

The Gospel Standard.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

Vol. 1.

Wallsend, January 18, 1902.

No. 1.

The Pagan.

In the dim and distant ages of long ago, men said
That Christ the King had conquered and the Pagan gods were dead.
He died to save His people and that sacrifice sublime
We celebrate by eating eggs; His birth by pantomime.

He preached the curse of riches and He blessed the poor and meek—
"If any man should smite thee turn to him the other cheek."
And the grateful nations kneeling to keep His precepts swore.
Then lusted, fought and swindled just exactly as before.

Pagan gods! Your ancient glory shines behind the veil as bright.
Venus, Bacchus, Mars, and Mammon, still your altars are alight.
For on stock exchange and market, in theatre and bar;
In barracks and in bawdy-house your holy temples are.

Ye are the real immortals; ye are the gods of men;
As deathless as our passions; we worship now as then.
Like polished wood and varnished we have all a Christian stain,
But Christ's only on the surface; the Pagan's in the grain.

Light and Truth.

It is our desire that this little paper shall be the bearer of Light and Truth to all its readers. In this age of divided Christianity, it is painfully apparent that both "Light" and "Truth" are sadly needed. Our Saviour has said, "A kingdom divided against itself cannot stand," and as there are many wide "gulfs fixed" between the many churches of which Christendom is made up, those who truly believe in Him can see that His prophecy has been literally fulfilled, when this saying is applied to Christendom in its present weak and disjointed state. All Protestants can see that there has been a dark night of apostacy between the present, and the time when the church of Jesus Christ was established by our Lord and Master. The history of the "dark ages" prove that the apostles and others were inspired when they foretold that there would be a departure from truth, and that "darkness should cover the earth, and gross darkness the minds of the people." But men who were good and true, began after a time to tire of this darkness, and the fires of the reformation were kindled, and began to throw their dim, artificial, human light, into the darkness.

Men have improved, time after time, upon the dim light set up by the early reformers, and although most of these improvements have brought greater light, every one has been the means of making Christianity ever more divided than before. Why? Simply because Christian people have been educated to trust too much in

"EARTHLY LIGHT."

The inspired writer tells us in his first epistle, 1st chapter 7 verse, "If we walk

IN THE LIGHT

as He is in the light, we have fellowship one with another."

Ah! the "light" in which Christ walked was Heavenly Light, and if the various Christian Churches wish "to have fellowship one with another," and become united for good, they must throw aside earthly light for

HEAVENLY LIGHT.

All the earthly light that has shone, since the grey dawn of the Reformation, has not revealed to one of the "Reformed Churches" the pure Gospel of Jesus, with the six distinguishing marks found in Heb. 6 : 1-2, making it obligatory upon the true ministers of Christ to preach that it was necessary to have FAITH in God and in the Lord Jesus Christ, to REPENT of our sins, to be BAPTISED for the remission of sins, and to receive THE LAYING ON OF HANDS for the reception of the Holy Spirit, upon which terms, if we live faithful in Christ Jesus ever after we will be entitled to a part in the first RESURRECTION, and remove from our hearts all fear of ETERNAL JUDGEMENT. All these are principles of the doctrine or Gospel of Christ. The gospel is the "word of God," (1 Peter 1 : 25). "The word of the Lord is truth," (John 17 : 17). "We are to worship God in spirit and in

TRUTH,

(John 4 : 23-24), therefore we must worship Him in accordance with the abovenamed principles. If we will not do this, we cannot truly say, that we are worshipping Him in

TRUTH;

and consequently we will not be found "walking in the light," nor having fellowship with those who do; nor will the "blood of Jesus Christ, God's Son, cleanse us from all sin," for those are the conditions upon which the blood is applied to our hearts. This paper is the organ of a "Restored Church," the ministers of which preach the pure gospel of Christ as restored by the hand of an holy angel in fulfillment of Rev. 14 : 6-7. It will be an advocate of all truth that has been revealed by the rays of heavenly light, which God, in His loving kindness, has caused to shine once again in these latter days.

New South Wales Conference.

The New South Wales annual conference convened in the Saint's Church, Wallsend, on Saturday, December, 28th 1901, and adjourned on Wednesday January 1st 1902. Elder W. J. Haworth, District President, presided, with Elder J. Kaler as associate. Bro. J. D. Imrie, was chosen as secretary, and Bro. W. H. Broadway, as assistant. While awaiting the report of the credential committee, Brn. Kaler, Wells, J. Thompson, W. J. Haworth, and C. A. Davis, addressed the assembly. Ministry reports were read from Elders, J. Kaler, G. R. Wells, W. J. Haworth, G. Lewis, E. J. Haworth, J. Thompson, W. Clarke, T. Dixon, and

W. H. Broadway, also Priests C. A. Davis, J. W. Smith, J. Potter, and Teacher F. Whaler. Elder J. Kaler reported that seven weeks work in Brisbane had been productive of 28 baptisms, and that a branch of the church had been organized there.

The Church Historian, Apostle H. C. Smith, having appointed Elder G. R. Wells, as Australian Historian, the appointment was confirmed by the conference. Elder Wells also asked the conference to approve of his appointment of Bro. J. R. Taylor as assistant historian for N. S. Wales which request was granted.

The branch reports showed that the membership of the district is 509. About 60 baptisms were reported by the ministry for the year. The financial report showed a credit balance of £116 os 3 $\frac{1}{2}$. The mission fund was discontinued and the balance handed over to the Bishop. The treasurer of the Press fund reported £23 in hand. The following resolution was passed, with reference to a

BOARD OF PUBLICATION.

"Resolved that a Board of Publication be appointed, consisting of Elders G. Lewis, W. J. Haworth, and J. Kaler, to have charge of the publication of an Australasian Mission paper, and such other literature as it shall be deemed advisable to print for the good of the work, and that such board have discretionary power to superintend the publishing of such paper for the ensuing Conference year, and also to appoint an editor, or editors, (as may be deemed advisable) and choose from their number a President, Secretary, and Treasurer. Resolved further that such board shall not receive either fees or salary for any work done in the capacity of a Board of Publication."

The name of the District was changed, and will be known in future as "The New South Wales District."

On Saturday evening Elder G. R. Wells preached the first sermon from the pulpit of the Wallsend New Church.

The meeting for prayer and testimony, at 9 a.m. on Sunday was a season of blessing indeed, the gift of Prophecy being manifested to the joy of those assembled.

At 11 a.m. a very instructive sermon was preached by Elder Kaler. The social and sacrament meeting at 2.30 p.m. was also a blessed time. At this meeting just as the blessing was being asked upon the sacramental emblems, President A. H. Smith, a son of the martyred Prophet Joseph, arrived quite unexpectedly. Such a wave of feeling as is seldom experienced swept over the assembly when Elder Wells, who had charge of the meeting, announced the arrival of our worthy brother, and invited him forward to ordain Elder W. J. Haworth to the office of a "Seventy" (or Evangelist).

President Smith briefly addressed the assembly, expressing his thankfulness to God, that his life had been preserved in journeying across the mighty deep, under very adverse weather conditions, and then proceeded with the ordination.

At this service the gifts of Prophecy and Tongues were manifested.

At the evening service President Smith was the speaker, assisted by Bro. J. Potter. A large and appreciative audience, listened with interest to a very able discourse.

Conference business was resumed at 10.30 on Monday morning, Pres. Smith presiding. The action of the District officers in protesting against the re-baptism of Mr. H. Broadway in England was discussed at length, and it was decided unanimously (save for one vote) to sustain the District officers' action.

The District Presidency recommended Elder G. Lewis to President A. H. Smith for ordination as Bishop. Pres.

Smith then submitted the name of Bro. Lewis, to the conference for approval, stating that when he met Bro. Lewis for the first time he had the Holy Spirit's witness that Elder Lewis was the man whom he had been sent to Australia to ordain.

At the afternoon session the conference approved of Bro. Lewis' appointment as Bishop. President Smith was also requested to ordain those whom Bishop Lewis should choose as his counselors.

The following were elected District officers for the ensuing year.

President, Elder W. J. Haworth re-elected; Vice-President, Elder J. Kaler re-elected; Secretary, C. S. McLaren re-elected; Assistant Secretary, J. D. Imrie.

A recommendation from the Hamilton branch that Bro. J. Cornelius be ordained a Deacon was submitted to the District President, and the President of the Hamilton branch. The committee on ordinations reported recommending the ordination of Bro. J. D. Imrie, who had been called to the office of Elder. Bro. Imrie was ordained by President A. H. Smith, and Elder J. Kaler.

President A. H. Smith, and Elders J. W. Wight, F. Gregory, and D. MacGregor were elected delegates to general conference.

It was decided to hold a re-union at Hamilton on March 29, 30, and 31. of the present year. Balmain was chosen as the place of meeting for next conference to be held December 27, 28, and 29, 1902.

Social meetings during the day, and preaching services conducted by President Smith at night, were continued till January 1st when Bishop Lewis was ordained, by Bro. Smith. Bro. G. R. Wells was also ordained first counselor to Bishop Lewis at the same meeting. A motion for adjournment then prevailed.

We can safely say that this conference has been the most important, and instructive ever held in Australia. May God continue to bless His work.

N.S.W. Sunday School Association

The annual convention of the above association was held in the Saints' Church, Wallsend, January 1st, 1902, Bro. J. W. Smith, District Superintendent, presiding, assisted by Bro. A. H. Ford. Bro. W. H. Broadway, secretary. Every school in the district was represented. The superintendent reported that he had visited all the schools and was highly gratified at what he saw. Since the association had been formed the number of schools had been doubled. He had organised one school during the year, and had baptised about 12 Sunday School Scholars who desired to unite with the Church. Bro. A. Ford assistant superintendent also reported satisfactory progress. Bro. W. H. Broadway district secretary and treasurer, tendered a very satisfactory, statistical and financial report. The district officers were instructed to strike a levy of one penny per member on every school. The election of officers resulted as follows—

District superintendent, Bro. Smith re-elected; district assistant superintendent, Bro. J. Potter; district secretary, Bro. W. H. Broadway.

Bro. J. R. Epperson, J. W. Wight, S. K. Sorenson, and Sir. A. C. Schwartz were appointed delegates to the general convention.

It was decided to ask for a Sunday School column in THE GOSPEL STANDARD to be edited by Elder G. R. Wells. Several questions relative

to the various phases of Sunday School work, were discussed with profit. The convention adjourned to meet at Hamilton on Good Friday next.

General Church News.

HAMILTON.

During the month just past, a slight ripple of excitement was caused by Elder Ducksworth, of the Utah Church, making application for the use of our Church for two nights. As we believe in an open Bible and a free pulpit, we consented.

The first evening Elder Ducksworth affirmed that the Utah church was the church in succession to the original church of Jesus Christ of Latter Day Saints.

Elder W. J. Haworth replied briefly, showing that as the original church did not believe in polygamy, etc., any church believing in that abominable doctrine could not be the church in succession. The second evening the Elder made a direct attack upon our church, and though he waxed eloquent, every argument he made vanished as do the mists of night before the King of day, when our young brother spoke in defence of the cause of truth.

The saints were strengthened, for once again they had seen this Latter Day work tried, only to come forth from the trial brighter in their eyes than it had ever been before.

At the Conference held at Wallsend, Bro. J. D. Imrie, a member of this branch was honored of God, by an ordination to the office of Elder.

WALLSEND.

We have been quite busy for some time making preparations for Conference. That meant much to us this year, for we were engaged in building a church in which to accommodate the conference. Though we had to pay for some of the work, a good deal of the labor was donated. The building seemed to go up as by magic. Why should it not? It was being built by the hands of those who love the cause of truth, and who were straining every nerve to have it completed in time. Bro. R. Ellis, of Sydney, was the architect, and he personally superintended operations until he was taken ill. Then we had Elder W. J. Haworth, who left his field of labor to come and help, and latterly Elder G. R. Wells, who rendered timely assistance. Thank God for missionaries who are willing to work. Mr. W. Ellis did the joiners work satisfactorily, and Brethren D., G., and A. Lewis, and E. J. Haworth made a name for themselves as carpenters, as also did G. Stewart, as bricklayer. Even our aged brethren, Gregory and Lewis, did their share of the work, and the building is a credit to all who labored on it.

The Conference was a great success, the best we have had the privilege of attending. In business, social, preaching, and priesthood sessions, the spirit of God was present in power.

At this Conference one of our members, Elder W. J. Haworth was ordained a seventy by President A. H. Smith.

We also give the "Standard" readers a formal introduction to Bishop G. W. Lewis, also of this branch, who was chosen and ordained at this Conference. His address is Metcalfe-street, Wallsend.

Pres. A. H. Smith, and his scribe, Bro. Leon Gould, left here on January 9th for Kramback to visit Pres. Smith's

daughter and the saints in that district.

ZION'S ENSIGN

for December 5, 1901, brought sadness with it, when we read from it the announcement that Bro. Winfield M. Gould, brother to Bro. Leon Gould, had died of typhoid fever on October 30th, 1901, after 11 days illness. Deceased was 24 years of age. We feel that the Australian Saints will all join with us in expressing sympathy with our brother, in his sad bereavement.

Balmain.

Wandell Memorial Tablet.

The determination to more suitably mark the last resting place of that noble pioneer minister, C. W. Wandell, originated with the Daughters of Zion, a sisters' aid Society of the Balmmain Branch, Sydney. For months they were quietly at work contriving ways and means to carry it into effect. At length the tablet was completed and in place, the work passed upon and accepted. It was decided to have a public meeting in the cemetery, and conduct an unveiling ceremony.

At 3 p.m., Sunday December 5th., there gathered quite a crowd in the old Balmmain cemetery to attend such a meeting, conducted by Elder G. R. Wells. The hymns sung were favourites with the old pioneer, whose memory was being honoured. After the opening exercises, two members of the Society, Sisters Ellis and Parkes, were requested to remove the covering. The speaker said it was fitting that the first named should be called upon to so act. She was the prime mover for the Wandell Memorial Tablet; and it was at her home that the deceased minister stayed and received nourishment and care from her kindly hands so many times, when he was weary and sick.

When the grave was unveiled, the audience beheld as neat and modest a memorial as could be wished for. The whole was suitably honoured with beautiful wreaths and other floral emblems, suggestive of loving remembrance, still fresh. At the head stood the tablet suitably engraved. Besides the name and date of death and name of church, was the endorsement:—

"DONE BY THE BALMAIN BRANCH, 1901."

The speaker said this furnished evidence of the modest retiring unselfishness of the Sisters' Society who had originated the idea which now appeared in such enduring form. Added to their premier position in the movement, was the fact that they had borne over three-fourths of the expense, and could easily have captured all of the honors. Yet they preferred to have it appear as done by the whole congregation, and the members had the opportunity of sharing in the expense, which he was quite sure would be done. The speaker said that Elder Wandell came to this country over 28 years ago with Elder Glaud Rodger, they being the first representatives of our faith in this land; but Elder Wandell was not permitted to labour very long, but long enough to obtain his heart's desire. He was a man who lived close to his Maker, and was given to know before-hand the time of his departure. The speaker closed by saying we came to the grave on this occasion, not with the sorrow of bitterness, but with songs of hope. The occasion was unique; one that was instructive, and pleasing to the soul; and an acceptable change from the regular indoor service.

"TIS SWEET TO BE REMEMBERED."

We are preparing for our usual anniversary on the 22nd of January. The musical part is being prepared by Prof. J.

Parkes, and is pronounced by those who have heard the rehearsals to be most excellent. The Balmain branch possesses some good talent.

Brisbane.

A branch of the church was organised, on Sunday December 22nd, at South Brisbane, Queensland, by Elder J. Kaler of Sydney. Bro. J. W. Barkus was ordained an Elder, and chosen to preside over the branch.

Bro. Edwin A. Peisker was ordained, and chosen priest, Bro. C. E. Berglin teacher, and J. J. Wilson deacon—C. E. Berglin was also chosen secretary, and church book agent for the branch. Bro. J. Leberz was also ordained an Elder to be a general worker, as his circumstances shall permit. Bro. Berglin was converted to the faith in Sydney, and when he removed to Brisbane took a good supply of our books and tracts along, so that he could acquaint others of the great latter day work. In this he acted wisely, for much good resulted from his efforts. In South Brisbane, Bro. Berglin found a number of men and woman interested in our faith, by reason of having obtained some of our tracts and books, and through having corresponded with Bro. Kaler. Sister Emmeline Leberz deserves special credit, as one who earnestly sought for the truth, and after finding the same made every effort to inform all her friends, by placing the literature of the church in their hands. When Bro. Berglin arrived on the scene, and saw how the Lord was working among these people, he sent for Elder Kaler to come at once, enclosing a money order to pay Elder Kaler's fare to Brisbane. On November 1st the first sermon was preached in the home of E. A. Peisker, at South Brisbane, where Elder Kaler also found free lodging, and the comforts of a good home. Bro. Kaler continued to labor for seven weeks, preaching, lecturing, and visiting from house to house. November 9th nine were baptised Bro. and Sr. Peisker, and Bro. and Sr. Leberz, and their four children, also Bro. Lundblad. These were the first baptisms of the reorganised church in Queensland, and Bro. E. Peisker has the honor of being the first person baptised. Sunday November 10th these nine were confirmed in the home of Bro. Leberz, under the hands of Elder Kaler, and the Holy Spirit was poured out, and two prophecies were given, to the joy and comfort of those who had given obedience to the restored Gospel. Others obeyed from time to time until twenty-eight had passed through the waters of regeneration, and were confirmed members of the church, by the laying on of hands. The gifts and blessings of the Holy Spirit were enjoyed in their meetings and the Lord revealed who should be ordained to the several offices necessary to effect local organisation. The church in New South Wales sends greeting and love to the new saints at Brisbane by

"THE GOSPEL STANDARD."

Raise the Standard Higher.

THE GOSPEL STANDARD

Is now an accomplished fact, thanks to the noble men and women, who have assisted us from the land of Zion. Though our roll of American subscribers is not as large as we would wish, we tender our heart felt thanks to those who have so generously come to our assistance. While they will each receive a copy of our little paper, they will also have the satis-

faction of knowing that they have paid for another copy, which we will put into the hands of some one who has not heard the Angel's message. May that knowledge give them joy. We have also a long list of American subscribers who have only sent their names. We will send them each a copy for three months, and if we do not hear from them by the end of that time we shall conclude that they have changed their minds. We hope they have not, for we are "building" upon their promises. American saints who read this, who have made a promise to us please send your subscription of 75 cents to Bro. J. R. Epperson, 1723 Walker St. Des Moines, Iowa, who will forward them to us.

Will all the Australian Saints, who have not subscribed please do so

AT ONCE,

and get your friends also to subscribe.

Let everyone work to raise the

"STANDARD

higher". Some may think the subscription price is too "high" already, but we feel that every member of the church would rather pay half a crown per annum than to have no paper at all.

We cannot ask "outsiders" to pay more than the popular price of one shilling per year within this state, and one shilling and six pence in the other states, of the Australian Commonwealth.

If every saint will help us, by obtaining new subscriptions outside the church at this price, we may in the near future be able to make the price one shilling all round. We look to the Australian Saints for loyal support in this direction. Long live

THE GOSPEL STANDARD.

Historian's Notice.

For the next two or three months I and my assistants will be closely engaged compiling the history of our movement in Australia. We are anxious to receive any information that old members can furnish in the form of old letters from missionaries, or other matter, printed or written, commencing with the year 1874

Please act promptly as our report to the Historian is now considerably overdue, and must receive my entire attention until done. Our address is 65 Nelson-street, Rozelle, Sydney, where any information will be thankfully received.

Bro. C. A. Davis, of Newcastle, has already favoured us with matter. Any one in Victoria having matter to send, may communicate with Elder D. McIntosh, my assistant in that State. Bro. J. R. Taylor, Tuncurry, is assistant in New South Wales.

G. R. WELLS,
Historian for Australasia.

The Mormons.

"Mormonism is beaten to-day; as an organization of life apart from the Gentile world, mormonism is quite dead." (G. W. Stephens.)

The Sydney "Daily Telegraph" of January 4th., prefaces a sub-leader with the above quotation, and proceeds to show that while that which the world terms "Mormonism" is dead in Salt Lake City, it is pretty much alive abroad. While we desire no controversy with "The Daily Telegraph," we be-

lieve it has been mis-informed. The "Telegraph" seems to have fallen into the popular mistake of confounding the Re-organised church of Jesus Christ of Latter Day Saints, with that church having its headquarters in Utah, and evidently classes both churches as "Mormons." We object to being thus classed with a polygamous body, and think that our objection should meet with respect among fair-minded men. The large churches referred to, in the Eastern States of America, are not Utah Mormon Churches, but organizations affiliated with the Reorganised Church of Jesus Christ of Latter Day Saints.

According to the report of the President of the Utah Mormon Mission, comprising the Eastern States of America, no one need be alarmed at the progress of that church in the places mentioned by the "Daily Telegraph." The report showed that 104 missionaries in those States, baptized 152 converts for the year. Of this number 52 were children of members of that Church, so the actual average of converts was one for every missionary for the whole year. It was also stated that this was a fair example of the missions through-out the world. The "Considerable colony in in the Northern Coastal districts of N.S.W." are not Mormons, but members of the Reorganised Church. The Utah Mormon Church

IS NOT

the church founded by Joseph Smith, in the year 1830. When Joseph Smith was murdered in 1844, there was a general scramble for the leadership of the church. Brigham Young and several others, created considerable confusion by assuming the leadership, and drawing away parties after them. A considerable body however, refused to follow any of these men, and decided to reorganise the church, and wait until the eldest son of Joseph Smith should take the leadership. While all these defecting factions introduced doctrines foreign to the original tenets of the faith, the Reorganised Church has ever stood firmly for the truth and immutability of the original doctrines of the Church. Joseph Smith's eldest son presides over the Reorganised church, and his wife and immediate family were never members of any other church. The "Telegraph" very fairly admits that polygamy did not form part of the original doctrines of the church, but that it was introduced into the Utah church by Brigham Young. It might be well to remark here, that the question of church identity has been fought out between the Utah church and the "Reorganization," in the Civil Courts of America, through the latter body applying to the Court for possession of the Kirtland Temple and other property, which belonged to the original church.

HERE IS THE COURT FINDING.— The Court do find as matters of fact —

"That the said Plaintiff the Re-organized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines 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 is president, has MATERIALLY and LARGELY departed from the faith; doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has INCORPORATED into its system of faith the doctrines 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 REORGANISED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, is the TRUE and lawful CONTINUATION of, and successor to the said "Original" Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

By virtue of the above finding the Reorganised Church is in possession of the only Temple ever completed by the original Church. We have nothing in our religion of which we need be ashamed. It is the religion of which the "Telegraph" speaks when it says:—

Their religion, at the time when the Christian people of the United States began to harry them from place to place had nothing whatever in it opposed to public morality, or in a general sense objectionable. The sternest opponent of Mormonism cannot deny that the manner in which the Smiths and their followers were treated, even when these followers had become many thousands, against whose conduct no serious complaint was made save on sectarian grounds, was brutal in the extreme and unworthy civilized people.

The church under Joseph Smith had nothing to be ashamed of neither have we.

The abominable doctrines, and bloodthirsty practices chargeable against the Utah Church, cannot justly be charged against either the original or Reorganised Church. We therefore trust that in future the press of this country, will attach these abominations where they justly belong. The true church was "crushed to the earth," by the evil practices of these apostates from it, but by the power of God it has risen, and is once again exerting a powerful influence for good upon the nations of the earth.

"Truth crushed to earth, will rise again,
Whilst error, wounded, writhes in pain
And dies amid her worshippers."

Whilst thousands are yearly being made to rejoice, at the beauties of the pure doctrines of the Reorganized Church, the errors of the Utah Church, are fast dying amid their worshippers. Already they disclaim the doctrine that "Adam is our father and our God, and the only God with whom we have to do," also the doctrine of "blood atonement." Polygamy (practical) too, is in the last throes of agony. No more, plural marriages are contracted, and those having wives already only practice it from sheer bravado, lest their "brethren" might call them cowards.

The "Mormonism" of Salt Lake City, may be dead, both at home and abroad, but those who fancy that the Reorganised Church is dead either at home or abroad, will find Her a very very lively corpse if they carefully investigate.

Rays of Heavenly Light.

Will you follow Jesus?

Reader, were you ever asked that question? Do you realise its import? Did you ever think what a grand thing it must be to follow Jesus? Perhaps you will say you want to follow Him, but you cannot tell which is the right way to do so. You may not be able to make up your mind as to which of the paths pointed out by the different religious teachers, is the way in which you should follow Him. We realise that many honest hearted souls, have been confused, because one religious teacher has told them to walk in one path, while others have called their attention to widely diverging paths. The questions have naturally arisen, "Which of these paths is the way of life?" "All claim to be following Jesus, then why all this mystery, confusion, and darkness?" "Is Jesus the author of confusion?" "Does he send all these religious teachers out to create confusion, and darkness?" If such questions have been troubling you, we would like you to read the series of articles which we will publish on this subject. We do not think that Jesus is the author of confusion, for we believe that he came to this earth to

MAKE PLAIN THE WAY OF LIFE.

He made it so plain that he who runs may read, and "a way-faring man, though a fool may not err therein." Yes, and He has made the cheering promise that

'He that followeth me shall not walk in darkness, but shall have the light of life.' John 8 : 12.

Do you not see that he has promised that if we follow him,

WE SHALL NOT WALK IN DARKNESS?

Ah no, if we really desire to follow Him we will not be content to walk in darkness, we will "seek that we might find" the light of life. We will instantly make up our minds, that we will have Him for our Saviour, and having made that resolve we will be willing to do that which He commands us in order that

HE MAY SAVE US.

We will realise that no matter how sublime the plans of men may appear to be, that we cannot be saved by men's opinions, but by Christ,

AND CHRIST ALONE.

We will believe that "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ God's Son, cleanseth us from all sin." First John 1 : 7.

You may shake your head and say, "Oh they all tell me that the blood of Christ will cleanse me from all sin, perhaps it does not matter which path I walk in as long as that is true. Different churches may have different ideas, but the blood of Jesus can cleanse all from sin."

You may think it uncharitable of us, but we say that the blood of Jesus cannot be applied to the hearts of all those who differ so widely upon His teachings. It may be applied to the hearts of some (those who are right) but it cannot cleanse those from sin, who are content to walk in darkness, and who have not the "light of life." The text says that the precious blood is applied to our hearts,

"IF WE WALK IN THE LIGHT,"

If all professing Christians were walking in the light, the world would know it, for the text says that, if we walk in the light

"WE HAVE FELLOWSHIP ONE WITH ANOTHER."

Have the various churches of Christendom fellowship one with another? No! Then they must not all be

WALKING IN THE LIGHT?

Do you wish to walk in the light? If so follow Jesus. Take up the story of His life in the first four books of the New Testament, and learn of the pure and stainless life He lived that He might leave an example for you to follow. Do not waste your time in idle repining? Do not be afraid to follow Him, because you feel unable to live as well as He did. Seek your God in prayer, and ask Him to help you to "walk in the light". Then do your best. But always remember that the great secret of His stainless life was told by Him, when He said:—

"I DO ALWAYS THOSE THINGS WHICH PLEASE MY HEAVENLY FATHER."

Can you not see then that when you desire to walk in the light, you will try "to do those things which please your Heavenly Father"? You will study God's word that you might know those things which please Him, and then you will set about doing them. You will not set yourself up as an authority against God's word, neither will you accept the opinions of men in preference to it. You will make up your mind that in order to serve God, you must quit serving the world, the flesh, and the devil, that you might be able to serve Him with "all your might, mind, soul, and strength". You believe in God? That He is your Creator? That every good and gracious gift which you have received, has come from Him, and is an evidence of His never failing love for you? If an earthly friend were to be kind to you, would you not be ungrateful, did you not appreciate his kindness? But has not God been more kind to you than all your earthly friends combined? Are you grateful? Do you appreciate His loving kindness? Do you love Him, in return for the love He has bestowed upon you? Ah, how He yearns to have all His creatures love Him! What showers of blessing He has sent down upon our heads,

in order that He might win our love! And yet He has not been actuated by selfish motives, in desiring that love. We must either serve Him or Satan. If we serve Satan, we will be guided by him, we will follow after the pleasures and allurements which he holds out to us. We may fancy that we do not love him, but he cares not for that. If he can keep us from loving God, he cares not whom we love, just so long as we serve him. Oh how many people he has caused to love themselves. How many of God's creatures he has caused to bow at the shrine of the god which is spelled with four letters instead of three. He bows at that shrine himself, and nothing pleases him better than to see us bowing there. That shrine is the altar of the god of SELF. Are you bowing in worship before that altar my friend? If you are, let me urge you to forsake it, for, "be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption". If you are bowing down at the altar of

SELF,

you are

SOWING TO THE FLESH,

and will assuredly reap a harvest of woe, disease, misery, corruption, death, and damnation. On the other hand, if you transfer your worship to the True and Living God, you will be sowing to the spirit. There is no selfishness about the love of God; neither must there be any in the love we offer to Him. We must love and serve Him with all the strength of our being, not because He is selfish, but because, if we love Him, we will "fulfil His law", and "keep his commandments", and upon those terms we will be saved. It will therefore be plain that God's object in trying to win our love is that we might be saved through

OBEDIENCE

to His commands.

It is therefore necessary, that all who believe in Him, and would be saved should first learn to love Him. A little reflection upon the many blessings you have received should inspire that feeling in the coldest heart. When you have learned to love Him, you will desire to turn your back upon the world, the flesh, and the devil. You will repent from all your evil deeds, make restitution for wrong done to others, and cut yourself adrift from the world. In other words you will crucify the old man with his corrupt and evil deeds, (Rom. 6) in the likeness of Christ's crucifixion. Then you will be "Buried with Him by baptism into death," (see Rom 6) and come forth from the watery grave to walk in newness of life.

Are you willing to follow Jesus this far?

Read Matthew 3 : 11-17, and see how he has led the way, then set about following him.

Your opinion, and the opinions of your friends may be against these holy things, but if you desire to "walk in the light," you must follow Jesus, and decline to be led by the opinion of any man, no matter how learned he may be.

If you are guided by the opinions of men, you will be "sowing to the flesh," and will assuredly "of the flesh reap corruption." Be wise then, and sow to the spirit—do those things commanded by God—and everlasting life will be your great reward.

Department of the Bishopric.

To the saints of Australasia; Greeting:—

It is with feelings of natural timidity that we enter upon the new duties assigned us by the call of God, and the confirming will of His people. When we learned that, added to the

financial feature of the office, was the judicial feature, in which the Bishop and his two Counselors become the Appeal Court for this mission, we realized what an immense responsibility was being placed upon us, and almost shrank from accepting the same. But the baptismal covenant included the promise to accept whatever duty the Master placed upon us, so we felt we dare not shirk this new responsibility when the call came so unmistakably clear. We would have "in (this) honour preferred" some one else. However, it is undertaken with the belief that the one who stands behind the call, will furnish the needed grace, and make up all human deficiencies of wisdom and spiritual qualities. We ask, and hope for, the hearty support of all the saints in this mission, for there-unto have we been called to minister, as announced to us by Pres. A. H. Smith, who acted by authority of General Conference.

For the present the agent acting in Victoria, for the Presiding Bishop, will kindly continue to act on our behalf, and also his collectors in the various branches, until further notice. The collectors for the agent in N.S.W. may continue to act for us at least during the present conference year, with this addition, that Elder John Wright is appointed to act as Bishops agent in the Tuncurry branch. All agents and collectors in Victoria and N.S.W. will please send their quarterly reports to the Bishop, Geo. Lewis, Wallsend, N.S.W. (The present quarter to begin January 1). We will utilise this column of the paper, from time to time, to elucidate the financial and temporal relations of the church, and to answer any proper questions relating to the same.

During the year the Counselors will travel and preach, in behalf of this department. Scattered saints may remit direct to the Bishop.

Elder John Kaler, who recently organized the Brisbane branch, hands us the name of Elder John Lebherz, of Qualtrough-street, S. Brisbane, as the choice of that branch for Bishops agent. We have much pleasure in accepting the choice. Again asking your support, and hoping for a prosperous year in this department, we are, your servants in Christ,

George Lewis, Bishop.
G. R. Wells, First Counselor.

Sunday School Department.

Conducted by G. R. Wells, 65 Nelson St., Rozelle, Sydney.

Although not present when nominated, we accept the responsibility, with the understanding that the space to fill is small, and with the hope that other duties will allow the slight extra work thus imposed to be done acceptably to the Sunday School workers.

It is with gratitude to the General Superintendent on high that I reflect on the progress this department of church work has made in this land, since we first came here, eight years ago. Then there was not one school using the literature issued by the General S. S. Association, not one organized according to the rules of the Association. Enthusiasm was not high, and interest somewhat neutral. We set to work informing, explaining, and organising and soon saw both interest and enthusiasm. Schools were organised on Association rules, and later a district. The management of this district (New South Wales) soon went out of the hands of the promoter into the hands of competent local workers. It was because I did not regard it necessary, that I declined to stand for District Superintendent

at last convention. We trust we can always find it possible to take this course. The Lord has sent us helpers and we propose to honor them. We look for the ranks of workers to increase. This department of the paper is inaugurated to assist in bringing the neutral minds over to the active positive side,—the side of enthusiastic workers.

Dear Reader, with which side are you identified? Have you thought of what a grand and noble work is the teaching of our children? Are you aware that the one element we lack is workers? We have the children, and the quarterlies (teachers' helps) but we haven't enough teachers. The Lord of the harvest wants teachers,—prayerful consecrated teachers, and He wants them now.

Is it possible to organise a school in your locality? If not why not start a

HOME CLASS?

"How can you do that?" If you lack information, let us know your needs. Questions on any phase of Sunday School work will be cheerfully answered, if possible. Note our address.

The Dist. Superintendent (J. W. Smith) recently baptized quite a number of Sunday School pupils at Argents Hill. Thus, this department is bearing fruit. The nursery is as necessary as the orchard. Look upon your school as the nursery. See that the young trees are kept thriving and trained so as to bear superior fruit when transplanted into the big orchard, the Church. Let no member of the church be careless. If you cannot take active work there, be desirous of seeing that those appointed are the best workers available, then stand by them in encouraging words and secret prayer.

Are you a teacher? Be a live one or none at all,—don't allow these words to move you to the negative or inactive side. If it is possible to serve at all, give the class the very best service you can. You owe it to the class and to God. You may be a very ordinary teacher, then be a good, active, ordinary. It may be little; do your best; angels can do no more.

The attention of teachers is called to a new "quarterly for teachers" of the infants. It is called the "Study Hour". It is 5d. per quarter, and ready now, at Herald Publishing House Lock Box, E, Lamoni, Iowa, U.S.A.. You cannot afford to be without it. Speak to your Superintendent or the nearest agent for Herald Office Publications.

Bro. J. W. Smith, District Superintendent, reports that during the year past he visited all the schools of the district, and organised one new school at Stockton, making six now in the Association. When it was organised five years ago, we started with three. Thus it is seen the number has doubled. There are two flourishing schools on the Nambucca River, where the discipline impressed the superintendent as "v. g." Bro. Smith has been connected with Sunday school work for 20 years.

Verily, Holiness is in Demand, and is a Scarcy Article.

At a "Holiness Convention" held in Trinity Church, Dulwich Hill, Sydney, December 3rd and 4th, the Rev. A. E. Colvin "pointed out that it is impossible to do good work for the lapsed masses until there was a revival of holiness amongst both the ministers and members of the Christian Church."—"Daily Telegraph."

Have you forwarded your subscription yet? We would be obliged if you would do so at once, as we can only send a sample copy ONCE.

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

WALTER J. HAWORTH EDITOR

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OF

THE REORGANIZED CHURCH OF JESUS CHRIST
of Latter Day Saints.

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Preaching Service at 7 p.m.

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Preaching Service at 7 p.m.

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Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays :—Prayer and Testimony at 7 p.m.

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Wallsend, February 15, 1902.

No. 2.

THE EXPECTED ONE.

I know not if He comes at eve,
Or night, or morn, or noon ;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper.—*Soon!*

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye,
Looks up into the changing sky,
And seems to murmur.—*Near!*

I know not round His blessed feet
What peerless glories throng ;
I only know from rending tomb
The good shall burst in beauty's bloom ;
And faith assures.—*Not long!*

I know not if we years must wait
The summer of His smile ;
I only know that hope doth sweep
With thrilling touch my heartstrings deep
And sings.—*A little while!*

—Selected

THE EVERLASTING GOSPEL.

I exhort you not to be caught by the current delusion that this "advanced age" requires entirely new methods and a new style of preaching, and what is absurdly called "an-up-to-date gospel." This age of ours, with all its mighty mechanical inventions and its increasing mamonworship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and the telephones, and all the universities, with their boasted achievements in Scholarship, have not yet outlawed Calvary and Pentecost. Human nature has not changed, human sinfulness and sorrows have not changed, the word of God has not changed, the precious promises have not changed, and what fallen man needed to lift him God-ward nineteen centuries ago he needs to-day. Stick to the old gospel.—*Dr. Guylter.*

If the writer of the above were to be called a Latter Day Saint he would no doubt be highly indignant, but it is "Latter Day Saint sentiment" nevertheless.

We believe that the gospel of Christ is an "everlasting Gospel" (Rev. 14 : 6). That it is not subject to change.

In Ecclesiastes 3 : 14 we read :—

"For I know that, whatsoever God doeth, it shall be forever : nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him."

We believe that God gave the gospel, as a plan of salvation for the whole race of man. He did it forever—once for all. Nothing can legally be added to it, nor anything taken from it. It must ever be the same—unchanged, and unchangeable.

In James 1 : 25, the gospel is called "The perfect law of liberty." Perfection cannot be improved upon. If you either "add to" or "take from" anything that is perfect you render it imperfect.

God is a perfect being, His Gospel law is perfect, and if we wish to enjoy a perfect salvation, we must yield a perfect obedience, to that perfect Gospel law.

We are all journeying to the Judgment bar of God—there to be judged by the standard of truth.

Jesus has said "My word shall judge you at the last day." (John 12 : 48) He preached the gospel as you may read in Heb. 2 : 2, 3. In the language of the Apostle we ask :—

"How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

There will be no escape for us if we neglect the great salvation, which alone can come by obedience to the gospel of Christ.

"Jesus Christ is the same yesterday, and to-day, and forever," (Heb. 13 : 8) hence His gospel will be the same to-day, as it was in the yesterday of long ago. He has said, Heaven and earth shall pass away, but my words shall not pass away (Mark 13 : 31).

In Galatians 1 : 6 : 9 the Apostle Paul speaks of some who had perverted the gospel of Christ, and he shows the immutability and unchangeability of the Gospel by saying :—

"Though we, or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed."

The religious confusion of the 20th century goes to show that others have perverted the gospel since Paul's day.

A perverted gospel will never save us—the pure gospel of Christ alone, can do that. How can we know that gospel?

Are there any distinguishing marks by which we may know it from the perverted article? Let us appeal to the Apostle Paul for an answer. He should be a competent authority. He tells us that he received not the gospel from man, "neither was he taught it but by the Revelation of Jesus Christ, (Gal. 1 : 12). Having received the gospel by direct Revelation he ought to be able to speak authoritatively.

In Hebrews 6 : 1 : 2 he tells us that six of the first (or beginning) principles of the doctrine of Christ are, FAITH in God, REPENTANCE from dead works, BAPTISMS, THE LAYING ON OF HANDS, RESURRECTION of the dead, and eternal JUDGMENT. These principles do not constitute all the gospel of Christ, but are simply six distinguishing marks by which we may identify it in this age of confusion and spiritual darkness.

