever. It is represented in prophecy as a little stone, which was to have a very small beginning, but was to grow larger as it rolled, and continue to roll until it filled the whole earth (Dan. ii. 34, 72).

In the year 1830, upon the Continent of America this church was organized by direct command of God to the Prophet Joseph Smith, and is now known as The Reorganized Church of Jesus Christ of Latter Day Saints. Seek it, reader, cast away prejudice; let not that arch-enemy blind your eyes; do not turn away in contempt, but come humbly and prayerfully, for, "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination" (Dr. Paley).

FRIENDSHIP.

Pleasant is the bond of friendship,—

When it's worthy of the name—

Sweeter far than rose or tulip,

Grand and noble in its aim.

Is it truly heav'n-inspired,

For it brightens up the earth,

And our souls with love are fired,

From true Friendship's hour of birth.

Oh the privilege exquisite,

In another's grief to share!

For when Sorrow pays a visit,

We the burden help to bear.

Then like oil on troubled water,

Flows our loving sympathy,

And the sore heart's silent porter,

Ope's the door for Grief to flee,

Still as friends alike in sorrow

Or in joy, we closer cling;

Joy to-day and grief to-morrow,

Happiness and sorrowing,

Finds our friendship firm as ever,

Fitting symbol of that love

Nought on earth can from us sever;

Bless the Lord in heav'n above!

—HERVEY KELLEY.

CAUSE AND EFFECT.

BY J. W. DONOHUE.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues (1 Cor. xii. 28).

"And these signs shall follow them that believe" (Mark xvi. 16).

Looking around the Christian world, one is impressed with the thought, that, notwithstanding the fact that the scriptures teach but ONE gospel, which comes "not in word only, but also in power," and which is the power of God to every soul that believeth, there is a multiplicity of versions of it, taught by the different denominations. The most remarkable thing of all to my mind, is that though each sect claims to be teaching the true gospel, scarcely one believes that the above-mentioned signs should follow the believer. It is commonly believed that these gifts are unnecessary now and therefore have ceased to be in the church. "Pooh!" once said a religious man to the writer, "Do you mean to say that if you were to break your arm, God, if called upon, would set it? Or, if I were stricken with consumption, would God miraculously heal my disease? Twentieth Century Christianity teaches that these manifestations of Divine power were enjoyed by the saints in Apostolic times, but emphatically denies that God will bless the church of to-day with them.

Christendom, it seems, is content to believe, that God has brought down through the Dark Ages the mere shell of the church to them, but that He has stripped it of the glorious apparel with which He adorned it in the First Century! "But," you say, "whatever the cause we see no manifestations of it in the churches to-day! We are told in the Scriptures that every good tree cannot bear other than good fruit, and an evil tree vice versa. The orchardist, on examining his trees, if he finds them corrupt, does not look for the remedy in doctoring the FRUIT—he is not so foolish, because he realises that every effect must have a cause and he will begin by treating the TREE. In the same way a physician first locates the CAUSE of his patient's sickness, and prescribes something which will remove the cause, knowing that the disappearance of the illness will be the effect.

It is precisely the same with the Church of Christ. These miraculous effects of the presence of the Spirit of God in the early church were the result of obedience on the part of the members to the law of God as revealed in the teachings of Christ and the apostles. No Christian will deny that fact. Jesus had this power in His ministry, because He started right. He did the will of the Father, and if we will do His will we also may become Sons of God, and joint-heirs with Jesus Christ.

Jesus was authorised by His Father to establish the Church, and He commands us: "Seek ye first the Kingdom of God, and His righteousness." (Matt. vi. 33). He was, Himself no exception to the rule, being inducted into the Kingdom by John when He was baptised in

Jordan. Please note the fact that before commencing His ministry, Jesus sought to do His Father's will by being baptised, for without this act ALL RIGHTEOUSNESS could neither be fulfilled by Him nor us (Matt. iii. 15).

Now a certain section of Christendom believes that baptism is for the remission of sins only; but the Bible does not so teach. Peter says it is "the answer of a good conscience toward God." We are told "seek and ye shall find," and are especially told how to seek (James i. 5). Having sought in the way laid down, we enter into the Church (not by unlawfully pressing into it), but by the steps or principles, through the straight gate, and along the narrow way. The entrance into the church is, then, characterised by the waters of baptism—the emblem of the death and resurrection of Christ—administered by someone specially authorised by God to represent Him. Immediately on entering the church, we become as little children, without sin (Matt. xviii. 3), and hence in a fit condition to receive that measure of the Holy Spirit to which obedience entitles us.

The Holy Spirit is bestowed after the laying on of hands and prayer. By this means the saints of God are endowed with power from on high. Now, this does not mean that each member of the church has the power to heal the sick (See 1 Cor. xii. 7-11, 30). If each member had the same gifts, there would be no need for officers, and no need for officers would mean no need for the Chief Officer (Christ). We can readily see the wisdom of God in thus distributing the gifts to each "lively stone" will work in its place to the strengthening of the building.

Seeing then that the gifts were left with the church, it naturally follows that they will be manifested still in the church, as the Holy Spirit "divideth to every man severally as He will. Having briefly treated the cause of miraculous manifestations, it is by no means hard to understand the effect that cause must produce. Now Christ having endowed His Bride with gifts so rare and precious that the wealth of the world cannot purchase the least one of them, when He returns to claim Her, will She be devoid of them? Let all Christian ask themselves if the Church of Christ has really lost Her dowry? It would seem so according to the popular theory. If She has lost it, has not God made provision for its restoration?

Reader, be not deceived about these things. Do not hastily conclude that because you do not behold these manifestations that they are NOT. If they are not, do not indifferently think that they should not be; but rather reason "Why?" You see plainly a certain result, ask yourself the question: "What is the cause?"

Examine yourself and the teaching of your church. "Seek and ye shall find," and having found, "knock and it shall be opened unto you." To any of our people who are inclined to complain that the gifts are not manifested as often as they would like them to be, we say, Do not look towards your brother or sister for the cause of the trouble, but examine yourselves. Remember that Christ has committed His Bride's dowry to our care. Let us live worthily that we may retain it till He comes,

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson Street, Rozelle. Sunday: School, 9.45 and 2.15; Preaching, 11 and 7; Fellowship Meeting, 1st and 3rd Sunday, 3.30. Religio, Tuesday, 7.45; Prayer Meeting, Wednesday, 7.30 p.m.; Daughters of Zion meet 1st Thursday in every month at 7.30 p.m. Bible Class every Tuesday, 8 p.m., at J. W. Smith's residence, New Canterbury Road, Dulwich Hill.

HAMILTON.—Saints' Church, Gosford Road, Broadmeadow. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30.

WALLSEND.—Saints' Church, Thomas Street. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30. Religio, Thursday, 7.30.

DUDLEY.—"Hope of Zion" School meets in the Hall every Sunday at 10.30 a.m.

STOCKTON.—Sunday School at Bro. Hooper's residence, Mitchell Street.

TUNCURRY.—Saints' Church. Sunday: School, 11; Preaching, 7.30; Fellowship Meeting every first Sunday in month, at 3; Religio, Wednesdays, 7.30 p.m.

NAMBUCCA.—Saints' Church, Argent's Hill. Sunday: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets at Bro. McDonald's residence, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets at Saints' Church, 10.30 a.m. Preaching as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets Masonic Hall, Swan Street, Richmond. Sunday: School, 11; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

GEE LONG EAST.—Saints' Church, corner of Kilgour Street and St. Albans Road. Sunday: School, 11 a.m.; Preaching, 3 and 7 p.m. Sacrament first Sunday of Month, at 3.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30; Preaching, Tyabb Hall, fortnightly, Sunday, 7.30.

QUEENSFERRY.—Branch meets Mount Eden every alternate Sunday. Sacrament Meeting and Preaching, at 3 p.m.

OTHER STATES.

ADELAIDE.—(S.A.)—Saints' Mission, Rechabite Hall, Grote Street, every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q).—Saints' Church, O'Keefe Street, South Brisbane. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

AUCKLAND (N.Z.)—Greenhythe School House. Preaching every first and third Sunday in the Month, at 2.30 p.m.

PRIZE SCRIPTURE TEXT HUNT.

ONE of our sisters has offered a suitable prize (valued 10s.) for a Scripture Search Competition, with the object of stimulating Bible research. Every competitor must be either a subscriber to the STANDARD or a member of a subscriber's family; missionary subscribers alone are debarred from competing. Reference Bibles may be used, but no Concordances. We rely upon competitors' honour to keep this condition. Each question will be numbered, and competitors' answers must bear the same number. The name and address of each competitor must be sent with every list of answers. The competition will continue for one year. Marks will be given for each correct answer, and the competitor having the highest number of marks at the end of the year will get the prize. Competitors in the Commonwealth and New Zealand must have their answers in by two months from the date of issue in which the questions appear. American subscribers are given four months from date of issue in which to answer. Get your friends to subscribe and to enter for this competition. Address all answers to 61 Burwood Road, &c. Following are the questions for this issue:—

7. Which is the most ancient of the Minor Prophets whose writings we possess?
8. Prove that Bethlehem was founded by one of the Royal line of Judah.
9. Prove that our Lord's teaching commended itself to the poor.
10. Where do we read in the O. T. "I know that my Redeemer liveth?"
11. Find in the O. T. "I, even I, am He that blotteth out thy transgressions."
12. Find the words of Jesus, "Surely I come quickly."