The Reorganized Church of Jesus Christ believes and teaches all these principles, even though it is unpopular to do so. The word of God declares :—

"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." 2 John, 9.

Reader, "He that hath the Son hath life"—do you want it and Him? If you do ABIDE in His doctrine—yield obedience to the everlasting gospel, remain true to it, and everlasting life will be your great reward.

DEPARTMENT OF THE BISHOPRIC.

When you've borne your testimony,
Said you "know the work is true,"
Sang, 'Tis good to be a Saint in latter days,
Will you kindly pass the Bishop a little of your cash,
To supplement your words of love and praise?
Dont forget the noble workers in the service of your King,
Nor the wives and little children left behind them.
While they're out on active service, let's do something
more than sing,
To help the homes the Elders leave behind them.

Bushmen, ploughmen, men of every trade,
Preachers of the glorious gospel—all,
Each one doing his Masters work—no salary is paid.
"Just a tenth of his family's sake, will you pay! pay! pay?"

The reader will recognize in the above an adaptation of Kipling's "Absent Minded Beggar," which created so much enthusiasm and brought in so many voluntary contributions for the prosecution of the war in South Africa.

It is handed to us by a one of *our* soldiers whose talent is given wholly to spiritual warfare. It is a little sermon in itself.

Men "pay" in proportion to their enthusiasm. If we have a greater taste or relish for carnal warfare, it is certain our enthusiasm and our cash will be poured out more freely than for the spiritual warfare that seems so dull and void of military show and brilliant dash,—and

Victoria Crosses

Not so much of the worlds' applause in gospel warfare; but plenty of quiet discouraging work, disappointments, sacrifice without earthly appreciation, sneers, and (worse than all) *so little apparent return for the money spent.*

Thus it appears to many, and the result is they decide to tighten the purse string and dole out a little here and there where *they* think it will do the most good. But let us stop and think. Is that not ignoring God's appointed officer by virtually becoming your own Bishop?

Does it not mean divided action and disjointed effort?

If you believe the scriptures, you must understand that a tithe (that is, a tenth) is "Holy unto the Lord." It belongs to the Lord—it is not your own (Lev, 27 :30 ; Luke II : 42.)

Do you acknowledge this ownership? If so, would you usurp the right of the owner to handle and dispose of his own? Dont be your own self appointed Bishop. You have quite enough to look after. The Lord makes you steward over the remaining nine tenths, and expects you to give an account of that, with "usury"—that is, increase,

Says one,—we are ask to pay,—pay whom?

Why the Lord, of course, He is the one you owe,—not the Elder (the Lord pays him). "But hold," says the perplexed and critical brother. "dont the missionary get so much a month for his family?"

Yes, for the family remember, and that amount is always so low that the Elder dare not touch it. If he did the family would actually suffer. The Elder is supported in this personal needs by those among whom he labors. He has the promise that the Lord will put it into the hearts of the people unto whom he ministers in word and ordinance.

If you have thought the missionary Elder lives off of his wives' allowance, you have made a mistake. That would be the salary principle in practice, which we as a Church do not believe in. If *you* do not believe in it, hand the missionary a sixpence occasionally to help pay his tram fare, any way. Honour the Lord with thy substance.."—(see Prov. 4 : 9 ; 1 Sam- 2 : 30).

OBEDIENCE.

BY ELD. J. D. IMRIE.

When we look round at the religious world to-day, perhaps the first thought to cross our minds, is what a number of different sects, or Churches there are; and though they all differ from one another in one or more points, some being widely different, still they all claim to have the one end in view. "When broadminded and liberal" Christians are questioned about this state of affairs, they do not seem to become alarmed at the divisions in Christendom; but inform us "all is well," that all have the same head, Jesus Christ, and are simply to be compared to so many ladders all reaching to the same heaven, to that one end which all hope to gain. All these sects assert that the Bible is the book of truth, and accept it as their guide. Paul especially is a great authority on Church work among most, if not all religious bodies. It would be well then for us to examine what Paul says of division in the Church of Jesus Christ. He speaks of the Church as "one body," Eph. 4 : 4, 5 ; 1 Cor. 12 : 12, 14 ; Rom. 12 : 4, 5. In 1 Cor. 12 : 25, he states clearly, "that there should be no schism in the body." Are so-called Christians to-day accepting Pauls exhortation and instruction? If all these Christian people belong to the "body of Christ," why all these divisions among them, why all these divers doctrines? The Apostle exhorts the Corinthians to "be of one mind" (2 Cor. 13 : 11) so also the Philippians (Phil. 1 : 24 ; 2 : 2). How could they all be of one mind if some accepted one doctrine and others accepted others? As Christians (disciples of Jesus—Acts 11 : 26) they, the Corinthians and Philippians, accepted the doctrine taught by Jesus and his Apostles, the gospel Jesus brought for "all people." Paul says, "Though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1 : 8). This statement he made in his letter to the Galatians. Think you not that they received the same gospel as the other branches of Christ's Church? It was the one gospel that Jesus delivered unto the Apostles to be preached in all the world. Remember what the angel who appeared to the shepherds at the time of the birth of our Saviour said, "Behold, I bring you good tidings of great joy, which shall be to all people." The "good tidings," or as we say in one word, the "Gospel," is to come to all people; the gospel Jesus brought to earth, the "faith which was once delivered to the Saints (Jude 3). We all conclude that the term "all people" takes in us who are living to-day. To contend that it means all living at the time when Jesus was on earth, would be to accuse the angel of

making a false prophecy, because the Gospel did not reach "all the people" in His day, nor can it be heard by all in our day, for many are leaving this life without hearing the joyful news. But still in some future time (if not now or in time past) the prophecy of the angel will be fulfilled, that is to say, all people will hear the Gospel. We are therefore, included in the phrase "all people." What then, is the Gospel that Jesus requires to be preached to us? The same, and only Gospel, He and his Apostles preached in His day. After hearing the word preached He requires us to believe, to have faith (Mark 16 : 12, 16). The inspired Apostle tells us that "faith comes by hearing" (Rom. 10 : 17). Are we required merely to believe? James tells us that the "devils believe and tremble" (Jas. 2 : 19). Do you think that mere belief is all that is required? No, that is not true faith. When one not only believes in the existence and power of God, but places implicit confidence in Him and His Son Jesus, and as a consequence believes in His Gospel, then there is true faith. Real faith inspires and produces a loving obedience in a child of God. "Faith without works is dead" (Jas. 2 : 20, 26). We are then required to obey. The principles of the Gospel are clearly laid down in Heb. 6 : 1, 2, and in order to be found walking the narrow way it is requisite that these be accepted and agreed upon. These are the principles of the doctrine of Christ, and are the steps Jesus requires of those who are desirous of being numbered among his saints. The Gospel ladder and the only one reaching to that desired goal which Christians hope to attain is as follows:—Faith, Repentance, Baptism by immersion for Remission of Sins, Laying-on of Hands for the gift of the Holy Ghost, The Lord's Supper, The Resurrection, and Eternal Judgment. Search the scriptures and learn for yourself if such is not the case.

GENERAL CHURCH NEWS.

BALMAIN.

The 28th anniversary of the landing in Australia of the first missionaries of the Re-organised Church of Jesus Christ, was commemorated here on June 22nd.

A splendid literary and musical programme was gone through, reflecting great credit upon those who had the entertainment in hand.

The Gospel has brought such peace and joy into the lives of our members, that they love to celebrate each anniversary of the landing of the Godly men, who first brought the Gospel to these shores. Both have long since gone to their reward—both dying at their posts in the mission field.

Elder Wandell died in this country, shortly after his arrival, and Elder Rodger was left to prosecute his mission alone. Amid persecution of the bitterest kind, he "sowed the Gospel seed in the morning, while at noon-tide he withheld not his hand." His persecutors will die and be forgotten, but his name will always be known and remembered by the Saints of this Island Continent.

The work began by these good men, has triumphed over all opposition, and will continue to triumph until many thousands shall obey the truth in this land.

WALLSEND.

We have had some splendid meetings within the past month. We find that the Lord is willing to bless us in a large Church, as well as in a small building. May we continue to be worthy of his guidance.

Elders W. J. Haworth, and G. Lewis, in company with a number of the local Saints made a new opening at Holmesville, on January 29th, and had a good hearing.

During the month, several of the local brethren have assisted Elder W. J. Haworth in filling the Sunday night appointment at Stockton.

HAMILTON.

The Sunday School excursion to Fern Bay on January 27th, could not be called a success, as the heavy rain interfered with the attendance. The sun shone brightly in the afternoon however, and the children enjoyed themselves immensely.

The following remark was made by one of our sisters at a recent prayer meeting:—"We should seek to have charity—without it we are nothing. Charity does not consist in putting our hands into our pockets altogether. There may be more charity in a poor widow's smile given to a fellow unfortunate, than in the "charity gift" of a millionaire. Charity is love. Let us love one another."

THE RESTORED GOSPEL.

BY ELDER J. KALER.

The Re-organised Church of Jesus Christ, believes that the Gospel should be taught now, just the same as it was taught in New Testament times. That the mission and life work of Jesus, was to bring salvation to fallen humanity, and therefore,

All the Principles of the Gospel

are essential to a full salvation, in the Celestial Kingdom of God. Men and women are to be rewarded according to their works, "for we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2. Cor. 5-10) It is evident that our future reward will be in proportion to the good we accomplish, or in other words, the amount of obedience we render to the commands of Christ, and our condemnation will be in proportion to the amount of disregard and neglect we show.

Some men teach that we are saved by faith *alone*, but the Re-organised Church of Christ does not so believe or teach; for

"Faith, if it hath not Works, is Dead

being alone." (James 2-17) A dead faith cannot save us, for there is no power in it, but a living faith can save the soul, for such a faith moves the individual to obey the conditions, by which remission of sins is obtained, and by which *power* is to be obtained to reject all evil, and receive and continually do good. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4-17). Jesus said:—"And why call ye me, Lord, Lord, and do not the things I say"? (Luke 6-46).

We may profess to believe on Christ, and also testify, long and loud, that we know He is our Saviour, and that we are cleansed by His blood; but our profession will only stand as a witness against us

If We Obey not His Words

neither will His blood cleanse us from sin, if we walk in darkness; "but 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." (1 John 1-7)

God works by law, and in a just and orderly way; He does not contradict Himself, neither does He, at any time, change or alter in the least degree, His methods or ways, by which He purposes to accomplish the salvation of the human family; for "God is not the author of confusion, but of peace, as in all churches of the Saints." (1 Cor 14-33) Our Creator knew in the beginning just what all the human family would require, hence he provided the divine laws, or a plan, or way, by which all can be freed from sin, and purified and saved in the kingdom of God. Hear Paul:—The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom.8-2) Paul here reasons that all who are in Christ are free from condemnation, (see verse one) and then in the next verse, he shows how they got into Christ, or were freed from sin and condemnation, namely, by obeying

"The law of the Spirit of Life"

This law of life he declares, made him free from "the law of sin and death." Moses save a law that condemned sin, but provided no way for the sinner to escape from condemnation and death; "for the law was given by Moses, but grace and truth came by Jesus Christ." (John 1-17)

"For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10: 4) The sacrifices in the law of Moses could not take away the sins of the people, but only caused the people to remember that they were sinners. (see verse 3) Christ came and offered himself "once for all," (verse 10), and provided

"A New and Living Way,"

(verse 20), by which we could escape sin and death, and have life "more abundantly," (John 10: 10) through acceptance of Him as our personal Saviour, and by yielding obedience to "the law of the Spirit of Life," which is "the Gospel of the grace of God," and the only way given under heaven or among men, by which we can receive a remission of all our sins, and be saved in the Everlasting Kingdom of God. When we accept Christ as our Saviour, it implies that we intend to

Obey all His Commandments;

as given to us in the fulness of his gospel. The Jews professed to believe in God, but refused to accept Christ or His Gospel of "grace and truth," hence, we say their professed faith in God was of no benefit to them, for a true faith in God implies that we will accept the work of His only begotten Son also. Some Christian people are as inconsistent as the Jews, for they say they believe in Christ, but reject some of the commands, and ordinances of the Gospel. To these people we say: "A true and living faith in Christ implies that you are willing to

Obey all His Commandments;

for he declared, "if ye love me, keep my commandments." (John 14: 15). And again: "if ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10) There is much division in Christendom, and many of the so-called christian sects are contending against each other. What is the cause of all this? Is it not because each one is teaching but

A Fragment of the Gospel,

for the whole of it, and division and confusion is created in their ranks? What will remedy this? We answer: "teach the Gospel of Christ in its ancient fulness, add nothing to it, nor take a single word from it; for if all Christendom would so teach and obey, then unity and peace would reign, and division and strife would be known no more. Do you want a full Gospel, and a full salvation? If so, investigate our faith and compare it with the Word of God.

FROM THE WATCH-TOWER.

By G. R. W.

Dr. Joseph Parker of the City Temple London, reaches far afield in his New Year Greetings. He has a word of fatherly advice to the new Australian Nation, says, he, "your Commonwealth is as sounding brass and a tinkling cymbal if you loosely hold the Bible, the Sabbath, and the sanctuary"

It seems impossible to divorce the ideas of God and His laws from human Governments.

Some claim the prestige and power of the French Republic has declined through an unusual disregard of these things in forming their constitution.

Before the adoption of our present Commonwealth constitution, the daily papers were flooded with discussions and opinions, on this subject. The subject is somewhat knotty and will not down.

Just how far the Church and State question has been solved still remains a query in the minds of many. We believe it will be solved beyond doubt when the Kingdom of Heaven is ushered in and established in all its temporal phases. We are taught to pray for this time to come—the time when Jehovah's will is done on earth as 'tis now done in Heaven.

In the meantime, while working for the establishment of a practical heaven on earth, let us favor the best human Government possible. Our interest in the former need not take away our responsibilities re the latter. However, we may be pardoned for our timidity in espousing any of those ideal schemes, which at best are experiments in socialism. More on this at another time.

* * * * *

In a recent issue (Jan. 4th) the Sydney Daily Telegraph Comments, Editorially, on the supposed rapid strides of Utah Mormonism, and says it is a very open question whether the Mormon body as a whole would go back to the practice of polygamy if given a privilege to vote on it. Be that as it may, they still believe in it, as any one can verify by questioning their representatives in this land. It is quite true, as stated by the telegraph, that their tireless proselytisers do not teach it publicly. But is it not a glaring inconsistency on their part to believe in a tenet as divine and not teach it? It is a matter which causes us some feeling of justifiable pride, that the Reorganised Church of Latter Day Saints, have no secret beliefs,—that we believe in nothing which we are prohibited by good morals from presenting publicly. When the public hear our faith proclaimed from the pulpit they hear it all.

We have *no secret ceremonies, nor books, nor doctrines.*

* * * * *

The daily press barely makes the distinction that we of the Reorganised Church would like to see, viz:—That there are two separate and distinct kinds of Latter Day Saints.

However we are thankful for small favors. In one of the leading articles the Daily Telegraph of Jan. 4th states that which confirms our public declarations of years back.

Says the Telegraph.—

“The institution of polygamy was not in the original doctrine of Mormonism as formulated by its founder.”

He that is right can afford to wait, as our present president of general conference says. We are waiting and are thankful to see the daily press stating the facts. As the Courts of the United States have in two decisions decided that our communion is the true and original church in succession the reader can see what value the above statement is to us.

It frees us from an unjust odium that has been thrust upon us for so long by a prejudiced and uninformed public. Let the truth be known, and let innocent men and women be known in *their true light*.

Referring to the persecutions in Missouri and Illinois (before the defection of the Brigham Young faction) the Telegraph further states:—

“Their religion, at the time when the Christian people of the United States began to harry them from place to place, had nothing whatever in it opposed to public morality or in a general sense objectionable.”

The writer further remarks that the sternest opponent must admit that the manner in which the Smiths and their followers were treated, “against whose conduct no serious complaints were made save on sectarian grounds,” was “brutal in the extreme and unworthy civilized people.” We of the Church have always thought so, and we are thankful that the superior moral sense of the twentieth century thinks so.

* * * * *

In the same article the Telegraph reflects the idea of many (which is erroneous) viz., that Brigham Young was the true successor in the presidency of the Church. The facts show his movement was a separate affair. Judge Phillips in his finding on the famous Temple lot case said, “There can be in question of the fact that Brigham Young’s assumed presidency was a bold and bald usurpation.”—[Circuit court U.S.A.]

TRUE RELIGION.

BY ELDER C. A. BUTTERWORTH.

Religion is a system of faith and worship universally understood by those engaged therein, to be of divine origin; and it is the common theory among the different classes of Christian people, that inasmuch as one is sincere in his peculiar devotion, that he meets the approval of the Creator equally with every other worshipper. This may seem feasible from a superficial point of view, or a human stand point; but when compared with the standard, by which every system of devotion, and every man’s work is to be measured, it falls far short of the true sentiment given for our “profit, and learning.” It will be readily admitted that there were many things to be commended in the teachings of the various sects of the Jews, and that they were very energetic and sincere in promulgating their theories to make proselytes to their cause; but there were so many errors and human inventions taught and accepted by the people that the whole

system was branded as being false, and actuated by the power from beneath. There is false, as well as true religion. True religion consists not only in spirit, and sincerity; but must be in accordance with the truth—the word of God. It is the only means of pardon and sanctification provided by the Saviour of the world. “If the Son shall make you free ye shall be free indeed,” seems clear enough when it is realised that the word which he has spoken shall be our judge in the great finality. Sanctify them through Thy truth” has been, and must need ever remain, the only means of cleansing, in order to our being clothed with the whole armour of Christ.

The Jews killed the prophets, and their children, who were no better, built and garnished their sepulchers, and were denominated by the great teacher as being “whited sepulchers” “graves covered up,” and many other like phrases, which revealed their true character. Their religion was vain, “In vain do ye worship me, teaching for doctrine the commandments of men.” Simon the sorcerer made a great display of supernatural power, which the people of Samaria took to be the power of God, and gave freely of their wealth into his treasury, and bowed at his shrine; but alas! when the truth was revealed through Phillip, and obeyed by those who heard him, the promise to all true believers was realised (you shall receive the gift of the Holy Spirit) and the folly of Simon’s religion was seen, and his craft came to naught.

The religion of the people at “Mars’ Hill,” where Paul preached, was paid to the “unknown God.” The woman at the well, met by our Saviour, worshipped she “knew not what.” Lyddia’s worship was only in spirit until the Lord sent the truth to her by Paul and Silas, when she heard, obeyed, and “was translated into the Kingdom of his dear Son.” Paul’s religion, when a Pharisee, worked harm to him, with all his earnestness and devotion, for it lead him to *dis-believe* many things taught by our Saviour, and also to persecute other people. True religion never leads anyone to persecute another, or to discard any principle taught by our Lord while on earth, or by the Holy Spirit sent down from Heaven. Hence my advice to all who have been guilty of either, is to follow the example of Paul, not to tarry, but “arise and be baptised, and wash away thy sins, calling on the name of the Lord.” Pure religion, and acceptable devotion is marked by a death to sin, and all worldly-mindedness, or friendship with the world, a burial with Christ in baptism, wherein the old man with his evil deeds is thrown off, and an arising to newness of life, as a new born babe, to live by “every word that proceedeth out of the mouth of God,” with the *practice* of visiting the fatherless and widows in their affliction and keeping unspotted from the things of the world, “Whosoever heareth these sayings and doeth them” is wise and will reap a reward; but those who hear and do not, must now, and in the end suffer loss. “Ye are my friends *if ye do whatsoever* I command you, is a truism and must live on and on while eternal ages roll, and be met by us at the bar of God. The conclusion of true worship is mentioned by Solomon, thus “fear God and keep his commandments for this is the *whole duty* of man.”

VALID CHRISTIAN BAPTISM.

The Board of Publication is publishing a new booklet on the above subject, which will be for sale in a few days time. It treats upon the mode, subjects, and reason for baptism; while the last chapter deals with the authority to administer the ordinance, the Apostasy, the Reformation, and

the Restoration of the Gospel. The price will be 7d. per copy, post free in Australia, 15 cents if sent to America. Every saint should take a few of these booklets to hand round among their friends. Send your order *at once* to the office of THE GOSPEL STANDARD."

Bishop Agent's Financial Report for 1901.

BALMAIN BRANCH.		
	£	s. d.
A. Elliott	5	10 0
Sis. Rankin	1	14 0
A. A. Ferrett	15	5 0
J. Madrers	3	2 0
T. Elliott	1	14 0
H. White	1	16 9
M. Henreichs	2	10 0
M. Madrers	2	0 3
Sr. Rankin	2	7 0
Sr. L. White	0	4 6
Sr. Avery	2	0 0
R. Ellis	2	12 0
C. Ferrett	0	9 0
R. Ferrett	1	0 0
A. Seaburg	2	0 0
P. Madrers	1	10 0
A. Madrers	0	11 0
J. Kaler	5	0 0
Sr. Watson	1	9 6
Bro. Neville	0	5 0
Sr. Dohrn	1	10 0
J. Parkes, Sr.	2	10 0
F. Haworth	2	0 0
M. McLaughlin	1	0 0
Sr. A. White	0	0 6
F. Baggs, Jr.	0	11 0
F. Baggs, Sr.	0	5 0
B. Baggs	0	1 6

NAMBUCCA BRANCH.		
Emma Argent, Sr.	12	0 0

WALLSEND BRANCH.		
Sr. E. J. Haworth	3	0 9
D. Lewis	0	2 0
Sr. E. Rawlings	0	2 0

HAMILTON BRANCH.		
C. A. Davis	1	13 0
W. H. Broadway	0	4 0
J. Jones	0	19 6
F. Whaler	1	10 0
M. Bramston	3	14 6
J. Potter	8	6 0
J. Hatch	0	5 0
R. Wallis	1	10 0

	£	s.	d.
J. Thompson	0	11	6
A. Haworth	0	15	0
Sr. Marriott	0	4	0
A. H. Ford	1	8	6
M. Ford	0	15	0
G. Imrie	1	0	0
M. A. Williams	0	2	6
M. J. Pascoe	0	10	0
A. Tithe Payer	28	6	0
H. Gammidge	0	5	0
Sr. Burt	0	5	0
T. Frost	0	5	0
J. Cornelius	0	2	6
Sr. Jones	0	1	3

TUNCURRY BRANCH.			
W. Maybury	3	0	0
J. R. Taylor	3	10	0
C. H. Ivers	5	0	0
R. Mather	1	0	0
M. J. Mather	1	0	0
G. & A. Parker	4	0	0
A. Colvin	1	0	0
C. S. McLaren	5	0	0
John Wright	10	0	0

Grand Total ... £162 5 3

EXPENDITURE.			
Sr. J. Kaler	32	10	0
Sr. G. R. Wells	16	0	0
Sr. W. J. Haworth	49	0	0
Sr. Leary (widow)	2	0	0
Eld. W. J. Haworth			
(trav. exp.)	6	0	0
Stamps, cheques, &c.	12	4	½

SUMMARY.			
Balance in hand,			
Dec. 1900	59	17	5
Total receipts 1901	162	5	3
	£222	2	8
Total receipts	222	2	8
Expenditure	106	2	4½
Balance in hand,			
Dec. 31st, 1901	£116	0	3½

ARE YOU A WORKER ?

Reader, are you a Latter Day Saint? If so, what are you doing for THE GOSPEL STANDARD? Have YOU sent in your subscription to the paper? If not, will you do so at once? It takes money to print the paper you know, and we rely upon you to help us. Have YOU tried to get your friends outside of the Church to subscribe? If not, will you try? Let each member be a worker for the STANDARD, and the Church will be benefitted, and the member blessed.

WORDS OF ENCOURAGEMENT.

We give below a few of the cheering expressions written by several of our noble American subscribers.

Wm. O. Hands, of Kansas City, Mo. said, "Put me down for ten subscriptions; I am not a rich man, but I want to help you start your paper."

Sr. Margaret Kienevy, 716 West, 10th street, Kansas City, Mo. U.S.A. writes:—"I will gladly contribute a dollar and a half to your paper. I am alone in the world, and would be pleased to correspond with any of the Australian Saints." Will some of the young Saints write to her.

Sr. Alice C. Schwartz of Omaha, Nebraska, sent us 18 subscriptions, as well as "best wishes for the success of our paper." She was the first American Saint to respond to our appeal.

Sr. M. F. Stoffer of Blendsville, Mo., sent us 10 subscriptions, and words of encouragement.

Carl W. Lange of Viola, Wis., U. S. A., sends a subscription, and thinks we ought to get 5000 instead of the few hundred asked for. He is over 77 years old, helpless and bedfast; yet his interest in the salvation of his fellow men wanes not.

We are thankful for the encouragement received. All letters had a "God bless your effort," and some money. Some sent the second time, some duplicating, others increasing the original amount.

Elder Peter Anderson, one of the leaders in Israel, in a letter to Elder Wells says:—"It means worry and work to publish a paper; but, with the aid of our able missionaries over there it can be made to go. I am of the opinion that with the exception of building up Zion at home, our greatest efforts will soon have to be spent abroad where nothing works so effectively as a good mission paper in the hands of live-missionaries. So again I say, Success to you in far-off Australia."

The Danish Mission is to have a paper called "Sandhedens Banner". When started, Elder Anderson will be editor.—

Bro. J. E. Nicoll of Ft. Worth, Texas, U.S.A., sends two subscriptions and says, "Am anxious to see the Australian Mission in the foreground, and think this paper is a step in the right direction. I hope to be able to take at least a couple of subscriptions yearly."

Quite a number of America brethren sent subscriptions, who want only one copy to see how it looks, and request us to send the remaining copies to some one here in Australia. This is really a great help as it saves us much postage, and thereby strengthens our hands financially.

Some ordered pamphlets with their subscription. If pamphlets have not arrived, please notify this office.

AN OLD RECIPE FOR SCANDAL.

Take a grain of falsehood, a handful of run-about, the same quantity of nimble-tongue, a sprig of the herb backbite, a teaspoonful of don't-you-tell-it, six drops of malice and a few drachms of envy; add a little discontent and jealousy, and strain through a bag of misconception, cork it up in a bottle of malevolence, and hang it up on a skein of street-yarn; keep in a hot atmosphere; shake it occasionally for a few days and it will be fit for use. Let a few drops be taken before walking out and the desired result will follow.

Yes, without the slightest doubt the desired result will follow, but what will follow the result? In the good book we are told, "there is a time to sow and a time to reap," and as a man soweth, so shall he reap.

In Harmony with the unchangeable law of production the sowing of such seed, as mentioned above, will only produce fuel for the burning, when the last roll is called and the Lamb who is worthy shall descend in resplendent glory, with the heavenly throng. Then will the gates of the New Jerusalem stand ajar to receive "ye blessed of my father," while all liars, scandal-mongers, false accusers, and hypocrites will be left on the outside of the City as a result of their sowing.

O that little boastful unruly member which sets on fire the course of nature and is untamable, excepting by those who possess it, how soon it will wreck these frail bargues of ours as we are left to toss and drift upon the tempestuous sea of life; unless we put bits in our mouths and govern our whole body. Well said the wise man "where no wood is there the fire goeth out, so where there is no talebearer the strife ceaseth, and although to day we find ourselves in the midst of unrest, accusations and misrepresentation, we are consoled with the thoughts that to-morrow will usher in brighter scenes, when all that defile and sow to the flesh shall be removed from this beautiful earth of ours and peace shall reign from the rivers to the ends of the earth, and the righteous shall sit under their vine and fig trees with nothing to harm or make them afraid. All who have followed the old recipe will now change for the new—

"That ye love one another."

"for if ye love not your brother whom ye have seen, how can you love him whom ye have not seen."

SUNDAY SCHOOL DEPARTMENT.

(EDITED BY G. R. WELLS, 65 NELSON STREET, ROZELLE).

"Be kind to the children of others, and Heaven will bless your own."

Teaching is causing another to *know*; training is causing another to *do*, Education is "drawing or leading out" the mind.

The Art of Questioning:—Don't ask too many direct questions,—that is, questions that can be answered by "yes"

or "no". Such questions do not stimulate ("draw out") the mind. The answer is often easily inferred from the question. Think of a few and note this, and thus satisfy your own judgment before reading further. Don't deal too much in "catch" questions; but they are good sometimes. Some questions produce merely an exercise of memory. Use these to ascertain how much the pupil has learned. Very important are those questions which stimulate the power of reasoning. Few teachers are masters of this kind. To frame such questions, you must be a reasoner yourself. The question should be adapted to the age and capacity of the child. Don't wonder at a blank countenance and a dumb tongue if your question is too deep for the child. Other questions will stimulate inquiry—these are always in order.

Questions are like levers; but like mechanical levers, must be adapted to their work. At the commencement of the lesson, question to find out what the class knows, distribute your marks during the lesson to exercise and develop the mental powers. At the close, question to ascertain if the lesson has been properly understood. Questions are tools; but not the only tools at the disposal of the teacher; therefore, don't take it for granted that you are to do nothing but ask questions. If you do, your class will have a concept of you in their mind in which you will appear vinegar-vizaged and critical like this:—?

Cheerfulness is about the best cosmetic you can put on your face when you appear before your class. Don't be Puritanical. I heard of a teacher of this kind who thought that a smile or a laugh would break the solemnity of the Sabbath. This holy man appeared before his class with a solemn (?) Mt. Sinai expression on his face, and in austere tone of voice demanded:—"Now then, who was it that refused to let the children of Israel go" (Silence) "Who was it?" (threateningly). One little stray urchin, who belonged to a camp of gipsies, moved uneasily on his seat and then answered:—"It was 'nt me, sir; we only comed into town yesterday".

By reason of some misunderstanding at the Herald office the Austral School of Balmain recently had to go without quarterlies for about a month. This may happen with other schools. Be patient. We are a long way from headquarters and they sometimes forget. It is easy to give the book-keeper instructions to stop delinquent quarterlies, according to the established rule, and forget that schools in foreign lands may suffer unjustly. An "oversight" that's all. And by-the-way is it not possible to use the lesson on the day marked in the quarterly. Try it when a new quarter comes in. In order to do this, it may be necessary, this quarter, to take two lessons in one, or make one do two Sundays, Think over it. Order quarterlies early,

"Ignorance is a blank sheet on which we may write; but error is a scribbled one from which we must erase,"—says Colton. True; the young class represents the blank sheet. Beware how you write thereon. Nevertheless, you teachers have a more acceptable task than the ministers who go to the world. They have to erase from the page of error, then write thereon the truth.

* * * * *

The District Superintendent announces that he will visit the Schools at Wallsend, Hamilton, and Stockton early in the month of March.

The Gospel Standard.

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

WALTER J. HAWORTH EDITOR

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Two sermon lectures by Elder W. J. Haworth, dealing with objections to the Book of Mormon, and defending Joseph Smith against the charges of being a polygamist, and a false Prophet. A very helpful booklet. Post free, 7d.

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BY BISHOP C. J. HUNT.

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OF

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of Latter Day Saints.

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Saints' Church, Wallsend.

The public are invited to attend divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony meeting at 3 p.m.

Preaching Service at 7 p.m.

Tuesday :—Prayer and Testimony at 7.30 p.m.
Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays :—Prayer and Testimony at 7 p.m.

A cordial invitation extended to all.

Saints' Church, Kamilton West.

(Gosford Road.)

Services conducted as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays :—Prayer and Testimony at 7 p.m.

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Vol. 1.

Wallsend, March 15, 1902.

No. 3.

OUR HEAVENLY FATHER.

Oh Thou who dry'st the mourners tear;
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee.
The friends who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.
But Thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And e'en the hope that threw
A moment sparkle o'er our tears
Is dimmed and vanished too!
Oh! Who would bear life's stormy doom
Did not that wing of love
Come, brightly wafting through the gloom
Our peace-branch from above?
Then sorrow, touched by Thee grows bright
With more than rapture's ray;
As darkness shows us worlds of Light
We never see by day!

Moore.

WIRELESS TELEGRAPHY.

We hear a great deal lately about the great successes that have recently been achieved in wireless telegraphy. The world is liberally applauding the successful experimenter and everybody seems to be lost in wonderment in contemplation of the new discovery.

The greatest system of wireless Telegraphy

with which the world has ever been blessed is, however, appreciated to a very limited extent in this age of learning and human invention. The world is very willing to applaud the human inventor of wireless telegraphy, but it seems to look upon God's wireless telegraphy,—revelation—as something altogether obsolete. The wireless telegraphy which gave us the account of how the earth was created, and by which God has always communicated His will to man,

is now regarded as a back number

by the majority of professing Christians. This is nothing new, for in all ages of the world's history the majority has been unwilling to believe in present day revelation. The Jews stoned the prophets whom God sent unto them, because they did not believe in it. They also persecuted and finally crucified the Saviour for the same reason. They could be-

lieve that God had spoken by revelation in the past, just as do the professors of Christianity to-day, but like those of the present age, they could not believe it possible for God to reveal himself in their age. They said "We know that God spake to Moses," but they could not believe that he was speaking through Jesus Christ. Most Christians believe that God spoke by revelation in bygone ages, but they will not believe it possible for Him to communicate with man in that manner to-day. Why is this?

Does the Bible declare anywhere that God would cease to reveal His mind and will? We challenge the world to produce one passage of scripture

which would justify such a conclusion

We know that some people fancy they can produce such proof, but though we have examined quite a number of these so called proofs, we have up to the present failed to examine any scripture which would justify us in concluding that God has ever said he would cease to communicate with His people.

For instance, our attention has been called to Rev. 22: 18, wherein it is said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book"; and we have been asked to believe that this is evidence that when God caused this to be written he intended that those would be the last words he would speak. Were we to believe such to be the case, we would be guilty of stultifying the reasoning powers with which God has endowed us. It is a simple, shallow, pretence at argument gotten up by those whose business it is "to think for a people who are so priest-ridden that they never think for themselves."

It is not our contention that man has power to add to anything revealed by God. To prove that man cannot add to the word of God, is not any proof that

God has ceased to speak to His people.

Similar words to those quoted above are to be found in Deut. 4: 2. It would therefore be just as logical to argue that God ceased to speak then, because He forbade man to add to His word. Man must not add, or diminish from the word of God given at that time, but

God continued to reveal His will

right along, and since then, 61 books of the bible have been written. The unprejudiced reader will therefore readily see that Rev. 22: 18 furnishes no proof that God would ever cease to speak to man by revelation.

We have also had our attention directed to the fact, that in 1 Cor. 13: 8, Paul informs us that at a certain time "prophecies shall fail." We believe that there will be a time when prophecy shall be no longer needed, and when it shall fail, but that time has not yet come.

It is not enough for our friends to prove that the Apostle Paul has said that at some time, future to his day, "prophecy should fail." If they want to convince us that revelation and prophecy have ceased, they must also prove that the time spoken of by Paul has come.

In Rev. 21: 23, we learn that at some time future to John's day there would be no more need for the sun or the moon to shine, but we would not be justified in asserting that it is not necessary for the sun or moon to shine now, unless we could prove that the time spoken of had come. We believe that there will be need for prophecy and revelation, just as long as there will be a necessity for the sun and the moon to shine. The sun and moon will be needed until the Tabernacle of God shall be with men, when all things that are imperfect shall be banished from the city of our God, and when the perfect time shall be ushered in, when the people of God shall dwell in perfect peace in the presence of their great Creator. Paul gives us to understand that the gifts of the gospel such as prophecy, tongues, and knowledge, are imperfect, that those endowed with these gifts only see as through a glass darkly, but he adds that at the time when these gifts pass away we shall see "face to face." (verse 12)

Has that time come yet? Do we now see face to face? Do we know as we are known?

Do we now walk by sight

and not by faith? If we can answer these questions in the affirmative we may justly claim that these imperfect gifts have been done away. If we cannot, we should make no such claim.

Paul had been showing the superiority of Charity over prophecy, tongues, and knowledge (see verse 1-3.) Prophecy, tongues, and knowledge, are imperfect gifts, and must pass away, but Charity never faileth. (verse 3) Charity or love, will ever remain the chief rule of intercourse between God and the Ransomed Host, throughout the countless ages of eternity, but prophecy, tongues, and knowledge shall cease

"when that which is perfect is come."

(verse 10.) Then we will not need to see through the dark glass of prophecy, or know anything in part, for we shall see as we are seen and know as we are known. Now, we are but babes in Christ Jesus, and have need of the same childish gifts which Paul and others enjoyed, but when we arrive at the measure of the stature of the fulness of Christ, and become perfect men and women in Christ Jesus, we will be able to put away these childish things. It would however be folly in the extreme for the Church of God to expect to do without these gifts, while we are forced to walk by faith and not by sight. The Church in Paul's day, with these glorious gifts, only saw as "through a glass darkly," but if we were to try to do without them, before we can see "face to face," and "know even as we are known," we would be altogether devoid of Divine vision, and knowledge; and that would be dangerous, for we would then be entirely dependent upon carnal knowledge. "The carnal mind is enmity against God." When people discard the only means by which heavenly knowledge can come and depend upon their own carnal wisdom, we can only expect them to violate the laws of God, and to teach others to disregard them. We have sometimes been asked to show that these glorious gifts have been promised to the people of this age. We cheerfully do so once again. In Acts 2: 38 we read that Peter said to the people at Pentecost, "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."

In order that we may rightly understand what the "gift of the Holy Ghost" is, it is necessary to read 1 Cor. 12: 4-11.

Now there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But 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 gift of healing by the same Spirit, to another the working of miracles, to another PROPHECY, to another discerning of Spirits, to another divers kinds of tongues, to another the interpretation of tongues, but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

It will therefore be seen that the Holy Ghost imparted several different gifts to the several members of the Church. These gifts are to be enjoyed by members of

The Church of Jesus Christ

to-day, for Peter told the people at Pentecost, that the gift of the Holy Ghost was to them and to their children, and to all that were afar off, even as many

as the Lord our God shall call

(Acts 2: 39) God has called us in this age, and is still calling, therefore each person who is willing to obey the command of the Lord, is promised the gift, which the Holy Ghost divideth to every man severally as He will. Reader try it. Obey Gods commands, and put Him to the test, and we feel confident of the result.

MOB VIOLENCE.

We learn by "The Saints Herald," lately to hand, that the spirit of mobocracy has not yet died out. Elder D Magregor was mobbed in Canada quite recently, but escaped without serious injury. A few religious fanatics joined with the roughs, but the better element treated him kindly. Elders G. H. Godby, and W. R. Odell, have also had some rough treatment in West Virginia. Elder Odell had his jaw broken. The best citizens, however, offered them protection, and the State will prosecute the mobbers. Why should people so far forget themselves as to offer violence to these who do not hold the same religious views as them?—and yet it has always been the case. The same spirit actuated those who stoned the Prophets, crucified Christ, and slew the Apostles. Later on it actuated the Roman Catholics to murder and persecute the Protestants. When the Protestants became strong they too came under the same influence, and thus it has been said:—

The thumbscrew, the rack, and the fagot,
Were instruments used on each side,
Thus Romans and Protestants slaughtered,
Till thousands on each side had died.

John Wesley and others were also mobbed by those who differed from them. From the very inception of the Church of Jesus Christ of Latter Day Saints, ministers and members alike have been persecuted, evilly spoken of, and in many instances, brutally treated and murdered, by those who claimed to be Christians. Joseph Smith and his brother Hyrum were brutally assassinated, others sharing the same fate, while hundreds were driven from their homes, after being cruelly treated, and their houses and lands appropriated by the mob. No doubt the perpetrators of these brutal outrages, thought they were doing God's service; but where

in the pages of sacred writ can a word be found which would justify such a procedure. Our Saviour was reviled, yet He reviled not again. He was spat upon and cruelly treated, yet showed no disposition to retaliate. Never will it be proven that either He or His true Church ever persecuted those who differed from them. Those who persecute others in any way, but demonstrate that they need to go to Jesus "and learn of Him." While in this country, so-called Christians have surrounded the places where one of the Elders preached, and made such a horrid din, by shouting, and throwing bricks, etc. at the building, that it was impossible for him to continue, we have yet to learn that personal violence has been offered to any one.

The Editor recently had an experience in a "City" of Northern New South Wales, which was more galling to him than any personal violence could have been. A reverend "Disciple of Christ," became afraid that the people of the town would accept the truth, so he demonstrated that whatever he might call himself, he is not a true disciple of Christ, by making a house to house canvass, peddling what he knew to be absolute lies about the Church, and advising the people not to go to my meetings.

While we expect to meet these things, it does not give us a favourable impression of the Christian qualities, of those who indulge in such practices.

We want to tell the enemies of this Church something. The missionaries of the Church are not preaching for salaries, they do not make a business of it, but they go out to present a gospel which can be heard without money and without price. They know that the message that they bear is God's eternal truth. They love it, and if need be, would lay down their lives in its defence. Neither mob violence, vituperation scandal, or any other weapon of the devil's will awe them. They mean to fill the world with the doctrine of Jesus Christ. They know that the time has come when men and women will "not endure sound doctrine," and they are not surprised that the preaching of the Ancient Gospel brings persecution. The Saviour has said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *ja'sel's*, for my sake." With this assurance before us, all the powers of earth and hell will not deter our work.

PLAIN STATEMENTS.

The following appeared in the "Daily Telegraph" on February 18th:—

"Some interest is being taken in the visit to Australia of President A. H. Smith, of the religious community known as the Reorganised Church of Latter Day Saints. Mr. Smith is a son of the notorious Joseph Smith, the founder of that Church.

He arrived in this State quite unexpectedly some weeks ago, at the time the annual conference of his Church in this State was being held in the Newcastle district. He is 64 years of age.

The Church of the Latter Day Saints has by many been confused with the Mormon Church, having its headquarters at Utah, though its adherents not only disclaim, but roundly repudiate any connection. "The Utah Mormon Church," it is authoritatively stated, "is not the Church founded by Joseph Smith in the year 1830. When Joseph Smith was

murdered in 1844, there was a general scramble for the leadership of the Church. Brigham Young and several others created considerable confusion by assuming the leadership, and drawing away parties after them. A considerable body, however, refused to follow any of these men, and decided to reorganise the Church, and wait until the eldest son of Joseph Smith should take the leadership. While all these deflecting factions introduced doctrines foreign to the original tenets of the faith, the Reorganised Church has ever stood firmly for the truth and immutability of the original doctrines of the Church. Joseph Smith's eldest son presides over the Reorganised Church, and his wife and immediate family were never members of any other Church."

The question of Church identity has been fought out in the civil courts of America between the Utah Church and the Church of Latter Day Saints, through the latter applying to the court for possession of the Kirtland Temple and other property, which, it was contended, belonged to the original Church. The finding of the Court was a peculiar document, and is worth quoting:—

"The Court do find, as matters of fact, that the said plaintiff the Reorganised Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organised upon the same doctrines and tenets and having the same church organisation as the Original Church of Jesus Christ of Latter Day Saints, organised in 1830 by Joseph Smith, and was organised pursuant to the constitution, laws, ordinances, and usages of said original Church. That the Church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines 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 Reorganised Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of and successor to the said "Original" Church of Jesus Christ of Latter Day Saints, organised in 1830, and is entitled in law to all its rights and property.

By virtue of that finding the Reorganised Church of Latter Day Saints is now in possession of the Kirtland Temple, claimed to be the only temple ever completed by the original Church.

"The abominable doctrines and bloodthirsty practices chargeable against the Utah Church," says the official organ of the Latter Day Saints in this State, "cannot justly be charged against either the original or Reorganised Church. The true Church was 'crushed to the earth' by the evil practices of these apostates from it, but by the power of God it has risen, and is once again exerting a powerful influence for good upon the nations of the earth. Whilst thousands are yearly being made to rejoice at the beauties of the pure doctrines of the Reorganised Church, the errors of the Utah Church are fast dying among their worshippers. Already they disclaim the doctrine that 'Adam is our father and our God, and the only God with whom we have to do,' also the doctrine of 'blood atonement.' Polygamy (practical), too, is in the last throes of agony. No more plural marriages are contracted, and those having wives already only practice it from sheer bravado, lest their 'brethren' might call them cowards. The 'Mormonism' of Salt Lake City may be dead, both at home and abroad, but those who fancy that the Reorganised Church is dead either at home or abroad will find her a very lively corpse if they carefully investigate."

The Church of Latter Day Saints, like most other churches, claims to be modelled on New Testament lines. The presidency is represented by three persons, of whom the present Joseph Smith (elder brother of the gentleman visiting Australia) is the president proper, while Mr. A. H. Smith occupies the position of first counsellor. A quorum of 12, known as the twelve Apostles, constitute the next in authority. They are missionary officials, having charge of the church's missions in different parts of the world. Next come the high priests, the local presiding officers over congregations or districts. There is also the organisation of evangelists known as the "seventy," a missionary body under the direction of the Apostles. Then come in order the elders, priests, teachers, and deacons.

Lamoni, Decatur County, State of Iowa, America, is the headquarters of the body."

The following also appeared in the "Sydney Morning Herald" of February 17th,

Among the many sects of which Christendom is made up is to be found the Reorganised Church of the Latter Day Saints of which the late Mr. Joseph Smith was the founder. In connection with this section of the religious community, the son of the "martyred prophet" as his co-religionists prefer to term him on account of the manner by which his father met his death, is at the present time upon a missionary visit to Australia, and has during his short stay in Sydney, located himself at Balmain, and yesterday commenced a mission in the Nelson-street Church. A representative of the "Herald" called upon Mr. Smith on Saturday evening, and in course of conversation the visiting Patriarch, for such is the office he holds, explained that a large number of people had fallen into the popular mistake of confounding the Reorganised Church of Jesus Christ of Latter Day Saints, with that Church having its headquarters in Utah, and evidently classed both churches as "Mormon." They objected to being classed as a polygamous body, and considered that objection should meet with the respect of fair-minded men. Mr. Smith said that his visit to Australia was in the interest of the church. The church was represented in its presidency by three, of whom his elder brother (Mr. Joseph Smith) was the president, while he himself occupied the position of first counsellor. Their church organisation was peculiar. It was after the pattern of the New Testament. After the presidency the next in authority was a quorum of 12—this was a missionary force—ministers, who had charge of the missions all over the world. The high priests were the next in authority. They were local presiding officers over congregations, which were termed branches or churches, or districts formed by several branches or congregations having jurisdiction over specified local county charges. The organisation of ministers, known as "seventies" was a missionary force under the direction of the apostles. The balance of the ministry was comprised of elders, priests, teachers, and deacons. Their headquarters were at Lamoni, Decatur county, State of Iowa, United States of America. He mentioned these facts to make the distinction between the Utah Mormon Church and his body of co-religionists known. When it was known that they were Latter Day Saints, the people looked upon them as Mormons. It was a general belief, but it was a very erroneous one. They had established missions in Great Britain, Germany, South Sea Islands, Sandwich Islands, and Australia. They also had missionaries in Utah distinctly opposed to the Brighamite or Mormon Church. In their epitome of faith and doctrines, it was set out that they believed marriage was ordained of

God, and that the law of God provided for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage was broken by death or transgression; and that the doctrines of a plurality and a community of wives were heresies, and were opposed to the law of God.

They had churches in nearly all the States of America, and in Great Britain, the South Sea Islands, Australia, and other countries. They had also, in addition to the church organisation mentioned previously, the office of Patriarch, who stood as a father to the church, similar to the ancient patriarchs, and who was really the second officer in the church. He was in Australia representing that office, as also one of the first presidency.

Speaking with reference to the Australian mission, Mr. Smith said he was authorised by the church to assist the Australian mission to a more perfect organisation. A bishopric had been established at Wallsend, and Elder George Lewis, of that centre, had been called to the bishopric. The bishop had control of the finances of the church, and would also assist the local ministry in the preaching of the word of God. Their motto was an open Bible and a free pulpit.

NEWS ITEMS.

President A.H.Smith, and Secretary L.A.Gould, left Sydney for Brisbane on March 4th. They will return to New South Wales in time for the Easter Re-union.

Elder J. D. Imrie was ordained second Counsellor to Bishop Lewis, by Pres. A. H. Smith, at Rozelle, on Sunday, February 23rd.

Brother George Stewart of Wallsend, was recently ordained a Deacon.

Brethren Wilson and Rankin, of Sydney, are both very ill

Don't fancy that the STANDARD can get on without your subscription, for it is essential that every saint in Australia should help it along. We feel sure that no one would like to see it fail, and yet many have not yet paid their subscriptions. Have you paid yours? If not, why not?

Every should try to attend the District re-union at Broadmeadow, where we are certain to have a good time together

THE GOSPEL STANDARD is proving itself a veritable missionary. It goes to places where the gospel has never been heard, and is preparing the way for the Elders.

Persons who are already subscribers to the STANDARD can do a good work, by taking a dozen copies of each issue to distribute among the people. We will send a dozen copies to anyone who is a paid subscriber for six shillings per year.

Our new pamphlet, Valid Christian Baptism, is now on sale. You cannot afford to be without a copy. Read the announcement on page 24, and order at once, "lest you forget".

There seems to be a general desire for more missionaries in Australia, may the good Lord either send them to us, or raise them up in our midst.

We have heard of several baptisms at Rozelle recently. May the good work continue.

The members baptised by Elder W. J. Haworth, on the Richmond River, are anxious that one of the missionaries should visit them again.

Bro. J. W. Smith, Dist. Supt. of the N.S.W. Sunday School Association, is at present visiting the Schools in the Newcastle district.

Elder C. A. Butterworth has been laid up with a severe cold for some time; he is now progressing favourably, and if well enough will be present at the re-union. May he get well. We will be pleased to see him.

We hear that the saints at Melbourne have been having some good times lately. May God continue to bless them.

AMERICAN SUBSCRIBERS ATTENTION.

Did your copy of the paper come in a coloured wrapper this time? If so it means that although you promised to subscribe to our paper, you have not yet sent along your money, and we have therefore decided not to send you any more copies of the paper until we hear from you, lest you may have changed your mind. As we have a long list of unpaid American subscribers we have already been to considerable expense in sending the paper to them, consequently to save further needless expense, we have decided to discontinue sending papers to those who have not paid. If you wish the paper continued send your subscription to J. R. Epperson, 1723 Walker-street, Des Moines, Iowa, U. S. A., at once.

It has been suggested by some one that our American subscribers should let us keep the papers here for free distribution. The American saints can do as they please in this matter, but we would advise only those who do not intend to become permanent subscribers to do this. Though it would be an advantage for us to keep the paper here, it would be an advantage for this year only. We would find ourselves minus the American subscriptions next year, and be left to run the paper on local subscriptions only. We may as well tell you candidly that we cannot do this, for with the American assistance we have this year, we only anticipate that we will come out even at the end of the year. We want your assistance for several years yet, if it is possible for you to help us, and it will pay us better to send you the paper than to keep it here, and lose your subscription next year. Make up your mind to be a permanent subscriber, and that will please us better than to keep your paper here.

We also beg to direct your attention to the booklets we advertise on the back of the STANDARD. "The Book of Mormon on trial," and "Valid Christian Baptism," are worth reading, and by taking a copy of each you will be helping on the work in this land. Drop us a post card saying what you want, and giving your name and address, and you can send your money to the HERALD PUBLISHING HOUSE, Lock box E, Lamoni, Iowa, where it will be placed to our credit. In sending a post card to this country, put an extra one cent stamp on it, and address it to THE GOSPEL STANDARD, Wallsend, N. S. W. Australia.

ON THE WATCH TOWER.

(G. R. W.)

It is interesting to note Canon Farrar's comment on the Lord's words to Nicodemus (see "Life of Christ")—"The Lord saw deep into his heart, and avoiding all formalities and preliminaries, startles him at once with the solemn uncompromising address:—'Verily, verily I say unto thee, Except a man be born again, he cannot enter the kingdom of God'—in other words, 'My disciple must be Mine in heart and soul, or he is no disciple at all, and the question is not of doing or not

doing, but of being." Yes, it is a question of being. How can a person have a being in the world of flesh without the operation of the laws of procreation and birth? Born the first time with the wrong kind of natures, and born outside the kingdom and family of God, it is imperatively necessary to "be born again"—"born of water and the Spirit" (John 3: 5)—otherwise we "cannot" have a "being" in the kingdom of God. How can we have a being in the family of God and refuse to obey the law of adoption into that family? Says Jesus, "If a man love Me, let him keep My words"—John 14: 23. "Ye are My friends if ye do whatsoever I command you" (15: 14). From these words the eminent Canon must be wrong; it is a question of doing as well as being—the first is a part of the latter. We cannot be, unless we do. "Blessed are they that do His commandments, that they may have right to the tree of life"—Rev. 22: 14.

The law of the church concerning sacramental wine is that it shall be "made new amongst you." The following explains why such a rule is necessary. Says the *Patriot*:—"Consider how much stuff is sold as wine which is perfectly innocent of any acquaintance with the produce of the vineyard. The Municipal Laboratory of Paris, whose function it is to detect adulteration, has caused 15,000 casks of so-called wine to be seized by the authorities. The official analysis could not find in the whole lot a single drop of grape juice; but what they did discover was as follows:—Water, alcohol (none of the best), glycerine, sulphate of gypsum, salts of potash, etc., and berries for coloring. Could any compound be more villainous?" Hardly! And yet some Christians would use this bought wine in the Lord's supper, and call it an emblem of His blood.

SUNDAY SCHOOL DEPARTMENT.

NOTICE:—Don't forget the coming Convention of the District Association, which meets during the Re-union at Hamilton on

Good Friday.

We look forward to a good time, and believe we can promise all the workers who attend, some good things. There is no more important work in the church than this department. If you want encouragement and a renewal of the spirit of your work, come to the Convention. The following is the

Programme.

Friday Morning ... (10.30.) Season of Prayer; Business.
 " Afternoon ... Model classes; Blackboard work;
 question box. Informal discussion.
 " Night ... Interesting exercises; Short addresses;
 interspersed with music and songs.

Will officers of all schools please see that reports are sent in early to the District Secretary, W. H. Broadway, Melville street, Junction, Newcastle.

J. W. Smith

Dist. Supt.

Above all ordinary things, be natural. Says the *Saints Herald*:—"We may detest and loathe great vices; pity small faults; but affectation appears the only object of ridicule". Teachers, remember your scholars are great imitators. Don't

make the serious blunder of "putting on airs", or in any way giving the scholars a false model. And don't act so as to give them the impression you feel your position. Beware of asserting authority too much, or appearing important.

The above is good for officers of the school to consider. Says M. Walker, a veteran worker in our ranks:—"Place can never bestow honour unless we are fitted to honour the place. It belongs to the Master of the house to seat his guests." (What says the good Book about "exalting one's self?")

"The world is seldom watching a person when he is doing good," says one writer. Too bad, isn't it? Not at all! We are too apt to work for the applause of our fellows. Not a bad thing to have our inordinate love of praise, and overgrown self-esteem crucified. Some Sunday School workers are not content to work to please the Master, only. That is too bad.

If "ignorance is bliss," there is no need to establish Sunday schools. But if "knowledge is power," what a necessary work it is! What responsibility rests on our shoulders.

"When I pray, I talk to God; but in the Bible, God talks to me"—Rev. Thomas Cook of Boston.

If possible, do away with those long words. Simple English is the most effective. Put yourself in the child's place. If you do use an uncommon word, or uncommonly long one, explain to the class what you mean. That will cultivate the habit of speech.

Just a word to the Superintendents and their assistants:—*Please don't* get up to conduct the responsive reading before giving the lesson a careful reading, and mastering the pronunciation of all the hard words. It has a bad effect upon the children re your official standing to stumble over and mispronounce the proper names in your reading. If you have an Oxford or Teachers' Bible, turn to the list of proper scripture names, and make certain of those in the lesson during the week. If you haven't this at hand, get a Scripture Pronouncing Dictionary.

Immoral, Immortal:—only one letter's difference, and yet how opposite.

Never mind whether a thing is right for some one else—*is it right for you?*

DEPARTMENT OF THE BISHOPRIC.

To the Saints throughout Australia and New Zealand:—

As stewards over the temporal affairs of our excellent movement, we cannot shirk duty. The time for the departure of President Smith and his secretary, Bro. Gould, is not far off, and the necessity of gathering funds to return them to the home-land, rests with this department.

The Church in America furnished the means for transport to Tahiti, and the brethren in the Island sent our special envoys from there to Australia. It now becomes our duty to send them back to San Francisco. It would not be in harmony with the spirit and genius of our work to leave the providing of this to mere *chance*.

We believe all members will take pleasure in making a ready and united response. We have had these calls in days gone by, and the record shows that Australia has always been ready and willing. We are sure we can rely on you.

We now appeal to *all*, and our call is for

Special Thank-offerings

to meet the emergency. We want at least £50, and we want to realize it without disturbing the tithe-fund; without depleting the treasury. If all who read this will act at once, it can be done. We will take a pride in recording the name of every member on our books with something opposite (whatever you can spare). Dividing this amount *per capita*, there would be to each member the small sum of one shilling and eight pence. But we know some cannot contribute any, and others very little, while there are many who can spare much more than the above. It is well, for in this as in other things, the strong will bear with the weak. Never-the less, we purpose recording any amount offered,

From the Widow's Mite up.

There are a few who do not see their way clear to paying tithing. To such we offer this special opportunity to help the work, and one to which your conscience will readily grant approval. Let us hear from you.

Our brethren have worked hard while among us, and spent little time in pleasure and sight-seeing. Bro. Smith was specially sent here as one of the Presidency, and carrying with him the authority of a General Conference. We have had no such official visit before. In that capacity, he has done his work well. As Patriarch, he has been willing to spend his strength in confirming the church. For this purpose he and his secretary have been labouring incessantly. In the pulpit, President Smith has done us excellent service. In nearly every place, audiences reached record attendances. He has been over-worked at times, suffering in body thereby. None of us would think of estimating the good done to this mission in pounds, shillings, and pence. And while we sing

"The benefit shall all be ours,
Be all the glory thine".

we will not forget to provide the incidentals of travelling expenses etc. Give this matter your immediate attention and we will see that our visitors are thoroughly provided for and sent home comfortable.

All collectors in branches, and all agents are requested to receive special thank-offerings for the above purpose, and so record it. Members will please hand their offerings to the nearest agent or collector, or send direct to the Bishop. We prefer to work through our agents and collectors as far as possible. Scattered member not in touch with a collector, may send direct.

One word to our friends who read this:—Though the call is primarily to members, if you wish to contribute, it will be thankfully received.

President Smith and Secretary are now in Brisbane. They have planned to be at the Re-union at Hamilton at Easter, and after that to go to Victoria to meet the Saints in special conference. When through their labours there they will return to Sydney and take boat for San Francisco via New Zealand.

Yours for success,

GEORGE LEWIS
BISHOP.

Address:—
Wallsend. N. S. W.

G. R. WELLS, }
J. D. IMRIE, } COUNSELLORS.

THE GREAT SALVATION.

A great many religious people, either through not rightly dividing "the word of truth" or through relying too much upon self-constituted authority, have concluded that salvation is instantaneous, and that it comes at the time of conversion. Such individuals are often heard to say that at a certain meeting, "all their sins were washed away."

The word of God teaches that salvation in the fullest sense of the term, is a condition to be attained by a gradual assimilation of the principles of righteousness, which only begins to show its effect at "the conversion of the soul." Hence the wisdom of searching the scriptures according to our Masters advice, and of "holding fast that which is good" and proven to be true. While it is readily conceded that through the exercise of the true faith, and a humble obedience to the first principles of the gospel, we may be "delivered from the powers of darkness and translated into the kingdom of God's dear Son," and thus place ourselves in a safe condition, still there is a possibility even of those "who were once enlightened and made partakers of the Holy Ghost," (Acts 6: 6) stepping out of the narrow, into the broad way, and being borne out on the tide with the wordly minded, to be stranded on the shore of destruction. The living and abiding word, states that he that continueth (to live by every word that proceedeth out of the mouth of God) to the end, the same shall be saved."

This passage of scripture puts salvation at the end of our Christian career, not at the beginning, and is further confirmed by Hebrews 3: 14 which says:—"We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Inasmuch as the writer of the Roman letter was one of the "Holy men of God who wrote as they were moved by the Holy Ghost," we feel safe in quoting from it the following:—"It is high time to awake out of sleep; for now is our salvation nearer than when we believed." No amount of eloquence, or cunning sophistry could make it appear from the Apostle's reasoning on this point, other than that faith had come to them by hearing the word of truth—the gospel of salvation—and having heard, like himself they had arisen "and been baptised," in order to wash away their sins, that they might present a new clean vessel, for the oil of gladness, from the Holy one of Israel. Having laid the foundation surely they were now moving on in the narrow way towards perfection, and were nearer their salvation than when they first believed.

True, Christ is the author of our salvation, and the gospel is the power of God which brings us to it; but we must "work out our own salvation with fear and trembling," (Phil 2: 12) and inasmuch as it is to be worked for, we as rational beings cannot reasonably expect, to get it until the work is accomplished. Oh, the glorious thought of work, which brings a full reward, to all those who are "doers of the work" James 1: 23: 25. If the sowing in life has been in harmony with the spirit of truth, the harvest will be rich and bounteous: but if to the flesh, the consequences will be seen only in the chaff which the wind driveth away, for as a man soweth, so shall he reap." Then salvation will be the result of sowing the proper seed, at the right time, and in suitable soil, with the utmost care in watching over and nourishing, until the time of harvest when it will be gathered into the garner. The kingdom of heaven is a collective body

of saints, whether in heaven or on earth, and each individual who names the name of Christ, becomes a component part of that heavenly institution. It is compared by our great teacher to a grain of mustard seed, small but good, which a man sowed in his field; which, influenced by the balmy air, the softening showers, and the warming rays of the morning sun sprang up, spread out, and developed into a perfect plant.

The good seed is "the children of the kingdom", and as "now is the accepted time, and the day of salvation," we must be planted, spring up, and grow to the measure of the stature of the fulness of Christ. We are then to be "planted together in the likeness of His death", or to be "buried with Him by baptism", wherein we throw off the old man, or body of sin, and arise or "spring up" to newness of life, "a new creature," "a new born babe," to be fed upon "the sincere milk of the word," and receive the warming rays of the sun of righteousness, until we reach the end of our salvation. Water, air, and light are essential elements to natural growth, and the Spirit, the water, and the blood, are essential to the Spiritual development, for "there are three that bear witness on earth, the Spirit, the water, and the blood". These three agree in one. By the water we keep the commandment, by the spirit are we justified, and by the blood we are sanctified. Daniel said that the kingdom of which we are an integral part, was like a *little* stone, which in its onward course, became a great mountain, and filled the whole earth. It is like a snowball rolling down hill, increasing at every turn, until it reaches its destination. We are not full grown when first born into the world; but gradually develop according to the quality and amount of nourishment received. So when we are "born again," regenerated of "water and the Spirit" we begin our spiritual career in life, and by a faithful continuance in well doing, we add to our spiritual stature, until we arrive at the "the measure of the stature of the fulness of Christ." Then at the descent of the New Jerusalem with her glorious King, when the air shall resound with sweet strains of melody from angel and saint, and the rewards are meted out to every man according to his works, we shall be permitted to enter the Celestial City; not as beggars or paupers, but as conquering heroes, who in the days of youth, put on the "whole armour of Christ," and in the battle against "spiritual wickedness in high places, fought the good fight of faith," and continued to the end. Blessed and Holy are they that do so, for they shall "live and reign with Christ a thousand years."

C. A. BUTTERWORTH.

QUEER MARRIAGE.

The shade of Theodore Comstock, who was once a successful miller, but died to the earth life some years ago, was married by spiritualistic rites to Mrs Sarah Williams, at Detroit Michigan, December 30, last; the ceremony being performed by Mollie Ladell, a noted medium. "Lord what fools these mortals be."—*Puck*.

Of two rival candidates for one pulpit the following story is told:—At a church in Scotland, where there was a popular "call for a minister" as it is termed, two candidates offered to preach, whose names were Adam and Lowe. The latter preached in the morning, and took for his text, "Adam, where art thou?" He made a very excellent discourse, and the congregation was much edified. In the afternoon Mr. Adam preached upon these words—"Lo here am I." The impromptu and the sermon gained him the appointment.

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WALTER J. HAWORTH EDITOR.

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New South Wales Annual Reunion.

The annual reunion of the New South Wales District, will convene in the Saints Church, Broadmeadow on March 29, at 11 a.m. and continue until March 31. President Alexander Smith, will be present, and it is expected that Elder C. A. Butterworth our mission president will also be present. We look for a good representation from each branch in the State. Let each one come prepared for a blessing, and we feel sure of a good time together. Will the secretaries of the various branches please communicate with Bro. A. H. Ford Edward-street Merewether, stating how many members of each branch will attend.

Walter J. Haworth, District President.

Australian Mission.

OF

THE REORGANIZED CHURCH OF JESUS CHRIST

of Latter Day Saints.

OFFICIAL DIRECTORY.

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Saints' Church, Wallsend.

The public are invited to attend divine service as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony meeting at 3 p.m.

Preaching Service at 7 p.m.

Tuesday:—Prayer and Testimony at 7.30 p.m.

Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays:—Prayer and Testimony at 7 p.m.

A cordial invitation extended to all.

Saints' Church, Kamilton West.

(Gosford Road.)

Services conducted as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays:—Prayer and Testimony at 7 p.m.

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No. 4.

A DREAM OF HOME.

I am dreaming to-night of the good time to come,
When the lives that are bound will be free;
When the smile of the King shall beam from the throne,
When sorrows are dead and earth's troubles are gone,
And we with the Saviour shall be.

I am dreaming to-night of the city of light,
Whose streets are of glittering gold;
Where the song of the ransomed shall swell evermore;
Where we'll gladly clasp hands with the dear ones of yore,
In a rapturous pleasure untold.

Faith sees yet the glory of Bethlehem's star,
And hope leads us on through our fears,
And love sweetly smiles as we journey along,
And when we are sad she sings us a song,
Of the land at the end of the years.

—Selected.

ARE THEY CHRISTIANS.

We sometimes have a difficulty in convincing people that there are two separate and distinct churches known as Latter Day Saints. Most people imagine that there is but one body known by that name, and that it is the Mormon Church of Utah. The Government Statistician of New South Wales, in his report lately published, of the numerical standing of the various religious bodies in this State, draws a sharp line of distinction, between the true Latter Day Saints, and the Mormons.

He classes the Latter Day Saints among the Christian bodies, while the Mormons appear under the heading of "Non-Christian bodies."

We know Mormons here and elsewhere, who as yet, are individually, Christians in every sense of the term; but we believe that if they continue in that institution they will eventually become non-Christians.

While it poses as a Christian body, the Utah Mormon Church, is no more Christian than the veriest heathen society extant. It is essential that every Christian Church, should believe in the claims of Jesus Christ. If Brigham Young, the founder of the Utah Church, is any authority, the Mormon Church does not accept these claims, for on April 9th, 1852, he said:—

The question has been, and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world has concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! I will tell you how it is. When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the Human family

and when he took a tabernacle it was begotten by His Father in Heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession. (Journal of Discourses Vol. 1: pp. 50-51.)

The Scriptures declare that Christ was begotten of the Holy Ghost,—then how can a Church, whose founder denies the emphatic declarations of Holy writ, be classed as a Christian body? The accursed doctrine of polygamy is responsible for all this. The Utah Church believes that all polygamists will be gods some day. Their polygamous "revelation" teaches that there is a "succession of gods from Adam down to Christ." The bible says there is one God. Their "revelation" reminds us of one we have read in the book of Genesis when Satan told Eve, that if Adam and she sinned they would become gods. It begins to look as though even Satan keeps his promises sometimes. He has so blinded the eyes of the Mormons of Utah, that many of them regard Adam as their god, while they also sing of their "mother in Heaven." Not content with that, he is still saying to those in the sin of polygamy, "Ye shall be gods."

We are aware that many of the members of the Utah Church do not believe in this doctrine, but why, oh why will they blindly follow a man who held such unchristian views? Why not come out from this corrupt institution, if you do not endorse the worship of its founder? Did it ever occur to you, that a man who worshipped Adam instead of the Living God, and who did not believe in the immaculate conception, is a poor person to look to as the successor in the presidency of the Church? If you are a Utah Mormon, will you come out of that corrupt institution, and acknowledge the true successor, or will you continue to follow Brigham Young and endorse his belief that—

When our Father Adam came into the garden of Eden, He came into it with a celestial body, and brought Eve, one of His wives, with Him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do. Journal of discourses, vol 1: p 50.

Will you continue to regard as the True successor a man who said:—

"All mankind love themselves; and let these principles be known by an individual and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing.

"I could refer you to plenty of instances were men have been righteously slain in order to atone for their sins. I have known hundreds of people for whom there would have been a chance in the last resurrection if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the Devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell and the grave. I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilt it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbour as ourselves; if he needs help, help him, and if he wants salvation and it is necessary to spill his blood upon the ground in order that he may be saved, spill it"—Journal of Discourses, Vol. 4, p. 220.

The Bible teaches "Thou shalt do no murder." Can you endorse the above? If not, why will you follow those who hold such views. If you would remain a "Christian" Latter Day Saint, your place is with the Reorganized Church.

REVELATION OF TO-DAY,

It is the belief among most of the Christian Churches of to-day that God has ceased to reveal His will to mankind as He did in the days whose events are recorded in the Holy Scriptures, notwithstanding that the Lord has spoken through His prophet Malachi in this wise: "I am the Lord, I change not." (Mal. 3:6). We learn from the testimonies of Peter and Paul that God is no respecter of persons. Is it likely that He will lose that attribute when He says, "I change not?" We will readily admit that God is a respecter of good character and good works, that the individual who walks in His ways will be blessed by Him. He does respect His disciples in our days, as He did the ancient worthies of Bible times. To argue that He will not so act is to charge the Almighty with changeability, in spite of His declaration that He does not change. He does not regard his disciples in this age of the world's history any less than those in the time of the Apostles. If revelation from God has ceased, then we who claim to be Christians are in a sad and miserable condition, the Gospel has surely ceased to be preached and the church for which Christ died (Eph. 5:25) is not in existence upon this earth. If we are true Christians, if we obey the doctrine of the Gospel of Jesus Christ (Heb. 6:1, 2), and rejoice in His Gospel, then the Lord can not act otherwise than consider us as He did His disciples of the primitive Christian Church. If the Lord does not speak to us as a Church, then we ourselves are to blame, and we are not in a fit and proper condition to receive His messages and commands. It is for us to examine why the Almighty does not regard us as He did His disciples of former days; it is for us to investigate whether we are to be found among His children in His Church. If we are satisfied that we are the children of the Kingdom, then why does the Lord remain silent and not make known His secrets, as He did to the prophets in days gone by.

"Surely the Lord will do nothing, but He revealeth His secret unto His servants, the prophets" (Amos 3:7).

Ah! says one that's just it. God "revealeth His secret unto His servants, the prophets," and we have no prophets now-a-days. Then our condition is still more miserable, for the Church of Jesus Christ had prophets among its members. Therefore we have made some change in organising our

"Churches to-day. We are guilty of taking from the word of God and altering His organisation.

"Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before Him." (Ecc. 3:14.)

Those guilty of adding to and taking from the word of God, are liable to the penalty promised those who treat just as lightly the Revelation to John, (Rev. 22:18, 19), for the principle taught in those verses is applicable to any revelation from God.

It may be as well to give some evidences of the existence of the office of prophet in the Church of New Testament times. In the Church at Antioch there were "certain prophets and teachers" gathered to minister unto the Lord, and, while assembled, it was revealed unto them that Paul and Barnabas should be set apart for work which the Lord had for them to do. (Acts 13:1, 2). The daughters of Philip, the evangelist, who was forward in Gospel work, were prophetesses. You remember there was a prophet named Agabus, who proved himself a true prophet, and foretold the fate of Paul when that Apostle should arrive in Jerusalem (Acts 21:9, 11). Besides these evidences which we have cited, Paul asserts that,

"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." (1 Cor. 12:28), and,

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith." (Eph. 4:11-13.)

We have furnished sufficient evidence to show that there were prophets in the early Christian Church. Further, we learn from the last passage quoted that they are placed there to remain until "we all come into the unity of the faith," and the saints have reached perfection. If we, as Christians, have reached that stage, then there is some valid reason for leaving the office of prophet vacant. Why should that office be no longer extant? By whose authority can we remove it from the organisation formed by the Lord Himself? The testimony to which we now refer ought to settle all difficulty in the mind of any intelligent person.

"And it shall come to pass in the last days, saith God. I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy." (Acts 2:17, 18).

Nothing can be plainer. The intelligent person who will divest himself or herself of tradition and prejudice, can understand it. We have prophets in the Church of Jesus Christ in these latter days, and God revealeth His secrets unto His servants, the prophets. We, Latter Day Saints, believe that God does reveal His will to His Church on earth in these days, and that He has done so since the restoration of the Gospel in 1830. It is true that for centuries the Lord remained silent, from the beginning of the Great Apostasy until the restoration, for during all that period the Gospel was not preached on the earth. We believe, as the scripture reads,

"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." (Jas. 1:5).

The small courtesies sweeten life, the greater ennobles.

COURTESY.

Courtesy is the fragrant flower of conduct—the outward and visible sign of a cultivated spirit. It is never presumptuous, never patronising, never obsequious, but the perennial expression of affability and generous consideration. “Manners maketh the man,” but they must never be put on for the occasion; “a manner” is often the indication of a lack of manners—the trick of artificiality is soon detected, and we turn from such display in disgust. Courtesy is never formal; it springs unconsciously into evidence and charms by virtue of its sincerity. It pays the same court to all sections of the community—it is never awkward—never out of place, and becomes the struggling toiler as much as the exalted Sovereign. And let us not forget it is a potent factor in success. The merits of the “rough diamond,” which are synonymous with down-right honesty and good purpose; are not to be despised, but these admirable qualities are the more attractive for polish and more resplendent robing.

EARNESTNESS.

Despite the cynical advice of Talleyrand, “not too much zeal,” which he regarded as fatal to success, it is nevertheless true that the progress of the world is promoted and realised by men who are in deadly earnest, and bring to their work, be it what it may, a generous measure of enthusiasm and intelligent interest. Extravagance of sentiment is, of course, always a danger, but the resolve to accomplish, no matter what difficulties block the way, is impossible to understand, if not charged with the electric current of zeal. “Nothing great and lasting was ever accomplished without passion,” said Diderot, and the person who discharges his duty perfunctorily may rest assured that his contribution to the forward movement will be a quantity that may be safely disregarded. Half-heartedness in action, lack of concentrated interest and purpose, explain the majority of failures. On the other hand, the lambent flame of enthusiasm lights up the endeavours of every one bent on succeeding. The white heat of determination reveals the man and presages victory. Unless we work in the largeness of this spirit, we can never hope to accomplish anything “great and lasting.”

NEWS ITEMS.

The New South Wales annual reunion passed off very successfully. The saints were strengthened and encouraged, and four new members will be added to the Church as the immediate result. What the future may bring forth we cannot tell. Much prejudice was removed, locally, as a result in another direction.

President A. H. Smith preached three excellent sermons, to fairly large and appreciative audiences. He left on the 7th instant for Victoria.

Elder John Kaler, who has laboured faithfully in this mission for the past eight years, will, with his family, leave for the United States, on May 13.

Elder Kaler has resigned from the Board of Publication, and the Bishop has appointed Elder G. R. Wells to the vacant position.

The Board of Publication has appointed Elder James D. Imrie, assistant Editor of the STANDARD.

Did your paper come in a coloured wrapper this time? If so will you please regard it as an intimation that your subscription is due.

Bishop Lewis informs us that he is busily engaged recording the names, and amounts donated by the saints as “special thank-offerings” towards sending Brethren Smith and Gould back to San Francisco. “Is your name written there?”

NEW SOUTH WALES ANNUAL REUNION.

The New South Wales Annual Reunion was begun in the Saints' Chapel, Hamilton, on Saturday, March 29th. The forenoon was taken up by a fellowship meeting of the Saints present—all coming from other branches of the district not having arrived.

In the afternoon the Reunion was organised, and officers were elected to stand during the various sessions. For the presidency were chosen; Pres. A. H. Smith, and Elders W. J. Haworth and G. R. Wells. Bro. J. D. Imrie was made secretary, and Bro. W. H. Gambridge choister. The organist was Bro. G. R. Wells, in whose absence Sister N. Davis or Sister A. Birt was to act.

Elder W. J. Haworth presided, and opened with prayer. A telegram from Bro. C. E. Berglin, expressing the greetings of the Brisbane brethren and sisters, was read to the Assembly, and it was resolved that the secretary wire back acknowledging the receipt of the telegram, and reciprocating the greetings sent.

Elder G. R. Wells then addressed the gathering, after which a letter was read announcing the illness of Elder C. A. Butterworth and his inability to attend the Reunion, and requesting the prayers of the Saints on his behalf.

At 7 p.m., Elder W. J. Haworth preached the first sermon of the Reunion.

On Sunday, March 30th, services were held throughout the day in the Hamilton Mechanics' Institute, except that at 9 a.m. The Saints met in the Chapel for a social and prayer meeting, at which there was felt that peaceful influence which characterises the meetings of the Saints.

Elder J. Kaler preached in the morning to a fairly large audience, and at night, Pres. A. H. Smith, though in a weak condition, in consequence of his severe illness, addressed a full house of Saints and friends.

The afternoon Fellowship meeting was one that will long be remembered by those present. It was indeed a season of blessing to many of the Saints. After partaking of the Sacrament, many interesting testimonies were borne, and the gifts of Tongues and Prophecy were manifested.

The meetings were continued on Monday. At 11 a.m. Elder Wells preached a sermon in the Chapel at Hamilton West. In the afternoon the Saints again assembled for a prayer and testimony meeting, when many testimonies were listened to, and much good spiritual advice was given by the officers of the district. A brother, who had been baptized in the morning by Elder W. J. Haworth, was confirmed a member by the imposition of the hands of Elders J. Kaler and G. Lewis. At the evening service Pres. A. H. Smith delivered an able and interesting address to the Saints and friends in the Chapel.

Preaching services were continued throughout the evenings of the week.

A pound night was announced for Thursday evening. The Chapel was well filled, and the well-arranged programme, to which several sweet singers and able reciters contributed, was appreciated by the audience. An interval was made in the programme, during which presentations were made to Pres. A. H. Smith and his secretary, Bro. L. A. Gould. Everything went merry, and all thoroughly enjoyed themselves.

The services of the Reunion were resumed on Sunday, April 6th, in the Hamilton Mechanics' Institute. The boisterous weather prevented a large attendance at the meetings. Elder G. R. Wells preached in the morning, and Pres. A. H. Smith spoke very ably to an appreciative audience at night, notwithstanding he was "a sick man."

The Saints met in the Chapel during the afternoon for a social meeting. Two brothers, who had been baptized by Elder W. H. Broadway on the day before, were confirmed members of the Church by the laying on of the hands of Elders G. R. Wells and W. J. Haworth.