BIRTH.

BUTTERWORTH.—On August 27, 1904, at Geelong, Vic, to Bro. and Sr. C. A. Butterworth—a son; blessed Oct. 9, by Elders Mackie and Trembath, and named Cyril John.

Printed by J. H. Edmondson, at 61 Burwood Road, Hawthorn, for Walter J. Haworth, Editor and Publisher, of 60 Burwood Road, Hawthorn.

THE GOSPEL STANDARD

VOL. 3., NO. 11.

HAWTHORN, NOVEMBER 15, 1904.

{ Registered at the G.P.O., Melbourne, for
transmission by post as a Newspaper. }

1D.

PROPHECY IS FULFILLING.

(FROM THE AUSTRALASIAN SIGNS OF THE TIMES.)

The union of Church and State is conducive to many incidents which show that the tie is one which is a fruitful source of complications, and has in the past been the cause of many a sanguinary war, the overturning of many a kingdom, the direct cause of many a battle, and the root of many a profound bitterness. Church and State, when amalgamated is a bad union, for it has been the fertile cause of fanaticism, oppression, persecution, inquisitions, chambers of horrors, Jesuitism, and makes possible an infringement of individual rights in regard to the worship of God. The evidence of all history, both past and present, goes to prove the validity of these assertions. Holy Russia and fanatical Turkey, and many other states of the world, are notable examples at the present day of how ecclesiastical chains strangle the liberties of millions, and present the state as a machine worked with the ropes of religion, through which the rights of thousands are usurped, and their very worship interfered with. Russia is one of the most prominent examples of this evil.

In that country there is a preponderance of clergy, and a superabundance of serfdom, and wherever church and state are closely united it means more or less a rule of despotism, tyranny and oppression. Did Christ die on the cross of Calvary and weep in Gethsemane to give the world such a union as this?—No; decidedly not. Did He die on Calvary to produce a union that has been the greatest curse the earth has ever seen?—No.

Was His death the object to create armies of titled church dignitaries, who have lived like feudal lords, directed and coerced kings, levied taxes upon the poor, and lived at the expense of a people and of a nation?—No. This system of church rule was as far from the Christ's purpose as the north is from the south. It formed no part of His plan. Christ died to liberate men, not enslave them. Did He create a system that is accountable for upwards of fifty millions of martyrs? Did He die to raise an institution that has been the greatest opposition that His own work has ever seen?—No.

When did He tell His followers to unite with the state, run governments, assume royalty, and dictate laws through the mouth of the state?—Never. The whole thing is a complete perversion of His teaching, and every priest with the reputation of England's ancient epicure, Cardinal Wolsey, is a complete distortion of the teaching which produced a Paul, a Peter, a James, a Stephen, or a John,

True, Paul stood before Nero, but it was in a different sphere than that in which Wolsey stood before Henry the Eighth. Christ never said to His followers I will leave the state in your charge; neither did He ever say that the Church was to become a rendezvous for the nutrition of ecclesiastical princes, a brood of which to-day covers many lands.

Nay, Christ sent His followers as sheep among wolves, and the wolves have been proved by twenty centuries of history to have been the depositories of the principles of the Jewish Sanhedrim, which crucified Christ. Men in league with Pilate did the work there, and men in league with the civil rulers have done that same work ever since. And there is still enough of that principle existing on the earth to do the same work again.

The Gospel Standard.

Devoted to the promulgation of a full gospel, and the establishment of restored Christianity.

Published once a month, at 61 Burwood Road, Hawthorn, Melbourne, Victoria.

TERMS TO SUBSCRIBERS:

To members of the church in the Commonwealth ... 3/- per annum.

To " " " " America ... 75c. " "

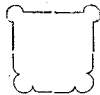
To non-members in Australia ... 1/- " "

Cheques, drafts, money orders or postal notes may be sent in payment of subscription, but postage stamps should not be sent under any conditions. If notes, gold or silver are sent, register the letter. When ordering change of address give the old one also.

Address all business and literary communications to "THE GOSPEL STANDARD," 61 Burwood Road, Hawthorn, Victoria.

SPECIAL NOTICE TO SUBSCRIBERS.

When your Subscription has run out, the fact will be indicated by a RED WRAPPER ROUND YOUR PAPER and also by a RED STAR placed in the Square below. Prompt payment is necessary, as the Standard depends entirely on subscriptions for funds to meet the expense of publishing.



In the September issue we **Christ's Mission.** promised to answer several questions among them the following "Christ's preaching to the spirits in prison;" "Christ's finished work," "Can we add anything to His perfect work?"

It is poor logic which makes Ecc. ix. 5 the basis of a belief that there is no consciousness after death. The same verse also says of the dead "neither have they any more a reward." Are all the promises of God with regard to rewards in the life to come to be set at nought simply to make way for the illogical belief that there is no consciousness after death? The beings of earth cannot reward the dead; nor have the dead any knowledge of the beings and things of earth (read v. 6), but the Lord remembers and will reward them, and the Scriptures abundantly prove that there is a conscious, intermediate state between death and the resurrection. We cannot "add anything to Christ's perfect work," and we don't want to try to do so, but our idea of His "finished work" is greatly at variance with the narrow, popular theory. The following lines are a strong indictment against the popular teaching on this subject:

THE POPULAR HEAVEN AND HELL

My sister Lil was good and true,
Sweet, gentle, kind and loving too,
Her soul, pure white, reflected light,
Without a blemish, on her face;
And mirrored there, you saw a fair
And deep well-spring of truth and grace.

Without the aid of Christian Truth,
The perfect guide of early youth,
She reached the end to which they tend

Who seek their natures to subdue,
The parsons though to us would show,
This without them she could not do.

One night I found my sister dead,
A bullet wound in her dear head;
Foul murder by a fiend whom I
Had called my friend and often fed.
Her virtue's seal he tried to steal,
And failing, took her life instead.

Condemned to die, this villian black,
The parsons put on heaven's track;
His soul they saved, the way they paved
From hangman's noose to heaven's gate;
To dwell in Light with Angels bright,
And enter into glory straight.

And oh, I dreamed the other night,
I died, and went to dwell in Light:
With angels fair that villian there
I saw, but not my sister dear.
I asked for her and then that cur
Pointed down to Sheol drear.

I looked and saw in pain intense,
That fair one, who in innocence,
For virtue dear died without fear;
And as I gazed upon her face
Her eyes divine looked into mine
And mutely bade me plead her case,

With God Most High, the King of all,
Who doth regard the Sparrow's fall;
The Lord of love in heav'n above
Who hears His people when they cry.
No time to waste, in eager haste
With her sweet wish did I comply.

I told Him of her awful state,
Asked if His love were turned to hate?
In hell she burned, was He concerned?
Or had she got there by mistake?
Why save that cur and punish her
And cause her brother's heart to break?

"My love," said He, "is just the same,
Your sister has herself to blame,
My word she heard, but has deferred
Obedience till it is too late.
My erring son has penance done,
For that dark deed which sealed her fate.

He'll dwell in heaven bright with Me,
And you with him will please agree.
Your soul is saved, be well behaved.
Your sister banish from your mind;
For she in hell must ever dwell,
Her soul can ne'er redemption find."

And then the heav'nly white robed choir,
Accompanied on a golden lyre,

Struck up a strain with this refrain :
 "And not a wave of trouble rolls
 Across my breast, for all is rest
 In heaven the blessed goal of goals."

With bitterness I turned away,
 Determined that I would not stay ;
 My soul disgrace in such a place,
 Where myths and shams are worse than here :
 And as I wept, to my ear crept,
 "He wipes away the falling tear."

Then as I left those realms on high,
 The choir sang as I passed by,
 "Our God is Love, our God is Love,
 Yes, all things whisper God is Love."
 I doubted then, if all the men,
 Were happy in that land above.

This horrid dream my soul did pain,
 I never went to church again ;
 To sermons fine I don't incline,
 Which tell this "Love of God" (?) to men.
 If God were kind, He'd not be blind
 To goodness, truth and virtue then.

But still the Lord may not be blind,
 The parsons be alone unkind,
 False anger preach when they should teach
 God's pleasure in the soul of man ;
 His love so high, that He will try,
 To save us by some better plan,

Than they can even dream of now,
 Because they cannot see just how
 He can reward those through the Lord,
 Who never own His name on earth ;
 The darkened mind, the heathen kind,
 In lands where reigns a gospel dearth.

And then there are the honest souls
 Who cannot clearly see the goals
 Of heav'n or hell ; who cannot tell
 Which way to go ; confusion reigns !
 Men disagree ! they fail to see
 Which way of all, the truth contains !

Will the Great God a tyrant prove ?
 Or will His heart with pity move
 And frame some plan to save a man
 From those poor heartless creatures, who
 To vent their spite, a plan indite,
 To burn him all the ages through ?