The services of Sunday, April 6th, closed the Reunion, and we trust that the meetings have proved a blessing to many friends as well as to the Saints.

NEW SOUTH WALES SUNDAY SCHOOL ASSOCIATION.

The above Association met in convention on March 29th, in the Saints' Church, Broadmeadow. J. W. Smith presided, assisted by J. Potter, W. H. Broadway being secretary.

Satisfactory reports were tendered by the district officers, also by the secretaries of the various schools.

The name of the Association was changed, and it will in future be known as "The Sunday School Association of New South Wales and Queensland."

The Brisbane Sunday School was admitted into the Association.

Elder G. R. Wells was elected District Superintendent, Bro. J. W. Smith Assistant Superintendent, and W. H. Broadway Secretary.

A special feature of the session was the blackboard work conducted by G. R. Wells. One diagram, a representation of a human hand, bearing the motto, "The Sunday School hand rocks the cradle of the Church," being specially interesting.

Several questions of interest were discussed to the edification of all. At the evening session, a splendid musical and literary programme was rendered by the scholars and friends of the local Sunday School. An adjournment was ordered till the call of the District Superintendency.

It is easy enough to be pleasant

When life flows like a song,

But the man worth while is the one who will smile

When everything goes dead wrong.

For the test of the heart is trouble—

And it always comes with the years—

And the smile that is worth the praises of earth

Is the smile that shines through tears.

Bigotry murders religion, to frighten fools with her ghost.

Amongst the most dangerous of edged tools are cutting remarks.

It is a bad moral atmosphere when vulgarity passes for wit and humor, and men are entertained by it.

DOES THE HOLY SPIRIT DECEIVE ?

(By L. A. Gould.)

How can we test it? If, as Paul says in Ephesians 4: 4, there is but one body, (or church, Eph. 1: 22, 23), and but one Spirit, how can we judge, to-day, which, of all the hundreds of organisations representing themselves to be the Church of Christ, (many of them, if not all, claiming to enjoy the Spirit), is *the* Church, and which is *the* Spirit?

We are admonished to "believe not every spirit, but try the spirits whether they are of God." "If they speak not according to this word, it is because there is no light in them." (1 John 4: 1, and Is. 8: 20.)

I go to one of the earnest members of what is called an Orthodox Christian Church, and ask him if he enjoys the Holy Spirit since he has made a profession of faith. "Yes, certainly." How do you know it is, really, the Spirit? "Why I feel so happy and contented, and I do rejoice exceedingly. I feel so good, and we are told that, Every good thing cometh from above. Is not that sufficient evidence that it is really the Holy Spirit?"

I am still in doubt; seek a member of another church which I am aware is opposed, in faith and doctrine, to the first, and am told the same thing. Then my doubt increases, and I wonder if it can be the Spirit of God. The thought comes to me that there are more than a thousand churches, making like claims. And I ask myself the question, Is it possible that the Spirit of God will lead ten hundred men into ten hundred different Churches, each opposed to all the others, when the apostle Paul said there was but one body of Christ, which is the Church of Christ. (Eph. 1: 22, 23 and 4: 4.)

Is there no way in which we can settle this matter? Is it not possible that the feeling of happiness is caused by some other operation, than the operation of the Holy Spirit? It may be possible.

An Illustration.

Suppose a man were lost in the bush of Australia, and after travelling nearly all day came out into a road, and, fortunately, a few yards up the road stands a guide board, or finger board, at a place where two roads cross. He hurries to it and reads, "Cockle Creek, 3 miles." Just the place to which he wanted to go, and although weary he starts eagerly along the road, anticipating that within an hour, he will be at the end of his journey, and find comfort and rest in his father's house, for that is where his father lives. His spirits revive. He is happy as he walks along, and feels so good that he whistles and sings and rejoices exceedingly, and says to himself, "Every good thing is from above."

But, unfortunately for this tired traveller, the night before having been New Year's Eve, the boys, in their efforts to turn things upside down in general, had turned the guide-board, so that, whereas the arm reading, "Cockle Creek, 3 miles," should have pointed northward, it now points to the westward. But that is not all. They had brought some paint along and made a figure "3" where there was before a figure "6", so that our traveller was entirely deceived. The place he is seeking is six miles to the northward, instead of three miles to the westward. Yet, is this poor man any the less happy, than he would be if he were on the right road? Certainly not. He believes he is going in the right direction, and although he is deceived both in distance and direction, yet he is filled with satisfaction, and may whistle just as long, and sing as loud, as if he were actually going towards his father's house.

But will the road he has taken lead him to the comfort and joy that he has anticipated? Certainly not. Where will it lead him to? To darkness, and surely farther from the right road, if he continues. What is it then that causes him to feel so full of happiness and contentment as he passes along? Plainly, a belief in an error, although he is not aware of it. He believes he is on the right road, and that cheer and comfort and rest in his father's house are soon to be enjoyed by him, yet he is on the wrong road, and will surely meet with disappointment.

Now apply this to the spiritual question. Here is a man seeking the rest promised in his Father's mansion. He has a Guide-book in his pocket, too, which tells him what kind of guide-boards to look for, and that there are many of them along the path that leads to his Father's dwelling.

He travels many of the weary miles of life seeking that road, that narrow way, of which he has read, that leads to life.

Finally he sees a guide-board, erected by some one for the convenience of travellers, and he hurries to it and reads,

THIS IS THE WAY:
Faith, Resurrection, Eternal Judgment.

Without looking at his guide-book, which is in his pocket, he listens to a man, who has been paid to stand there and tell wayfarers they are on the right road, and as a proof, read from a guide-book like the one he has in his pocket, "He that believeth on the Son hath everlasting life." "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Also the description of the last judgment, as recorded in Matthew 25: 31-46, (which are all very good so far as they go) and points out how easy it is to reach the place for which he has started. So the inquirer takes it for granted, that it is but three miles; faith the first mile stone, resurrection of the dead, the second, and eternal judgment, the third. His soul is cheered and his spirit revived, and he anticipates that, when he has travelled those three miles, he will be in his Father's mansion, enjoying the peace and rest of which he has read. But unfortunately, like the man who is going to Cockle Creek, he has been deceived. The guide board had been turned until it pointed in a wrong direction, and the number of miles had also been changed.

Had he studied his guide book carefully, and accepted the information given, he could have detected the deception. He would have seen that something was lacking about the guide-board, and would have acquired information which would enable him to know whether or not he was in the right road after having started.

In the guide-book he would have found that the true guide-board must have on it:

THIS IS THE WAY:

**Faith, Repentance, Baptism, Laying on of Hands, Resurrection,
Eternal Judgment,**

as stated by the Apostle Paul in Heb. 6: 1, 2. And as further proof, he might have read from the Guide-book, in support of the first mile-stone.

1st. Faith:—"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—St. John 3: 16.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him."—Heb. 11: 6.

2nd. Repentance:—"Repent, for the Kingdom of Heaven is at hand."—Matt. 4: 17.

"Repent ye, and believe the Gospel."—Mark 1: 15.

"Except ye repent, ye shall all likewise perish."—Luke 13: 3, 5.

3rd. Baptism:—"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; but He that believeth not shall be damned."—Mark 16: 16.

"Verily, verily, I say unto Thee, except a man be born of water and of the Spirit he cannot enter into in the Kingdom of God."—Jno. 3: 5.

"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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts, 2: 38, 49.

"And now, why tarriest Thou? arise, and be baptized, and wash away Thy sins, calling on the name of the Lord." Acts, 22: 17.

"And He commanded them to be baptized, in the name of the Lord."—Acts, 10: 48.

4th. Laying on of Hands: "Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 17.

"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.

"Ye shall receive the Holy Ghost, for the promise is unto you, and to your children,"—etc.

5th. Resurrection Of The Dead:

"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 unto death. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—Romans 6: 3, 5.

6th. Eternal Judgment:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works."—Rev. 20: 12: 15.

And much more might have been read concerning this six mile road, yet he is happy and contented as he travels the three mile road, in the wrong direction, and sings and rejoices, and says: "Every good gift is from above," forgetting that only that which brings a good result may be rightly called a good gift.

Now, the question arises, can it be the Holy Spirit that fills his heart, and brings him happiness on this wrong road? Dare we say it is? Will the Holy Spirit actually lead a man into error? No, for Jesus said: "When He, the Spirit of truth is come, He will guide you into all truth." Nowhere do we find it stated that the Holy Spirit will lead us into error and deceive us. Then, what makes this man so happy, as he travels the three-mile road in the wrong direction? The same thing that made the man on the wrong road to Cockle Creek happy. Nothing more.

But, says one, dont you think the Holy Spirit comes to any who are on the wrong road? Yes, I believe it does,

sometimes; but not to lead them forward in the wrong way. The Bible gives an instance of a man who was visited by the Spirit while he was still in the wrong way. Paul, on his way to Damascus to persecute the people of God, was stricken by the light from Heaven. He verily thought he was doing God's service in persecuting the disciples and casting them into prison. Do you think Paul was not happy in what he was doing, so long as he did what he thought was service to God? Yet, when the power of the Spirit came to him, it did not confirm him in his work, but rebuked him.

If it is true then, that a man may feel happy and rejoice while believing in an error, how shall we know which is the "One Spirit?" How can we test it?

Take the Guide-book; follow that. It tells you how to judge. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

Then, if any man tells you that faith, resurrection, and eternal judgment is the way, when the Guide-book says that faith, repentance, baptism for the remission of sins, laying on of hands, for the gift of the Holy Ghost, resurrection of the dead, and eternal judgment is the way, believe not that man; if he speaks not according to the Word of God, there is no light in him. Tell him the Guide-book says: "There shall arise false teachers" (2 Peter 2:1), and if they say: "Lo, here is Christ, or there, believe it not."—Matt. 24:23.

What is the Holy Spirit like, and what will it do? Christ said of it, "When he, the Spirit of truth, is come, he will guide you into all truth; . . . and he will show you things to come."—John, 16:13.

The preceding verse shows that Christ had many things to say to his disciples that he could not tell them then, but they were to be told afterwards, when the Spirit of truth should come. Hence the Holy Spirit is the Spirit of revelation. This is one way in which it may be detected.

What are the manifestations of the Spirit? In the very first instance when it was received by the disciples of Christ, on the day of Pentecost, it manifested itself through the gift of tongues.—Acts 2:4.

On another occasion, when they that believed had been baptized and had hands laid upon them for the gift of the Holy Ghost, "They spake in tongues and prophesied."—Acts 19:6.

But this is not all. Paul says, "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 gift of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues, but all these worketh that one and the self same Spirit, dividing to every man severally as he will."—1 Cor. 12:7-11.

Again Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."—Gal. 5:22, 23. "For the fruit of the Spirit is, in all goodness, and righteousness and truth."—Eph. 5:9.

We find that joy alone, is not the proper criterion from which to judge of the operation of the Spirit, but we are enabled to use the manifestations and fruits of the Spirit as tests. Summed up they are: Revelation, the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth.

If any one tries to persuade you that the manifestations of the Holy Spirit are not needed to-day, tell him that Peter said the same manifestations would be in the last days that were had on the day of Pentecost, (Acts 2:17, 18), and that the gospel comes not in word only, but also in power, and in the Holy Ghost, and in much assurance. (1 Thess. 1:5),

"For the letter killeth, but the Spirit giveth life." (2 Cor. 3:6).

"For the kingdom of God is not in word, but in power." (1 Cor. 4:20).

And tell him that if he denies the operation of the Holy Spirit to-day, which is the power of the Gospel, the power of Godliness, as shown in the manifestations and the fruits of the Spirit, he may belong to that class of whom Paul speaks, who in the latter days shall have "a form of godliness, but deny the power thereof, from such turn away."—2 Tim. 3:5.

Does the Holy Spirit deceive? Do you think it does?

The excesses of our youth are drafts upon our old age, payable with interest, about 30 years after date.

Many shining actions owe their success to chance, though the general or statesman runs away with the applause.

The greatest friend of truth is Time, her greatest enemy is Prejudice, another constant companion is Humility.

Hurry and Cunning are the two apprentices of Despatch and Skill, but neither of them ever learn their Master's trade.

When you have nothing to say, say nothing; a weak defence strengthens your opponent, and silence is less injurious than a bad reply.

The breach which guilt has once made into the human soul is never in this mortal state repaired. It may be watched and guarded, so that the enemy shall not force his way again into the citadel, and might even, in his subsequent assaults, select some other avenue in preference to that where he had formerly succeeded. But there is still the ruined wall, and near it, the stealthy tread of the foe that would win over again his unforgotten triumph.

Dr. HALL thus describes the right kind of hearer:—

1. One who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and at the family altar.
2. One who is punctually in his fixed place in the church, that I may recognise him, and has his family beside him.
3. One who has a good Bible in his pew, and devoutly follows the reading of the Scripture as hearing God speaking to him.
4. One who has his hymn-book, and joins in the singing as if leader of the choir.
5. One who follows, and in heart joins in the thanksgiving, confession, and intercession.
6. One who bears himself with reverence of manner, suggesting devoutness to those around.
7. One who looks for the Divine impress in the sermon, and not for the tone, elocution, or startling statements.
8. One who keeps his eye on the preacher, except when called upon to look up a text being quoted or explained.
9. One who takes the impress to himself, and in his heart looks for God's blessings with it.
10. One who has a look and a word of Christian courtesy for those near him in church, after the solemn close of the service.

THE HOLY SPIRIT'S WORK IN THE CHURCH.

(By Elder John Kaler).

"But ye are not in the flesh, but in the Spirit, if so be that, the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

Paul wrote these words, not to sinners or the unconverted in the world, but unto the Church of Christ at Rome, whom he called "the beloved of God," who were "called to be saints"—(see Rom. 1:7). To confirm this, we need only read verse 16 of chapter 3, and we see they were converted to Christ, for it says: "The Spirit itself beareth witness with our Spirit, that we are the Children of God." So it is clear that all who claim to be God's children, or members of His Church on earth, must have "the Spirit of Christ," for, as the same verse says, except, "the Spirit of God dwell in you," ye are "none of His," and such are only deceiving themselves and others.

"Now, I do not say that all who came into the Church in New Testament times possessed the Holy Spirit; for, while Jesus declared: "I will build my Church," He also said, that "the Kingdom of Heaven is like unto a net, cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." Mat. 13:47. This net does not represent the Kingdom where God and Christ *now dwell* in person; but the Church or Kingdom on earth, where they do not *now* abide in person, but dwell in the faithful ones by the agency of the Holy Spirit. In the triumphant Kingdom on High, there are no "bad fish," for none can enter there, but as ministers for Christ "draw" the Gospel net here, on this sin-cursed earth, some bad fish may get in among the good. When the net reaches "the shore" of eternity, they will be "cast away," for "the angels shall come forth and sever the wicked from among the just," etc.

Now, I do not desire to show "the Spirit's" work in every individual member of the Church or "Body of Christ," but wish to deal with its office work in the Church as a whole.

Some of the creeds tell us that the Holy Spirit, or Holy Ghost, is the third person in the Godhead, and that it is as much of a person as Christ, "for," say they, "Christ used the personal pronoun 'He' when referring to the Holy Spirit." Those acquainted with the Scriptures can easily see the weakness of such reasoning, for in Acts 12:10 the pronoun "His" is used when referring to an iron gate. So, by the same rule of reasoning, we would say that was a male gate. Were the Holy Spirit a person, it could not dwell in the hearts of thousands of God's children at the same time. The disciples on Pentecost "were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." God said through the prophet Joel: "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."

The Bible makes it clear to every honest reader of its sacred pages, that whenever God had a people on earth (few or many) He always manifested Himself to them by the clear unmistakable fruits and workings of the Holy Ghost, that third power (not person) in the Godhead, by which the Father in Heaven can know all things, and discern the most secret thoughts in the heart of man.

I have talked with people who said they were saved, for God and Christ were dwelling in their hearts. I answered that they must be mistaken, for God was in Heaven on His throne, and Jesus was at His right hand. See Acts 7:49, 55. Christ is as large as an ordinary person, and could never dwell in any person's heart. However absurd this may seem, it is true nevertheless, that some people make such statements with much earnestness, believing that the Scriptures bear them out in such a claim. They boldly refer to such as John's first epistle, third chapter, and fifteenth verse. "Who-soever shall confess that Jesus is the Son of God, dwelleth in Him, and he in God." "Know ye not how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5. Many such scriptures seem to convey the idea that God and Christ dwell in the righteous.

But how do they dwell in them? Is it personally or otherwise? God is His own interpreter, and He can make all plain. Scripture must explain scripture, in such a way that it will cause all the sacred word to harmonize. John explains how God dwells in His people. "He that keepeth His (God's) Commandments dwelleth in Him, and he in Him. Hereby we know that He abideth in us, *by the Spirit* which He (God) hath given us." John 3:24. God and Christ are in Heaven, but they abide in and with the Church on earth by the agency of the Holy Spirit.

How do we know that the Holy Ghost is in the Church? Because it will manifest its presence by the signs, gifts, and blessings promised in the Word of God.

The fruits and gifts of the Holy Spirit are: "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," divine healings, speaking in unknown tongues, interpretation of tongues, discerning of spirits, prophecy, and divine wisdom and knowledge, also divine dreams and visions and working of miracles? See Gal. 5:22, 23, 1 Cor. 12:1-13, Acts 2:17, 18, Mark 16:17, 18.

Many Christian people do not believe that all the gifts of the Holy Spirit, as shown forth in the Church in New Testament times, can be enjoyed now. They say: "We cannot do without the gift of wisdom and knowledge in the Church now. We also enjoy divine love, joy, peace, and righteousness in the Holy Ghost; but as for the miraculous gifts of the Spirit, such as divine healing, prophecy, tongues, interpretation of tongues, divine dreams and visions, these all ended when the Apostles of Christ died."

If this be true, then the Holy Spirit has changed and cannot be the same divine power that the New Testament Church enjoyed. Paul said: "There is one body, and *one spirit*, even as ye are called in one hope of your calling." Eph. 4:4.

"By *one spirit* are we all baptized into one body, whether we be Jews or Gentiles and have been all made to drink into *one spirit*." 1 Cor. 12:13. God changes not—Mal. 3:6, and, therefore, He gives His Church on earth the "One Spirit," divine, eternal, and unchanging, in its gifts and blessings to show forth His good pleasure to His believing children, "with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will." Heb. 2:4. Where the fulness of the ancient Gospel is taught and obeyed, there also the gifts of the Holy Ghost are being enjoyed.

Elder C. A. Butterworth our worthy missionary in charge is very ill. We pray that he may soon recover. "The prayers of the righteous availeth much." "Let us pray for one another."

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No. 5.

Greeting.

We come with joy the truth to teach you,
To sow the seed in every heart;
We hope the evidence may reach you,
That from all error you may part.
Receive ye the word as taught by the Lord,
Who came to the world to save you;
The one blessed way, which if we obey,
Will lead us to His throne.

We hope in every land God lightens,
True honest hearted souls to find;
With such the hope in Jesus brightens,
No tale of evil clouds their mind.
The gospel is sent, be faithful, repent,
Baptised and the Lord will save you;
God's own blessed plan revealed unto man,
To lead him to His throne.

Such principles as these we cherish,
The laying on of hands with the rest;
And not a single word shall perish,
From the law designed to make man blessed.
For even the dead, our Master has said,
Shall rise by the power that saves us;
To meet us again in the gathering,
When we stand before His throne.

—D. H. SMITH.

The Fall of Babylon. No. 1.

“And there followed another Angel, saying, Babylon is fallen, is fallen, that great City, because she made all nations drink of the wine of the wrath of her fornication.” Rev. 14 : 8.

It is without doubt the prevailing idea that the Babylon referred to above, is wholly and solely the Church of Rome. We doubt however that this theory is true.

While we believe that Rome is part of Babylon, we also believe that Babylon existed long before Rome had a beginning, and that even now the Church of Rome is but a small part of Babylon. Let us for a moment take a backward glance at the Ancient City of Babylon,—perhaps the most Ancient City of the world. Her magnificent proportions, enclosed by majestic walls of great thickness, several hundred feet high, and many miles in circumference, stood hard by the place where God's misguided creatures had once laboured to build the Tower of Babel.

Beautifully situated on the bank of the mighty river Euphrates, she stood as another magnificent monument of man's proneness to dishonour God and to disobey His laws. Built by men who loved not the true and living God, but by those who worshipped other gods, she reared her haughty head as the home of power and idolatry. Her power was known to all. Nation after nation had fallen before her. Even the City of Jerusalem built by the worshippers of God, had fallen before her, and

many of Juda's noble sons were now prisoners within her majestic walls. The chaste and costly vessels of gold, dedicated to the service of God, in the grand old Temple at Jerusalem, and sacred to the priestly touch of servants of God's own choosing had been carried down to Babylon, by the armies of Nebuchadnezzar, there to be polluted by the sacrilegious hands of those who worshipped idols. Yes, on a set night, Babylon's King, and a thousand of his Lords, indulged themselves in the Royal Palace Hall. They drank wine from the vessels taken from the Temple at Jerusalem. But even while they tampered with the vessels of the Lord, the battle cry of the opposing host was heard, and a short but deadly fight was on. Babylon was overthrown, and the world now owned the sway of the Medes and Persians. But was that really the last of Babylon? Did her influence for evil upon the nations of the world cease then? Ah no! Just as truly as it has been said of men and women that “they are all omnibusses in which all of their ancestors ride” can it be said that Babylon influenced the nations that succeeded her as mistress of the world, when we reflect upon the fact that several of the nations that were her immediate successors, also assumed her position as the Champion of Idolatry.

But, “surely the Lord God will do nothing, but he revealeth His secret unto His servants the Prophets.” Years before the fall of Ancient Babylon, while she was still in all her glory, her King lying upon a bed of splendour, dreamed a dream which brushed aside the dark veil hiding the future, and presented in one view, at once the history of the world, right down to the end of time.

A great image was presented to his view, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet and toes part of iron, and part of clay. He also saw a little stone cut out without hands, which rolling on smote the image and ground it to powder, and continued to roll until it filled the whole earth. (see Dan. 2 : 31, 35.)

Reader, what shall we call this Babylonish image? Can you think of a better name than “Babylon” for it? It is a striking fact that in the word of God, both the good and the evil power, are presented to us in the form of a man. In 1 Cor. 12, the Church of Christ is compared to the human body. Col. 1 : 18, informs us that “He Christ is the head of the body, the Church.” Christ being the head, the body is called “the body of Christ.” In Nebuchadnezzar's dream the evil power is represented as the image of a man in striking contrast to the body of Christ. If we are to call this Babylonish image after its head, we must call it “Babylon,” for in interpreting the dream the man of God said to the representative of Babylon, “Thou art this head of gold.”

We will therefore regard the image as the “great body of Babylon.” The image was divided into several sections, each representing one of the Kingdoms which was to succeed Ancient Babylon.

Babylon was the head of gold. She was succeeded by the “breast and arms of silver,” representing the Kingdom of the Medes and Persians.

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After a time the Medo-Persian Kingdom gave place to the Grecian "belly and thighs of brass." This power too, presently stood aside, that the Ancient Roman "legs of iron," might be revealed. Rome being divided into the Eastern and Western Empires is represented by the two legs. It was during the sovereignty of this latter power, that the Lord of Glory condescended to grace this sin-stained earth with his presence. Some have represented the Church instituted by Him, as "the little stone cut out without hands, which was to roll on until it filled the whole earth." That the little stone was the Church of Jesus Christ we will not deny, but we do deny that the dream refers to the setting up of the Church of Christ's day. The Church organized by Jesus did not continue to roll. Jesus organized a Church with the God-appointed officers of Apostles, Evangelists, Elders, Teachers, etc. in it, (see 1 Cor. 12 : 28 ; Eph. 4 : 8, 12) who should preach a gospel with the distinguishing marks of faith, repentance, baptism, the laying on of hands, resurrection of the dead, and eternal judgment, (see Heb. 6 : 12) Has that organization continued to roll? If so, where is it? Has it still these Heaven appointed Officers in it? And are they still preaching a Gospel with a distinguishing features given above? There is no such organization upon the earth, which has continued right down through the ages.

The scriptures say that in the days of the Kings represented by the toes, would "the God of Heaven set up a Kingdom, which shall never be destroyed," (Dan. 2 : 44)

Jesus set up the Jerusalem Church while the Ancient Roman Empire was in existence, and long before the Kingdom represented by the feet and toes had a beginning. It could not therefore have been "set up" "in the days" of those Kings. Again it did not continue forever. It was thrown down, as we shall show before we proceed further with a consideration of the image of greater Babylon. Even when the Church of Jesus Christ was making great progress when the members were blessed with the miraculous gifts of the Holy Ghost, and when everything seemed bright before it, the Apostle Peter, speaking to the Elders of the church at Ephesus said :—

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20 : 28, 30.

The Apostle Paul also strikes the same sad note, for in 1 Tim. 4 : 1, 3, he says :—

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.....forbidding to marry, and commanding to abstain from meats."

As the church which tells us it is the continuation of the Jerusalem Church, forbids its clergy to marry, and commands its members to abstain from meats at certain times, we can see that the above prophecy has been literally fulfilled.

The inspired John upon the Isle of Patmos, said that there appeared to his vision,

"A great wonder in Heaven, a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars."

What a faithful representation of the Church of Jesus Christ the Bride, the Lamb's wife! She was clothed with the Gospel of Jesus Christ, the greatest of all spiritual lights, for as every other natural light fades before the light of the sun, so does every other spiritual light pale into insignificance, before the brilliant ray of the gospel of Jesus! The "moon under her feet" represented the Mosaic law, which had passed away. The Church of Jesus

no longer needed it,—she stood above it. Her members had its precepts written in their hearts. How blessed was this woman—the Church! But has she come down to us through the ages pure and unsullied, her garments undefiled? No! She has not come down to us at all! The succeeding verses of the chapter quoted above, give us to understand, that the evil power made war upon the Church, and sought to overthrow it, but we are informed in the sixth verse that.

"The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

From the above we learn that for a certain period, the Church of Christ was to remain in the wilderness 1260 prophetic days. It is generally conceded that in prophetic language, each day is accounted a year, as for instance, the Lord in speaking prophetically of certain periods of time said—"I have appointed thee each day for a year."—Ezek. 4 : 6.

The period then, during which the Church of Jesus Christ will remain in the wilderness, will be 260 years. If we could but find when the Church went into the wilderness, we should know when to expect it to make its appearance once again. The Apostle Paul gives us the key to this in 2 Thess. 2 : 2, 8. In verses 3 and 4 he says :—

"Let no man deceive you by any means, for that day shall not come, [The second coming of Jesus] except there come a falling away first, and that man of sin be revealed, the son of Perdition, who opposeth himself above all that is called God or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God."

Some have been uncharitable enough to say that the above refers to the Pope of Rome. We shall assume that it is the devil,—the real son of perdition. We see from this quotation that the coming of Christ was not to be, "except there came a falling away first." Contemporaneous with this falling away, the man of sin would be revealed. The succeeding verses show that some power in existence at that time was withholding the revelation of this man of sin. Verses 5 to 8 read thus :

"Remember ye not, that, when I was with you, I told you these things? And now you know what WITHHOLDETH that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (hindereth) R.V.) will let (hinder, R.V.) until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall consume with the brightness of His coming."

From the above we perceive that, (1) some power was withholding or restraining the revelation of the man of sin, (2) this evil power would be revealed immediately the restraining power was taken out of the way, and (3) Paul had imparted a tradition to them, telling them what power it was that restrained this revelation. All Protestants believe that a tradition was imparted at that time. We shall go to a Catholic work to find evidence as to what power was standing in the way of the man of sin. In Tertullian's Apology, Chapter xxxii., written at the beginning of the third century, we read :—

"Christians are under a particular necessity of praying for the Emperor (of Rome) and for the continued state of the Empire, because we know that dreadful power which hangs over the world, and the conclusion of the age, which threatens the most horrible evils is RESTRAINED by the continuance of the Roman Empire."

This is recognised by both Catholics and Protestants. It definitely fixes for us the tradition imparted by Paul to the Thessalonians.

The power that was withholding was the Ancient Roman Empire, and we can look for the revelation of the man of sin immediately upon the "taking away" of that Empire. The mystery of iniquity was beginning to work in Paul's day, and it was to continue to work apostasy until the hindering power should be taken out of the way. Little by little evil would creep into the church until the time was ripe for the son of Perdition to show his hand and persecute the Church of God until it went into the wilderness. The question for us now to consider is "When did the Ancient Roman Empire cease to exist?" for, at that time the "man of sin" was revealed, and the Church of Jesus Christ driven into the wilderness. Some say that the ancient form of the Roman Empire ceased to exist when in year 476, Romulus Augustulus, the last Emperor, was dethroned, and a King of the Heruli ascended the throne. This was not a change of Government, but simply a change of administration, as the same laws were administered by another dynasty. Suppose that King Edward VII were to be dethroned, and another dynasty ascend the throne, would the British Empire be swept out of the way? No; it would require a foreign invasion and a conquest to do that. We must, therefore, look for a foreign invasion and conquest of the Roman dominions before we can truly say that the Ancient Roman Empire ceased to exist. This was accomplished in the sixth century, when, in 568, the Lombards made war upon the Romans and conquered them. We know not how long the war lasted, nor just when the conquest was complete; but, judging from the present war in South Africa, we think that two years would be a fair space of time to allow for the Lombard conquest after their invasion. This would give us the year 570 as the time when the Roman Empire was swept out of the way and the time ripe for the church to go into the wilderness, and the man of sin to be revealed. The evil power then persecuted the Church of God until it departed into the wilderness. (Rev. 12:6). Satan, ever on the alert to deceive mankind, improves the opportunity afforded him by the absence of the Church of Jesus, to foist upon the world another church which would lay claim to being the true church. Dr. Collier tells us in his "Outlines of General History," page 69, that "side by side with the Lombard Kingdom and the Exarchate, a power had been growing up at Rome destined to a life and influence incalculably greater than these. This was the Papal power."

The Lord also revealed through John, the Revelator, that not only would the true church be driven into the wilderness of oblivion, but that another woman or church would take her place.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour [these are the highest colors in the Catholic Church], and decked with gold and precious stones and pearls, having a gold cup in her hand full of abominations and filthiness of her fornication: and upon her head was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. 17:3—6.

Without doubt the Catholic Church is referred to here, for she is the woman drunken with the blood of the saints. She was foisted upon the world by the devil—the man of sin revealed in her. We think we have proven beyond the possibility of reasonable doubt, that the Church of Jesus Christ did not continue down through the ages, but that it became lost in the wilderness of mystery, and that another usurped her place. In our next issue we will continue this subject, and will show when and how the "little stone" began to roll. We conclude this number by asking you

to keep in mind a little sum in simple arithmetic, until we again take up this subject.

Ancient Rome was overthrown, and the Church went into the wilderness in **570**

The Church remains in the wilderness (number of years) **1260**

We can, therefore, expect her to come out of it in **1830**

Prayer.

THE privilege of pouring out the desires of one's soul to the All-wise Parent, and of communing daily with Him, is truly a great boon that He has bestowed upon the sons and daughters of men. Is there not comfort in the thought alone, that we are permitted to bow before His Throne and implore pardon for our shortcomings and wrong-doings, to lay our cares and burdens before Him? Does not one feel rest and peace in his soul after having had the courage to confess himself to his Lord and Maker, apart from the blessing which may be obtained in answer to the petitions made? The very act of communing and confiding with Him is the means of lifting from us a seemingly heavy burden which had been bearing us down. Is it not a soul-cheering thought, too, that the Almighty does love the world so much, that He condescends to give audience to the prayer of those deep in sin, and does not shut His ears to the humble, simple petition, "God be merciful to me a sinner?" Is not the thought that those who have enlisted themselves in the ranks of the Godly, are enabled to approach their Heavenly Father, day by day, to ask and receive strength and guidance, one of the sources of happiness and steadfastness in the faith? We generally pray for ourselves. We are requested also to pray for our brother or our sister, and it becomes the earnest desire of our souls that he or she, besides ourselves, may receive a blessing at the hands of our Heavenly Father. Has any of our readers ever experienced the feelings of one in trouble, or on a bed of illness, having a knowledge that his friends were so interested in his welfare that they were commending him to the Great Physician? To know that the people of God are supplicating the mercy and lovingkindness of the Father on your behalf is the source of much comfort. For one lying on a sick bed to receive the joyful news, that loving friends interested in him and sorrowful for his condition, are imploring the Almighty to grant him peace and grace, and, in accordance with His will, health and strength; is to the victim of suffering more than the most invigorating tonic. It gives him new life and a greater assurance of safety. It is needful that the young and erring ones of the fold be not forgotten, but commended to the Father that they may be cared for until they grow stronger and are able of themselves to withstand the temptations and escape the snares of the wily one. Even the strong and steadfast have hardships to contend with, while pursuing the rugged, thorny path, spoken of generally as the narrow way. It falls upon us to pray for one another, that each may be kept faithful along the path marked out by our Heavenly Father.

Many of us have realised the value of prayer. The inspired apostle writes: "The effectual fervent prayer of a righteous man availeth much." In support of this statement he makes reference to the answer of the Lord to the prayer of Elijah, who, though a man of common standing, was recognised by God as one of upright life.

"Pray in faith and pray unceasing,
To the God we love and trust,
For our prayers are much availing,
If we walk upright and just."

Prayer, as all should keep in mind, is a serious matter, and must not on any account be treated lightly. It is the earnest prayer that avails. The "effectual fervent" prayer rises to God and is heard by Him. The mere making of statements and rambling over of requests without earnestness is not a prayer to God at all. The petitioner must enter into it with a true spirit of supplication, and with an humble confidence that his request, while for things lawful and necessary, shall be granted through the mediation of Jesus Christ.

Prayer may be either in secret, or in public, silent or vocal, according to the surroundings and circumstances. Care, too, should be exercised in vocal prayer that the manner of praying and the tone of voice is suited to the occasion. For instance, what would be more in place at the bedside of a sick one, than the peaceful earnest prayer, committing the invalid into the watchful and tender care of the loving Father, and praying for grace and strength on behalf of him or her?

The expressions used in vocal prayer should be within the reach of all; for how can all engage in a prayer voiced by one who speaks in far too high a plane for others. Long prayers are not favourable. Such tend to cause the loss of interest. The purpose of assembly should be kept in mind and the prayer framed accordingly. Discursive matter should not be allowed to displace the object the assembly has in view.

The characteristics of a good prayer then, are simplicity, brevity, and earnestness. In the prayers of Jesus are to be noted these three marks. He considered the subject of prayer sufficiently important to give instructions as to the manner our Heavenly Father should be approached (Matt. 6 : 5-15). There is one verse that might be specially noted: "But when ye pray, use not vain repetitions as the heathen do: for they think they shall be heard for their much speaking." (verse 7). It is truly astonishing that the heathen in their supplications to their idols, repeat their requests several times, just as did the worshippers of Baal when they cried continually from morning even until evening "O, Baal hear us" (1 Kings 18 : 26). Another style of repetition is the using quite frequently throughout a prayer the name of the Deity. The proper place of invocation is the beginning of the petition. The name for the Supreme Being is too sacred to be made use of too frequently.

Much can be said upon the efficacy and the good characteristics of prayer, yet at the same time,

Prayer alone will not Save.

There are certain conditions to be fulfilled before our prayers will gain for us favour with the Almighty. It is nothing out of the common now-a-days, to read of, or be present at, what is called a revival meeting, where so many rise to their feet to signify that they wish to be prayed for and are desirous of going to Heaven. If the newspapers are watched, it may be found reported that, on a certain night, there were so many hundreds converted to Christ in the meeting of some great revivalist. Just imagine, hundreds of people, carried away by their own feelings and with the enthusiasm stirred up in a meeting, to be converted to Christ, simply by standing up and announcing that they wish to be prayed for. A like modern system to this, is that in which the anxious individual is taken away to an "inquiry room," where some good brother inquires into his needs and tries to console him by telling him that all he needs to do is to give himself to Jesus, to ask the Saviour to take him as he is. He informs the seeking one that Jesus has died for all like him, He has done all that is necessary. Then the loving brother in his own ignorance, prays on behalf of the sinful one, gets his name written on the roll and numbers him

among the converts made on that night. Truly this is an instance of the blind leading the blind. Let us first see that we are ourselves in the light, before trying to pull our brother or sister out of darkness.

Thus among the up-to-date methods of bringing men and women to Christ, we have the revival meeting, the inquiry room, and the penitent form, which are nothing more than inventions of men, and practices resulting from doctrines and traditions that have no scriptural foundation. Where in all the scriptures have we a precedent for such a practice as calling sinners forward to a penitent form there to kneel and ask God's forgiveness? And, further, where is there furnished the slightest evidence from which we may infer that the sinner and unconverted will receive pardon in consequence of taking such a step? Have we recorded anywhere a better system of converting men and women than is given us in the second chapter of Acts? There we learn that Peter, after preaching Christ, was accosted with the question, from an anxious audience: "Men and Brethren, what shall we do?" If there was ever a time when a preacher of the Gospel had need to speak and act carefully it was then, when this immense crowd was inquiring for the way of salvation. If there ever was a time when the ministers of the Lord should know what was the best course to be taken, it was at Pentecost, for just prior to this they had been "endued with power from on high." What did Peter say in answer to the inquiry? Did he ask the good brethren, who had learned of Jesus before, to bring the seeking souls to the front, or to take them, one by one, to the inquiry room to be prayed for and commended to God, that they might have their sins remitted and obtain fellowship with the Saints? No; Peter had no such nonsense to tell. He replies to their request in this way: "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, etc." This statement can find no place in the Gospel which is preached by many at the present day. Peter did not set aside baptism and tell the people that it was not essential. There was no mcurner's bench, no inquiry room, for those longing souls. The result of the instruction given by Peter is told of in verse 41: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Submit one's self to baptism, is Peter's advice to those desirous of having their sins remitted, quite a different teaching to that of modern evangelists. Praying will never be the means of removing the load of the sinner. There is no instruction given, no evidence to be gathered, to support the practice of praying for remission of sins. Mere belief in the Lord Jesus without a loving obedience, will never secure for any one a forgiveness of sins. True faith inspires and produces a loving obedience.

The parting words of Jesus to His Apostles were: "Go ye therefore, and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded thee." Matt. 28: 19, 20. Among those principles which Jesus had commanded was baptism, an ordinance which He himself underwent to "fulfil all righteousness," although He was without sin. In the first apostolic sermon, after the ascension of Jesus, Peter presents the same thought. He exhorts them to be baptized for the remission of sins. The subjection of the individual to baptism (by immersion in water) is the only means whereby sins can be remitted. The question may be raised: "Is there any virtue in the water that will wash out the sins of men?" Certainly not. The water is not the instrument by which sins are removed. The Lord is the agent, and He will forgive the sins of those who make themselves obedient to His commandments. Was it the water that cured Naaman of his terrible disease? No; God healed him as a reward for his obedience. So, through obedience to the

Divine command are the sins of the anxious one forgiven. Prayer will not do it without there is a loving *obedience* and acceptance of the teachings of Jesus and His servants.

Many of us are familiar with the conversion of Cornelius, as recorded in the tenth chapter of Acts. He is described as "a devout man," and one who "prayed to God *always*." Notwithstanding he was so constant in prayer, an angel appeared to him in a vision and told him to send for Peter, who should tell him what he ought to do. Here this man had been praying to God "always," was living rightly as far as lay in his power, yet he had not done what he ought, and would not know until Peter came. Then when Peter had come and preached unto him and his household, "he commanded them to be baptized in the name of the Lord" (verse 48). The prayers of Cornelius were not sufficient for his salvation. There was still the necessity for "baptism for the remission of sins."