The great heart of our Heavenly Father has moved with pity towards His children. He sent Jesus to save all men. The angels said that the glad tidings of the gospel should be to "ALL people."—Luke ii. 10. Millions of honest souls have passed from earth without hearing the gospel. How can the good news be to ALL people then, if they do not hear it in the intermediate state. It is quite plain that Christ preached to the

spirits of the Antedeluvians.—See 1 Peter iii. 18-20 ; also 1 Peter iv, 9. To any one desiring to study this question further, we will forward a pamphlet pointing out the "Final Destiny of Man," for 3d post paid.

* * *

We call the attention of all Religians to Sr. Flood's letter in this issue, regarding a religio button or badge. We are willing, provided the Religians of Australia are agreeable, to make arrangements whereby a uniform badge or button may be obtained through the STANDARD PUBLISHING HOUSE. We believe the sister's suggestion to be an excellent one, and think that a button similar to the one in use by the Christian endeavour societies would be suitable. Of course the design would need to be different, and it would also require a larger button to accomodate four letters than to give room for two. We believe the design should be a distinctively Australian one. With this idea in mind, we have thought out two button designs. The first is a light blue button with a small map of Australia in pink in the centre and the letters Z.R.L.S. in white across it. The other one is a white button bearing a picture of the Australian flag. As everybody knows, the Federal flag is divided into four sections, by one perpendicular, and one horizontal bar. These bars could be utilised to bear the representative letters. The four sections could be used for this purpose but for the fact that six bars occupy one, and six stars another, diagonally disposed. We would suggest that the various locals consider these designs and any others that members may suggest, and forward the result of the voting to us. If other designs are sent to this office, we will place them before all the societies so that a vote may be taken on all designs presented. We have not yet made inquiries regarding the cost of such a button, but have every reason to believe that it can be done at the popular shilling. We think the male Religians should wear the button on the coat lapel, and the feminine ones in a corresponding position.

* * *

We respectfully request that our correspondents send away all items by the 1st of each month. The editor is also the compositor, and if everything is left till the last, the work is too much for one pair of hands. What has become of our Brisbane, Newcastle, Tuncurry Nambucca correspondents? Are they all so hardly pressed that none can spare time to report progress?—or are they, like the victorious Japs, keeping things to themselves? The STANDARD has an insatiable appetite for news. How goes the battle brethren?

* * *

Have you sent in your order for the report which we purpose publishing of the debate to be held at Hastings, Vic., at the end of this month? If not, do it NOW. We need every order, for unless a sufficient number are forthcoming, we shall feel compelled to

abandon the project. Shall we fail in this because of your unwillingness to help?—We can't believe it. Let each reader order one, either from this office, or from the Sydney or Newcastle branch offices, and the thing will be done.



This column is open for correspondence upon any subject. We wish to request, however, that all NEWS be kept out of letters and forwarded for the NEWS COLUMN. No controversy will be permitted, and the editor will not be responsible for the views expressed by correspondents.

TO THE EDITOR OF THE GOSPEL STANDARD.

Dear Brother,—

In a recent issue of the AUTUMN LEAVES, I read something concerning a Religio button, with, I think, red, white and yellow colors, and the letters Z.R.L.S. printed thereon. If the Americans can have a button, may not we? Are we going to lag behind in this respect? We do not require anything common or too cheap, but some indication of our membership, worthy the cause we represent. I would prefer something neat and durable that could be worn whilst travelling to Conference or Reunion. Just imagine stepping into a car at the beginning of a journey and discovering a vacant seat next to a Religian wearing a badge! One glance would be sufficient to "break the ice," even though one had never met the person before. Again, one may be soothing a mal-de-mer stricken old lady (of the inquisitive type, not foreign to our sex), who would not resist the question "Are you a member of some society?" Time could then be beguiled away explaining the mission, advantages, etc., of the Society, which would prove an excellent advertisement and possibly assist in driving away prejudice. Pages could be written on behalf of the "advertisement" feature, but I refrain in consideration, hoping that brevity will attract attention.

If you could plan something procurable from one place alone, it would be advantageous; on the contrary, if each manufacture them individually, we would see all shades, sizes and shapes—not to mention the construction of the letters Z.R.L.S.. Please give also, your opinion as to where they should be worn, as some have high flown fancies in that direction.

If colors be decided upon, we would wish to know our reasons for wearing them. Please contemplate the matter, and devise a plan at your earliest possible convenience. Thanking you in anticipation, and anxiously awaiting your decision and valuable information,

I remain, your co-worker in the true faith,

Tuncurry, Oct. 27.

BLANCHE I. FLOOD.
Secretary Tuncurry Local.

Good news from a far country is like drink to a thirsty soul. At least so it was to me as I perused the STANDARDS last week forwarded by Mrs. Wight. It had an inspiring tendency to read the good news. Once more the mind in its rapid transit, took the possessor to far away Adelaide and he knew what happy moments it must have been to Bro. and Sr. Jones to see even the few coming into the true fold. Then all the good sisters there, God bless them, and the many kind friends were thought of and it seemed to press the button of hope that we might meet again. Thought flew across the intervening space to Geelong, and gladness came because of the good being accomplished there.

Then in rapid transit through thought-realm, Queensferry, Hastings and Melbourne were once more visited and the past scenes re-enacted. Once more we gathered in sacred service, or in forensic clash, or perchance in social enjoyment, and wherever we travelled we reflected on the kindness of the entertainers to the one whom they so lovingly entertained, the culmination coming when they gave such a warm-hearted send-off from the north shore of the famed Yarra. Then we once more travelled to the far North by horse and sulky with a young companion whose friendship clings as does the ivy to the oak and who is making his mark on that far distant shore. Both saints and friends were generous, loving and kind and we clasped the glad hand at meeting and the sad hand at parting. Thus it was wherever we visited, the N.S.W. culmination coming at the picnic ground in the form of biped conveyance and last but not least, on the wharf at circular quay where the handclasp and waving handkerchief told the tale of separation—we trust not forever.

Mr. Editor, I am but complying with the rule of common justice, though I may be tardy in the statement, in saying that no more warm-hearted or loving saints exist than those of Australia. God bless them all and help them to be true to the gospel vow though the heavens fall. To seek to mention by name would claim too much space. Even to mention all the places and events to which memory fondly clings, would be a burden on your space.

If any reason seems necessary to your readers for my long delay in writing for your columns, it may be said that the quorum work and conference brought a multitude of duties, after which came a long seige at house keeping and then a seige of rheumatism, since which I have been trying to get acquainted with my new field. With fifty men and three and a half states under ones care, your readers will readily see there is not much time for anything else. In due time I shall endeavor to remember my subscription to the STANDARD. Expect also to send my delegate report to the conference as well as to the Brisbane branch and give reason for voting to close the college.

May we, as saints, continue to put our trust in the gospel but not in man, for "cursed be the man that putteth his trust in man." Whether we are ever permitted to meet again in this life, let us try and not be overcome by the world, but continuing faithful, endure unto the end and thus finally be saved. In bonds,
Sheridan, Ill., U.S.A. Aug. 16. J. W. Wight.

CHURCH NEWS.

The STANDARD is the church newspaper for Australasia. We therefore invite our readers in every state to forward to us any item of news that would be for the common good.

MELBOURNE.—Matters in connection with the building of our church have not progressed much since last report. The committee have decided to make an effort to raise the necessary money by selling debentures. Particulars of the scheme will reach readers by means of circulars, in the near future. We trust that the debentures will be taken up by the saints and friends without hesitation.

The Annual Sunday School picnic was held at Heidelberg on Nov. 1. Though the day was by no means an ideal one for enjoyment, the outing was enjoyed immensely by both old and young.

* * *

GEELONG.—During the month the editor had the pleasure of visiting the saints at Geelong, and also of preaching for them in their neat little church. The same good interest exists as when we laboured there, and we have bright hopes for the future of the work in Geelong. Several are on the point of obedience, and we trust that ere long these will be within the fold. Good work is being done in the Sunday School, and the little people are quite enthusiastic.

Elder Butterworth is gaining strength slowly after his severe and dangerous illness mentioned in our last issue. The little boy has also recovered from his bout with diphtheria. Bro. Foster's little girl, Phœbe, has also reached the convalescent stage.

* * *

OUR ADELAIDE LETTER.

Since last writing we have been kept busy, tracting, visiting, etc.. Have commenced street meetings again, and hope to continue through the summer. One has been baptised; this time a brother of about my own age, who seems to be a nice man, and well informed on many different topics. He came through a reference to the Reorganized Church in the columns of the DESERT NEWS (a Utah publication) which the Utah people place in the Adelaide Public Library. Prior to seeing that reference he had no knowledge that there were two churches, and a month's investigation, during which he read the Book of Mormon, Presidency and Priesthood, Voice of Warning and other pamphlets, satisfied him as to our claims.

We are sorry to say that Bro. and Sr. Hughes are leaving Adelaide for Victoria, which will probably defer branch organization until others fill their places. The last brother baptised has already left the City in quest of work, so you see we are somewhat unfortunate in that respect. Sisters Long and Pascoe, who were away at Port Lincoln, have returned, and the former is again

filling her place at the organ. During her absence, a young lady named Miss Proud, who has strong Christian Catholic (Dowieite) sympathies, kindly filled her place. Sr. Vernon came from her home in Laura, remained in Adelaide a couple of weeks, and then passed on South to enjoy the company of the Victorian saints. Through a gentleman attending our hall, I succeeded in locating an aged sister who was baptised into the Utah Church some time in the fifties when their elders were first here. She still retains a firm faith in the Latter Day Restoration through Joseph Smith, though she has for years been a member of the Baptist Church; but she rejects the Brighamite doctrine of polygamy, and tells the same tale as others in regard to the duplicity of the Utah elders on that question.

I notice through the HERALD, that we Australian "Reorganizers" are drawing fire from the big guns of Utah. Well one can't help now and again exposing their inconsistent methods, and if that be all the sin we'll have to answer for at the last day happy will our lot be. We are all well and still in the faith, though sometimes weary of being alone. Love to all the saints.

Your brother in gospel bonds,
21 Mercy Terrace, Nov. 23.

J. H. N. Jones.

* * *

SYDNEY.—Consequent upon the removal of the paper to Melbourne, the Missioner has found a multiplicity of other duties claiming his attention. With his hands free for "active service," there has been quite a revival, and some of the members are saying that the "good old times" of spiritual activity and holy joy are returning. During the month four have been baptised. Two were males, and two females. One promising man was directed to us in answer to prayer for guidance towards the true Church.

* * *

MEN THE WORLD NEEDS.

Men who can't be bought, and whose word is their bond; who put character above wealth.

Men who possess opinions and a will.

Men who see the Divine in the common.

Men who will not think anything profitable that is dishonest.

Men who will make no compromise with questionable things.

Men who are willing to sacrifice private interests for the public good.

Young men who will be true to their highest ideals in spite of the sneers and laughter of their companions.

Clergymen who can hear a louder call than that of public applause, larger salary, or a fashionable church.

Journalists who will not write scurrilous, scandalous articles merely because their editor-in-chief wishes them to do so.

Lawyers who will not persuade clients to bring suits merely to squeeze fees out of them, when they know very well that there is no chance of winning.
—SUCCESS.

OUR CONTRIBUTORS.

The editor will be pleased to receive short, pithy articles of not more than 1200 words, upon any gospel subject under this heading. The motto of every writer for a small paper should be: "Plainness, with brevity."

THE BOOK OF MORMON.

Explanation and Defence of its Divine Authenticity.

Many of our readers are either not aware that such a book exists, or are misinformed relative to what it is and what it teaches. Mention the Book of Mormon, and many otherwise reasonable people, immediately and without any personal knowledge of its contents, attribute the Utah doctrine of polygamy to its teaching. Nothing could be further from a correct conclusion; for it emphatically condemns it and is the most powerful weapon in monogomist hands in their combat with that relic of barbarism.

ITS MORAL TEACHINGS.

The query will naturally arise—"Why are the Utah folk called Mormons if not because of a belief in and adherence to the teachings of that book?" Well, simply this, reader: the nickname "Mormons" was given to believers in the Book of Mormon in the same derisive way that followers of Christ were at first called Christians. They repudiated the nickname, believing that it would be wrong to adopt the name of any man as a distinctive title. The early Christians could well adopt the nickname given them for it meant that they were followers of Christ; but for Christian believers in the Book of Mormon to adopt the name Mormon would be tantamount to forsaking Christ to follow a man.

Polygamy was introduced into the Utah church years after their secession from the original movement in direct violation of the teachings of the book. We quote from it the following: "Behold David and Solomon truly had many wives and concubines which thing was abominable before Me saith the Lord..... Wherefore, my beloved brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife: and concubines he shall have none."—P. 132. True believers in the Book of Mormon have never, and can never believe contrary to this.

ANCIENT MIGRATIONS.

What then, you ask, is the Book of Mormon, and what are its teachings? It is a record of God's dealings with the inhabitants of Ancient America (found in the State of New York, U.S.A., by Joseph Smith), in the form of hieroglyphical inscriptions upon plates having the appearance of gold, which were deposited there by the last prophet of the Nephites and translated into English by Mr. Smith by means of the Urim and Thummim (for Urim see Ex. xxii. 30; Lev. viii. 8; 1 Sam. xxviii. 6). It gives an account of three distinct migrations from the old world to the new: one from Babel, at the time the descendents of Noah were con-

founded and scattered (Gen. xi. 9); another from Jerusalem during Zedekiah's reign 600 B.C.; and still another subsequent one. It is the only known key to the origin of the American Indian and explanation of the extensive, wonderful, mysterious ruins which abound in the Southern part of North, the Northern part of South, also central America.

A JEWISH TREK.

It tells us that a family of the tribe of Joseph left Palestine 600 B.C., wandered in the wilderness to the shores of the Red Sea, thence South-east to the Indian Ocean where God directed them to build ships and embark for a promised land. After many trying experiences, they reached America and divided into two distinct peoples, under the leadership of Laman and Nephi respectively, who were brothers. Having rebelled against Nephi (the God-appointed leader), Laman was cursed with a dark skin, his descendents becoming a savage and bloodthirsty people. The white race prospered under Nephi; built many large cities; engaged in numerous arts and sciences; observed the law of Moses; and raised many prophets and wise men. The Nephites and Lamanites were almost continually at war with each other and finally the Lamanites exterminated the Nephites, the last prophet of whom buried their records, which afterwards came into the hands of Mr. Smith, by Divine direction.

FORETOLD IN THE BIBLE.

Their migrations and subsequent experiences are in harmony with the blessing which fell from the lips of the aged Patriarch Jacob, upon the heads of Ephraim and Manasseh the sons of Joseph: "And let them grow into a multitude of nations in the midst of the earth" (Gen. xlviii. 16). Joseph's branches were to "run over the wall" (sea), and his blessings were to prevail above the blessings of Jacob's progenitors (Gen. xli. 22-26). Moses taking up the same prophetic strain, says of Joseph: His glory is like the firstling of his bullock and his horns are like the horns of unicorns; with them shall he push the people together to the end of the earth; and they are the ten thousands of Ephraim and they are the thousands of Manasseh" (Deut. xxxiii. 17).

The territorial blessing of Jacob's progenitors was the land of Palestine, but Joseph's was to prevail above that of his fathers, to the utmost bounds of the everlasting hills (xli. 26). Moses said "to the ends of the earth" (Deut. xxxiii. 17). Standing where Jacob and Moses stood, and looking East or West, "the utmost bounds of the everlasting hills," would be aptly descriptive of America with its great Andes and Rocky Mountains. Isaiah tells us that some of the principal plants (tribes) had gone over the sea (Isa. xv. 8). Seeing that Joseph's seed were to be pushed to the ends of the earth, is it unreasonable to think that God would continue to reveal Himself to them in their new home, and that Christ would appear to them and instruct them in righteousness as the Book of Mormon claims? No it is not; for Jesus was sent to the lost sheep of the house of Israel, and He said "other sheep I have which are not of this fold [at Jerusalem]; them also must I bring and they shall hear my voice" (John x. 16). The Gentiles

were not "sheep" in the same sense as Israel (see Rom. xi.), but had to be made so by being "grafted in contrary to nature." Those whom Jesus had in mind were "sheep" and certainly the dispersed of Ephraim would not be unknown to the Son of God. It is therefore reasonable to believe that Jesus actually visited His "other sheep" on the continent of America, and that they did literally hear His voice. We have not in the Bible, any special writing to Ephraim, though we read "I have written to him [Ephraim] the great things of my law but they were counted as a strange thing" (Hos. xii. 8). The Ephraimitish writings were to be united with those of Judah (the Bible) and become one "in thine hand" just prior to Israel's gathering from among the heathen, and restoration to their own land (Ezek. xxxvii. 16-22). The gathering referred to, is the final one, which shows that the joining of the writings is to be a latter day event (Ezek. xxxvii. 22).

IT IS NOT THE BIBLE.

It cannot refer to the Bible for that is not counted "a strange thing," for through the efforts of the various societies tons of them have been sent to the darkest quarters of earth; nor does the Bible come to us in a strange manner. The Book of Mormon answers exactly Hosea's description, for it was strangely taken out of the earth by the youthful prophet, under the direction of an angel of God, at a time when prophets and angels were counted a strange thing, and was by the power of God translated into English through those peculiar instruments, the Urim and Thummim. Since its translation, wise and learned men have vainly sought to trace its origin to another source than that stated by the prophet and witnesses, but have failed; and it can be truly said that "the wisdom of their wise men has perished" (Isa. xxix. 14). The book came forth just "a little while" (1830) before Lebanon became a fruitful field (1853) through the restoration of the early and latter rains, which had been withheld for centuries. This is in harmony with Isa. xxix. 14, where God says He will proceed to do a marvellous work and a wonder just before Palestine's restoration (v. 17). No more marvellous work than the translation of the Book of Mormon has ever arrested human attention, nor can a greater come in future. The Psalmist beautifully describes these latter day "strange" events by writing,— "Truth shall spring out of the earth and righteousness shall look down from heaven; yea the Lord shall give that which is good; and our land shall yield her increase" (Psalm LXXXV. 11-13). Jesus said "Sanctify them through the truth, thy word is truth" John xvii. 17). Therefore the truth which would "Spring out of the earth" would be God's word, and seeing that no other book makes such claim, the Book of Mormon must be that truth, or God's word has failed, for the time is past when God said it would be forthcoming. Isaiah and David are in harmony as to the time of its appearing and Ezekiel locates the same time by announcing the joining of the writings concurrently with the restoration of Israel.