Another remarkable conversion with which many of us have been acquainted from our childhood, is that of Paul. He was journeying to Damascus for the purpose of persecuting the disciples, when he was checked in his advance by a light, and afterwards a voice, which proved to be the voice of Jesus. Paul asked: "Lord, what wilt thou have me do?" The Lord did not tell him to bow and ask forgiveness of his sins. No; but he said: "Arise, and go into the city, and it shall be told thee what thou must do." Then we find recorded that the Lord instructs His servant Ananias: "Arise, and go into the street called straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold he *prayeth*." (Acts 9: 10, 11). For three days (verse 9) he was without sight, food, or drink, the most of the time probably being spent in prayer. Notwithstanding he had been checked in his persecuting career, struck blind and healed again, he was yet in his sins. God had formed a plan by which men's sins could be remitted, and it was needful for Paul to obey. Ananias instructed him: "And now why tarriest thou. Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16).

Men like Paul had need to be baptized before they could obtain forgiveness. Can the reader have his or her sins remitted without it? God is not partial; He is no respecter of persons; will He place any less restrictions on you than He did on them? The Gospel is unchangeable; and the same conditions are to be fulfilled now as then. The professing ministers of Christ may tell you to-day to pray, pray, pray, but it is ridiculous to attempt it, with the idea of having your sins blotted out, when the Lord has chosen another scheme. Prayer for the remission of sins may sound and appear alright; but will there be any gain to the individual who accepts such a method?

Dear reader, we are all to appear some day before the Judgment Bar of God, and we will be judged according to our works, as we have obeyed the words of Jesus. He has said: "He that believeth and is *baptized* shall be saved," (Mark 16: 16). Will you change it, or substitute it "He that believeth and prayeth shall be saved?" Be careful and do not alter the teachings of Jesus. "Heaven and earth shall pass away, but My words shall not pass away."

They Mean to Build.

The following is an extract from a letter written to us by Bro. C. E. Berglin, one of the officers of the branch recently organised in Brisbane:—

"On Wednesday, April 23rd, we held a meeting in reference to the building of a church up here, and power was vested in the officers of the branch to select a site for the same, the maximum cost of the land to be £75. We recognise the fact that until we

have a building of our own, we shall make very little headway, as people will not take much notice of a religious body, not having a place of worship of their own. Being so few, however, and all of us of limited means, it would be out of the question to contemplate Church-building, should we have to pay for labour. The matter has been brought within the scope of possibility through our President, Elder J. W. Barkus, who being a practical builder, has promised, not only to design and erect the edifice, but also to supply free of charge, the necessary ironmongery and nails, etc., so that only the amount necessary for the purchase of land and timber will have to be raised. The brethren generally, will of course, render all the assistance they can in the way of labour. We shall of course have to do a great deal of "begging" to accomplish our ends, and collection cards will be issued to the sisters of the branch, as well as to any one else willing to lend a helping hand in the matter. Needless to say, a little assistance from the N.S.W. Saints will be acceptable."

Although the Saints of New South Wales have a good many calls upon their purses, we feel that they will not let this appeal pass by, without passing on their "mites" to assist this new branch to build their Church.

The STANDARD will open a subscription list, with a view to assisting our Brisbane brethren. The saints in any part of Australia may send what they can spare to this office, and we will publish a list each month, of those who subscribe to this worthy purpose.

They are Good Citizens.

In the "Nebraska No. 1, Knights of Pythias Bulletin," published at Omaha Nebraska, March 8, there appears the following item, which shows what class of people reside at the headquarters of the Reorganised Church of Jesus Christ of Latter Day Saints:—

"Bro. Matthews: You asked me in a former letter for news about the people this place is noted for; the religious part of the people here. The Latter Day Saints are a God-fearing, law-abiding, and generous people. Have qualities that make upright nations. Though I am not a follower of Joseph Smith, I will say that it is the most intelligent interpretation of the bible it has ever been my fortune to hear expressed. It is the Pythianism rightly interpreted. They take care of their sick, have a home for the aged, and educate the orphan. I always supposed before I came here that anything that even smelt of Mormonism meant polygamy, but the Latter Day Saints believe in one God, one wife, one family, a just, righteous, and merciful God. No hell fire and brimstone in theirs. I write this in justice to a people who have been persecuted and maligned throughout the land. They pay no big salaries, keep no palaces, but live in a plain, decent manner, and the criminal who comes here to ply his trade soon leaves, because there is no place for him. Fraternally, L.O. Bradley, Lamoni, Iowa."

We have put the article, by Bro. L. A. Gould, entitled "Does the Holy Spirit deceive?" which appeared in last month's STANDARD, into tract form. We can mail you a dozen for sixpence. Take a few.

Sister Hannab, of the Hamilton Branch, died at Gladesville on May 6. We offer our condolence to the bereaved relatives.

News Items.

The Sydney saints have been busy for some time preparing for a send-off to brethren Smith and Gould, also to brother and sister Kaler who leave for America this month.

Jesus led captivity captive, and gave gifts unto men. (Eph. 4:8-11) He has lately been kind to the saints of Australia, having given them a real live Apostle. On April 21st., Pres. A. H. Smith received a cable from Pres. Joseph Smith, informing him that Elder C.A. Dutterworth had been called to be an Apostle, and requesting Pres. Smith to obtain him. Brother Butterworth was ordained April 23rd. at Somerville, Victoria.

We learn that a new branch of the Church was organized in Melbourne, Victoria, on Sunday April 27th. May it prosper, and prove a power for good.

Brother Wilson of Rozelle, Sydney, is still very low.

Two requests for baptism at Toowoomba, Queensland, where the work is new.

The saints of Brisbane, Queensland are preparing to erect a church. They are in hopes of having it completed by the end of the year.

Elder G.R. Wells is holding two open air meetings per week in Sydney.

We clip the following from *Zion's Ensign* of March 27th:—

"The second number of the GOSPEL STANDARD our new Australian paper has reached us. It is full of good things and a credit both to the brethren and the cause. If it is sustained, as it MUST be, it is destined to be a power for good in the work there."

It does not look well to have your paper come to you in a coloured wrapper, for that means that your subscription is unpaid. Pay up and have it come in a nice white wrapper.

Elder W.J. Haworth baptized a lady at Wallsend April 20th, the first-fruits of the labour being bestowed at West Wallsend.

The Bishop has appointed Bro. C.S. McLaren his agent in the Tuncurry branch. Members will please note this appointment.

Sunday School Department.

The Review.

Beware that you don't make the review too long. Some make it as long as the lesson. A few leading questions on the main points are sufficient. Use the blackboard in connection.

Be One, in Fact.

Is it not queer that we call the Sunday a department of Church work, and yet it quite a separate affair? Think over this. This Church is one, and all departments and auxiliary societies ought to be organically a part of the Body and under the control of the same. I am in favour of the Sunday School auxiliary becoming such a part. It is a part now only in name and by sentiment only, but not in fact.

Black-board Work.

If every School had the same lesson, I would be pleased to give a few hints for black-board work each month. Why can't we have the same lesson?

Our S.S. Literature not dear.

Encourage the scholars to support the Lord's work by giving them a penny for the class offering each Sunday morning.

If every member of a school would contribute a half-penny each Sunday, it would more than pay for a Quarterly for every one. Quarterlies have been reduced in price about 20 per cent, as follows:—Senior grade, 3d per quarter, or 10d per year; Intermediate, 2d per quarter, or 6d per year; Primary, 2d per 6d quarter, per year. So, you see, one half-penny from every scholar each

Sunday will more than twice over pay for quarterlies. Teach the children to save that amount from the usual sum spent in lollies during the week. Is Sunday school literature expensive? Half pennies will supply quarterlies and give the school a picnic once a year.

Sunday School at Home.

Why not form a Home class where members are isolated. You are responsible for your child's spiritual welfare. See to it. Don't make the mistake of supposing that when you supply food clothing and secular education your work is finished. Don't think you are released from spiritual responsibility because there is no school for the children to attend. Gospel Quarterlies are cheap. Form a "Home class" and get your neighbours to attend with their children and you will have such a rich experience that you will feel glad that you took up the work. The Quarterlies will be sent to your door post paid at the above prices. Address: Herald Pub. House, Lamoni, Iowa, U.S.A. Sample copies may be had from the Editor of this column, G. R. Wells, 65 Nelson-st. Sydney, (Enclose a stamp, please.) Give this your thought. Don't delay. If you don't quite understand, drop me a line—G. R.W.

Letter Department.

Vermillion, Ohio, March 1, 1902.

Dear Sir,—I have just received the first number of the first volume of your paper and it is met with a warm reception, as I had been looking for it to come for sometime. I am well pleased with its contents, believing it to be the bearer of light and truth, and we all need this more than anything else to guide us through this sinful world. Your paper has made a grand beginning and I trust it may be the means of raising the dark cloud of prejudice and unbelief from this as well as that part of the world. I have been a member of the Saints' Church for five years. Although weak and unworthy as I find myself many times, yet I rejoice in this Latter Day religion which our Saviour suffered and died for. He came unto his own and they received him not. I think you are doing what God commanded his servants to do: "Preach my word to every nation and tongue and people and I will be with you as long as time shall last." What a beautiful promise this is. May God bless all his children who worship him in spirit and in truth, and give health, peace and prosperity to all, in my prayer in Jesus' name.

Yours in the faith,
(MRS.) S. J. RIBLET.

Independence, Mo., Feb. 24, 1902.

Dear Brother,—Your first volume number one just to hand. I am highly pleased to see that it has burst forth into the light as a herald of truth. May it long live and bring forth much fruit. It is just what you need in that far off mission.

I have many relations scattered throughout Australia and also New Zealand, but do not know the addresses of any one of them, although I may not be able to give you addresses, may the gospel find them as it found me far away from my native land.

I believe that I gave Bro. Gomer Wells a dollar when he was here last spring for subscription, and promised to send a dollar per year. I will enclose a dollar to you now for the second year.

May God bless your efforts in sending forth the GOSPEL STANDARD until all people in Australia shall know and understand its mission.

Yours in gospel bonds,
RODERICK MAY.

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Farewell Words.

Dear Sir,—We desire to say to saints and friends in Australia that we expect to leave for America on May 13th. We have enjoyed the sweet communion and hospitality of the saints in this land for eight years and nine months. We desire to express our heart-felt gratitude to all, who have done so much and laboured so faithfully, to minister to our necessities, during all these years. Nor shall we forget the many kind words of encouragement given to cheer us on our way. We wish that we had been more worthy of all these favours, and more faithfully devoted to the Master's cause at all times.

If we have accomplished some little good, "give God the glory;" for we are weak and erring creatures, and can only attain success by the grace of Christ.

We pray that the church in Australia may be richly blessed of God, and continue to progress by building wisely and well on the sure foundation, given in the gospel of our Lord Jesus Christ. "Finally, brethren, farewell. Be faithful, be of good cheer, be of one mind, live in peace, and the God of love and peace shall be with you all.—Amen."

Your brother and sister in the love of Christ,

JOHN & MARY KALER.

Brooklyn, New York. March 2. 1902.

Dear Sir,—It is with pleasure that I announce the arrival of a copy of your first number, therefore please find enclosed two dollars in payment of my first year's subscription, in accordance with my promise, which is a guarantee of my appreciation in action that speaks louder than words. What little I have read from the STANDARD, has been pleasing, and this causes my heart to thrill with joy and anticipation of the good it may accomplish. I pray that it may prove successful, and that many hearts may find peace, rest, and satisfaction, through the message silently breathed forth from its pages. May they also partake of that of that Spirit which alone can satisfy the inner man, and which God intended for the comfort of all those who show forth their love by keeping his commandments, that they may rise above the mean and grovelling things of this life, and be able to comprehend to some degree the glories of the life to come. It is indeed a thought worthy of our earnest consideration, and I would to God that all mankind would avail themselves of the opportunity that they might receive the Spirit's assistance to comprehend the greatness thereof. Let us, who by the eyes of faith, have been able to see to some extent the heights that are attainable, be ever humble, watchful, and prayerful, that we be not deceived, but contend earnestly that we may be in our lot and place when needed, and be at all times ready to give an answer for the hope that is within us. With finite beings it is impossible to fathom the depth, and the length, and breadth, and height of this all-reaching question, only to that extent that they are able to subject their will to that of the great teacher, that they might "learn of Him." According to this measure of the Holy Spirit given us, do we partake of the infinite nature, and become, able to comprehend in a small degree the attributes of God; therefore it behoves us, one and all, to examine ourselves daily to see just where we stand. It is indeed a consolation to one when they can hear the gospel message peal out from whatever land or clime it comes, and be able to discern in it that spirit which will eventually make us one if we are but able to overcome self, and live as He would have us. May the STANDARD so wave that all who come under the power of the light and truth it reflects, may be made wiser and better, and go on to perfection, and make their robes white in the blood

of the Lamb, and have a part in the first resurrection, that they may be partakers of the marriage supper of the Lamb, which shall be prepared for the just made perfect. May this be our part, is my prayer for Zion's welfare.

In bonds,

ELMER E. BROWN.

87 Rowena Parade, Richmond Victoria,

Dear Sir,—I desire, if acceptable, to give a few particulars respecting the work as I see it in Victoria, and in connection therewith the visit to this state of Patriarch A. H. Smith.

As president of this district for a number of years, I claim to have a fairly good understanding of its requirements, and also of its progress and development in the work we have on hand to promulgate the gospel of Jesus Christ as it is understood by us, in this, the Reorganised Church of Jesus Christ of Latter Day Saints. So far as I can see, a better understanding of what is required of those claiming to be Latter Day Saints is held generally by our membership, attributable in great part to the presence of Bro. A. H. Smith following closely on a reawakening by some to their responsibilities and duties. At the present time I believe *all* are fully determined to advance and gain more knowledge of the glorious gospel of the Son of God, and keep moving on in the narrow path that leads to life eternal. Bro. Smith, by his wise counsel and humble demeanour has (though his visit was short) endeared himself to all with whom he came in contact, and exceedingly sorry we were to know he was suffering so much bodily pain causing physical weakness, but trust that he is by this time completely recovered from his sickness. To this end we pray.

On last Sunday, 21st April, Bro. Smith organised a branch to be known as the Melbourne Central Branch with a beginning of about 20 members, chiefly drawn from the other branches of the district of Victoria. The work was permanently started in Melbourne just 2 years ago although several spasmodic efforts have been made during the last 20 years, but not until some of us removed to Melbourne from the country, could a successful attempt be made to permanently establish the work, but we are here as a people and that to stay now, and do not be surprised if you hear at any time of an ingathering to the Church in Victoria such as we have not experienced since our pioneer missionaries were amongst us. One thing that has militated against the success of the work here has been the want of labourers in the field. For some reason I have never been able to understand this part of the mission field has been left very severely alone, as for a long time we have only had one man, Bro. Butterworth, who, though a host in himself, was indivisible, and could not be every where at the same time. I assume you have had from the district secretary a report of our late Conference, so will not touch upon that further than to state that progress seems to be the watchword in every department of the work in Victoria. Bro. Butterworth, as I suppose you know, was ordained to the office of an Apostle by the Patriarch on the 23rd April, at his home (Bro. Butterworth's). I was present at the ordination, and if Bro. Butterworth continues faithful he has a bright and glorious career before him, both in time and eternity. Last I heard of Bro. Butterworth was that he was progressing towards recovery.

Yours in gospel bonds,

DAVID M'INTOSH.

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WALTER J. HAWORTH EDITOR
JAMES D. IMRIE ASSISTANT EDITOR.

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Melbourne Central Branch.

(President, David McIntosh, 87 Rowena Parads, Richmond.)

Preaching every Sunday at 7 p.m., in the Temperance Hall, Melbourne, Sacrament every fourth Sunday of the month at 4.30 p.m. Everybody welcome.

Australian Mission.

OF

THE REORGANIZED CHURCH OF JESUS CHRIST

of Latter Day Saints.

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The public are invited to attend divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony meeting at 3 p.m.

Preaching Service at 7 p.m.

Tuesday :—Prayer and Testimony at 7.30 p.m.

Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays :—Prayer and Testimony at 7 p.m.

A cordial invitation extended to all.

Saints' Church, Hamilton West.

(Gosford Road.)

Services conducted as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays :—Prayer and Testimony at 7 p.m.

Knowsley Hall, Cooperoo, Brisbane.

The Brisbane saints meet in the above hall every Sunday as follows :—

Sundays :—School at 10.30 p.m.

Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held in the house of the saints, as per announcement each Sunday. Everybody welcome.

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No. 6.

STANZAS.

I feel God's hand and voice of power
 Calling me onward from hour to hour;
 It seems to whisper from sea and sky
 Then call again as the winds pass by.
 From leaf and twig a voice I hear,
 When songbirds sing, I feel him near,
 When leaves fall down on my lifted face
 'Tis the touch of a loving hand I trace.

In the beautiful flowers that deck the hill
 I trace the hand of an artist's skill;
 In stately cedar and palm so grand
 I see the art of a sculptor's hand;
 In lofty mountain, valley, and plain,
 I see His Master hand again;
 Approval I read in gifts of love
 To a dutiful child, from the Father above.

Name him Father, the ruler of all,
 Then wait and listen for his call.
 Whate'er he wills as thy duty here,
 If thou wilt listen, 'twill all be clear.
 Do thy duty well, hope and love,
 And glorify thy Father above.
 Who nobly, faithfully, do their best
 Shall be called by Him to peace and rest.

—Selected

THE FALL OF BABYLON. NO. 2.

In our last issue, we began an application of the dream of King Nebuchadnezzar, found in Dan. 2, to the history of the ages between then and now. We made the application reach down to the Ancient Roman Empire, which existed during the time of Christ, and which is represented in the image seen in the King's dream, as the "legs of iron." At this point we made a digression in order to show that the setting up of the Church by Jesus, was not the event referred to in Dan 2: 44, when the God of Heaven should set up a Kingdom which should never be thrown down, or left to another people. We showed that the apostles prophesied that the Church established by Jesus would cease to exist, that it would be driven into the wilderness, and that in the meantime another Church would usurp its place. We showed by the application of prophecy that

Ancient Rome was overthrown, and the Church went into the wilderness in The Church remains in the wilderness (numbers of years)

570
 1260

We can, therefore, expect her to come out of it in

1830

It will be noticed that the Kingdoms of Babylon, Medo-Persia, Greece, and Ancient Rome, were represented in the image, by portions composed of *pure metal* of different kinds. We now come to a study of a new section of the image, the feet and toes, part of iron and part clay. What a strange compound! Iron will not mix with clay! What does this mean?

When the Lombards conquered the Romans, they set up a new Kingdom, but side by side with it, another power was springing up—the Papal power. Presently the Lombard Kings acknowledged the supremacy of the Pope, and a religious-political Kingdom was the result. This was an attempt at blending two elements which will not adhere to each other, and it is fitly represented as a mixture of "iron and clay." Religious-Political Kingdoms were universal for many centuries after this. Kings and Princes everywhere acknowledged the Supremacy of the Pope of Rome. After a time some of these Kingdoms ceased to acknowledge the Pope's supremacy, but still clung to their Religious-Political form of Government. Even to-day, in some countries, religious worship of any kind, save that of the National Church is strictly forbidden. While England has her National Church, she grants freedom of thought, and religious liberty wherever the folds of the grand old Union Jack, unfold themselves to the breeze. There have been many great political reforms since the Nations began to throw off the authority of the Pope, and these have been accompanied by many religious reforms; but these reforms have not given us back the Jerusalem Church, with its divinely appointed offices, gifts, doctrines, and blessings. The beginning of the Century just closed, opened upon an age when the kingdoms represented by the toes of the image were in existence. "In the days of these kings," says the sacred record, "shall the God of Heaven set up a kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people."—Dan. 2: 44. The time had come! Would the God of Heaven verify His promise? Certainly! His promises are true, and we can look for a certain fulfilment of them all. The Kingdom to be set up by the God of Heaven would without doubt be the Kingdom of God. Would it become a great power instantly? No, it would have a small beginning. It is compared to a little stone, which begins to roll, and increases in its forward journey until it fills the whole earth. (Verses 34,35.) How much this comparison is like one of the parables of our Lord! "The Kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree." This Kingdom is to have a small beginning, but it is to triumph finally. This Kingdom of God, is in fact, the Church of God, and it is to be re-established in the last days. We have already shown that the Church of Jesus Christ was to come out of the wilderness

in the year 1830. How would it come out? Would it be a reformation of the corrupt religion which posed as the Church of Christ, brought about by man alone? No, indeed! The God of Heaven Himself would bring about a *restoration* of the ancient gospel, and set up a Kingdom or Church which should never be thrown down. This should be done in an age when there would be many professors of religion, in fact in an age when "the mystery of iniquity" should have almost completely obscured the pure gospel of Christ. The Apostle Paul informs us in 2 Tim. 3: 1-6, that "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." They would be quite a bad lot, would they not? There would not be much genuine Christianity about such people as that! Yet these people would be professing Christians, for we read in the next verse that they would have "a form of Godliness, but denying the power thereof." The Prophet Isaiah speaking in the 29th chapter foretells that at a certain time the Lord would do a mighty work. He says, "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29: 13,14.

At what time in the world's history would this marvellous work and a wonder be performed by the Lord? Verse 17 fixes the time for us. It says, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? Is it not plain that this marvellous work should be performed a "very little while" before Lebanon should be turned into a fruitful field? We take it that the term Lebanon refers to the land of Palestine, which lay a barren waste for many centuries after the destruction of Jerusalem in the year 70 A.D. By reading any reliable encyclopedia it will be found that the former and the latter rains began to fall upon Jerusalem in the year 1853, and since that time the land has been restored in a great measure to its ancient fruitfulness. The year 1830 is a very little while before 1853. The Church was to come out of the wilderness of obscurity in 1830. Is it not reasonable therefore, to believe that the marvellous work referred to above, is the setting up of the Kingdom or Church which will never be thrown down? A few years prior to 1830 a young man attended a series of revival meetings in the State of New York, in America. He became concerned about his soul's salvation, so concerned that he went to the woods to pray about it, and to ask God which church he should join. He claimed that while there he saw a vision, in which God and Christ appeared to him. He says, "I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them.—"Times and Seasons," Vol. 3 p. 748.

How much this statement is in harmony with the words quoted above from Isaiah! Surely the time when the Lord was about to do the marvellous work had come! He went on preparing this young man for some time after that, and in the year 1829 He sent an angel to ordain him and a fellow labourer to the Holy Priesthood, and gave commandment that the Church of Jesus Christ should be organised. Accordingly on the sixth day of April 1830, the Church of Jesus Christ was established, for the last time by Divine command. It is to-day known among men as The Reorganised Church of Jesus Christ of Latter Day Saints. We recommend it to your careful consideration. All that we desire for it is that people shall investigate what it presents as its claims. We believe that we have the truth, therefore have nothing to fear, but wish that our faith shall be carefully and candidly investigated. Do not call the act of listening to the stories of our enemies an investigation, but come out manfully and listen to our side of the question. We have the truth, and you should have it. You may say that you want nothing to do with a Church which lays claim to being founded by direct command of God, given through an Angel. The carnal mind does not believe in that kind of church, but "the carnal mind is enmity against God."—Rom. 8: 7. Remember that the Church or Kingdom which the God of Heaven was to set up in the last days, would not be the work of man, neither would He adopt human measures in its establishment. He would act according to His own plan. What was that? Why to send an angel to authorise the establishment of the church! How do we know? Why the Lord tells us in Malachi 3: 1-3 "Behold I will send My messenger, and he shall prepare the way before Me and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth?"

But you say, that refers to John the Baptist! We believe it does. But does it refer to his first coming as the forerunner of Christ 1900 years ago? Evidently not, for Christ did not come suddenly to His temple at that time, neither did any one have any difficulty to stand when He appeared, or to abide the day of His coming. But He is to come suddenly to His temple, and in that day the sinner will have some difficulty to abide the glory of His coming, and to stand when he appeareth. John the Baptist must come as a messenger before that time. Having departed this life, he must come in the form of an angel. Servants of God who depart this life can come back as angels (see Rev. 22: 8,9).

In Revelation 14: 6, John says that he beheld in prophetic vision, "another angel fly in the midst of Heaven, having the everlasting gospel to preach to them that dwell on the earth."

The man who was instrumental in God's hand of establishing this Church says that this was the angel that came and visited him. He says that his name was John the Baptist. Just as was proven by the application of prophecy, the Church came out of the wilderness in 1830. A very little while after this, in 1853, the land of Palestine began to become once more a fruitful field, in fulfilment of prophecy. The Church has continued to grow, and is now spreading out into every land. Its members are anxiously awaiting the coming of the Lord, when they shall join in the glad song, "The Kingdoms of this world have become the Kingdom of our God and of His Christ," and then shall the cry ring out "Babylon the great is fallen, is fallen." Meanwhile the cry

is raised "Come out of her, Oh my people." Will you heed that cry, or will you remain outside of the kingdom which the God of Heaven has set up in these last days.

WHAT CHURCH SHOULD YOU JOIN ?

So numerous are the various sects of Christendom, that many, religiously disposed, are placed in a dilemma to know which of all the Churches they should connect themselves with, in order to live rightly and please their God. All persons are not so concerned, and some cannot imagine themselves in any fix at all, but are quite satisfied with the confused state of affairs in the religious world of the present day. This class is contented with the work of modern Babel-builders, and the divisions in Christendom do not in any sense disturb them. Such people are not fully acquainted with what is the true character of the Church of Jesus Christ; they do not seem to understand what are the important marks of the true Church. Our Lord and Maker when upon the earth made the remark: "If a house be divided against itself, that house cannot stand" (Mark 3: 25.) Is not the same true of a Church that is divided against itself? Do Christians of to-day grasp the meaning of this statement of the Lord's? Do they realize that Christendom can be compared to a house that is divided against itself? Can the so-called "Invisible Church" which is composed of the several Christians sects, be rightly termed the "one body", or the "body of Christ", as was the primitive Church of Jesus Christ? Is it characterized by the "one faith," as was the early Church? (Eph. 4: 5) Is it identical in doctrine, organization, gifts and blessings, with the Church we read of in the New Testament? These are pertinent questions, and when you give them your earnest and candid consideration, you will conclude that there is something radically wrong with the religions of the present day. It is probable that you will begin to inquire which then is the right and true Church, which is the way of salvation, which Church should you join. There is a standard by which we can test the Churches existent at the present day, and by which we can seek out out which is the Church of Jesus Christ in fact. We have given us the Holy Writ in which is contained instruction for all seekers of the truth. The Lord has told us to "search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." All of us then, who are ready to render obedience to the Master, will receive his injunction, and enter into a study of His word as is comprised in the Scriptures. In testing the various sects of to-day then, we will be required to keep in mind the words of our Saviour, and the instructions and exhortations of His divinely-appointed ministry, who wrote as they were moved by the Holy Ghost. When we find a Church, whose faith will compare favourably, or rather is identical, with that of the Church organized by Jesus, whose teachings are precisely the same as the simple, pure, and undefiled teachings of the Saviour and His apostles, then we may be hopeful that we are getting near to the Church that is worthy to take upon itself the name of Jesus Christ.

Dear Reader, taking for granted that you are a seeker of the truth, the Church you are seeking should take upon it the name of "our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3: 14, 15) The Church which Jesus founded is His bride; and what would you think of a woman who was not willing to take upon herself the name of her husband? And so the Church would be disregarding her Head, and her relationship to Him, were she not to take upon her His name, and be called "The Church of Jesus Christ." "Neither is there salvation in any other

[name]; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12) What shall the members of the Church of Jesus Christ be called? There will surely be a general name for them, just as there was for the members of the early Church. Well, what were they called? Let us turn up a few passages. "He will keep the feet of His saints and the wicked shall be silent in darkness." (1 Sam. 2: 9.) "Precious in the sight of the Lord is the death of His saints" (Ps. 116: 15.) "And the graves were opened and many bodies of the saints which slept arose" (Matt. 27: 52.) "Peter..... came down also to the saints that dwelt in Lydda" (Acts 9: 32.) "For God is not the author of confusion, but of peace as in all the Churches of the saints" (1 Cor. 14: 33.) "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus" (Eph. 1: 1.) We might refer to many passages showing that the people of God are called "saints" in all ages. Not only was the name given to them after they were dead and gone, but while they lived upon the earth. The name "saints" is the true and distinguishing name for the children of God. The objector says that none living is worthy enough to bear the name "saint." In Eph. 4, the apostle Paul speaks of certain officers having been placed in the Church "for the perfecting of the saints." Were the saints perfect then? If they were, why were ministers appointed to instruct them so that they might become perfect? The Church you are seeking then, dear reader, will be named "The Church of Jesus Christ," and will have in its ranks members called "saints" after the pattern given in the New Testament. It will be identical in organization with the early Church. How was it organized? "God hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles;..." (1 Cor 12: 28), and, "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith." (Eph. 4: 11-13) Here the man of God has given us a list of offices set in the Church by God, and the period of time during which these are to continue is stated also, "till we all come in the unity of the faith." Have we unity of faith to-day? Nay, but rather contention and confusion. Then there is a necessity for a like ministry to that of Paul's day. Therefore, dear reader, the Church you ought to join will have for its officers, apostles, prophets, evangelists, pastors, teachers, etc., just as did the primitive organization.

It will be characterized, too, by the "one faith" which Paul speaks of in Eph. 4: 5. What is this "one faith" or one gospel system? It was that which Paul preached. Where did he learn it? Listen to his own words. "But I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." (Gal 1: 11, 12.) Therefore it is more than evident that the gospel which Paul imparted to the world, was the good news which Jesus brought and delivered the "good tidings of great joy which shall be to all people", the faith for which He gave His life. It was that gospel which Jesus, when he was about to leave the earth for better and more glorious regions above, commanded to be preached to all nations. He said to His apostles "Teaching them to observe all things whatsoever I have commanded you." And how did these men of God, whom He had appointed to labour in His name, remember His words and teach all things whatsoever He had commanded? Turn your attention to the first apostolic sermon after the ascension. There we find Peter standing up before a mixed crowd of people, representatives of the

various races of the then known world. The record tells us he preached of the mission and death of Jesus. What was the result? Why, this immense assembly were pricked in their hearts, they began to believe, and, under the impulse of that belief, cried out, "Men and Brethren what shall we do? How did Peter meet this anxious inquiry? Did he adopt a method of conversion, most suitable to circumstances, one that would occasion least delay, or loss of time? Did he choose an up-to-date method as some of the modern evangelists do? No, he remembered the teachings of Jesus, and more than that, he was under the influence of the Holy Spirit which guides into all truth, and brings to mind all things whatsoever Jesus commanded.

He replied in this manner: "Repent, and be baptized everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then turning up the letters of the Apostle to the Gentiles, who is considered by most Christians to be an authority on Church government, we find that in his epistle to the Hebrews (6: 1,2), he gives us an epitome of the doctrine of Jesus. He has written the rudiments which are to the gospel what the alphabet is to the language. He enumerates the first principles or essentials of the doctrine of Christ. What are they? Faith, Repentance, Baptism, Laying on of Hands, Resurrection, and Eternal Judgment. The man who furnishes us these received them not of man, but by revelation from Jesus Christ, and he says "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.)

We have now an idea of the "one faith," and, dear reader, the Church that you are seeking, the Church of Jesus Christ, will embrace this "one faith", the only doctrine taught by Jesus and His apostles. You will find too, that the members of the Church of Jesus Christ on the earth to-day, enjoy the same gifts and blessings (1 Cor. 12) as did the saints of nineteen hundred years ago. You will find the members testifying that they have received a knowledge of the truth, thus proving that the words and promises of Jesus, are just as sure to-day as they were when he was upon the earth. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free"

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be God, or whether I speak of myself." And you, dear reader, shall know too, when you throw in your lot with the people of God. There are conditions to be fulfilled, and when you comply, then through God's Holy Spirit you shall know of the doctrine, whether it be of God or whether the writer or preacher is giving you something of his own, you shall have a knowledge of the truth. You must submit yourself to the will of God as did the three thousand on the day of Pentecost. If you so act, then the promise of the Holy Ghost is to you, "to all that are afar off." Put the matter to the test. The divinely-appointed ministers of Jesus will promise you that you shall know and be satisfied so long as you do your part, so long as you exercise true faith which inspires a loving obedience, and you subject yourself to the will of the Father with true intention. Then you shall understand what the apostle John meant when he said, "We know that we are of God, and the whole world lieth in wickedness."

Latest news from Apostle Butterworth, is that he is slowly improving in health. He desires to spend the winter in New South Wales, if possible.

VALEDICTORY.

A farewell social was tendered to Brethren A. H. Smith, L. A. Gould, J. Kaler and sister Kaler, by the Balmain Branch on Monday evening, May 12th,

The chair was occupied by Elder G. R. Wells, and the opening prayer was offered by Elder R. Ellis. After justice had been done to the ample repast prepared by the local Daughters of Zion, a short musical and literary programme was rendered by Messrs. Haworth, A. Sterland, Huntley, and Wells; and the Misses. Kidd, Ferrett, E. inrichs and others whose names we did not secure.

During a break in the programme, Elder Wells took the opportunity of presenting Elder Kaler with a handsome gold brooch on behalf of the sisters of the Balmain Branch. Sister Kaler feelingly responded assuring the Saints of Australia that she would always have a warm regard for them and that she would never forget the many acts of kindness of which she had been the recipient during her stay in this land. Then Elder Wells presented each of the guests of the evening with an emu's egg suitably mounted and inscribed on behalf of the local Daughters of Zion. Bro. J. G. Dickinson then said he had a pleasing duty to perform, and after a bright little speech, presented Elder Kaler with a handsome travelling bag, the gift of the Balmain Branch. This was a genuine surprise to Elder Kaler who expressed his appreciation of the gift, and said as a travelling minister for Christ he would have to use it often, and would always be reminded of the fraternal love that had prompted the gift.

Sr. A. Lewis of Wallsend next presented Bro. L. A. Gould with a "beautiful enlargement of his photograph," the gift of the saints of the Newcastle District. After a suitable response by Bro. Gould, the chairman called upon Elder W. J. Haworth to make a presentation also. Elder Haworth on behalf of the saints of the Newcastle district, presented Bro. and Sister Kaler with a beautiful illuminated address, the work of Mr. Henry Robinson of Newcastle. He said that the saints realized that in losing Brother and Sister Kaler the mission was losing labourers of efficiency and worth, and they desired to place their appreciation of these qualities upon record in this way. Elder Kaler thanked the donors for the beautiful gift, and said that in his new home he would be able to point with pride to the parting gift of the Newcastle people.

The meeting terminated with the singing of "God be with you till we meet again," and the benediction by Patriarch A. H. Smith.

About 60 of the saints also assembled at the boat to say good-bye to the party. Many tearful good-byes were said; many hearts were too full for utterance; a few tried to sing "God be with you till we meet again," and dared not attempt the second verse; most joined in the waving of handkerchiefs, and then the vessel slowly passed from view.

NEWS ITEMS

At the last general conference, Frederick M. Smith, and Richard C. Evans, were ordained members of the First Presidency of the church. Four members of the quorum of twelve Apostles were released, three of them being ordained Evangelical Ministers, and one taking his place as a High Priest. Elders F. A. Smith, F. M. Sheehy, U. W. Greene, C. A. Butterworth, and J. W. Rushton, were ordained Apostles, by order of the Conference in consequence of a call from God. The following were appointed to labour as general

missionaries in Australasia :—Of the Apostles, J. W. Wight, and C. A. Butterworth ; of the seventy, W. J. Haworth, G. R. Wells, P. M. Hanson, A. C. Barmore, and D. E. Tucker ; of the Elders, J. D. Imrie.

The many friends of the Apostle J. W. Wight, will be pleased to welcome him back to our midst. He is a labourer of efficiency and worth, and it goes without saying that the mission will benefit largely by his presence. We can also assure Elders Hanson, Barmore, and Tucker, a hearty welcome to the land of the Southern Cross.

Will the private correspondents of the Editor please take notice that he has gone to Melbourne to labour for a few months. The publication of the Standard will go on as usual, the Assistant Editor doing the bulk of the work, under the Editor's direction. All matter intended for publication should be addressed according to the announcement on the last page. Business letters should also be addressed in the same way. We request that no matter intended for this office shall be addressed to any official by name. Elder Haworth's private address will be c/o Elder W. Mackie, 60 Wellington Street, Richmond, Victoria.

The new church at Wallsend was officially opened recently, by a tea and concert. The event was a great success and the building fund was considerably augmented in consequence.

The Bishop will be pleased to receive donations to the press fund from any who desire to contribute. The church in Australia must own a printing plant of its own some day ; why not have it as soon as possible ?

A letter from Elder Kaler dated May 17th, and written at Auckland, New Zealand, stated that his party had experienced extremely rough weather, and that some of them had suffered slightly from sea sickness, but that they were looking forward to a pleasant voyage the rest of the journey.

Elder J. H. N. Jones has gone to South Australia to do a little pioneer missionary work. May his labours prove successful, and may he return with many "souls for his hire.

After a painful illness, our aged brother John Wilson, departed this life on the morning of the 14th of May. By the passing of this devout man, the Balmain Branch loses a valuable member, one whose testimony and exhortations were of great comfort and edification. He was born in one of Ireland's foremost cities, and was near his eightieth year at demise. He came to Australia in the early days, and was a Government Officer for some time, connected with the Customs. As a Bush Missionary he laboured well in New South Wales, and was specially selected to labour as the Town Missionary in Maitland, clearing that place of some of the worst moral pests it ever had. He then went into the Education Department, and taught till he was pensioned. From boyhood he was a Christian worker, and was a conspicuous figure at one time in the out-door meetings in Hyde Park, Sydney. It is a matter of comfort to us that he came in among us and found pasture for his hungry soul, for he claimed to have received experimental knowledge concerning this Latter-day movement. Interment took place at the Field of Mars Cemetery, and the funeral sermon was preached the following Sunday at the Saints' Chapel, by Elder G. R. Wells, to a large congregation of sorrowing relatives and friends.

Does your paper come in a coloured wrapper still ? If so, it looks very bad, for half the year is already gone, and subscriptions are payable in advance. Pay up, and we will dress your next paper in white.

THE BILL OF FARE.

A Modern Parable and its Application.

(By L. A. GOULD)

One who seeks truth may be likened unto a solitary traveller wandering over the scorching sands of a vast desert. He carried with him a small parcel of hard-tack and a skin of water, of which he ate and drank sparingly, hoping that it might last him till he reached a land "flowing with milk and honey," where he might satisfy his hunger and quench his thirst. Day after day he plodded on, oft times fainting by the way. Foot-sore and weary, in the depths of despair, he met another man of whom he inquired :—

"Oh, my friend, have you something with which I may satisfy my hunger and quench my thirst."

"Yes," was the answer, "I have, indeed, that which is designed for just such as you. Reach forth thy hand and take this," handing him some parchment. "It is all sufficient."

Eagerly the man took the parchment, and when he had looked thereon he saw the words,—

BILL OF FARE.

(Only those who wash may eat.)

And when he had read these words he looked at his grimy hands, which were soiled by many days' journey. "Bring me water," he said, "that I may wash."

The other replied, "It is not necessary, at all, to wash, for there is really nothing to do except read the written words."

And the hungry man continued to read :

"Porridge and milk,
Smoked schnapper
Mutton chops and mashed potatoes.
Jugged hare
Cabbage, cauliflower, green peas
and turnips.

"Oh" he cried, "give me some of these, it is what I have been looking for."

"Hush, my friend, has your reason left you ? It is not needful for us thus to eat. This was needful only for those of former ages, those who lived hundreds of years ago, who were not so enlightened, and had not such great wisdom as we have."