THE CANON OF INSPIRATION NOT FULL.

But you say "The canon of inspiration is full; the

Bible is a complete revelation, and therefore the Book of Mormon is a fraud—a delusion! Now steady, gentle reader! Who informed you that the canon of inspiration is full? "Why it is a tradition from the Fathers." But the Bible says "our fathers have inherited lies and things wherein is no profit," and further, in times ago they rejected the counsel of God to keep their tradition (Mark vii. 9). History has an almost unerring tendency to repeat itself, so take care reader, and do not fall into the time honoured error. But says another, "We are not to add to, or take from," it says so in Rev. xxii. 18-19, so that settles the matter. Not so, reader; turn to Deut. iv. 2, and you'll find your deduction proves too much for it would destroy the divinity of every book written after Deuteronomy. Therefore, the argument falls flat and we conclude that your tradition and interpretation are both wrong. The true interpretation is that no MAN can add to God's word; but to contend that because puny man has gathered together a few inspired writings and bound them into a book, and called it the Bible, that God will never again speak to man is too absurd.

ITS MISSION IS A CHRISTIAN ONE.

"Of what value is the Book of Mormon?" you ask, "does it reveal any new truth?" Yes reader, it penetrates the gloom which formerly hung over the history of the great American Continent, gives us a key to many latter day events and furnishes a second witness to the Divinity of Christ. So the Book of Mormon is a "witness speaking out of the earth" confirming and corroborating the statements of Holy Writ and leaving Gentile and Jew, agnostic, sceptic and infidel without reasonable excuse for rejecting the Christ.

The book is a gem to the true lover of Christ, especially in view of the fact that many leading thinkers of every school—not excepting the theological—are attacking the whole superstructure of the Christian faith.

Adelaide, July 28.

J. H. N. Jones.

Which would you rather do: Overlook a brother's faults, or be suspicious, and continually surmising and hunting for them? Tell people of their virtues, or remind them of their faults? Secure the confidence of others, or take an advantage? Thankfully do with less than you can use, or discontentedly whine for more than you need?

Which would you rather have: Enduring common sense, pluck, or fickle luck? Tact or talent? A good failure, or a bad success? A good conscience or applauding flattering friends?

—G. R. W.

* * *

The Missionaries will please make out their next report at the end of December, and thereafter report Quarterly at the end of March, June, September and December. They will please report their labors and the condition of their fields, promptly.

Geelong, Nov. 5th,

C. A. BUTTERWORTH.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, 65 Nelson St. Rozelle. Sunday: School, 9.45 and 2.15; preaching 7, also at 3.30 on 2nd, 4th and 5th Sundays of the month; Fellowship Meeting, 1st and 3rd Sundays, 3.30. Religio, 7.45 Tuesday; Prayer Meeting, Wednesday, 7.30; Daughters of Zion meet 1st Thursday in every month at 7.30. Bible Class every Tuesday, 8 p.m., at J. W. Smith's residence, New Canterbury Road, Dulwich Hill.

HAMILTON.—Saints' Church, Gosford Road, Broadmeadow. Sunday: School, 10.30; Fellowship Meeting, 3; preaching, 7. Prayer Meeting, Thursday, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas Street. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30. Religio, 7.30 Thursday.

DUDLEY.—"Hope of Zion" Sunday School meets in the Hall every Sunday at 10.30 a.m.

STOCKTON.—Sunday School at Bro. Hooper's residence, Mitchell Street.

TUNCURRY.—Saints' Church. Sunday: School, 11; Preaching, 7.30; Fellowship Meeting every first Sunday in month, at 3; Religio, Wednesday, 7.30.

NAMBUCCA.—Saints' Church, Argent's Hill. Sunday: School, 9.30; Preaching, 11; Fellowship, every first Sunday, 11.

JOHN'S RIVER.—"Endeavour" Sunday School meets at Bro. McDonald's residence, 2 p.m. Fellowship and Preaching Meetings as arranged.

BULAHDELAH.—"Morning Star" Sunday School meets at Saints' Church, 10.30. Preaching as arranged.

VICTORIA.

MELBOURNE.—Richmond Branch meets in the Masonic Hall, Swan Street, Richmond. Sunday; School, 11; Fellowship Meeting 1st and 3rd Sunday of month at 3; Preaching 7. Prayer Meeting, Wednesday, 7.30, at 31 Tanner Street.

GEELONG.—Saints' Church, corner Kilgour St. and St. Albans Road. Sunday: School, 11; Preaching, 3 and 7. Sacrament first Sunday of month at 3.

HASTINGS.—Saints' Church. Fellowship and Preaching, alternately, Sunday, 2.30.

QUEENSFERRY.—Sacrament and Preaching Meeting every alternate Sunday at 3.

OTHER STATES.

ADELAIDE.—(S.A.)—Saints' Mission, Rechabite Hall, Grote Street, every Sunday, 7; Cottage and other Meetings as arranged.

BRISBANE (Q.)—Saints' Church, O'Keefe Street, South Brisbane. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30, as arranged.

AUCKLAND (N.Z.)—Greenhythe School House. Preaching every first and third Sunday in the Month, at 2.30. p.m.

PRIZE SCRIPTURE TEXT HUNT.

ONE of our sisters has offered a suitable prize (valued 10s.) for a Scripture Search Competition, with the object of stimulating Bible research. Every competitor must be either a subscriber to the STANDARD or a member of a subscriber's family; missionary subscribers alone are debarred from competing. Reference Bibles may be used, but no Concordances. We rely upon competitors' honour to keep this condition. Each question will be numbered, and competitors' answers must bear the same number. The name and address of each competitor must be sent with every list of answers. The competition will continue for one year. Marks will be given for each correct answer, and the competitor having the highest number of marks at the end of the year will get the prize. Competitors in the Commonwealth and New Zealand must have their answers in by two months from the date of issue in which the questions appear. American subscribers are given four months from date of issue in which to answer. Get your friends to subscribe and to enter for this competition. Address all answers to 61 Burwood Road, &c. Following are the questions for this issue:—

13. Name two cases of the cleansing of leprosy mentioned in the Old Testament.
14. Twice David had it in his power to slay Saul but did not.—Why?
15. In two places we find the words "Get thee behind me Satan."—Under what circumstances?
16. Give the names of the two men whom God appointed to divide the land of Canaan among the children of Israel.
17. Prove that the Tabernacle and the Ark were for a long time separated, and that two different services were carried on for a long period.
18. Was there anything remarkable about the sword David carried.

NOTE.—Competors will please give chapter and verse for every answer. It is unnecessary to copy the whole passage.

Printed by J. H. Edmondson, at 61 Burwood Road, Hawthorn, for The Standard Publishing House.

THE GOSPEL STANDARD

VOL. 3., NO. 12.

HAWTHORN, DECEMBER 15, 1904.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

1D.

THE HASTINGS DEBATE.

The long pending debate between the Rev. Allen Grace, B.A. B.D. and the editor, is now a matter of history. It was held at Hastings on Nov. 23, 24 and 25. Councillor J. Hodgins occupied the chair and proved himself an efficient and impartial chairman. Rev. Grace was supposed to affirm that "the Book of Mormon was of strictly human origin," but he was so painfully discursive, and the bulk of his remarks so irrelevant to the question at issue, that it cannot truthfully be said that he really did affirm such a thing. In fact, he seemed to be most anxious to obscure the fact that he was supposed to be affirming, and sought to throw the onus of proof on the negative. Is there any wonder, when he had undertaken a proposition which no living man can prove? We are safe in saying that little would have been said about the book, but for the fact that we adopted the method of replying briefly to only those portions of the irrelevant matter which needed a reply, and then forcing the running by taking up a negative affirmation that the Book of Mormon could not have been written by any man of modern times, unaided by Divine revelation. We were so successful in this that the mass of evidence thus adduced was never touched by our opponent. The conduct of the majority of the audience was irreproachable all through, but on the last night, some of Mr. Grace's "barrackers," who had not attended before, came with the intention of spoiling my speeches. Mr. Grace's first speech on that evening was full of misrepresentation and scandal, and was doubtless delivered with the intention of inflaming the people against us. When some men fail in argument, they descend to vilification and slander. With every hope

of proving his proposition gone, my opponent resorted to these tactics. He succeeded in working another small section of the audience into the humor for interruption. Consequently, from the time I arose to beliver my first speech, until I had concluded the last, I was interrupted every few minutes. This would probably have been worse but for the prompt and determined action of the chairman. However, those who adopt such tactics defeat themselves. The silence of our people proved that they were conscious of victory all along the line. The boisterous interruption of Mr. Grace's "barrackers" proved that they were just as conscious of defeat.

They disgusted the fair-minded portion of the audience, and I have been assured that Mr. Grace did the same by his constant and wilful attempts to connect our people with the abominations of Utah. I pointed out early in the debate that if Mr. Grace expected to prove his affirmation that the Book of Mormon was of strictly human origin, he must name the man or men whom he believed originated it, and prove by facts that they did as claimed. The debate closed without any name being given and adhered to, and without the least semblance of proof that the book was of "strictly human origin."