At this the fainting man wept much, and lamented that there was no more need to eat that which was deemed necessary for those of former days.

"Continue your reading," said the other. "The perfect word is all that is necessary for you ; and that which you have is a perfect and true copy."

So he continued to read, and as he read his mouth did water exceedingly.

"Hot rolls and honey.
Rhubarb and rice,
Tapioca custard,
Princess pudding and cream sauce.
Fruit, nuts,
Iced lemon squash."

"I thirst," said the wanderer, "give me a cooling drink."

"Oh no, my friend, that is not for us in this day and age. It is entirely unnecessary for we are beyond that, so much more highly educated than they were ; we do not need it."

"Do you expect me to derive any benefit from merely reading of what others have eaten to satisfy their appetites ?"

"Oh, you see, my dear sir, that the wise men have declared that it is sufficient, and they should know; for they are highly educated. Do not be unreasonable. Just eat a little of your hard-tack and drink the water, and read this bill of fare, that is all-sufficient for you."

So the poor wanderer was left to himself. With failing strength he continued to seek. Sometimes reading the bill of fare. Oft times in the morning he seemed to see a fertile country before him in the east; but it would soon disappear. In the afternoon he seemed to see it in the west, and turned that way, only to find that it was the mirage of the desert. So he perished without finding that for which he was seeking.

The wanderer in the desert is the man whose spiritual nature is starving for the want of proper nourishment. He seems to be surrounded by spiritual famine. Day after day he seeks to satisfy his spiritual hunger and thirst.

He has a little hard tack, which is something like this: "The wicked shall be cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth; they shall go away into everlasting punishment; into a lake of fire, a never ending hell." A taste of that with a swallow of water, which might be, "Jesus paid it all," serves to give him energy to seek for more satisfying food.

After long searching he might well be ready to despair, when a "Modern Christian," approaches him.

The hungering man asks for something that will satisfy his spiritual desire for nourishment.

"Oh, certainly," he is answered, "I have indeed that which is designed for just as you. It is the written word. Take and read. It is all-sufficient. It tells you about the spiritual food; read and be satisfied."

He opens the book and reads the words:

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22 : 16.

"Except a man be born of water and of spirit, he cannot enter the Kingdom of God."—St. John 3 : 5.

Conscious of his sinful state he immediately asks, "Where is the water that I may be washed clean?"

"Oh," says the Modern Christian, "It is not at all necessary to be washed; there is really nothing to do but say, 'Lord take me as I am!'"

But he read, "Repent ye, and believe the Gospel."—Mark 1 : 15.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."—Matt. 28 : 19 : 20.

"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 : 38.

"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.

"Am I not," asks the seeker of truth, "one of the 'all nations,' which the Apostles were commanded to baptize? And John's baptism was immersion in water for the remission of sins, and if it was rejecting the counsel of God to refuse that baptism then, will it not be rejecting the counsel of God to refuse to be baptized in water for the remission of sins, to-day?"

"My son," says the modern Christian, "have you lost your reason? It is not necessary to-day. That way of doing is out of date, we have changed all that. Just give yourself to Jesus."

"Tell me," cried the wanderer, "Did God change his plan, go back on His counsel?" But the Modern Christian disdained to answer.

"Then the seeker after truth continued to read from the divine record of the Gospel Bill of Fare:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16 : 15-18, 20.

"And they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6 : 13.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—James 5 : 14, 15.

"What blessed promises," said the wanderer.

"Bosh and nonsense," said the Modern Christian.

"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 baptised in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost."—Acts 8 : 15-17.

"When they heard this, they were baptised 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 : 5-6.

"But 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 working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self same Spirit, dividing to every man severally as he will."—1 Cor. 12 : 7-11.

"Oh," cried the wanderer, "where may I receive the laying on of hands for the baptism of the Spirit, that I may receive these spiritual blessings. This is just what I want."

"Thou foolish man," answered the Modern Christian, "We can have none of this to-day. This was only for those who lived hundreds of years ago. We are too enlightened in this age of the world. We do not need them."

"And are there none of these things for the blessing of men to-day?"

"Most assuredly not. Why such things are mere foolishness in the eyes of the wise men of to-day, who are very great in learning and exceedingly wise.

When the man who was thirsting after righteousness heard this he wept very much that the wise men had discovered that the things of God were foolishness and not needed at all. When he looked once more at the record he read.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10 : 1,9.

"What means this?"

"Oh," says the modern Christian, "that means 'Come to Jesus,' just 'give yourself to Him,' that is all."

"Is that the way to enter by Him; to enter into Christ and put Him on?"

"Yes."

"But the record says, 'For as many of you as have been baptised into Christ have put on Christ.'—Gal. 3 : 27. Baptism is the way they entered by Him into the sheepfold according to the record. How is it then that we climb up some other way now, and do not go in by the door as Jesus commanded?"

"My son, thou art exceedingly slow of understanding. Have I not told thee that the wise men of the present age say that it is not necessary to enter into Christ in that manner now, only give yourself to Him."

Continuing to read from the record:

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4 : 14.

"When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come."—John 16 : 13.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7 : 17.

"What a glorious promise that the Holy Spirit will show things to come and guide us into all truth, and give us a knowledge of the doctrine if we do the Father's will. Give me the living water."

"No, my son," is the answer, "there is no such thing as direct revelation from God in our day. We are too far advanced: it is not needful that God should speak to us, for we are very learned men."

"Are there to be no more of these gifts and blessings to man?"

"No, my son, they are done away."

"But this Bill of Fare says we shall have the same kind of food in the last days:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and my handmaidens, I will pour out in those days of my Spirit: and they shall prophesy."—Acts 2 : 17, 18.

"I will not talk with thee," and the Modern Christian turned on his heel and left him.

So the seeker struggled on, hopeless and despairing, turning first to the right to investigate a church which appeared to possess a resemblance to the Church of Christ, but proved to be mere mist; then to the left where another religion called his attention, but with like result. They were simply as the mirage; "forms of godliness, but denying the power thereof."

This homely lesson is designed to show the absurdity of trying to satisfy the spiritual hunger and thirst by simply reading the Bill of Fare, or the Divine Record of what the people in former days have enjoyed and feasted upon. We read in the record an account of the spiritual blessings that were received through the operation of the Holy Spirit in that day, and

the promise is made that they may be enjoyed by all, all who will accept and obey the law given by Jesus and taught by the apostles. This wide-sweeping promise was made by Peter on the day of Pentecost. "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2 : 39.

We are afar off from Peter's day: God calls everyone to come to Him. He "commandeth all men every where to repent."—Acts 17 : 30. And if to repent, then to be "baptized for the remission of sins." And after having been baptized, properly, they are entitled to the gift of the Holy Ghost promised by Peter, for:

"I am the Lord, I change not,"—Mal. 3 : 6 "With whom there is no variableness, neither shall bow of turning."—James 1 : 17. And so is "Jesus Christ the same, yesterday, to-day, and forever."—Heb. 13 : 8.

Then why not accept the invitation to come to the feast, partake of the spiritual food, not simply be contented with reading the bill of fare which was had at the feast hundreds of years ago. Have faith in Christ, implicit, active faith; repent of your sins; be baptized for the remission of them, which was, and is, and will be, (the same yesterday, to-day, and forever) the counsel of God; receive the laying on of hands for the gift of the Holy Spirit, and be one of the partakers of the benefits that accrue from the signs that follow the believers, where many of the sick are anointed with oil and healed, and the gifts of the Spirit given to men.

Where will you find this?

In the church which has the officers and blessings which God set in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12 : 28.

"And he gave some, Apostles; and some, Prophets; and some Evangelists; and some Pastors and Teachers."—Eph. 4 : 11.

You will find them in that church, no other.

"We extend the invitation of the Prophet.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55 : 1, 2.

Also the words for Jesus:

"If any man thirst, let him come unto me and drink,"—John 7 : 35.

The invitation is to every one that is hungry and thirsty:

"And the spirit and the Bride say, Come. And let Him that heareth say, Come. And whosoever will, let him take the water of life freely."—Rev. 21 : 17.

Elder J. H. N. Jones writes from South Australia:—

"It gives me pleasure to report that three noble sisters—formerly 'Brighamites'—have come out from them and joined our ranks. My experience so far indicates that this will prove a good field, if energetically, systematically, and persistently worked."

Elder W. Mackie of Melbourne reports a debate he held with Mr. L. S. Blair of the Disciples. Elder Mackie affirmed that Mark 16 : 17 : 18 applies to this century as it did during the first century. His opponent denied it. The discussion covered six nights.

"The Gospel Standard" list for the Brisbane Church Building Fund:—A sister, £1.

The Gospel Standard.

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WALTER J. HAWORTH EDITOR
JAMES D. IMRIE ASSISTANT EDITOR.

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Australian Mission.

OF

THE REORGANIZED CHURCH OF JESUS CHRIST

of Latter Day Saints.

OFFICIAL DIRECTORY.

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Preaching Service at 7 p.m.

Tuesday :—Prayer and Testimony at 7.30 p.m.

Everybody Welcome.

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(65 Nelson-street.)

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Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

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Knowsley Hall, Coorparoo, Brisbane.

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Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

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No. 7.

IT MAY NOT BE.

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoever is willed, is done.

And ours the grateful service whence
Comes day by day the recompense;
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.

But life though falling like our grain,
Like that revives and springs again!
And early called, how blest are they
Who wait in Heaven their harvest day!

—JOHN G. WHITTIER.

TRUTH AND FREEDOM.

The Saviour has said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John viii. 31-32. The truth as it is in Christ Jesus, can deliver us from the kingdoms and powers of darkness, and make us free citizens of the Kingdom of God's dear Son. It seems to be the Creator's greatest desire to make us free. It is Satan's desire that we should be the slaves of sin. He tempts us to forge for ourselves the galling fetters of habit, and when once he succeeds in getting us to do that, there is no earthly power that can free us. We may, in our own strength, make good resolutions, only to find that there is a large degree of truth in the old adage, "Hell is paved with good intentions." Once we have environed ourselves with the chains of habit, we must look higher than the arm of flesh for succour. The Creator has made provision for our weakness in this respect. He has given us a Saviour—by His stripes we are healed. Christ alone can save the world. There can be no other Saviour. Men may have sublime plans by which they purpose to save the race of mankind, but those plans are valueless. There are not many Lords, and not many Saviours. One is our Lord, and one our Saviour—even Jesus Christ. Are we all

willing to let Him save us, to give up our efforts to save ourselves by the plans of other men, and place ourselves unreservedly in His hands that He might save us? Are we willing to submit to His plan of salvation? If we are, He is able to save us. Paul said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2.

What was this "law of the Spirit of life?" Evidently the Word of God, for Jesus said, "The truth shall make you free," and the Word of God is truth.—John xvii. 17. Jesus said: "If any man heareth these sayings of mine and do them not . . . the words that I speak they shall judge him at the last day." We shall be judged by the words of Jesus at the last day. If we obey His commands, we shall be free; but if we still cling to our own traditions, and the opinions of men, and do not obey His commands, we are not free, and will come under condemnation in that great day.

Among the first of His commands, is the one commanding us to have faith in Him and in His Father. Next comes the command to repent, or to crucify the old man—the fleshly lusts and desires. After this we are commanded to put on the new man—to be born again of water and the Spirit (John iii. 3-5), in other words, to be baptized with water and with the Spirit of God. Popular opinion is against this last command, but if we want Christ to save us, we must allow Him to do it. We must not depend upon popular opinion, for that would be trusting in the arm of flesh, and the Word of God says: "Cursed be the man that trusteth in man, and that maketh flesh his arm."—Jer. xvii. 5. Those who put on Christ—the new man—in Bible times, did so by being baptized, and receiving the laying on of hands for the baptism of the Holy Spirit. See Rom. vi. 1-6; Gal. iii. 27; Acts viii. 12-19; and Acts xix. 1-6. Will you follow their example and let Christ save you? Then the truth will make you free.

THE EDITOR A-FIELD.

On June 2nd I left home and loved ones, and began my journey to Melbourne, where my labour for a few months will lie. I had a pleasant journey by boat to Sydney, where I spent a week, visiting among the saints and attending the meetings held. On Sunday, June 8th, it was my privilege to address a splendid audience in the Saints' Church at Rozelle. On June 10th I resumed my journey, travelling by express train, and arrived in Melbourne at 1.15 p.m. next day. I was met at the station by Elder D. McIntosh, and Bro. Wm. Mackie, the latter conducting me to his home, where I am at present domiciled.

I immediately took up my work, and was soon busily engaged, visiting, attending Saints' meetings, preaching on the streets and in halls. On June 22nd the Saints residing in Richmond assisted in the opening of a mission at the Richmond Masonic Hall. Though the evening was a rainy one, we had a nice audience, and we look for some good results in the near future. We have a few interested ones, who are sincerely seeking the truth, investigating our faith. May the good Lord prosper our work here.

WALKING IN THE LIGHT.

All people who have good intentions and are honest, favour the light rather than the darkness. "For everyone that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." When "men love darkness rather than light" it is because their deeds are evil. All religiously disposed people who are earnest and honest in heart are striving to "walk in the light." Our loving Saviour walked in the path of light and righteousness when upon the earth. He set us an example, and all who believe on Him will make Him their Leader. He is calling us to-day through his divinely constituted ministry "out of darkness into His marvellous light" which is displayed in the Gospel. His beloved disciple John in his epistle to saints of the primitive Church of Jesus Christ writes, "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." (1 Jno. 1: 7). The man of God is here addressing saints, but the same promise is extended to the world. How many of us make the mistake of splitting up this verse, precious as a whole, using and applying the latter part of it and ignoring the rest! We are not far out when we say that all the promises of the Heavenly Father and his Son Jesus are conditional, their fulfilment is dependent upon our conformity to certain laws or rules. How often we fall into the error of overlooking the condition, and taking the promise for what we think it is worth! The most common introductory word to a condition is the little "if," and a great deal hangs upon it. Let us see then, that we will not make such a mistake as to overlook the most important clause in the conditional sentence, that we will not forget to examine the important part upon which the fulfilment of the promise hangs. Therefore, before we can claim to be inheritors of the promise of the apostle John, we must of necessity comply with the condition, "If we walk in the light as he is in the light." If we so walk, then "we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." There will not be the slightest gain to us, unless we first see that "we walk in the light as He is in the light." How did the Master walk in the light? One of the earliest historical facts recorded of Jesus is that He came "from Galilee to Jordan unto John to be baptized of Him. But John forbid Him saying, I have need to be baptized of thee and comest thou to me? And Jesus answering said, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him." Jesus was baptized as the Son of man. He had taken upon him our nature, he was made a "curse for us." As a descendant of Adam he was one of a fallen race, fallen through disobedience. He came to redeem this race and to redeem it by obedience. Here on the occasion of His baptism, we find Him obedient, walking in the light. Why was He baptized? In order "to fulfil all righteousness," to do what was right, to be obedient

to the will of His Father. Jesus said, "I came not to do mine own will, but the will of Him that sent me." He was baptized in answer to the requirements of the Gospel, and so should we. We should notice here, too, that the Master applied for baptism to one in authority. John the Baptist was authorized, not of the Jews, not of any man, nor of any congregation, but of God, for we read, "there was a man sent from God whose name was John," and in John 1: 33, the Baptist himself testifies that God had sent him "to baptise with water."

Dear Reader, are you at present walking in the light? Examine yourself whether you be in the faith. Are you following the path of light that Jesus trod? Have you been immersed beneath the liquid wave and that by one in authority? Unless the person who baptized you was holding his commission from the Father in Heaven, your baptism is invalid and of no worth to you. If you have been following a different path to Jesus, are you now ready to take the right and narrow way? Jesus was baptized "to fulfil all righteousness," to do what was right in His Father's sight. Do you think you can do the will of your Father without being baptized? The testimony of Jesus is that "thus [by being baptized] it becometh us to fulfil all righteousness." Can you be a believer in Jesus unless you hold the same opinion? If you walk as He walked, the blood of Jesus will remit your sins, but you must exercise a loving obedience. May the Lord help us to "walk in the light as He is in the light."

FAITH.

None will contend with us when we say that faith is the first and most important of the requirements of the Gospel of Jesus Christ, for "without faith it is impossible to please Him [God]: for he that cometh to Him must believe that He is, and that He is a rewarder of them that diligently seek Him." The question might be asked, "What is faith?" To answer it briefly, we often define it as "belief." Yes, faith is belief. Such a meaning is borne out in the remarks of our Saviour and His Apostles. But I am afraid that we do not realize the extent of the meaning, we do not comprehend the vastness of the meaning of the little word "faith." It means more than mere belief. The apostle James tells us that even the devils believe and tremble. So then, there is a distinction to be borne in mind when we speak of faith as belief. True, real, living faith is far more than simple belief. The devil acknowledges the existence and power of God and His Son, as well as their willingness to save fallen humanity. True faith implies, besides a belief in their existence and power, a submission to the will of God and His Son, the placing of our affections upon them and consequently a belief and acceptance of the Gospel. Had the gaoler at Phillippi simply believed as do the devils, he would have been striving in vain for salvation. Paul evidently proved to him that belief on the Lord Jesus Christ included an acceptance of the Divine will and loving obedience, for the record informs us that the gaoler and his house were *baptized* the same hour of the night.

We are sometimes informed that no belief was exercised on the day of Pentecost, when Peter, after preaching of the Lord Jesus, His sufferings and death, convinced the immense crowd of people of the truth. Although it is not boldly stated in the record, it is evident that they believed and were so influenced that they cried out "Men and Brethren, what shall we do?" They believed; they realized and understood their position. They were ready to obey. Will you, my

friend, be as disposed and prepared to obey as these earnest truth-seekers were, when you are convinced of the truth? Will you exercise true faith in the Father and in the loving Saviour? True faith always inspires and produces a loving obedience. The person who declares that he or she has faith in God, and at the same time does not keep the sayings of Jesus, or do the will of the Father in Heaven, is one really hard to be understood. "Faith without works is dead."

NOTICE.

To Missionaries under appointment in Australia:—

In order to keep more in harmony with the general progress of the work, the Missionaries under General Conference appointment in the Australian field, will hereafter please report quarterly to C. A. Butterworth, Somerville, Victoria, beginning January 1st, 1902.

C. A. B.

NEWS ITEMS.

There is a movement among some of the members of Balmain Branch, initiated by the Daughters of Zion, to pay off the remainder owing on the Church in time to have it formally dedicated at the December Conference.

A debate is now being talked of between a representative of the Christadelphians and one of our Faith. If negotiations fail not, it will take place at St. Marys, near Penrith, where our Bro. Parkes, Jun., resides, who has been diligent in distributing tracts and talking to the neighbours and friends as opportunity has offered. The "soul" question will likely be the subject discussed.

Have you seen Dr. Talmage's 'From Manger to Throne?' We can send you a beautifully bound copy for 15/- post free, reduced from 25/-. Order one at once as we only have a limited supply at this price.

Mr. W. Mackie of 61 Wellington Street, Richmond, has been appointed Agent for the "Gospel Standard" in Victoria.

We have the pleasure to record the baptism of two candidates in Melbourne, on Sunday, June 29th, and are glad to learn that others are near the Kingdom of God at Richmond, Victoria.

Have you noticed whether the wrapper round your paper is white or coloured? Has the first half of the year passed and your promised subscription unpaid?

If you don't take "time by the forelock" you won't catch him at all; he is bald behind.

Elder C. A. Butterworth is slowly improving in health. The Wallsend Branch is endeavouring to clear off the debt on their new Church. Though a small band of Saints they can make a strong effort. United energy brings good results.

We regret to learn from Saints' Herald that Apostle J. W. Wight, who has been appointed to the Australasian Mission, has been confined to his bed with acute rheumatism.

Bro. Rankin of the Balmain Branch is struggling hard against severe suffering.

When that illustrious man, Chief Justice Jay, was dying, he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

VICTORIAN CONFERENCE.

The above conference convened at Hastings, April 12th, 1902, Elder D. McIntosh presiding, and Bro. Trembath acting as Secretary. Ministry reports were tendered by Brethren Kippe, Jones, Mackie, McIntosh, and R. Eden. It was decided to organise a branch at Melbourne as soon as possible. Bro. J. H. N. Jones was recommended to the First Presidency, for appointment as a missionary in Australia. The financial report showed a fair credit balance. A motion of welcome to Pres. A. H. Smith, and Secretary Gould, met with unanimous approval, and the brethren were formally welcomed to Victoria by the District President, on behalf of the Church in Victoria. Pres. Smith reported his labours in Australia. The preaching was by Brethren Smith, Gould, and Trembath.

At the Sacrament service special prayers were offered for the recovery of Elder Butterworth, and other afflicted ones. The testimony of Bro. Alexander Smith included a sketch of his forty years ministerial work, and was particularly edifying to the saints, especially his connection with Elder Glad Rodger whose memory is still cherished by many of the Victorian saints. Many saints travelled several miles in order to meet Bro. Smith, and all agreed that they had had a time of refreshing.

The Conference adjourned to meet at Melbourne, September 27th, 1902, or at the call of the District President.

LETTER DEPARTMENT.

Somerville, Victoria.

DEAR EDITOR,—To all enquiring saints, I wish to state, that I am gradually improving in general health, and on a fair way to recovery; but it will be some time before I am able to proceed with missionary work. I wish to sincerely thank the saints for their kind remembrance of me in the time of trial, for it is then that we feel the need of sympathy and the prayers of God's people which are much availing if they walk in harmony with the restored Gospel. I was warned that the present trial would be long and hard; and in the darkest hour a voice said "Be patient, and all will be well," which afforded me much peace and comfort during the weary hours. These chastisements which at the time of administration seem very grievous, should be welcomed as messages of love and blessings in disguise; for we read on the sacred page that the Lord chastises "for our profit," and He designs to cleanse and purify as gold purged in the fire these tabernacles of ours, that they may be suitable abodes for the Holy Spirit. Thus we learn that in the midst of affliction God is preparing us for something better, which otherwise we could not have attained. We should then press onward towards the mark of our high calling with this fact before us, that, whether in darkness or in light, in sunshine or storm, "he that overcometh" and "endureth to the end" shall hear the "well done enter into the joy of thy Lord." The Master's joy will be equally as great if not greater than ours when the gates of the Celestial City shall open wide to admit the conquerors in the great battle of life. Let us watch, fight, and pray, that the entrance may be sure.

C. A. BUTTERWORTH.

Good resolutions are good things to form provided they are well lived up to.

Toowoomba, Queensland,
June 29th, 1902.

DEAR GOSPEL STANDARD,—Just a line to let you know that I have indeed been greatly blessed by reading the discourses contained in you; and as I have come across information, I have been awaiting for years, I have been greatly edified. Although in humble circumstances, I feel it a great honour and duty to become a subscriber, and will do all I can to introduce you to others, and assist you as far as I possibly can. I firmly believe that a vast amount of good will be done through your pages, and that you are worthy of the support of every true Latter Day Saint. I was down to Brisbane on the 24th May. I had been ailing some time and was recommended a change. I spent three days there, and had the pleasure of witnessing the putting in of the first two corner posts of the fence to be erected round the ground for the Church. I enjoyed myself. Words fail to describe the blessings I received by mingling with the saints there, and truly they did not seem to be the same people. All pride and envy had disappeared from them, and their actions showed that they were just what they professed to be, meek, humble followers of the Lamb, and I could not help praying that the blessings of God would follow them, and that they would be enabled to live as saints ought to live. I attended their little picnic on the 24th May, and a blessed time it was. Though not a baptized believer, believe me to be yours in the truth.

F. EDGEWORTH.

HE IS JUST THE SAME TO-DAY.

BY GEORGE STEWART.

We live in an age of contention and strife, relative to what is right, and what is wrong. This exists in every sphere of life. In commercial circles there is keen competition. Agriculturalists, pastoralists, artisans, miners—masters and men—all have their proverbial “bone of contention.” Even in the religious portion of the world there is a lack of that unity, which would be the means of sweetening earth-life, and lifting the children of men out of the mire of degradation in which the world is sunken, and placing them in such a position that the sun-light of God’s love might fall upon them. Then everyone would be guided from on high, and one system of government, one mode of worship, would be the rule; all would be joy, peace, and contentment. Some may think that this pleasing condition is impossible while men have differences of opinion. This is very true if there is an unwillingness on the part of each one to bring himself in subjection to the One Great Sovereign Head. The *one* way in which the above condition can be brought about is for each one to say to his own opinion “Halt!” and to allow the Law of God to take the place of his own opinion. Jesus said: “Seek ye first the Kingdom of God and His righteousness.”—Matt. 6: 33. The Kingdom of God is the Church of God, for “the Law and the Prophets were till John; since that time the Kingdom of God is preached, and every man presseth into it.”—Luke 16: 16. When we find the Church of God we will find in it His righteousness. “His righteousness is from everlasting to everlasting.” He is the giver of “every good and perfect gift.” He has said: “I am the Lord, I change not.” He is perfect, and all His works are perfect. Perfection cannot be improved upon; therefore no improvement can be made in any of His works. His righteousness cannot be improved upon. It is well that we can place implicit con-

fidence in a leader who is not fickle, but whose plans are perfect and unchangeable. We can with joy enlist under the banner of a leader who is no respecter of persons. His orders, will last for all time. His infinite plans will be unchangeable. In the New Testament God’s orders are recorded, and we should be willing to receive them. The order under consideration is to “seek the Kingdom of God, and His righteousness.” Shall we set out to obey it? How shall we know His Kingdom? Are there any distinguishing marks about it? Yes, there were officers placed in it to administer its laws, and to induct citizens into it.

In Eph. 4: 11 we read that Christ gave “some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers.” He also gave Bishops (1 Tim. 3:2) and Deacons (1 Tim. 3:8.) Why did He place these officers in the Church? In Eph. 4: 11-13, we read:—“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God.” Are the saints all perfect yet? Is all the work of the Ministry done? Is there no need for the edification of the body of Christ now? Have we arrived at the unity of the faith yet? If not, it must be apparent to every person of sound judgment that when we find the True Church of Jesus, it will bear the aforementioned offices as distinguishing marks. Search for that kind of an institution, and when you have found it, see whether it also has “the righteousness which is of God.” If it has not “His righteousness” then it is not His Church. His righteousness is revealed in the Gospel for Paul says: “Therein is the righteousness of God revealed.” Rom: 1: 17. When we find His Church then, it will be preaching His Gospel. We will not attempt in this short article to show what the whole of His Gospel is; but will give some of the marks by which it may be known. Paul tells us in Heb. 6: 1-2, that the first or basic principles of the doctrine of Christ are faith, repentance, baptisms, laying on of hands, resurrection, and eternal judgment. When we hear these principles taught, we can know that the righteousness of God is being honoured by that people, we can then safely say that we have found “His righteousness.” By obeying these principles, or “submitting ourselves to the righteousness which is of God,” we may receive that Comforter, even the Holy Spirit which Jesus promised to His people. By becoming citizens of the Kingdom of God, we become entitled to the temporary gifts of the Spirit, such as prophecy, tongues, miracles, etc., which are all suited to our present conditions; but when the Saviour shall come and usher in the perfect time, we shall no longer be in need of these gifts, for we shall be above them, seeing face to face, knowing as we are known. We shall also manifest in our lives the fruits of the Spirit, such as love, joy, peace, etc. To all who have not found the Kingdom of God and His righteousness, we present the Reorganized Church of Jesus Christ of Latter Day Saints for consideration. It is the Kingdom of God’s dear Son, and its members have found that “Jesus Christ is the same yesterday, to-day, and forever.”—Heb. 13: 8.

The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in His own battles but the strength which He himself imparts; and I would not have you that are now distressed in the least discouraged by your sorrows; and your emptiness is but the preparation of your being filled, and your casting down is but the making ready for your lifting up.

—Selected.

REPENTANCE.

Repentance as a Gospel principle, is far-reaching in its influence upon those who hear the truth unto salvation. Those who limit its meaning to the existence of sorrow in the heart know but little of the real importance vested in it. One of the reasons why the impression made by religious people upon others is not as favourable as it might be, is because this principle has not a scriptural exemplification in their lives to the extent that it should. The man who makes a profession of conversion to Christ, yet uses none of the power he possesses to repair the wrong he has been guilty of prior to that time, deceives himself and intensifies the prejudice of the irreligious around him against churches and church work.

The sorrow for sin begotten in human hearts because of punishment expected is not repentance. The demand of the Baptist was "bring forth fruits meet for repentance," and when he was inquired of as to what he would have men do, he answered in a way to show that repentance consisted in a correction of the wrongs discoverable in their lives and practice and doctrine. Hence he notifies some that it would be folly for them to be baptized and still adhere to that fallacious doctrine that they were the special favourites of Heaven and inheritors of the promises of life, simply because they were literal descendants of Abraham.

Reform in doctrine and faith was necessary, in such instances, in evidence of genuine repentance. When the publicans and soldiers in turn came to him for explanation of his demand for "fruits meet for repentance." He referred each to his line of work, or service in the world, and requested that the fruit should be shown in reformation. To those who had more of clothes and meat than was needful he gave the command to impart of their possessions to others less fortunate.

This counsel was followed by the announcement that his baptism was of water, but that of Christ which was to follow, was of fire and of the Holy Ghost, and only the wheat would be garnered, while the "chaff" would be burned with unquenchable fire. See Luke. 3: 7-17. Formal profession and acceptance of Gospel ceremonies if not prompted by holy desire and followed by reformation of life, is but chaff to be later exposed and burned.

Zaccheus comprehended the requirement, when he said to the Saviour:—"The half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." Here is reparation promised for wrong done in evidence of true repentance. In Leviticus 6: 1-5, the Lord is represented as instructing Moses regarding the significance of this principle, and restitution is the one thing enjoined throughout.

To sit in sackcloth and ashes, because of consciousness of having done injury to another, will not repair the wrong and if power to repair the wrong is in the offender's hand, his tears and sackcloth and ashes are vain till the restitution is made. All announcements of repentance are hollow sounds, chaffy, and valueless under such circumstances. The man whose bills remain unpaid while he has money in store may be a church-member, but he is not "in Christ." The man who hastened his cholera-stricken hogs to market and sold them to die on the purchaser's hands may become rich by such means; he may also join the church afterwards and announce his conversion; but if that purchaser's loss is never made good, where is the evidence of repentance? The means so accumulated may be applied in part to build churches and

send missionaries abroad; but we doubt very much whether it can secure God's approval or can be sanctified in such uses.

Where there is no power to make right a wrong done of the character referred to, the mercy of Heaven may cover the condition, but how a man can ask his fellow or Heaven to forgive such debts, while in his own hands is lodged the power to make good the deficit and yet claim to be repentant, we fail to understand. A few efforts at restitution by "converted" souls would have a more salutary and convincing effect upon the world without, and go farther to prove genuine repentance than all the prayers, tears, and church donations of a life-time. If religion does not point out, magnify, and honour these moral obligations, what does it do for its converts more than could be done without its help?

It is enough that God should be appealed to, to forgive what we cannot meet without presuming upon his acceptance of a heart that retains its selfishness and forgets the obligations from which it has ample power to free itself. There will be sufficient found in all our lives that cannot be reached and repaired by ourselves, and which Divine mercy alone must provide for, without adding to it such features or elements as we can cope with. He who does not what he has ability to do in clearing his own record, furnishes but poor certificate to God, of the sincerity of his repentance upon which to base hope of Divine recognition and celestial salvation. There is no real sorrow for a wrong done in the heart of a man who is able but refuses to correct that wrong and its effects, and a heart unmoved to genuine sorrow under such conditions can scarcely be a fit offering to make to God. Truly "Godly sorrow worketh repentance, not to be repented of, but the sorrow of the world worketh death." The principle advanced in the sermon on the mount is by right of general significance and should have general application. It enjoins as follows:—"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing."

It implies, if we mistake not that God is unwilling to excuse the debts we are able to pay or the wrongs we are able to make right, and is equally unwilling to accept the offering of those who refuse to make restitution to the extent of their ability. He who abases or humiliates himself by the acknowledgment and reparation of wrong so far as he can, need fear no abasement or rejection at the hands of God when he offers himself at the altar of consecration; but he who repents not thus before baptism may later have to learn that his first works have remained undone, and "fruits meet for repentance" is still exacted of him ere he can possess a character free from blame and an unclouded title to celestial life. It is better to do than to weep in evidence of regret; but having done all we can, or having not the wherewith to do, we may commend our case to him who will exact no more than he has given us power to yield and he will accept our life offering. In this particular as in others, our righteousness should exceed the righteousness of modern churchism, that we may be found approved, and that the world may learn that we are disciples indeed.—*Saints' Herald* vol. 41, No. 10.

AFFLICTIONS.

Afflictions are grievous to the body, but they are often beneficial to the soul. Nature, after a long continuance of sunshine and calm, needs a storm to agitate the stagnant waters and fill the foaming waves with vital air for the good of the creatures of the sea. It needs the tempest to set the particles of the close impure atmosphere that has been long at rest into violent motion, and thus impart to them those vital influences which the plants and animals of the land require for their health and well-being. And so the man whose prosperous life settles down upon the lees of his nature and partakes of their sordidness requires the storm of trial to purify the atmosphere of his soul, to rouse him from his selfishness, to brace up his energies and to make him a blessing to others and a grander and truer man.—*Selected.*

NO LITTLE SINS.

The Tamil says "The distinction of big and little does not apply to snakes." So it is with sins. We speak of great sins and little sins, but in reality there is no distinction. The little snake's bite is death, just as the big snake's embrace is death, and there is as much reason to be afraid of the cobra as the boa-constrictor. All the trailing, wriggling, slimy order are to be shunned. Big and little, with rattle or without, beautiful and repulsive, all are to be avoided. Let us carry the same feeling into our moral life. Sins of the thought as well as fleshly sins, secret sins as well as conspicuous faults, white lies as well as flagrant frauds, little sins as well as crimson colossal vices, all are to be shunned, shunned alike. Indeed, strange as it may appear what seem the least sins often contain an element of peculiar peril.—*Selected.*

SEVEN "MINDS."

1. Mind your tongue. Don't let it speak hasty, cruel, unkind, or wicked words.
2. Mind your eyes. Don't permit them to look on wicked books, pictures or objects.
3. Mind your ears. Don't suffer them to listen to wicked speeches, songs, or words.
4. Mind your lips. Don't let tobacco foul them; don't let strong drink pass them; don't let the food of the glutton enter between them.
5. Mind your hands. Don't let them steal or write any evil words.
6. Mind your feet. Don't let them walk in the steps of the wicked.
7. Mind your heart. Don't let the love of sin dwell in it, Don't give it to Satan; but ask Jesus to make it His dwelling place.

"Talk about a 'spice of wickedness' or 'a flavour of wickedness!'" said a bright woman the other day. "Wickedness is the commonest, vulgarest of things. One might as well talk of 'a spice of mud' or a 'flavour of garbage.' The flavour of goodness is the rarest and best of spices, and gives charm to everything in which it is mixed."

SACRIFICE, DOES IT PAY ?

BY ALICE C. SCHWARTZ.

To sacrifice is to make an offering to God, as the term is generally used, but it is also an expression to indicate denial, or to deprive ourselves of something we dearly cherish or enjoy. How many of us are willing to make sacrifices in order to ascertain whether it pays or not? Let us look at our lives,—is there much sacrifice connected with them? We must answer the question for ourselves, as we cannot tell how much other people are sacrificing.

Do the Klondike gold-hunters count the sacrifice too great to risk their lives for a fortune? Considering the number who have gone, leaving the comforts of civilisation we would say no, and many times their lives are sacrificed without anything accomplished. Do our business men hesitate to sacrifice the pleasures of life, and work early and late to amass fortunes and gain renown among their fellow-men? What about our statesmen,—do you think they have gained their present positions without sacrifice? You can answer the question. Why was it when the late war was declared with Spain that there was such a rush of volunteers and patriotic enthusiasm was at its height? Was it because men were not willing to make sacrifices? No they were willing to leave all, friends, homes and loved ones, to fight for our country, "The land of the free and the home of the brave." Then if people are so enthused and anxious to make sacrifices for the glory and honor of this world, why should we not be more interested and concerned about the sacrifices we make for life eternal, when the earthly life is so little and insignificant in comparison? One of our poets has said,

"That man may last but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

We cannot live for ourselves alone, our influence is making some people better or worse. Can we not afford to sacrifice in order that the influence may be for good? Presuming that we are at home with our parents, as some of our younger members are, does it pay to inconvenience ourselves in order to accommodate father and mother? If you have not tried it, please do so, and see if they do not appreciate it. You will be fully repaid by knowing that you have performed a kind act, and if you are courteous and thoughtful to your parents, some of your companions may follow your example. Here is a little incident which contains a good thought:—As some boys were passing along the street in a certain city, they saw an old lady drop her basket of apples. Some of the boys laughed but one little boy went up to her, spoke so kindly and replaced the apples in her basket. The boys twitted him about it, but he said, "Well, boys, don't you know she may be some boy's mother, and I would want some other boy to help my mother if she were in trouble." We should also remember this, "How far that little candle throws its beams, so shines a good deed in a naughty world." Those of us who are away from home,—do we realise how much our letters are missed when we do not write regularly? Can we sacrifice an evening's pleasure with some of our friends to stay at home and write a newsy letter to our parents, telling them what progress we are making with our studies or work? Remember we will not

have our loved ones with us always, and if we have been careless or indifferent in our treatment towards them, some day our lives will be saddened to reflect on what we might have done. "Let us cherish life while yet the taper glows."

How nice it is to float with the tide and take everything easy. What difference does it make if others are suffering around us; we are enjoying life now; but stop dear reader, and consider, is this life all? If it were there might be some excuse for indifference and negligence, but we as christian young people desire to be wide awake and take advantage of every opportunity for advancement. The poet, Longfellow, has said,

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

We are not to wait for other people to push us along, but if we are disappointed in accomplishing the work we so much desired at a certain time, let us not be discouraged, but exert greater efforts in that direction and bide our time. "Though the mills of God grind slowly, yet they grind exceeding small." "Every man is as God made him, and sometimes a great deal worse," is the way one of our writers expressed himself.

When we look at a little child and consider the purity and innocence, we wonder what the future will be? As it grows older will it be willing to sacrifice the pleasures that seem so enticing and pleasant? How many are so weak apparently that they cannot resist temptation? But let us beware, do not yield to temptation the first time. It may be difficult many times to tell our friends that our parents do not approve of those things, or we feel we should not do them, but the time will come when they will honour us for being true to our convictions. If we have a sincere desire to do right and are prayerful, God will not leave us alone. Some of our associates may say, "Oh I would not be engaged with church work like you are on Sunday, after you have worked hard all the week. I think we ought to get all the pleasures out of this life we can, and on Sunday we should enjoy ourselves, go out to the park or some pleasure resort, and not go and sing in the choir twice a day, or teach little children in the S.S. Leave that work for people who do not have to work so hard." Our Master hath said, "Feed my lambs," and "if ye will not take up your cross and follow me, ye are not worthy of me." Some of the younger members may say, "Well, they do not need me in the choir, and I never could teach a S.S. class." Remember dear young people, some day you must take the place of the older ones, and if your time now is spent in seeking after the pleasures of the world, and you take no interest in the gospel work, you will not be prepared to take your place in the Lord's vineyard.