After listening to an array of facts regarding important archæological discoveries which corroborated the Book of Mormon claim, he admitted that such discoveries had been made which proved that America had once been peopled by a populous race. Glyphs similar to the Book of Mormon plates had also been discovered, and he admitted that it was possible that the plates found by Joseph Smith contained the authentic records of these Ancient people. Joseph Smith may have found them in a very ordinary way, and may also have translated them by human wisdom, simply inventing the stories regarding Divine assistance in the matter for a wicked purpose.

I quickly pointed out that this admission was fatal to his affirmation, for it was nonsense for any man to make such an admission and continue to affirm that the book was of STRICTLY human origin. Supposing that Joseph Smith had found and translated the Ancient records without Divine assistance, the records themselves would be true. These records claim to have been written by inspired men just as the Bible was. The translation of the Bible by human wisdom did not render it of strictly human origin, nor would the translation of the Book of Mormon in the same way render it strictly human.

After stating several times during the first two nights that he did not endorse the statements of the Encyclopædias that the Book of Mormon was plagiarised from the Spaulding Story, he suddenly turned round on the last night and said he believed it was. The manuscript in the Congregational College at Oberlin, Ohio, U.S.A., was a fraud and not a genuine writing of Mr. Spaulding at all. I traced the manuscript back to Mr. Spaulding, by showing that a Mr. Rice had deposited it in the Library of Oberlin College. He received it from a publisher named Howe, who received it from Dr. Hurlbut, who received it from Spaulding's widow, along with an endorsement upon the back certifying that it was a genuine writing of Spaulding's. In the face of this it was rather cool for Mr. Grace to assert that the whole thing was a fraud. Mr. Grace was there to bring proof. Desperate assertions of this kind really were worthless, unless backed up by substantial proof. The charge of fraud was a direct insult, not to the Latter Day Saints, but to the Congregational Church in whose custody the original manuscript is.

"The Book of Mormon was a bad book because it bore the evil fruit of polygamy, Adam God, Blood atonement, etc.," Mr. Grace asserted. I proved that it did not teach these things, in fact that it denounced them in the strongest possible terms. The Utah people appeal to the Bible for an excuse for the practice of polygamy. Is the Bible therefore an evil book? Shame on such logic (?). He had quite a difficulty in obtaining books against us, and had arrived at the conclusion that we strictly supervised over all book stalls and bought and burned all such books. We replied that it was not our policy to shun investigation but to court it. Let the light be turned on to our Church, and a pure system and a pure people would be revealed. We were afraid of none of these books and could give our opponent an address in Melbourne where he could buy as many as he required. We preferred to spend our time and money in refuting any false statements found in these books, and not in buying and burning them. The insinuation was a gratuitous insult.

He asserted that the three witnesses renounced the faith and denounced their testimony as false. We proved this to be an impudent assertion without the slightest proof. The statement in the Encyclopædia Britannica that they denied this testimony ON OATH, as we once heard Mr. Grace assert, should be proven by the production of the alleged statement on oath, until that is done the allegation will not be worth the paper

it is printed on. No mere assertion will satisfy the searcher after truth. Proof must be forthcoming. The witnesses affirmed their original testimony to their dying hour, and then, on the very threshold of eternity, solemnly re-affirmed it and gave the lie to the statement read by Mr. Grace.

He told us that the Jews never wrote on metallic plates. We proved, from the Bible and Josephus, that they did. The repetition of the word "did" in the Book of Mormon was ridiculed. We read the word "thereof" nine times in one verse in the Bible (Ezek. xl.iii. 11), and asked if he felt like ridiculing that. He claimed that the book was full of plagiarisms from the New Testament and Shakespeare. I showed that there are many statements in the New Testament containing similar sentiment and words to what was expressed in the Vedas and other sacred literature centuries before the birth of Christ. This was conceded by my opponent who claimed that the Spirit which indited the New Testament writings also inspired these ancient writers, hence the identity of sentiment. We replied that we believed that was also the cause of the similarity of sentiment between some passages in the Book of Mormon and other books.

Mr. Grace "played to the gallery" on the last night by producing a bottle of poison and challenging any of the saints to drink it. Then he aired his linguistic ability by repeating, at express rate, several sentences in what he himself admitted to be "unknown tongues" which we were called upon to interpret. After this, two little crippled girls were brought upon the platform, and we were asked to heal them. This just suited the rowdy element and the unreasonable, but it disgusted the fair-minded and reverent. Previous to this, my opponent had, with well affected piety objected to the "Divine name being dragged into such a discussion." On rising to reply to these challenges, I said that my vocabulary was far too weak to express my disgust at the scene we had just witnessed. One could expect something more than blasphemy from a man who objected to the name of the Saviour being used in a perfectly legitimate manner. The whole thing was a wilful, wicked blasphemy. We frankly admitted that we could not do any of the things demanded, and informed the people that the church does not claim that we can do so. A friendly gentleman told me after that it is alleged that one of our members had made such a claim. Granting this to be true, it does not follow that the church should be blamed for the indiscretion of one or two members. Miracles were wrought in the church by the power of God and by His will.

In legitimate cases we always appealed to God for a manifestation of the power we believed Him to possess. In this instance it would be mocking God to appeal to Him. Christ was put to similar tests and did not comply. "If thou be the Christ, come down from the cross," met with no response, though He had the power. He did not "command that these stones be made bread" nor cast Himself down from the pinnacle of the Temple at Satan's request. "Thou shalt not tempt the Lord thy God," was His reply to Satan's "It is written, he

should sit still and allow the deception to go on without raising our voices against it—especially when silence on our part is construed as collusion with the deceiver? We think it would be decidedly improper. It is also just that we should draw as sharp a line of distinction between the two churches as the data at hand will permit. This the pamphlet has been most successful in doing, and we are of the opinion that this success has stirred up the anger of the Utah people.

The DESERET NEWS of Salt Lake City, Utah, in the issue of August 13, makes this pamphlet the basis of what the HERALD terms “a splenetic attack” on the Reorganization. The author is charged with falsehood in regard to his statement that “Mormonism is synonymous with polygamy.” “You’re a liar!” may be a convincing argument in certain circles, but a perennial repetition of that statement would fail to remove the fact that in Australia, at least, “Mormonism is synonymous with polygamy.” We are quite aware that there is no remembrance between the root meanings of the terms, nor is there much resemblance between the meaning of “Mormonism” as applied derisively to the early saints, and the meaning of the same word as accepted by the Utah people to-day.

The term “Mormonism” being derived from no recognised foreign root, is simply an idiom. It was simply used to denote the fact that the saints believed in the Book of Mormon, when applied to them by their enemies, prior to 1844. But since then a great change has come. Polygamy has been taught and practised by the Utah people in direct violation of the precepts contained in the Book of Mormon, and the impression has been fostered by them that this abomination is taught in that book. While practising polygamy they freely recognised the nick-name “Mormon,” and thus were responsible for the changed idiom which has made Mormonism a synonym for polygamy.

We were accused also of “garbling” statements from the speeches of prominent men in Utah, to suit our own ends. We challenge the NEWS to prove that any statement was made to mean anything but what the speaker intended it should mean. Blustering assertion is not current coin in Australia. Proof alone will pass. The extracts were taken from official publications, and therefore if the statements were simply “alleged to have been made” as the NEWS states, the Utah people did the alleging, and the implied doubt with regard to them may explain the unreliability of many other statements made in Utah official publications. If the statements were simply the private opinions of those who made them, why does not the Utah Church officially repudiate any belief in them? But that would no doubt be a reflection on the men who as “living oracles” made these very inconvenient statements. Would not such a course be preferable to giving them prominence in official publications and then implying that people are liars, cheats and deceivers, when they point them out as errors of the church? It would be honourable, just and creditable to repudiate them if they are not the teaching of the church, or to fight for them if they are; but to tacitly accept them, and at the same time imply that

those who refer to them are liars and base deceivers is neither.

If the NEWS got the idea that the pamphlet was written with the object of provoking the spirit of mobocracy, it certainly did not receive it from a perusal of what was written. The following is from Page 12;

“One word about the Mormon missionaries before we close. We would advise that they be not persecuted—that they be treated with Christian kindness. “Let them alone,” the advice of Gamaliel, is good, “they will assuredly come to nought.”

If the counsel of the NEWS to have “nothing to do with the Australian Reorganizer or any of his ilk,” is the best that can be given the elders here, these unfortunate young men have been placed in a very unenviable position. A constantly retreating army never gains many victories. They will certainly meet the different Australian missionaries in various parts of the mission and where it is deemed necessary, will be publicly, challenged to defend the positions of their church. Failing this, the public will conclude that their positions are untenable, which is doubtless the truth.

When they are sent out to “preach the pure gospel of Christ” without specific instructions to “shun to declare the whole counsel” of their leaders, a brighter day will have dawned for them. We thank the NEWS for the free advertisement given to our pamphlet, and only hope they will keep on booming our publications. The tract is a useful one, and can be furnished at 1½d each, or 1/- per dozen. Order a supply.

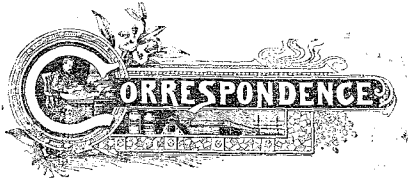
* * *

By request of Mr. H. G. L. Anderson, Principal Librarian of N.S.W., we publish the following:—

The Trustees of the Public Library of New South Wales are anxious to secure, for preservation in the Public Library of the State; early records of History of New South Wales—which is, for the first 50 years, practically the history of Australia. Copies of some of the historical documents in the archives of the Public Record Office in London have already been made, and printed in the Historical Records, and these cover the history of the earliest period of colonization. The Trustees are now desirous of obtaining local records of our early history, with special reference to the first settlements of the various country districts. They will be very grateful if old residents and others, who have in their possession documents relating to the early settlement of their districts, will present them to the Public Library of New South Wales, Sydney, where they will be preserved and made available for students. If in any case persons possessing records of this nature are unwilling to part with them, the Trustees will esteem it a great favour if they will submit the documents for inspection, so that copies may be made and a record kept of their whereabouts.

* * *

Bishop Lewis requests that all agents forward accounts not later than December 25.



This column is open for correspondence upon any subject. We wish to request, however, that all NEWS be kept out of letters and forwarded for the NEWS COLUMN. No controversy will be permitted, and the editor will not be responsible for the views expressed by correspondents.

TO THE EDITOR OF THE GOSPEL STANDARD.

Dear Brother,—

I love the name of our little paper. It is written: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. Lix. 19). It is this that gives courage to the earnest workers who are toiling through the heat of the battle, humbly relying on His Almighty arm who has promised "My strength is made perfect in weakness," and who has chosen the weak things of this world to confound the mighty. Great indeed is the power of the enemy of all righteousness. Many and varied are the agencies he employs, not merely flesh and blood, but principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places.

What, but the power of God could stem such a flood as this? Many honest hearts in all the churches are grieved and perplexed with the complaints coming from all quarters about the results of Christianity, but it is not the gospel of Christ that is at fault. The creeds and precepts of men have prevailed and left only forms of Godliness without the power. Be comforted ye troubled ones, the Lord has looked down on the confusion. He has spoken again from the heavens and commissioned men on earth to proclaim the everlasting gospel as Christ and His first apostles taught it. It is now, as it was then, the power of God unto salvation to every one that believeth. You have believed that you had come to the knowledge of the truth, and hoped that your sins were forgiven, and you had peace with God through our Lord Jesus Christ. You admire His spotless character and desire to be like Him. You seldom retire to rest without reading a portion of the Scriptures, and the earnest prayer goes from your heart, "Lord shed Thine Own light upon Thine Own Truth," and as you read, you have feelings that you cannot describe. Over fifty-five years ago my own mind was in the same unsettled state. I recall a verse that was quoted in something I read about that time which expresses this uncertainty,—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His or am I not?"

But as the light of God opened my understanding, the teaching of Jesus settled that point very satisfactorily. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me

shall be loved of my Father, and I will love him, and will manifest myself to him:" and again "If any man will do His [God's] will he shall know of the doctrine." We read of one who desired to know what he must do to inherit eternal life, and he came reverently to Jesus to ask. His answers to the Lord's questions, and his whole demeanor, brought out the purity of his moral character and the amiableness of his disposition, and as the Lord looked upon him and discerned his sincerity, "He loved him." Dear friends who are earnestly seeking to find out His will, and to do it, He looks on you and loves you! Think of it, yeild to the drawings of His Spirit, come a little closer and hear what He said to this inquirer: "Yet one thing lackest thou, sell what thou hast, give to the poor, and thou shalt have treasure in heaven, take up the cross, and come and follow me." He was sad at that saying, for he had great possessions, but I think that when he recalled the loving look of Jesus his sadness would pass away.

We may not have any possessions or sums of money, but rich or poor, if we would inherit eternal life, we must take up the cross to follow Jesus, or in other words, obey His gospel, for this is the will of God—the condition on which we receive the gift of the Holy Ghost. If we do this we shall have to sacrifice the esteem of many with whom we have been associated. Some may frown and sneer, and from a worldly point of view we may have to suffer loss, but all this is but dust upon the scale, when we consider the contradiction of sinners against Himself all along His path through this world so meekly trod for us, and how He endured the cross, despising the shame, that He might destroy the works of our adversary, and that all who obey the gospel may be redeemed from the miseries of sin and death, and inherit eternal life with all its riches and glory. The time is far spent, we know not the day nor the hour of the Master's coming, for it is not revealed; but the signs of the times plainly indicate that it is near. Hasten then into the Kingdom of God, to be fellow citizens with the saints, identified with Israel in the latter day glory, and above all have the honour of being co-workers with the Lord, preparing a people, pure in heart, to meet Him at His coming.

Everything is provided to ensure your success in this warfare, Take to yourself the armour of God, and come to the help of the Lord against the mighty with this song in your hearts,—

"To Thee, as to our covenant God
We our whole selves resign
And count that not our tenth alone,
But all we have is Thine."

North Sydney, Nov. 7.

Mrs. Julia Edwards.

* * *

Dear Brother Wells,

I am in receipt of yours of August 29th making inquiry with reference to a sister who desires to send her son to Graceland College providing that it is to continue to run; also asking cost of a three-year course, and a full course at the college. Now while we expect that the College will run, no one is able to tell

whether the saints are willing to do their duty in connection with the same, but over in Australia you have to trust and exercise faith that the saints will do the right and just thing the same as we in America. If you should select for your delegates to General Conference this year, parties who vote for the closing of our college, you see you will be working for the closing, while some of us over on this side are working to continue the educational work along with other church work.

I appreciate the position of the sister referred to, in the fact that she does not wish to send her boy to outside schools where he will acquire bad habits from college and city, that are so common with many institutions. I don't blame her! Better educate a boy right than to miseducate him. It makes a big difference: If you miseducate him, he goes into the whirlpool of the world, wastes his life for a few years and then goes over on the other side. If he be educated along right lines, he moves along in the world doing good. There is a good deal of difference between educating a boy so he will be able to earn a few dollars in the world, and educating him for usefulness.

If the boy is sent to Lamoni as you suggest in your letter, he will be properly looked after and cared for, and the college faculty and board will see that he is doing well or else send him back to Australia or wherever his mother may direct. Yes, he will have no trouble in finding outdoor labour for his summer vacations, and it will be proper for him. If his mother wishes him to come to America, she can buy his ticket via San Francisco, direct to Lamoni, and when he comes he will be duly cared for and due reports made to his mother so she will know just what he is doing and how he is getting along.

The cost of schooling for a three-year's course would depend on the class of board. The schooling would cost some thirty dollars per year and the board from two and a half to three dollars per week. This is as little as you can get it at any of the first class institutions (which we think Graceland College is for boys and girls) in this country. I trust that you and family are well and that you may be interested in keeping moving the educational work that is necessary to the building up of Zion as well as the building of homes, planting of orchards, and establishment of mills and factories. Desiring to be remembered to all your co-labourers and trusting that you will have final success,

I am, hopefully and hastily yours,
Lamoni, Iowa, Oct. 8. E. L. KELLEY.

* * *

Dear Brother,—

Will you kindly insert the following notice?
TO THE BRISBANE BRANCH:—

Dear saints, all who wish to pay tithes or offerings, to help on the Master's cause, will please do so before December 25, as I am then sending in the annual report for the conference.
Coorparoo, Q., Nov. 22. J. LEBHERZ. B.A

Sir,—I see by yours of Oct. 15, that Elder Jones states we "cannot enter the kingdom in any other way," i.e.—than baptism, and quotes John iii. 5, to support the statement. He also states that some teachers insert the word "can" in place of "cannot." Now Sir, I seriously believe that both are wrong and that we are in a time of spirit teaching and how can either party make a law when we are under grace? Elder Jones also accuses of contradicting the Great Teacher, and manifesting the spirit of Anti-christ. This is a serious charge against those who have a zeal of God but not according to knowledge. Again I do not believe that John iii. 5, means the literal water any more than John iv. 14. I believe those who refuse baptism (which need not be called immersion) reject the counsel of God against themselves. Will you publish that some of the Methodist ministers favour horse-racing, also deal with Dowie's trio of baptisms. I am &c.

Manuka, S. A.

SPECIAL STUDENT

[Elder Jones will kindly attend to this gentleman's needs. We will publish an article dealing with "trine immersion" as requested, at an early date. With reference to the assertion regarding horse-racing parsons, we disclaim any responsibility. We do not think the Methodist Church should be blamed for the pranks of a few naughty parsons, even if it is true.]

* * *

Dear Brother,—Will you kindly advertise the following? Will the secretaries of branches and all who are interested in the coming conference to be held at Wallsend, on the last Saturday and Sunday of this year, please send in their reports to Bro. A. A. Ferret, 67 Ryan-street, Leichhardt, as early as possible. I am on my way to India and expect to return next February, so will not be present with you. Wishing you all a good time and with kind remembrances for all, I remain,

Your brother in gospel bonds,
Bowen, Q. Nov. 26. ALBERT H. FORD.

* * *

Dear Religians,—Recently I decided to close the Home Class and Gospel Literature reports with the end of the year. All who are working in these departments will please report accordingly. Send reports to either Bro Gammidge, Sr. Baggs or myself. I heartily concur in Sr. Flood's suggestion relative to a Religio button, but I do not believe in nationalizing our mottos or insignia whether it be in favour of America, Australia, or some other country. I am now wearing a button lately received from my Home Land which is strictly spiritual in design. Your brother in Christ,

Brisbane, Q., Nov. 28. A. C. BARMORE.