Are we willing to forego some of the pleasures during the week, in order that we will not be too weary to attend the mid-week prayer meeting? Are we careless about staying out very late, so when Sunday comes we feel we must sleep nearly all the forenoon, and miss some of the church services? Would any of us call that a conscientious christian? Tell me where the sacrifice comes in? The Lord has said "I will bring my saints unto me by sacrifice." Are we being brought nearer, or are we just christians by name? How many of us are always present on Sacrament Day, and live such lives as to be worthy to partake of the Lord's body and blood? Have

we any just and reasonable excuse for not doing so? The sacred word says if we do not partake of these emblems we have no life in us, so we surely are not of much consequence, if we are dead Latter Day Saints. In the world when people die some disposition is made of them, but in the spiritual sense it is different, they are allowed to remain here with the hope that life may be instilled later on. Cowper has said,

"The path of sorrow and that path alone,
Leads to the land where sorrow is unknown."

So we must not expect to reach the Land of Promise without sacrifice. Our Saviour was a "man of sorrows and acquainted with grief." One of our writers expressed himself over four hundred years ago, "Over whose acres walked those blessed feet, which fourteen hundred years ago were nailed for our advantage on the bitter cross." As we consider the great sacrifice made by the Saviour, we realize that he considered it was worth the suffering, and when we compare our lives we should be willing to bow in meek submission and say, "It pays to sacrifice."—Omaha, Nebraska, U.S.A., July 20th, 1899.

A DREAM.

The following appeared in the "Saints' Herald," May 26th 1902.

Yes, only a dream, a word of admonition to the children of God. As I lay on my bed one night, meditating upon the church work, and the many ways it is being carried on, and the indebtedness that seems to be hanging over the church, for these many years so hard to be removed, it all seemed strange to me, that while we believe this is God's Church and the work we love so much, we are not more willing to show more devotion to the work than many of us do. And while pondering over things in my heart, I dropped off to sleep and had the following dream:—I dreamed that a Heavenly personage came and talked with me. As he approached me he said, "I perceive that you are troubled about many things, which ought not to be; but it will suffice to say that all indebtedness of the church should be paid by tithes and offerings. And if each member would pay one dollar, including every one, it would lift the indebtedness and the work would go forth in mighty power and the hands that are now tied shall be loosened and the way prepared for them to go forth, and wisdom and knowledge shall be increased and power given to God's servants as never before, and a glow of light will ever be with them to guide and direct, to comfort, cheer, and strengthen, and make them to ever rejoice in the Holy One of Israel. As he turned to go away, he said, "I see you have a stream of living water under your house which is very beautiful, it looks so pure." I replied, it is not only pure, but very beautiful and very precious.

As I spoke I looked up and it was gone, and I awoke rejoicing and thanking God for the dream.

And now, dear Saints, let us each and every one try to live more humble and obedient, that our lives may be more and more exemplary before the world. I feel my inability to do what I would like to; and while I realize the record we make here we will have the face on the other side, whether good or bad, I am thankful that God knows the desire of my heart, and the intents thereof. In conclusion I would say, let us one and all, old and young strive earnestly and determinedly to get the dollar that the personage spoke of, and see if the Lord will not pour us out a blessing.

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WALTER J. HAWORTH EDITOR
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Preaching Service at 7 p.m.

Tuesday:—Prayer and Testimony at 7.30 p.m.

Everybody Welcome.

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(65 Nelson-street.)

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Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays:—Prayer and Testimony at 7.30 p.m.

A cordial invitation extended to all.

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Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

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The Brisbane saints meet in the above hall every Sunday as follows:—

Sunday School at 10.30 a.m.

Testimony meeting, 3 p.m.

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On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

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No. 8.

NO PLACE LIKE HOME.

No place like home! home with its welcome cheery,
Its eager hearts fulfilling love's behest,
Its tender ministrations to the weary,
Its atmosphere of rest.

No place like home! Aye, truly, if possessing
The sacred link uniting heaven to earth;
For what is home without the crowning blessing
That gives all others worth?

No place like home! O Saviour, meek and lowly,
Who once a homeless wanderer didst roam,
Let but Thy presence make the dwelling holy,
No place is then like home.

—Selected.

RICHMOND MISSION.

The attendance at this mission increases every Sunday. The interest also is on the increase. The Melbourne branch of the Church has kindly loaned a splendid organ to the Mission, and Sister Evelyn Leyland makes an efficient organist. Professor Joseph Parkes, of Sydney, has the singing in charge, and it is becoming brighter each week. The Sunday Afternoon sermons are usually preached by either Elder J. H. N. Jones, or Bro. Wm. Mackie, the evening sermon by Elder W. J. Haworth. The services are bright, but impressive, and we look for much good to the Master's cause. We have already baptized some who have decided for Christ, since the Mission was begun. We are also beginning a Sunday School, and we would be pleased if the Richmond readers of THE GOSPEL STANDARD would send their children to it. It commences at 11 o'clock every Sunday morning. Richmond readers please also accept an invitation to attend our services, as advertised on the last page of this paper.

THE BODY OF CHRIST.

Now we are the body of Christ, and members in particular.—1 Cor. 12: 27.

The Apostle intimates in the above language that the Church of Jesus Christ is the body of Christ, and that each member of the Church is a member of Christ's body. The latter thought is also expressed in Galatians 3: 27, when Paul tells the Saints that they had been "baptized into Christ." In 1-Cor. 12th chapter the body of Christ—the Church—is represented in the figure of a human being. The body of every human being is composed of many members, each of which has its own service to perform. The head does not perform the work of the feet, nor the tongue the work of

the eye: but each member of the body acts in the sphere allotted to it. If the arms are amputated no other member of the body can do the work allotted them; in fact if we are deprived of the service of any member of the body, we are rendered physically imperfect. We might supply artificial members to fill the vacancy, but that does not make us any less imperfect. One striking fact is contained in the relation of the head to all the other members of the body. There is no part of the human body, which is not controlled by the brain, providing the body is in a healthy condition. Just as long as our bodies are free from disease, will the brain continue to control the movements of even the smallest members of the body. We cannot even crook our finger without the volition of the brain. But suppose our arms or our legs are cut off, and artificial ones substituted in their place, will the artificial members be controlled by the head? Certainly not!

Like the human body, the body of Christ is composed of many members. Christ is the "Head of the body." Col. 1: 18. After Him, God set in the Church or body "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Paul also tells us in Eph. 4: 8-12, of other officers set in the church or body. They are evangelists and pastors. We are also told of elders, bishops, and deacons. Besides these, there are many who are simply members, and not officers of the body. Some people seem to think that every member of the body has the same right to officiate in an office as another. To such persons we quote:—Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? etc"—1 Cor. 12: 29, 30. Only those are officers who are called of God (Eph. 4: 8, 11; Heb. 5: 4.) Only those had the various gifts, who had them given by the Spirit. "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 working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."—1 Cor. 12: 7, 11. The Body of Christ then is composed of Christ—the Head—apostles, prophets, evangelists, pastors, elders, bishops, teachers, deacons and members. If the body is in a healthy state there will be communication going on constantly between the head and the various members of the body, just as there is communication between our heads and the members of our bodies. But suppose we say (though we should not say it.—1 Cor. 12: 21.) we do not need apostles, prophets and evangelists, and we cut them off from the body, and put some artificial man-made member in to take their place, would the body be perfect? No more perfect

than the body of a person who has a wooden leg or a cork arm. There would be no communication between Christ—the head—and the artificial member, just as there is no communication between a man's brain and his wooden leg. This shows us that the perfect body of Christ will have real live apostles, prophets, and evangelists, etc., in it, with whom Christ, the head, can communicate.

It would be well for us to remember that we begin to make growth in our infancy, and continue to grow until we become mature men and women. So with the body of Christ it will continue to grow until at last it shall become "a perfect man." Eph. 4 : 13. While this growth is going on the body is constantly being stimulated by the gifts of faith, knowledge, wisdom, prophecy, tongues, interpretation of tongues, discerning of spirits, divine healing, and miracles. When the body of Christ becomes a "a perfect man," these gifts will be taken away. Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. 1 Cor. 13 : 11. As long as the Church of Jesus Christ has imperfect members in it, it will be in need of the (childish) gifts of prophecy, tongues, wisdom, etc.. In fact, Paul tells us, that these gifts are to be in the Church "till we [the church] all come.....unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4 : 13. Till then we shall "see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known." 1 Cor. 13 : 12. Every member of the body of Christ should also have the Holy Spirit, and should bear the fruits of the Spirit, love, joy, peace, etc. (Gal. 5 : 22, 23.) Some of these will never pass away. Charity or love, will be the supreme rule of intercourse between God and the Ransomed Host in the celestial world. At that time "whether there be prophecies, they shall fail, whether there be knowledge it shall vanish away," but "charity never faileth." 1 Cor. 13 : 8. Then will be ushered in the perfect time (1 Cor. 13 : 10), when the perfect Creator shall rule over a people perfected by his love, and "that which is in part shall be done away." We shall not need anything in part then—we shall possess the fulness.

YE MUST BE BORN AGAIN.

Every man and woman of God's creation has been given two distinct sets of faculties. One set is susceptible to good influences, and if cultivated will make us noble creatures. The other set is extremely susceptible to evil influences, and the more we develop them, the more debased, and unrighteous we become. If the higher faculties are developed the lower ones though still existing will be diminished. If the lower ones are developed, the higher ones will be diminished. There are also two influences at work, continually seeking for the supremacy in every human being—the Spirit of God, and that evil spirit whom we speak of as Satan.

The gospel of Christ comes to us, and asks that we crucify the old man or the lusts of the flesh. In other words it asks that we shall not continue to develop the faculties which are so susceptible to evil influence—that we should crucify the lusts of the flesh, and then Satan will have no more influence over us. We are asked to bury this "old man" whom we "crucify" (see Rom. 6 : 4, 6.) in the waters of Baptism, and through this ordinance we receive forgiveness for all our past sins by the blood of Jesus Christ. The Baptismal water is also to us the water of regeneration, (John 3 : 5 ; Titus 3 : 5 ;

and we come forth from it "to walk in newness of life" (Rom. 6 : 4). But we are not perfect yet. We will have temptations and trials. Our sins have been forgiven, the blood of Jesus Christ has cleansed us from them, but the lower faculties of the brain are still there, and if we were left to our own strength, Satan would find it easy work to overthrow us. But God will not allow this as long as we are willing to submit to His Law. We must not only be baptised with water, but also with the Holy Spirit. We can receive the Holy Spirit by submitting to the laying on of hands—Acts 8 : 15-20 ; Acts 19 : 1-6 ; 1 Tim. 4 : 14 ; 2 Tim. 1 : 6. Through this holy ordinance we receive the Spirit of God to be in us as "a well of water springing up unto everlasting life." This Spirit will so influence our higher faculties that we shall become ennobled thereby—loving to work righteousness. Little by little we will cause the lower faculties from disuse to diminish, and more and more of God's Spirit will take up its abode within us. Finally we shall become perfect, having by God's grace, eliminated all evil from our natures, and supplanted the evil, with that which is pure, Christlike, and lovely.

PREJUDICE.

Have you strong prejudices reader? If you have, ask God to help you to remove them. John Bunyan was sure that no message from the Lord of Glory would ever reach "Man Soul", after he had set Mr. Prejudice with sixty deaf men under him, to guard the passage of "Eargate." Does Mr. Prejudice and his deaf men stand guard over your ears, dear reader? If he does you will miss much light and instruction from the Lord. Remove the guards—why should Mr. Prejudice keep the light from your soul? The Redeemer's message will then reach your soul, and cause it to thrill with joy and satisfaction, and you will be sorry that you allowed Mr. Prejudice to rule you so long.

THE WORDS OF JESUS.

Our Saviour is credited with the remark: "Heaven and earth shall pass away, but my words shall not pass away." Let us for a while think on this statement of our Lord and ask ourselves the question: Have we ever been guilty of attempting to make the words of Jesus pass away? We might have done it in ignorance, we might have so acted because some of our friends did the same, and we did not think for ourselves. The question I have put to you may appear a strange one, but let me tell you that there are really people in the world to-day who are ignoring the words of Jesus in favour of additions or corruptions made by later scholars. What else is such action than an attempt to blot out and substitute something more modern and up-to-date for the pure and undefiled teachings of the master? Dear reader, will you examine your own opinions and see if you are among those who prefer something more popular or more suitable (as you think) to the age in which you live, to the simple, plain truths taught by the founder of Christianity? Are you a follower of Christ *in fact*, or are you merely one in name? Do you embrace his teachings as does a true and faithful disciple of the Master? or does the remark of the great and popular commentator have more influence with you than do the expositions of Jesus and his divinely-appointed ministry? Did you ever look ahead to the time when

all shall stand before the judgment bar of God, there to be judged according to the deeds done in the body? Jesus says "My words shall judge you at the 'last day'" How have we obeyed his words and kept his sayings? Have we always been of the same opinion as He? We find recorded that some of His remarks were:—

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Jno. 3: 5.

"Thus [being baptized] it becometh us to fulfil all righteousness."—Matt. 3: 15.

"He that believeth and is baptized shall be saved."—Mark 16: 16.

These are some of the truths delivered by the Lord to the children of men; these constitute part of the "faith which was once delivered unto the Saints." You recollect reading among the Acts of the Apostles how they kept in mind the sayings of Jesus and taught accordingly. They were faithful followers of the Lamb. It is from their teachings as well as those of their Master, that we are best able to learn what is right and how we can please our Father in Heaven. If ever anyone knew what was the will of God, they did; for they were not led away by their own fancies like many modern preachers are; they did not favour man-made doctrine as we find existent in our midst to-day; but they rather followed the instructions received from heaven, and had the Holy Spirit as an infallible guide. They had that spirit of which Jesus spoke when he referred to his approaching departure from among them: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—Jno. 14: 26. This Comforter was to bring to their minds all things whatsoever Jesus had taught them. You remember He, in His parting words to them, commanded them to teach "all things whatsoever I have commanded you."—Matt. 28: 20. Didn't they obey His command? Not only they themselves, but they taught the immense audiences to cherish the doctrine of Jesus. The primitive Church of Jesus Christ observed and obeyed His words and we find Him through His beloved disciple John exhorting one branch of this early Church in this way: "Behold I come quickly; hold fast that which thou hast, that no man take thy crown"; and again to another: "But that which ye have already hold fast till I come."—Rev. 3: 11; 2: 25. In these cases the Lord refers to the doctrine that had been instilled into them, and he required them to embrace no other till He come. Have you cherished some other doctrine or have you gone still further and cast out doctrine altogether? Will what you believe or what you teach compare favourably with what your Master taught? Do you embrace all he did, or have you simply picked out what was popular and easy to comply with? Have you been guilty of tampering with the words of Jesus and making them read different? There are some who tell you that one can enter into the Kingdom of Heaven without being literally born of water, that is, understand, without being baptized with water. In other words they say baptism is not essential to salvation. These people virtually make the statement of Jesus read: "A man can enter into the kingdom of Heaven whether he is born of water or not." How does that stand beside the original! Jesus said during his last moments on earth: "He that believeth and is baptized shall be saved." The supporters of the non-essentiality of baptism to be consistent must make this verse read in harmony with their belief. Baptism is a requirement that cannot be escaped. Those who oppose it, do as much as contradict the Lord, and render His saying "He that believeth and is *not* baptized shall be saved."

Dear Reader, are you among such who add to and take away from the word of God? If you are, do you realize the place you hold in relation to your Lord? You do not accept His sayings, but on the other hand oppose them. How long will you continue thus? Do not be found any longer putting false constructions upon the teachings of your Saviour. Let not His lament be for you: "Why call ye me Lord, Lord, and do not the things which I say?"

THE WAY AND THE LIFE.

"BY FOLLOWER"

Our Master in his day said to the people: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5: 39. In our day we find very many persons, who believe that there is no necessity at all to search the scriptures, claiming to have eternal life already within them which qualifies them to receive the promise of God, and that Christ has died and finished it all for them. Hence they console their minds with the thought that all is well if they strive to live a correct, moral life. But the record reads: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14: 12. How many are there indeed prepared to accept the "Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6: 16. "For not everyone 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."—Matt. 7: 21. Then shall any man's works be justified before God, yes if they are the works of righteousness. Our master says, "Enter ye in at the strait gate..... because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Shall we not enter in by the same way that he himself entered as an example of obedience to the will of the Father. After he asked John to lead him through the strait gate or the door of the Kingdom and John in obedience to his request suffered him to enter by baptizing him, he came up out of the water and was born of the Spirit, being confirmed, as John bears record, by the Spirit sent down from heaven in the form of a dove, and by his Father's commendation of his obedience to his will. Hence he became the way. He has expressed himself "I am the way the truth, and the life: no man cometh unto the Father but by me."—John 14: 6. Shall we not follow that example which he has set us. He has pointed out the way, the gate, the door that leadeth to eternal life. After being born of water, we receive of the Holy Spirit and Comforter which guides into all truth, which is the Spirit of prophecy and the testimony of Jesus. For no man can say that Jesus is the Lord, but by the Holy Ghost, whereby we know that we are born of God unto eternal life. "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6: 51. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6: 53. Then he is the *life* to us, if we fulfil the conditions which he has laid down. Then, and not till then, can we claim a loving Father's care, his blessings, his favours, and an abundant entrance into his everlasting Kingdom.

To be conscious you are ignorant is a great step to knowledge.

NEWS ITEMS

"The Gospel Standard" list for the Brisbane Church Building Fund:—Amount previously acknowledged, £1; M. Bramston 10s; Total £1 10s 0d.

Elder W. J. Haworth's address in future will be c/o Mr. W. Mackie, "Vine Lodge," 30 Dover St., Richmond, Vic.

Two were recently baptized in Melbourne by Elder D. Mc. Intosh. Elder Haworth also reports two baptisms in the same centre.

Residents of Melbourne and vicinity are still afforded an opportunity of hearing the gospel preached in the Temperance Hall, Russell St., where the bread of life is broken every Sunday by Elder D. Mc. Intosh, or some of his assistants, as per announcement on the last page of this paper.

Are you a Latter Day Saint, reader? Have you subscribed for the Standard yet? If not, do so at once. We need every subscription we can get. If you cannot afford to pay for it, write and tell us so, and we will put you on the free list. But pay for your paper if you can.

The name and postal address should always accompany matter sent to this office for publication.

Dr. Chas. Kennedy, Logan, Iowa, U.S.A., writes:—"May God bless the Standard and its work. It is an able representative of His cause."

Bro. A. Elliott of Orange, writes of our mission paper:—"The news that it conveys to one so isolated as I and family are soul-cheering." May the Standard continue not only to cheer and brighten the spirits of scattered saints, but to find its way into the homes of those who are truth-seekers and honest-hearted but have not before heard of the gospel message.

Elder C. A. Butterworth has been busy in missionary labour at Berrigan, N.S.W. While his health allows, he will continue to make the effort. He preached recently in the Presbyterian and Methodist Churches of that town.

The religion of Jesus Christ is still unpopular. A quiet meeting of Saints in Kentucky, U.S.A., had ten or a dozen rifle shots fired into it recently. The assailants no doubt think themselves disciples of Christ, and like Saul (afterwards called Paul) fancy they are "doing God's service." Such treatment will never defeat the Heaven-born courage of the members of the Church of Jesus Christ.

Two of the Sunday School boys at the Balmain branch were baptized recently.

The entertainment at Balmain under the auspices of the Daughters of Zion happened to fall on a wet dark night. The net proceeds from silver coin admission was £1 7s 1d which goes to help defray the debt on the church-building.

The Gospel Standard will hereafter be on the reading tables of the Sydney Public Library, in Queen Victoria Markets.

The repairs to the Mission Cottage in Rozelle are completed and the house is now considered damp-proof.

According to private communications Elder J. Kaler and family have arrived home in excellent health, and have been well received by their former friends, who think that Bro. Kaler has undergone a great change since he left them—a change for the better in every respect. He will labour in the city of Joplin, Missouri, this year.

As Bro. J. W. Wight is timed to arrive in Sydney, August 17th. (boat is late,) the St. Mary's Debate will take place in September; but as he was a prisoner in bed from acute rheumatism when last heard from, no formal step to advertise the debate will be taken till he is known to be on the "Ventura." A series of debates will follow the above.

Elder Wight will be accompanied to Sydney by Elder A. C. Barmore; Elders D. E. Tucker and P. M. Hansen disembarking at Auckland and making their way towards Kaitangata South Id., New Zealand.

At a recent business meeting the Balmain Branch decided to welcome Bro. Wight and Barmore in a special manner, and start them in their work with glad hearts.

In answer to an urgent appeal from the Brisbane saints Elder G. R. Wells is preparing to leave for that centre.

Efforts are being made to preach the gospel at Dudley, near Newcastle.

Bro. David Lewis of the Wallsend Branch was ordained to the office of Priest on Sunday, July 13. A baptism from the same centre is reported.

The Wallsend Branch are sending an officer to conduct meetings at West Wallsend, one Sunday in every month.

At Wallsend recently a Scone and Coffee Supper was held, to raise funds to help defray expenses on the Church. The determined efforts of the saints met with success and an acceptable sum was realized.

The saints of Brisbane are having an uphill struggle, but remain fervent in the Lord. Our Utah friends seem to have a firm stronghold in that district, and there is need of one of our missionary force to help and strengthen our brethren and sisters there.

LETTER DEPARTMENT.

TO THE SAINTS OF AUSTRALASIA.

RICHMOND, VICTORIA

July 24th, 1902.

Dear Brethren and Sisters:—

The Melbourne branch of the church has decided to inaugurate a building fund, with a view of erecting a Church somewhere in this city in the near future. Recognising the success that has followed the building of churches in various centres in Australia, we feel that if we wish to see the work firmly established here, we must make a move in that direction. We therefore invite the hearty co-operation of every saint in Australia. Will everyone who reads this, send what they can spare?—Or shall we ask every reader to make a little sacrifice, and send along the money to the fund? Suppose that you deny yourself of something, dear reader, and send along the money required to purchase the article to the undersigned to be placed to the credit of the building fund? Will you not deny yourself just a little, that you may see the work you profess to love, take a stride forward? Try it at once, don't delay, or you will surely forget. Send all monies to me, "Vine Lodge," 30 Dover St., Richmond, Victoria.

W.M. MACKIE.

EDITOR OF STANDARD.—Permit me to insert a few lines in your columns relative to the present needs of the mission. We are living in a period of the world's history when we may reasonably expect wonderful changes to come thick and fast; and everyone whose faith is not firmly fixed, and grows dead in the truth, will surely become a stranded wreck upon some hopeless shore. We read that the Lord will overturn and overturn; but the truth is like a cube, which though it be turned upside down, is still right side up, and will live and abide forever. Some years ago the Lord said he would hasten His work in its time, and that time having now arrived, it becomes apparent that we should begin a purer and nobler life at once, that each Saint should examine himself or her-

self, and ascertain his or her standing in the "one faith." All Saints who are not in possession of the standard books of the Church, should by all means get them at their earliest convenience and treasure up their contents in their hearts, for in that great day we are to be judged by the things which are written in the books of law and according to our works. They are all for sale on reasonable terms at the "Standard" Office. It is a day of sacrifice; and the sacrifice of God's children are means used for the building up and extension of the Kingdom or Church on earth. There will be new missionaries in the field this year, and we will continue to petition the Lord to send forth still more, which means a greater liberality on the part of the saints to meet the demands of the bishop in supplying the necessities of the families and poor under his charge. Turn to page 244 of Doctrine and Covenants and there you will find the key to the situation which will readily supply all our present needs, with a good lump over for "Graceland." There are counsel and words of wisdom given for the welfare and benefit of all saints in the last days, accompanied by great and precious promises. Brandy at £2 5s per gallon, and tobacco at 6s per lb. are no small items when frequently indulged in; but I think we are all pretty well a unit in the belief that these luxuries (?) are both beneath our standard and displeasing to the Lord. It is the hot drinks I wish to refer you to, which are "not for the body." Quite a number assume without substantial proof that this refers equally as much to milk, milk and water, or beverages made from barley, rye, etc., as it does to tea, coffee, cocoa, etc. Now a second reading of the text ought to convince anyone that there is not the slightest indication as to the heat being harmful; but rather to the adulterated beverages which were being indulged in. The sum total of this communication is a warning against "the evils and designs which do, and will exist in the hearts of conspiring men" in the last days. In the name of all that is reasonable, what have "designing men" of last days or other days, to do with a cup of hot milk prepared by the good housewife of those called to be saints? None whatever. These harmless and nourishing drinks are prepared by our own hands, and we wish not to be classed with the fore-mentioned "evil and designing men." Pauls says that no man hateth his own body; but nourishes, and cherishes it, and were it the heat in the drinks referred to, the Lord would have also warned us against partaking of hot foods, such as broths, porridge, puddings, etc., which are commonly partaken of equally as hot as ordinary drinks. If saints will now abandon the use of these expensive, useless, and injurious drinks, with which "evil and designing men" have to do, and will apply the money, now expended in these items, to the work of the Lord, it will bring peace which the world cannot give, secure for them treasures in heaven, and greatly advance the cause we claim to love. Who will be first to make this sacrifice and help the cause?

C.A. B.

"There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right."—*Thomas Clarke.*

Always the unseen will be more than the seen; always the unknown will encompass and interfuse the known; always we must walk by faith more than by sight. The higher we aspire and reach, the further will the ideal recede; the purer and truer we become, the more commanding will be our sense of right, and the more sweet and strong will be the attractions of the true, the beautiful, and the good.—*Rev. Charles G. Ames.*

TIT-BITS.

By G. R. W.

REASONING is the keystone of intellect, the power that makes the chief distinction between man and the brute.

Knowledge is better than surface ideas; but knowledge is of little use unless it can be used. If a man does not know what he ought he is practically an ignorant man.

Love carries with it the ever-present desire for the welfare and happiness of the one loved.

Baptism is necessary to obedience; obedience is necessary to salvation; therefore, baptism is necessary to salvation.

Do your own thinking; thinking brings soul-power. The human intellect grows only by its own inherent energies. Do right thinking, both logical and moral.

The demand of the people is too often for something to make them laugh rather than to make them think.

Consider Jesus as a babe (the only begotten of God); as an obedient youth; as a manly man; as a labouring man; as a minister; as a healer (of both soul and body); the one "like unto" Moses, that is, as a Prophet, Priest, and Lawgiver; as a greater than Moses, Israel's coming King, and the world's Creator and Redeemer.

That ascetic monk, John the Baptist, was a living sermon read of all men. His asceticism was one of preparation for a subsequent public ministry and not that narrow, selfish, fanatical seclusion ending only with his own death.

Canon Farrar in his Life of Christ says of John's baptism that it was of "no value, save as an initiation into the kingdom that was at hand." Let me ask, What other and greater value could a baptism have than this: "An initiation into the Kingdom"?

The same Lord who laid down this rule, "Not everyone 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," also said to the thief (who called Him 'Lord'), "To-day shalt thou be with me in Paradise." You do not believe Jesus would break his own rule, and therefore you must conclude that the malefactor had previously obeyed the voice of the Good Shepherd, who had Himself entered by the door, and said "My sheep follow Me." "Thus it becometh us to fulfil all righteousness."

Do we receive our reward at death? We think not. Let the following suffice:—Luke 14: 14; Acts 17: 31; 1 Peter 5: 4; 2 Tim. 4: 8.

ENTHRONING CHRIST

Our life and service will be enriched beyond telling, by enthroning Christ. This, of course, involves the breaking up of all our idols, for He will not share his throne with any. When Mahmoud, the conqueror of India, had taken the city of Gujarat he proceeded, as was his custom, to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer struck it one blow, when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds—treasures of fabulous value, which had been hidden within it! Had he spared the idol he would have lost all this wealth. Let us not spare our idols. It is to our interest to demolish them. If we shatter them, there will rain about our hearts the very treasures of heaven, the gifts and graces of the Holy Spirit; but if we spare our idol we will miss riches unsearchable. *Rev. John MacNeil, B.A.*

PAUL TO TIMOTHY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

So wrote the aged apostle who had "finished his course", and was ready to be offered up. He knew that upon the young and rising ministry would rest the burden of future achievements, and in addressing Timothy as a representative of that class, he gave him counsel that embodied the wisdom of his own experience and observation, together with the will of the Spirit.

By the Spirit of prophecy he had been permitted to look into the future and see the uprising of false teachers, and the pernicious influence they would exert until "sound doctrine" would not be endured, but would be substituted by fables;—that men-pleasers would occupy the place intended for those who laboured for the approval of God; that iniquity would abound until the love of many would wax cold; and that apostasy in all its dread significance would sweep over the church till nothing but a lifeless "form of godliness" would remain.

MINIB. His varied experience and careful observation had doubtless convinced him that the intemperate zeal, the blundering methods, and the unskilful handling of the word of truth by its would-be friends, had all contributed to strengthen misunderstandings, to confirm heresies, and to breed disorder within the church. Yearning for the welfare of the cause to which he had committed his life, and for which he was then a prisoner in bonds, he poured into the ears of listening Timothy a recital, a warning, and a charge which was intended to preserve him blameless amid the coming evils and make him a means of extending the clear gospel light as far down the stream of time as his ripening life and growing influence might extend.

Paul and Timothy are both dead, but the necessity for the counsel given still remains. The world has an abundance of preachers who may truthfully be termed men-pleasers, whose chief object seems to be to secure the praise of their hearers. They think frequently upon the comment offered by members of their congregations, but seldom upon the judgment God will pass upon what they have said. The "study" they pursue is not of the character enjoined by the apostle, nor has it the same end in view. The object of it in many instances seems to be to discover the most ingenious way of dodging the obligations of Scripture, and yet preserve in preaching a show of respect for them.

Fulfilling the very prophecies they employ as texts, they teach "for doctrine the commandments of men", distorting the evident sense and significance of clear enunciations, and endeavour to save men by foolish preaching of learned fables rather than by the "foolishness of preaching" the simple and easily understood gospel. Commentaries and lexicons are employed in trying to harmonize philosophies illegitimately begotten by blending abstract texts of the Bible with sentimental twaddle or convenient expressions of popular theology. Finding the people unwilling to come up to the standard and meet the exactions of the divine code, the preacher studies to metamorphose the code and bring God down to the inclinations of men. It looks very much like an effort to convert God to man rather than man to God. Instead of trusting in God for reward for pleasing Him by labouring to save men, he takes hire from men for studying to please them.

Think of a workman seeking to be "approved" of his master, yet taking the sound and valuable material his master gave him and substituting therefore cheap and trashy timber of some institution that was in league with his master's enemies. Imagine a builder seeking to be "approved" of the man for whom he is to construct a house, yet setting aside the plans and specifications furnished by that man, and proceeding to build according to the advice of on-lookers. The specifications require that he shall dig down six feet to the rock to begin his foundation; somebody has told him two feet reaches the clay and that will be "just as good"; the specifications call for twelve pieces of heavy timber above the rock work, and seventy pieces otherwise connected in position as shown in the plan, all of oak; but somebody has suggested that pine works easier and would answer as well, so pine is used. The specifications call for a plunge bath on the premises, but modern taste has suggested a shower bath instead, so the shower bath rigging has been substituted. In fact, wherever the plans and specifications provide for anything that differs from ordinary and popular ideas, the latter are honoured and the former ignored. But after imagining all this, think of expecting the man whose plans and specifications have been ignored, being asked to pay for the work when done. Would not the "workman" be "ashamed" when examination was made of his work in the light of these authorized documents. He had studied to show himself approved of irresponsible and unauthorized critics, but not of him who was at last to accept or reject the work.

The creeds and churches to-day may and do secure popular approval because constructed and revised to suit modern ideas; but how do they appear in the light of "the law and the testimony" by which alone their right to acceptance or rejection is to be determined by Him who gave the Scriptures? Let the formulators and builders answer. Is there not need for some modern Jeremiah to cry, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein"?

In the light of Christ's careful selection and ordination of men as apostles and seventies, and of the inspired apostle's testimony in 1 Corinthians 12: 28, and Ephesians 4: 11-13, how will the institutions now called churches of Christ appear in the day of final inspection? In the light of the divine specification that the ministry should take neither purse nor script, how will our salaried clergymen answer the indictment entered against them?

In the light of Luke 3: 3; John 3: 5 Acts 2: 38; 22: 16; 8: 17; 19: 6, how will their record of repeated denials and denunciations of baptism and laying on of hands as ordinances requisite to salvation appear? In the blaze of Hebrews 5: 5, 4; Acts 13: 2, 3; John 15: 16; Romans 10: 14, 15; Matthew: 7: 21-23, how will men who have denied revelation in their day as well as the need of direct authority from heaven to preach, yet have essayed to represent God and administer in the ordinances of his house, be able to stand? In the face of all the "Scripture given by inspiration of God" so "profitable for doctrine, for reproof, for correction, for instruction in righteousness," by which "the man of God may be perfect thoroughly furnished unto all good works," how many will at last, in the answering day, be able to show character and works in evidence that they did study to show themselves approved unto God as workmen that needeth not to be ashamed? How many will hail with joy the inspection that must inevitably come?—*Saint's Herald Vol 41, No. 40.*

Happy is the man, the tide of whose passions like that of the great ocean, is regulated by a light from above.—*Horace Smith.*

SUCCESS.

By C. E. PRICE.

To gain any desired position in life one fixes an imaginary standpoint beyond one, and will work up to it, nor will rest satisfied until such be gained. This is *success*. Ah, magical word, what an intense meaning it carries. For some it dances like a phantom before their eyes, so apparently sure yet so uncertain. Look at yon student, poor pale-faced fellow with contracted brow. All day long at his classes, all night long at his books. An examination is near; to pass means the doorway open to all future classical honours; to fail, means the dreary routine of the counting house; therefore, is he striving by unflagging application at his studies to obtain success.

Another picture: far down the Bay, you will observe a white speck; it is the sail of a boat. Were you nearer you would see two men in her; they have just captured a fine haul of fish and are debating how to bring it to land, but not a breath of wind is stirring and the tide is going out. One complains of their hard fate, but the other says, "Never say die, old man, let's pull for it." Stroke by stroke, their progress scarcely noticeable, they gain their way and at length fairly worn out with their toil they reach the landing place. A glad smile lights up their faces, for success is theirs gained by hard work and perseverance. How much more do we value that which we have striven hard to obtain, than that which costs us nothing; and we conclude that success achieved without special effort is less pleasing. Our great desire as Christians is to surmount all our difficulties successfully, but how far off seems the goal; two steps forward, one backward; three forward, one backward; but if, like the fishers, we keep on, no matter how weary and heartsick, we shall surely, though slowly gain by never doubting the Father's goodness and allowing a spirit of self-sacrifice to take full possession of us. With the life of our Master as our ideal we shall at length reach our goal which is perfection and cry "Success is ours,"

"DEEDS ARE GREATER THAN WORDS."

Men may find parallels to sayings of the New Testament in Confucius or in Buddha, in Plato or in Seneca, but one thing they cannot parallel, the achievement of Christ in the region of human personalities. Here He has been the Supreme Creator, one who dwells altogether alone.....Buddha so hated life as to extinguish the very desire to mend it; Christ so loved life as to create in all who loved Him the desire for its ennoblement.—*Dr. Fairbairn.*

THE CURE OF EVIL-SPEAKING.

It is, perhaps, one of the most difficult things in the world to govern the tongue; and he that would excel herein must speak but seldom—rarely, if ever, in passion of any kind. For it is not only in anger we are apt to transgress; but all excess of other passions—whether love, hate, hope, fear, desire—does often unwittingly cause us to offend in words. Our blessed Lord hath told us that "out of the abundance of the heart"—the affections—"the mouth speaketh." The best way, therefore to prevent evil speaking of any sort, is to purify the heart; for, till that be done, all resolves and cautions will be ineffectual.—*Susanna Wesley.*

RESTORATION OF GOSPEL EXPECTED.

John Wesley says:—"The times that we have reason to believe are at hand—if they are not already begun, are what many pious men have learned the latter day glory, meaning time wherein God would gloriously display his power and love in the fulfilment of the promise that the knowledge of the Lord shall cover the earth as the waters cover the sea. The generality of christians can see no signs of the glorious day that is approaching: but how is this to be accounted for? How is it that men who can now discern the face of the sky, do not discern the signs of the glorious times, which if not begun are nigh even at the door?..... They see no sign at all of God's arising to maintain his own cause and set up his kingdom over all the earth. What could God have done which he hath not done to convince you that the day is coming, that the time is at hand, when he will fulfil this glorious promise, and will arise to maintain his own cause and set up his kingdom."—*Wesley's 71st sermon.*

Sir Isaac Newton said:—"About the time of the end, in all probability, a body of men will be raised up who will turn their attention to prophecy, and insist upon their literal fulfilment in the midst of much clamour and opposition."—*Wm. Newtown on Daniel, p. 201.*

Charles Wesley wrote and sung:—

Almighty God of love,
Set up the attracting sign,
And summon whom thou dost approve,
For messengers divine.

From favoured Abraham's seed
The new apostles choose,
In isles and continents to spread
The dead-reviving news.

"Secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."—*Dr. Philip Schaff.*

My idea is this: ever onward. If God had intended that man should go backward, he would have given him an eye in the back of his head. Let us look always toward the dawn, the blossom-time, the hour of new birth.—*Victor Hugo.*

The poorest education that teaches self-control is better than the best that neglects it.

Is not a fool the one who does nothing to justify the good opinion he has formed of himself.

The stars are best seen in the darkest nights; so God's promises, like stars of hope, are best seen when the darkness of trouble is upon our way.

Great blessings that are won by prayer should be worn with thankfulness.—*Goodwin.*

Advice is almost the only commodity which the world is lavish in bestowing, and scrupulous in receiving; we seldom ask it until it is too late and still more rarely take it while there is yet time to profit by it; great tact and delicacy are required, either in conferring or seeking this perilous boon, for where people do not take your counsel they generally take offence; and even where they do, you can never, never be sure that you have not given pain in your giving advice.—*Chatfield.*

Don't wait until some other time to say a kind word of praise and encouragement to anyone. To-morrow may be too late and you will always reproach yourself. And don't be chary of smiles. You don't know to whom they may seem like little rifts of sunshine in clouds of darkness.

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WALTER J. HAWORTH EDITOR
JAMES D. IMRIE ASSISTANT EDITOR.

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Preaching Service at 7 p.m.

Tuesday :—Prayer and Testimony at 7.30 p.m.

Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays :—Prayer and Testimony at 7.30 p.m.

A cordial invitation extended to all.

Saints' Church, Kamilton West.

(Gosford Road.)

Services conducted as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays :—Prayer and Testimony at 7 p.m.

Knowsley Hall, Coorparoo, Brisbane.

The Brisbane saints meet in the above hall every Sunday as follows :—

Sunday School at 10.30 a.m.

Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

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No. 9.

ASSURANCE.

It comes to me more and more,
Each day as I pass along;
The love of the Father eternal
Is over us tender and strong.

'Tis not alone in the sunshine
Our lives grow pure and true;
There is growth as well in the shadow,
And pain has a work to do.

A message comes in a heart-ache,
A whisper of love in the pain;
The pang we have fought and conquered
Tells the sweet story of gain.

So it comes to me more and more
As I enter on each new day;
The love of the Father eternal
Is over us all the way.

—Susan P. Elder.

BRIGHAMITE SOPHISTRY AND FALSEHOOD.