* * *

The N. S. W. Conference meets at Wallsend, the last Saturday and Sunday of this year. We trust that a good time is in store.

CHURCH NEWS.

The STANDARD is the church newspaper for Australasia. We therefore invite our readers in every state to forward to us any item of news that would be for the common good.

GEELONG.—During the month there has been a growing interest here, and if one could judge from observation there are some not far from the Kingdom. Bro. W. J. Haworth paid us a visit and remained over Sunday, doing the preaching in an instructive and profitable manner. Two sisters united with the church by baptism, and a pleasant afternoon was spent at the public baths where a good audience gathered both to witness the baptisms and to listen to the address by Bro. Haworth. Everything passed off in the best of order and with the reverence which becomes such gatherings. The candidates returned home rejoicing that they had found the pearl of great price, and had followed the Shepherd into the true fold, which will entitle them to the tree of life if they continue faithful and true to the covenant while this short life ebbs away. Bro. Thompson also called on a visit from N.S.W., and preached a profitable sermon, urging the saints to greater faithfulness and diligence.

* * *

BRISBANE.—Since last report we have been moving on as usual. On September 25, a temperance service was held. The Good Templars requested me to preach their quarterly sermon. The attendance was good. The church was full for the first time. Our usual attendance is from thirty to fifty. We never have less than the former nor more than the latter. The people here are exceptionally apathetic on all important questions. This is due, no doubt, to the climatic conditions. The 27th Nov. was the S. S. Anniversary. Brn. Leberz and Wilson were in charge, and Bro. Barkus acted as musical director. The occasion was pleasant and profitable both from a social and spiritual standpoint. Sr. Barmore went to Sydney Nov. 8. A change and rest were considered necessary and advisable. The missionary is making his home with Bro. and Sr. Burrows. In gospel bonds,

Brisbane, Q. Nov. 27.

A. C. BARMORE.

* * *

SYDNEY.—Our children's day anniversary, Oct. 30, was repeated and we all voted it a great success. By special seating arrangements, we had over 300 persons comfortably listening to the exercises at night. Elder Wells occupied the chair all day, and the conductor, Bro. Parkes, had reason to be proud of the result of his painstaking efforts. The Superintendent, Bro. Heinrichs, presented the prizes (some forty in number); the presentation being prefaced by some very appropriate remarks. The church was beautifully decorated, a prominent feature being two banners of the Daughters of Zion and the Religio-Literary societies, the inscrip-

tions being respectively, "Our aim mankind to bless" and "Onward and upward." They were painted by Bro. Donohue and were much admired. The school's motto, "Feed my lambs," occupied a prominent place. Then followed, on Nov. 14, the annual excursion and picnic by special steamer up the Paramatta River at Meadowbank, where officers, scholars, parents and friends spent a happy day, the weather being ideal. One very satisfactory result of anniversary and picnic is that there is the neat sum of £5 in hand for the committee to start on next year. The school recently sent £11 to the Herald Office for publications in use every Sunday (which include 115 Gospel Quarterlies and 50 "Hopes"), so it may be recorded that the school is fairly prosperous. The election of officers for school, Branch and Daughters of Zion takes place this month. The missionary is now presenting a series of discourses on the Kingdom of God.

Had we not been very busy last month we could have furnished you with our usual budget of news. On the 12th of October, at 3 p.m., Sr. Caroline Spooner was united in marriage with Mr. Axel Carlson, an officer on the "Commonwealth." The event was celebrated in the chapel, Elder Wells officiating. The bride's sister was bridesmaid and Mr. F. Prosper acted as "best man." The decorations were better than ever, an arch of roses extending over the sacred desk. The usual "breakfast" with its attendant merriment was afterward indulged in at Bro. Seaberg's residence.

Another wedding took place at the church on Nov. 30, the contracting parties being Bro. C. H. Ivers of Johns River, and Sr. Martha McLaughlin, who has for some time been residing in Sydney. Mr. Walter Lane as groomsman, and Miss Kate McLaughlin as bridesmaid, completed the bridal party, while Elder Wells pronounced the binding words. The happy couple left a few days after for their home on Johns River, where Bro. Ivers is engaged in dairying.

* * *

OUR ADELAIDE LETTER.

Since last writing no material changes have been made in our work, but we can see evidences which show it is becoming more widely known and much better understood. We are now delivering a series of sermon-lectures from a new chart painted by Bro. Donohue of Sydney, upon the Reformation and Restoration.

When first we came here, great difficulty was experienced in getting strangers to attend; from two to five being the average, but recently, and especially during our chart lectures, the audience has increased splendidly, sometimes reaching close up to the forty mark. This is encouraging, and we are hopeful that some may discern the light of the Latter Day Restoration, and yield obedience thereto. Many are interested and some believe, but as in the days of the Saviour, some feared to openly confess because of the Pharisees, so some here are rather backward in confessing the angel's message, and for just about the same reason.

We pray that God may give courage to such, and bring them into the true fold in spite of the sneers and opposition of the modern Chief Priests and Pharisees. We are having some good times on the street just now. A week ago we went out to hear the Brighamites preach, and while standing there got into conversation with an erstwhile Brighamite but now Church of Christ man who in the course of conversation, said that if a man could write the Book of Mormon without Divine aid, he could believe that a man could also write the Bible in the same way. He further said that after an exhaustive examination of the claims of the Utah and Reorganised churches, and that from the standpoint of a scholar educated for the ministry, he saw as much dissimilarity between the two bodies as between night and day. We began talking quietly, but before long the crowd left the Utah preachers and clustered around us; the Brighamites finally closing their meeting and swelling the crowd. The above statements were made publicly and many heard. We are hopeful that all these incidents will work together for good, and that the cause of truth may be advanced by our feeble efforts. Faithfully,

21 Mercy Terrace, Dec. 1.

J. H. N. JONES.

* * *

RELIGIO NOTICE,

In order that reports may be forwarded to the General Convention in America, we invite all Locals and Home classes to forward reports of their societies to the District Secretary so that they may be considered some time during the conference period. If time permits we may arrange for a meeting of Religians. Each society may select one delegate for every six members.

G. W. STEWART, President,
FLORRIE POTTER, Secretary.

* * *

ONE OF YOUR FRIENDS SENT IT.

If this paragraph is marked with a red star, it means that a friend of yours is a friend of THE STANDARD, and is anxious that you should become one too. Your friend has given us your name as one likely to become a subscriber. We extend the hand of friendship. WE CAN HELP YOU by furnishing you good, wholesome, spiritual reading each issue. YOU CAN HELP US by subscribing for the paper. Terms to subscribers will be found at the top of the editorial page.

PRIZE SCRIPTURE TEXT HUNT.

ONE of our sisters has offered a suitable prize (valued 10s.) for a Scripture Search Competition, with the object of stimulating Bible research. Every competitor must be either a subscriber to the STANDARD or a member

of a subscriber's family; missionary subscribers alone are debarred from competing. Reference Bibles may be used, but no Concordances. We rely upon competitors' honour to keep this condition. Each question will be numbered, and competitors' answers must bear the same number. The name and address of each competitor must be sent with every list of answers. The competition will continue for one year. Marks will be given for each correct answer, and the competitor having the highest number of marks at the end of the year will get the prize. Competitors in the Commonwealth and New Zealand must have their answers in by two months from the date of issue in which the questions appear. American subscribers are given four months from date of issue in which to answer. Get your friends to subscribe and to enter for this competition. Address all answers to 61 Barwood Road, &c. Following are the questions for this issue:—

19. What three prophets are mentioned as having kept a record of David's life?
20. Where was the first N. T. conference held, and under whose presidency?
21. Who is it speaks of Abraham as a prophet?
22. On what occasion did 22,000 men leave the army because they were afraid?
23. On what occasion was a whole army stricken with blindness?
24. What is the last occasion on which we hear of our Lord's mother?

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, 65 Nelson St. Rozelle. Sunday: School, 9.45 and 2.15; preaching 7, also at 3.30 on 2nd, 4th and 5th Sundays of the month; Fellowship Meeting, 1st and 3rd Sundays, 3.30. Religio, 7.45 Tuesday; Prayer Meeting, Wednesday, 7.30; Daughters of Zion meet 1st Thursday in every month at 7.30. Bible Class every Tuesday, 8 p.m., at J. W. Smith's residence, New Canterbury Road, Dulwich Hill.

HAMILTON.—Saints' Church, Gosford Road, Broadmeadow. Sunday: School, 10.30; Fellowship Meeting, 3; preaching, 7. Prayer Meeting, Thursday, 7.30 p.m.

WALLSEND.—Saints' Church, Thomas Street. Sunday: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Tuesday, 7.30. Religio, 7.30 Thursday.

DUDLEY.—"Hope of Zion" Sunday School meets in the Hall every Sunday at 10.30 a.m.

STOCKTON.—Sunday School at Bro. Hooper's residence, Mitchell Street.

Printed by J. H. Edmondson, at 61 Barwood Road, Hawthorn, for The Standard Publishing House.