Of all the enemies by which the re-organised Church of Jesus Christ of Latter Day Saints has been opposed the Elders of that apostate church which followed Brigham Young to Utah are the most bitter. No sophistry is so mean to them, and no lie so contemptible in their sight, that they will not peddle it about for God's truth concerning the people who have remained faithful to the tenets of the faith restored to the earth in 1830. The Elders of the true Church of Jesus Christ are generally characterised by them as bullies, sometimes as cowards. Some of our Elders in this country have felt obligated to publicly expose the pernicious teachings of the Utah Elders, after they had done speaking on the street corners. These brethren have been called bullies, and some of the most marvellous falsehoods ever invented have been told of them by the Utah Elders. The editor of this paper does not believe in giving these Utah Elders notoriety by opposing them upon the street corners, and has used his influence that his brethren might refrain from doing so. For this he has been called a coward by the Utah Elders and it has been said that their Mission President gave him a whipping in a debate, and that for this reason he counsels his brethren to offer no opposition to the Utah people. This is a falsehood. The editor of this paper has never engaged in a debate with any Utah Elder. He did however, reply to two lectures by Elder Duckworth in Hamilton, N.S.W., to the entire satisfaction of all present save six members of the Utah Church. This is "the glorious victory" they boast of. They also boast of another "victory" which Elder Duckworth had over Elder Kaler in Brisbane. Strange to say

their "glorious victory" in this instance had a strange result, for twenty-six of their best members in that city came over to our Church as a result of Elder Kaler's effort! If the editor of this paper were a coward, he would not be a minister of this Church. He is willing at any time, and in any place, to engage in an organized debate upon Church propositions with any accredited representative of the Utah Church. Have the Utah people a man who is willing to meet him? If so, let us hear him.

Another misrepresentation of the practice of our Church is this. They claim that the last revelation to the Church through the prophet was manufactured by the authorities of the Church, then endorsed by the members before they had seen it, and after being endorsed, presented to the people. This is false. The vision was written by the prophet, then referred to each of the quorums, and after being endorsed by them, it was presented and discussed by the people *before a vote was taken* for its acceptance. That this is a proper method of procedure will be seen by the following from one of their own writers. Elder Orson Hyde, one of their Apostles who apostatised from the true faith, wrote in *The Times and Seasons* Vol. 5, pp. 649, 650: "There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, *when all the quorums are assembled and organized in order, let the revelations be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on, until it has passed all the quorums; and if it pass the whole, without running against a snag, you may know it is of God. But if it runs against a snag then says he, it wants inquiring into; you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here.*"

A true prophet of God will always be willing to have the revelations that come through him submitted to the quorums of the Church, and tested by them before presenting it to the people. No impostor will be willing to do that.

There is just now a slight demand among the Utah Elders for the third volume of our Church history. The object in view is to misrepresent us by reading part of such things as the following, to people who are interested in our faith; and placing their own construction upon them:

"During the autumn and winter [1853] there were some strange manifestations of a spirit hitherto but little known among us, and caused no little trouble. It was in prophecy and tongues. Sometimes boisterous, and accusation began to be made against different persons through the gifts of prophecy, tongues, and interpretation; and this in public meeting. At this many were terrified, not knowing what moment they might be publicly accused by the Holy Ghost; while some who had thus been accused protested in

the most solemn manner their innocence. These things occurred mainly in the Zarahemla branch. There was much discord and differences of opinion respecting these manifestations, some of which were as follows: When the spirit moved to speak by way of rebuke, accusation, or chastisement of a brother or sister, the speaker would not only name the accused and point to them, but would frequently while speaking approach and cuff them over the head and various parts of the body, castigating them in the name of God. Those cases however generally occurred in special meetings appointed through the zeal of those so gifted, and not in the regular meetings. The whole branch was in doubt what to do. Many believed the spirit was false, but many others thought it the Holy Ghost. The resident elders were mostly young members, hence the timidity in meeting the case. But a solution came in due time, and doubt respecting its real character was entirely removed by the spirit itself in the following manner. One speaking by it, accusing another in the severest language, and demanding instant confession, which was at once proffered though the offence complained of was trivial, but the speaker by the spirit commanded the confessing one, to get upon the knees to them, while another one was by the spirit moved to bark like a wolf." Church History, vol. 3, Pp. 226-227.

The reading of above is followed by exclamations like the following:—"What do you think of that?" "Just think of a church the members of which have such manifestations as that claiming to be the Church of Jesus Christ!" "Why it is impossible!" Then the church established by Christ and His Apostles was not the Church of Jesus Christ! John in his 1st epistle 4th chapter and 2nd verse says to the Saints of that age; "Beloved believe not every spirit, but try the spirits whether they are of God." If the Utah contention is right, it was impossible for a false spirit to be manifested among the members of the true church, and the above warning was nonsensical. We prefer to believe that where the Spirit of God is, the devil will try to deceive the members, by such manifestations as the one the Utah elders love to quote. Where the Spirit of God is not, Satan will not need to give such manifestations as the above. We are not fearful of the harm (?) the reading of the above will do our cause, and we will gladly furnish the Utah people with as many copies of our church history as they care to buy. Will they sell us a few copies of the *Journal of Discourses*, Vols. 1 and 4, extracts from which may be found in the April issue of this paper?

The following will show the kind of spiritual phenomena the "Brighamites" are accustomed to. Speaking of a meeting held in Nauvoo, Aug 8, 1844, Bro. H. C. Smith has the following to say in *True Succession in Church Presidency* Pp. 9, 10, 11:

"It is asserted that on that occasion Brigham Young spoke with the voice of Joseph Smith and in personal appearance looked like him, which convinced the people that the mantle of Joseph had fallen upon him. Upon this point Mr. Roberts introduces three witnesses, as follows:—

"George Q. Cannon who was present on that occasion says:—"If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting: it was the voice of Joseph himself: and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence, of that congregation was never heard."

"In the *Journal of Elder Wm. C. Staines*, of that date, the following statement is recorded: 'Brigham Young said, I

will tell you who your leaders or guardians will be. The twelve—I at their head! This was said with a voice like the voice of the prophet Joseph. I thought it was he, and so did thousands who heard it. This was very satisfactory to the people, and a vote was taken to sustain the twelve in their office, which, with a few dissenting voices, was passed.

"President Wilford Woodruff, describing the event says: 'When Brigham Young arose and commenced speaking, as has been said, if I had not seen him with my own eyes there is no one that could have convinced me that it was not Joseph Smith; and anyone can testify to this who was acquainted with these two men.'—Roberts Pp. 5, 7. (Pp. 11, 12—2nd edition)

"Upon this but little comment is needed. If the testimony of the witnesses be true, it furnishes no evidence that God had chosen Brigham Young. In the history of God's dealing with men there is not found evidence that he causes one to change his individuality for that of another, or to imitate another so as to deceive his people into belief that it is the one imitated. By the influence of his Spirit he enables men to develop and more fully equips them for usefulness in his service, but never causes them to deceive the people by appearing to be what they are not. Only hypocrites are guilty of this species of fraud. To make God the author of it is to make him a party to a hypocritical transaction of which no honest man would be guilty. Had God chosen Brigham Young, He would have presented Brigham Young before the people clothed with authority and power to lead His people, but He would not have fraudulently passed him off as Joseph Smith. That instance if true would brand the movement as a deceptive one.

"This kind of a trick was tried as early as the days of Moses. In a revelation given through Joseph Smith, in June, 1830, and now published in the inspired Translation of the scriptures, it is recorded:—

'And now when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded saying, I am the only begotten, worship me.—Par 12'.

"Paul gives us some light upon this sort of work. He says:—

'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.'—Cor. 11: 13-15.

"If the reader will carefully examine the above passages he will not be at a loss to determine by what power it is probable that Brigham Young could so transform himself that 'it seemed in the eyes of the people as if it were the very person of Joseph which stood before them,' especially so when nothing of this nature can be found in the dealings of God. Mr. Young himself may have been deceived, but whether he was ignorant or conscious of the part he was playing, we cannot be ignorant in regard to the authorship of this deceptive transformation policy.

"The counterpart of this transaction can be found in modern spiritualism, where a medium or a spirit assumes a familiar form and voice. This clew may enable us to account for some of the dark and mysterious things connected with the people who accepted, as from God, the peculiar phenomenon exhibited at Nauvoo on August 8, 1844. It was an opportune time for the spirit of darkness to step in, and was improved to the sorrow and disappointment of many. Oh, that he who had the influence to lead had possessed the discernment and strength of Moses to have said 'Depart hence Satan'."

THE SPIRIT OF TRUTH.

The Lord Jesus came only to remain upon this earth for a short while, and it was necessary for him in some way to break the news of his departure to his disciples. They had grown so accustomed to his presence, that they never dreamt of him leaving them so soon, but were anxiously awaiting the time when he would be seated upon the throne of Israel with them around him. However, he told them of his approaching decease and promised to send them a comforter of whom he said, "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14: 26); and again, "When he, the Spirit of truth is come, he will guide you into all truth;..... and he will show you things to come" (Jno. 16: 13). Now, it is just as well to note what is contained in the above statements of Jesus as to the nature of the work of this Comforter. He was to be an infallible guide, guiding into "all truth." He was to "show things to come," thereby constituting prophets. He was to bring to remembrance "all things" whatsoever Jesus had said. And true to the promise of Jesus this Holy Ghost came, and fulfilled the very mission among the servants and people of God that Jesus allotted him, that is to say, the Comforter proved to be all that Jesus made him out to be, his power was just as the master claimed for him. You recollect reading of the ascension of the Lord, how that before he ascended he spake to his apostles a few parting words and in conclusion said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In obedience to his will they tarried in an upper room of the city. All know how in remarkable affusion they received the Holy Spirit. Then filled with this Spirit these men stood up to speak, notably Peter, who addressed a large assembly of people representative of many of the then known races of the world. He preached to them Jesus, and these people intently listening were convinced of the truth of Peter's preaching. They believed and under the influence of that belief, cried out, "Men and Brethren, what shall we do?" Here was a crowd of people who having heard the word preached, believed and were prepared to obey as soon as they should learn the proper mode of conversion. How did Peter answer this inquiry from so anxious a crowd? Was there ever a time when a minister for Christ had need to exercise a greater care than at this time when so immense an assembly of people was seeking the way of salvation? Was there ever a time when the ministers of Jesus were better qualified to point out to seekers the narrow path leading unto life? No, never was there a time when the servants of God were better able to preach the truth and conduct people into the Church of Jesus Christ. Now, whatever Peter's answer was to these inquiring ones, we are assured of this much, that it was the truth, because he was filled with and guided by that Spirit which does not err. What was his answer? "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, etc." (Acts 2: 38, 39). Now, then, no one, who accepts the Scripture, will attempt to deny that Peter spoke the truth, that he announced the proper mode of conversation to these people. What was truth then will be truth now, so far as the gospel of Jesus Christ is concerned, because it is the everlasting and unchangeable gospel. It emanates from a perfect being who is unchangeable. There is no getting away from the fact that what was gospel truth in Peter's day is gospel truth in our day. Peter spoke the truth. Very well,

what he said applies just as much now as then. Do you think the Holy Spirit would guide Peter to speak as he did in those days, and guide ministers quite another way and often just the contrary to-day? The Spirit of truth guides into "all truth," and what is contrary to the teachings of the Spirit as recorded in the Bible is error and falsehood. Thus when a preacher tries to convert people by a different method to that which was adopted on the day of Pentecost, he is teaching error, notwithstanding he may claim to have the guidance of the Spirit of truth. He is teaching contrary to that Holy Spirit which inspired the apostles of old.

It is interesting to notice how many claim the presence of the "Spirit of truth" which "show things to come," and yet deny the presence of the latter day prophets and revelation. It appears to an intelligent mind the height of absurdity.

Let us ask just here in conclusion: Has the Holy Spirit changed its occupation? Is the character of its work no longer the same as that presented by Jesus? Does it no longer guide into "all truth?" Does it no longer "show things to come?" Does it no longer teach all things whatsoever Jesus commanded, or bring to mind all things he said? When we try to compare the belief and doings of the Christian world with the standard, the Bible, we feel inclined to think (rather than believe the religious people have gone astray) that the Spirit of God now guides into all error, that it no longer opens up the future to us, and that it teaches only part as well as many things altogether different to the manner in which Jesus delivered them. Let us not be disposed to think so, for really and truly it is not the case. The work of the Spirit is still the same as of yore. Then there is only one other position to take. We must hold the opinion that Christendom is in error. What! has the Christian world gone out of the way, and strayed from the right paths? Think on it, dear reader. Here is food for thought. There is need of a modern Jeremiah to cry: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

"ONE FAITH."

An examination of the New Testament Scriptures in which we have a record of the practices and doctrines of the early Church of Jesus Christ, unveils to us the fact that the Church in its primitive state, as organized and constituted by Jesus Christ, was characterized by what Paul terms the "one faith" (Eph. 4: 5.) This was the gospel system to establish which was the mission of Jesus to this sin-cursed earth; this was the "faith which was once delivered unto the saints." The term "one faith" implies that in regard to the belief and teaching of this early church there existed a unity, and that, as soon as anything foreign to the pure and everlasting gospel of Jesus Christ was introduced, so soon was there made a departure from the condition designed of the heavenly Father. God has planned that those who are willing among mankind should be brought into a unity of faith, by being adopted into His Church and Kingdom on earth, and therein growing in the knowledge of the Son of God. For this purpose, among many others, God set in the Church certain officers, namely, apostles, prophets, evangelists, pastors, teachers, etc. (Eph. 4: 11-13.) These were placed there for several reasons as Paul shows. The efforts of the servants placed in these offices were to help to bring about a state of unity, and the offices were to remain extant, though their occupants may die one after another, "till we all come in the unity of the faith." Until such a climax is attained it seems clear enough that there will be need for the above-mentioned offices in the Church.

From the opening verses of the Bible we learn that God set in the firmament the heavenly bodies, the sun, moon, and stars, "to give light upon the earth, and rule over the day and over the night, and to divide the light from the darkness." We know that animal and vegetable life is dependent upon the light and warmth of the sun. We are dependent upon the sun for our life, health, and comfort here. We do not know what dire calamity might follow the cessation of the functions of these bodies for a single second. They serve the same purpose to-day as they did in Adam's day, and so long as life is to be preserved, so long as the products of the ground, the divisions of day and night, and of the seasons, are necessary, just so long will the original causes continue. The Lord does not improve upon His own works, for he was equally as wise and skilful in the beginning as He is now. "Whatsoever God doeth it shall be forever; nothing can be put to it nor anything taken from it; and God doeth it, that men should fear before Him." (Ecc. 3: 14.) While the necessity for the sun, moon, and stars remains they will continue to perform their functions as they did of yore.

The same thing is true of the spiritual as of the physical. God set in the Church offices for a purpose, because of a certain necessity, and while the necessity exists, the offices should also remain. If they are taken away, then the means of fulfilling the requirement is removed and the need will continue to exist. None will dispute the fact that in Christendom to-day instead of there being "one faith", there are hundreds. Why? Because the designs of God to bring about a unity have been discarded by the religious world. What did God do that we might all come into the unity of the faith? "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. (Eph. 4: 11.) And while it remains needful that "we all come in the unity of the faith", so the need for these offices exists. What is the result of setting aside these offices? There is division and consequently confusion in the Christian world. Who is its author? "God is not the author of confusion but of peace, as in all the churches of the saints." (1 Cor. 14: 33.) Evidently man is culpable.

It is plain then, that one of the important marks of the Church of Jesus Christ is its "one faith." What is this "one faith"? Well, Paul speaks much of it, and it is evidently the same as that which he taught, the same as he received not of man, but by revelation of Jesus Christ. (Gal 1: 11, 12.) He gives us the fundamentals, the principles of this doctrine, which should at once take hold on our attention. (Heb. 6: 1, 2) There you will find the six important basic principles of the "one faith," the doctrine of Jesus Christ. They are faith, repentance, baptisms, laying on of hands, which four are practical in this life, and the resurrection of the dead, and eternal judgment, which both become practical beyond the grave.

Dear Reader, do not set aside the doctrine of Jesus. "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." (2 Jno. 9).

A wise man has well reminded us that in any controversy, the instant we feel anger, we have already ceased striving for truth, and have begun striving for ourselves.

The truth is found only by those who are willing to lose their theories.

An old dandy once said, he was a Baptist "Jes' because he couldn't splain awar de Skriptures."

Our birthdays, after we grow wise enough to understand their significance, what are they but warnings, that sound at intervals from off the rock-bound coast of time?—*Amber*.

NEWS ITEMS.

We welcome the new missionaries to Australia and New Zealand and wish them success and prosperity during their stay among us.

It is well just here to remind the Saints of Australasia once again, that the brethren who have gone to New Zealand, have pioneer work before them and have need of the prayers, of the Saints, and assistance financially from all who can help them.

The Saints of the Newcastle district have been honoured with a visit from Elder J. W. Wight who stayed but a short while among them. However, while in that district he was on demand, preaching at Wallsend (for the most part) and also at Hamilton and Dudley. It is to be hoped that his visit will arouse a new interest in the gospel-work.

Bro. Wight returned to Balmain on Tuesday last, in order to meet in debate upon the "soul-sleeping" question, Mr. Ball of the Christadelphian faith. The debate took place at St. Mary's near Parrith on Wednesday, Sept. 10.

We kindly request officers of the church to notify us of all ordinations taking place in their branch or district with name of place, date, and office.

Monday evening, August 25th, the Balmain Religio was reorganised. The officers are:—W. C. Heinrichs, Pres., Elder A. C. Barmore, Vice Pres., John Parkes, Recording Secretary, Jennie Parkes, Corresponding Secretary, and Sarah Kidd, Treasurer. The society intends to diligently devote itself to the study of the Book of Mormon and thus be in harmony with the General Society. This it has never before done.

A ten days mission has been in progress at Balmain. Elder A. C. Barmore acted as Principal, and was effectively assisted by the local ministry and others. There was a fair attendance of members and non-members. It was feared the services would be hindered by inclement weather, but nature favoured them.

The Balmain folk are using every means, honourable and lawful, to get the gospel before the people. (1 Cor. 9: 22.) They believe in having more than one string to their bow. Preaching on the street, in Parks, Halls and Churches, talking with the people privately, giving Bible readings, writing for the Press, or distributing literature may prove successful. Any of these methods will sometimes succeed, and sometimes fail. Gospel work is something like the weather. The former succeeds and fails, and the latter comes and goes and we not know exactly why. It has been said "It never rains but it pours" and "All signs of rain fail in dry weather."

Elder G. R. Wells left Balmain, Tuesday, August 26th, for Brisbane. He will do missionary work there, and in that vicinity. Our prayers go with him. Elder A. C. Barmore will occupy in his stead in Sydney centre.

Good work is still being done in connection with the Richmond Mission. Elder Haworth has a noble band of co-workers. Sisters Upton, Mackie, E. Leyland, B. Carmichael, and M. Carmichael, joined in the good work of house to house canvassing with GOSPEL STANDARDS, tracts, and hand bills advertising the services. Each one is entering earnestly into the work, and good to the cause MUST be the ultimate result.

The Victorian Conference will convene on September 27th. The session for Saturday 27th, will be held in the Temperance Hall, Russel-street, Melbourne; and the Sunday (28th) services will be in the Masonic Hall, Swan-street, Richmond. Residents of Melbourne and vicinity are cordially invited to attend this conference.

MAN'S PRE-EMINENCE.

The wise man says: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—Eccles. 3: 18—21

"Mortal-soulists" use this as a very gibraltar of their theory, but when properly analysed it is certainly against rather than in favour of their position. Solomon clearly shows that he has reference to the carnal part, that all go unto one place (the grave)—so far as that part is concerned all are agreed—"all turn to dust again." But is the adherent to the mortal-soul theory willing to abide the logic of his conclusion? If man has no pre-eminence above the beast as interpreted by him, then the beast is to come forth by resurrection power and "stand before God"—Rev. 20: 12—and be judged out of those things written in the books! Mortal-soulists must either take the consequence of their logic, or else accept the more reasonable view that the wise man had reference only to the carnal parts, the body of clay. That both are dependent upon oxygenic power all are agreed: hence "they have all one breath." So that neither in going to the grave, nor in his dependence on oxygen, nor in the carnal death that he must endure, has man "pre-eminence above a beast."

But why argue that Solomon had reference to *all* there is of man when he distinctly shows a distinction and a pre-eminence in one sense at least. Who knoweth the spirit of man *that goeth upward*, and the spirit of the beast *that goeth downward to the earth*? Why say in positive language "that goeth upward" if he did not mean the word "spirit" to show here a pre-eminence? He could not have meant oxygenic inhalation, neither could he have intended to confine his language to respiration alone, for in this the breath of man does not go upward any more than does the breath of the beasts. Neither would he have asked the question "who knoweth" for man can tell you the very percentage of gases entering into the composition of our "breath."

The question was both rational and Scriptural, and, better than all, showed that even though in death the wise man could see no distinction between man and beast, yet there was to him a distinction of "spirit" between them. To "know" the spirit we must rise to the height of spiritual life, for it is a well-attested fact that we can't see or know beyond the scope of our environment. The spirit organism is composed of spirit matter, hence spiritually material, yet has the power to enter material bodies and there become "clothed upon" with "our earthly house."

That Solomon's question was a pertinent one—"who knoweth the spirit?"—is shown by the statement of Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is everyone that is born of the Spirit."—Jno. 3: 8.

To settle the matter of man's pre-eminence beyond the pale of argument and within the realm of fact we turn to the record in Genesis. In chap. 1: 26—28, we have the creation outlined and God is represented as saying: "Let us make man in our image, after our likeness." Our mortal-soul friends show their desire to retain their pre-eminence above

the beast in both "image" and "likeness" by continuing to walk uprightly rather than going about on all fours. Not a word in all the narrative about making the beasts in either the "image" or "likeness" of God. The "beast of the earth," "cattle," and "creeping things" had all been created and pronounced "good," and not a word about their being made either in the image or likeness of God; but when it comes to "man" he is to be created in both *image* and *likeness* of God. "So God created man in his own image, in the image of God created he him; male and female created he them." And after *this* creation, man was told to "have dominion over the fish of the sea, and over the fowl of the air, and *over every living thing that moveth upon the earth.*" I emphasize to show the extent of man's dominion, hence his pre-eminence.

In chapter 2: 5, after learning that "these are the generations of the heavens and the earth," we are told: "And every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth, and *there was not a man to till the ground.*" The unaltered law of environment is that beyond its scope nothing can go; hence while man, both male and female, existed in the "image" and "likeness" of God, there "was not a man to till the ground." As the "ground" needed tilling "the Lord God formed *man* out of the dust of the *ground*, and breathed into his nostrils the breath of life; and man became a living soul." Operating within the scope of his environment this dust or ground *man* could till the ground; and, by executing the law called assimilation, the image-of-God man entering the "dust"-man could yet assimilate the dust-man into an image-of-God man by virtue of the law of assimilation, and the granting of a larger scope to the man of dust and a consequent widening of environment fit him to finally become a dweller with God. The law of assimilation by which the lesser is permitted to reach up to the higher is seen in the conversion of the wheat, corn, etc., to muscle, bone, sinew, blood, etc., from the physical standpoint, and in statement of John 20: 22, "He breathed on them, and saith unto them, Receive the Holy Ghost," from a scriptural standpoint. As the Holy Spirit takes up its abode with us and by virtue of its assistance brings us *up*, so the "man" created in the image and likeness of God takes possession of the "man" created from the dust and assimilates him into a spiritual type of life whereby he is finally qualified to dwell with God.

But it is said of this dust-man that God breathed into his nostrils the breath of life. Where is there any record that God did such a thing to the beast? We are told that God said let the earth bring forth and it was so, and God made the beasts of the earth, etc., but no word of God breathing into their nostrils. There is a distinction as well as a pre-eminence here that does not harmonize with the mortal-soulists' interpretation of Solomon's statement; hence we conclude that Solomon did not wish to imply the broad statement imputed to him by those who believe in the "sleep of the soul," but rather that in the fact of returning to dust, so far as he is physically concerned, "man hath no pre-eminence above the beast."

W. H. RYMER.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important results! Dr. Johnson used to say: "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempt to do good, a great deal may be thus accomplished by perseverance, even in the midst of discouragements and disappointments.—*Crabbe.*

WILL JEHOVAH CONSTRICT HIMSELF ?

I remember reading an editorial in the Melbourne Leader some years ago in which the Roman Catholic Church came in for a sound chastisement for asserting that it is "the *only* true church." Said the editor,— "The assumption that salvation is not found outside the limits of the Catholic Church is an attempt to constrict the Divine within the finite limits of human institutions." Now, the idea of one true church is certainly scriptural. "By one Spirit are we all baptised into *one body*," 1 Cor. 12: 13. Paul exhorts the Ephesian Church to "keep the unity of the Spirit in the bond of peace." "There is *one* body and one Spirit. *One* Lord, *one* faith, *one* baptism." Eph. 4: 3-5. John was exclusive enough to say, "We know that we are of God and the whole world lieth in wickedness." 1 John 5: 19. Can there be more than one true church? I believe too that salvation is found outside of the R.C. Church; but not outside the "one body" that Paul speaks of. I expect to hear such assumptions as are complained of. I like to hear some one say, "This is the way; walk ye in it." It is an assertion that remains to be proven always; for it is an assertion that the Bible gives some one the right to make. All matters pertaining to the solar system are "constricted" to the sphere governing them. Jehovah works by plan, law, system. In saving or governing the fallen human race, he would not be any less the great Jehovah if he established an organisation called a church, the "one body." If this body be originated and continually sustained by Divine power and it remains true and steadfast, why should the Divine not be found operating by this plan? True, the Divine will not be constricted to *man-made* churches, or to a church that has forfeited its claim to Divine power. Who will say the Divine might not restrict His salvation within an institution organised by His own wisdom and power,—one that continues to be a worthy medium of salvation, and the purveyor of light and truth? With the New Testament as our guide-book, the accepted constitution of God's Kingdom, there ought to be no hesitancy or difficulty in receiving every claim or assertion that men make, and by a close comparison decide as to the validity of their claims. I fear not the result of any such investigation by those among whom I labour and present my message, but rather invite it. Would that men would be more desirous of making the comparison! I would rather encounter active opposition than quiet indifference. I do not see that spiritual hungering for right doctrine that I would like to see.

G.R.W.

THE DOCTRINE OF CHRIST.

Frequently we hear from Christians (so called) objections to Doctrinal preaching. "It is," say they, "the bane of the Christian religion." They say that if all churches would lay aside questions of a dogmatical character there would be unity and thus more of the spirit of Christ. They further tell us that God has cautioned us against those who raise controverted questions and thus disturb our peace. To prove the latter claim they refer us to Romans 16: 17, where we have the following words: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." This text, however, does not prove the point to which it is applied. It teaches us to avoid those who "cause divisions and offences" only so far as they do so by teaching in conflict

with the doctrine already learned. That doctrine was without question the gospel of Christ. If, then, a preacher causes division or gives offence by teaching the Gospel he does not come under this text. The purest and most wholesome instruction will be objectionable to some, and this, because it is out of harmony with their own moral and spiritual corruption. The Apostles could not and did not preach without arousing persecution and commotion. *Proof*: "But the multitude of the city was divided; and part held with the Jews, and part with the apostles." Acts 14: 4. "And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." Acts 17: 32. The "others" evidently adopted the wiser course. The same course should apply to other principles including the one considered below.

Instead of Romans 16: 17 forbidding the preaching of doctrine it teaches the opposite. It endorses as the standard of thought and action the doctrine the Romans had learned and repudiated anything that differed from it. In other words it discommences "teaching for doctrines the commandments of men." Matthew 15: 9. This very thing many are doing and for that reason worship God in vain. See Luke 13: 24; 2 Tim. 2: 5. Those who reject doctrine will ultimately fail for sincerity alone will not save. For other evidence confirming this position, please read John 7: 16, 17; 1 Tim. 4: 13, 16; 2 Tim. 1: 13; Titus 1: 9; Gal. 1: 6-9; 1 Tim. 1: 9-11; 6: 1, 3-5; and 2 John 9, 10. Paul says to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Here "doctrine" is mentioned as the first thing for which scripture is profitable. This is so because it is the very threshold of the church. Our introduction to the Gospel consists of obedience to Faith, Repentance, Baptism, and the Laying on of Hands. Men are required practically accept these principles which acceptance is the doctrinal phase of our salvation. After that comes the other stages of our spiritual development. Doctrine and every other thing mentioned here must be learned and applied. It is as bad to reject one as the other. If "the man of God" rejects any of these he will not be "thoroughly furnished unto all good works" and cannot, therefore, attain to perfection.

Having learned so much in general, let us now be more particular. The gospel or doctrine of Christ cannot exist without principles. These are indispensable to any system. In Romans 1: 16, Paul, in referring to the Gospel, says, "It is the power of God unto salvation." The word "power" itself conveys the thought of system. The Gospel, and nothing else, can be powerful unless its parts sustain the right relation to each other. To illustrate, the steam engine is a powerful piece of mechanism but its power is lost by dis-organization. If its sections are scattered over several square yards or miles or if jointed imperfectly its strength is sacrificed. In such a case it "loses steam." So also the Gospel, in such a case, loses the power of the Holy Spirit. The same comparison may be made between the Gospel and the human body. If fatal violence is done to either, the spirit or life departs. In the first case it is the Spirit of God, while in the latter it is of course the spirit of man. One gives life to divinity, and the other gives life to humanity. John 16: 13; James 2: 26. In Heb. 6: 1, 2, Paul enumerates the principles of the doctrine of Christ. As the fourth one he names "the laying on of hands." To take away this principle would be doing violence to the word of God. It would be parallel to depriving mathematics of one of its principles. If so treated it would cease-

to be a science. Who would be so foolish as to claim we could succeed as mathematicians without subtraction or multiplication? And yet a similar claim has been made concerning the gospel principle under consideration. This, too, in the face of overwhelming testimony. This principle is referred to as having been practised in New Testament times. If so, then, why not now? It takes as much to constitute the plan of salvation now as it ever did. If the doctrine of Christ be changed it ceases to be His doctrine. Therefore, a doctrine without the laying on of hands is not His. Instances involving the practice of this principle will be found by reference to Acts 8: 14-17; 9: 12, 17; 19: 5, 6; 2 Tim. 1: 5, 6. These citations, however, refer chiefly to the reception of the Holy Ghost. It was also practised for blessing children, healing the sick, and for ordination to the ministry. See Mark 10: 13-16; 16: 17, 18; Acts 6: 1-6; 13: 1-3.

It may be argued by some that none but Christ and the Apostles administered this principle, but if the reader will refer to Acts 9: 12, 17, he will see this assertion is not true. Ananias officiated both with reference to healing and the reception of the Holy Ghost and yet he was not an Apostle. Philip and Stephen also performed miracles without an Apostolic call. See Acts 6: 8; 8: 6, 7, 13.

Some may suppose we place too much stress upon this command, but not so. We regard it as only one of the principles of the Gospel. It will save only in case other points are equal. Again, the fact that we have received it and thus obtained the Holy Ghost does not prove that we are entitled to the Gifts of the latter. To enjoy these we must lead a life of prayerfulness and righteousness. Recognising this, Paul taught Timothy as follows:—"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." 2 Tim. 1: 6. "The gift of God" evidently means the Holy Spirit, for it has been received by the laying on of hands. Timothy's ordination is elsewhere referred to, but in a different manner. 1 Tim. 4: 14. This "gift," however, would not manifest itself without being stirred up. For this reason we teach the necessity of constant diligence in God's service. This agrees with the teachings of Jesus. He says "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

ALMA C. BARMORE.

HUMILITY.

Humility is the foundation of character. The desire for distinction is deeply implanted in all men, but human nature in every individual is so full of imperfections that if these became visible this could not be gratified. Pride, therefore, is a glass which individuals allow to be placed before their eyes in which their perfections are magnified and their imperfections minimised, and this imaginary perfection forms the greatest obstacle to the acquisition of real worth. Humility, however, reverses this process, and the idea of imperfection which results therefrom is the best possible state from the growth of character, because no one will attempt to obtain what he believes himself to possess.—*James Doyle.*

Is it really so, that you have not paid your subscription owing to the "Gospel Standard," dear reader? The subscription when received here will wash the coloured wrapper white as snow.

A CLIPPING.

The following from the Melbourne correspondent, appeared in *The Riverina Times*, published at Hay, N.S.W., on August 7th, 1902:—

Mr. David M'Intosh of Carlton has kindly shown me a large and handsome volume of about 700 pages which he has just procured from America. It is entitled "History of the Church of Jesus Christ of Latter Day Saints." These are the people commonly called "Latter Day Saints," but it needs to be pointed out that the Church which Mr. M'Intosh is associated with, is in no sense connected with the Mormons of Salt Lake City, but are a distinct body presided over by Mr. Joseph Smith, who is a son of the famous founder of the Latter Day Saints. These people are known as the "Reorganised Church" and are said to number about 50,000 members. The large volume referred to gives in 26 chapters the history of the Church from the birth of the Prophet Joseph Smith to the year 1835. The work will be continued in subsequent volumes and brought down to the present time. The book is illustrated with full page portraits of the Prophet, his wife, and his brother Hyrum, and also a picture containing a copy of the writings found on the golden plates discovered by the Prophet. The book is very ably written and will well repay an attentive perusal. Mr. M'Intosh is president of the branch of the Church in Melbourne and is an industrious advocate of the cause he has espoused. At Wallsend in New South Wales the Church publishes an interesting monthly paper called "The Gospel Standard" which has a large circulation all other the Commonwealth.

THE APOSTOLIC AGE.

There is no more interesting period in the world's history than the Apostolic age—the age of great men and great ideas, the age of heroes, saints, and martyrs, who, unaided by methods of violence, and in spite of the cruellest persecution, effected the greatest revolution upon record. Those who reflect upon the real nature of that revolution can never become victims of the delusion that Christianity was a failure. Christ might be crucified, and His Apostles executed under circumstances of extreme barbarity, but it was impossible to crucify the Christ idea, and twelve men imbued with that idea succeeded in exerting an influence which ultimately proved to be stronger than the whole organised forces of the Roman Empire. These early apostles of the Nazarene not only brought about those wonderful changes in men's ideas of life and immortality, to which Milton has given poetic expression in his "Hymn to the Nativity," they not only emptied Olympus of its gods, but shook the old-world despotisms to their foundation, sounded the death-knell of slavery, emancipated woman, and established the principle of the brotherhood of man.—*Selected.*

A carping spirit rarely goes with a working spirit. It is easier to find fault with what someone else does, than it is to do something oneself; hence a man who enjoys doing the easier thing, is disinclined to do the harder one. As a rule men are divided into two classes of those who growl and those who work; and each class is alike devoted to its own mission. But when it comes to the relative worth in the community of the two classes, everybody can see the difference.—*H. C. Trumbull.*

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Everybody Welcome.

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(65 Nelson-street.)

Divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays :—Prayer and Testimony at 7.30 p.m.

A cordial invitation extended to all.

Saints' Church, Hamilton West.

(Gosford Road.)

Services conducted as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays :—Prayer and Testimony at 7 p.m.

Knowsley Hall, Coorparoo, Brisbane.

The Brisbane saints meet in the above hall every Sunday as follows :—

Sunday School at 10.30 a.m.

Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

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No. 10.

MY MISSION.

I may not speak as some may speak
With words of power and light,
For my poor voice is far too weak
To emulate their might.
But still my stammering tongue may seek
Some words to comfort man,
And so I'll not refuse to speak—
I'll speak the best I can.

I may not sing as others sing
In strains sublime and sweet
The while enraptured thousands bring
Applaudits to their feet;
But shall my voice be hushed and still?
Ah, no! I'll sing for man—
My simple lay some heart may thrill—
I'll sing the best I can.

I love to hear the mocking bird,
Its tones are sweet; but then
My soul with humbler strains is stirred—
I would not miss the wren;
And while I am with all the rest
A part of nature's plan,
I'll speak the best. I'll sing the best,
I'll do the best I can.

—DAVID W. WIGHT.

PRAYER AND PURITY OF LIFE.

The Scriptural injunction is, "Ask and ye shall receive," "if ye ask not amiss." We are all God's children, and if we approach him in a proper way, and ask for those things which are good for us, he will give them to us, provided it is harmony with His law to do so. Earthly parents do not give their children every-thing they ask for, because they know if some childish desires were gratified, it would work harm to the little ones. Many of the petitions made by God's children are very whimsical, and were God to give the heart's desire in all cases, harm would result. Our prayers should be in harmony with God's law. We should know what things to ask for, and what not to ask for. In order that we may know what things are best for us to receive, we should first seek to "please our heavenly father in all things." We will then gradually find out what things are pleasing, and what are displeasing to Him. We will not ask Him for anything which is displeasing to Him, or out of harmony with His law.

If our lives are pure, even the petitions which are acceptable to Him, will be more fruitful. Prayer may be compared to a powerful lever by which heavy weights are lifted. One way of using a lever is to place one end under the weight, and the other on the shoulder, and in that way raise the

weight by sheer strength. The other way is to place one end of the lever under the weight, then a fulcrum under the lever near the weight to be lifted, and then throw the weight of the body on to the other end of the lever. It is perhaps needless to remark that the latter way is the best. How then shall we use the lever of prayer?—with or without a fulcrum? Let us suggest that the fulcrum of *purity of life* be used in conjunction with the lever of prayer. Purity of Life is a useful fulcrum, for the Lord is "bound" to respect our lawful appeals, when we do those things which please Him. The person who lived the most purely, was the most powerful one who ever trod the earth—Christ Jesus. God respected His appeals because, though "he were in the likeness of sinful flesh," he lived nobly and purely. Yet even He prayed "amiss" on one occasion, when he asked, "Father if it is possible let this cup pass from me." It was not possible, and while God did not gratify His desire, He sent an angel to minister unto Him. Let us strive to be pure, and then God will hearken more readily to our appeals. Let us also when we come together "as touching one thing," put every other thing away from our minds, and have no other theme for our conversation. How can we expect to receive the thing sought after if we allow our thoughts and conversation to drift to other subjects. Can we then say "we are met together as touching one thing? Let us leave the cares of life, and our daily labours remain at home when we assemble in the house of the Lord "as touching one thing."

VISITATION OF ANGELS.

The majority of persons professing Christianity to-day are altogether surprised that anyone should look for or give credence to the visitation of angels. How is it that the Christian folk for the most part ignore the idea that angels should visit the earth as in former days? The fact of the matter is that they have been taught from their early childhood not to expect these things. If we hold that opinion, viz., that angels are not to be expected now, then we must also affirm that angels have changed the occupation God designed for them, or else God has changed it for them. What was their business in the past of long ago? Let Paul answer, "But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation (Heb. 1: 13, 14)." It was the honour bestowed on our Lord Jesus to sit on his Father's right hand, but the angels had their work in ministering "for those who shall be heirs of salvation." Think you the angels have other duties to-day, and have relinquished their former ones? Who now "minister for those who shall be heirs of salvation?" Are there none

who shall be heirs of salvation? We rather think there are some, or the world, especially the Christian part of it, is in a sad plight. Does not God respect "those who shall be heirs of salvation" now as he did those of Paul's day? Does he not send some to minister to them now, or are they left to themselves in the struggle of life? Do you not think God would act like himself now and send forth his ministering angels? He has declared through his prophet Malachi, "I am the Lord, I change not." Is it reasonable then to think he would deviate from his course of centuries' standing, and not now bless his children by the ministration of angels? We will not go far wrong in concluding that since there are "those who shall be heirs of salvation" to-day, then there will also be angels to minister. If angels do not minister, then we must take up the position that none are living who shall be heirs of salvation.

The term "angel" means messenger. The scriptures plainly teach that it is the office of angels to assist in forwarding the cause of their Master and King, to watch over his children on the earth, to minister to their needs, and protect them from their adversaries, especially the devil. The angels are interested in the conversion of souls, so much so that at the repentance of one sinner all heaven rejoices. The angel of God took an interest in the conversion of Cornelius. This centurion was directed in his search for the truth by an angel who commanded him to send for Peter from whom he should learn what he had to do to be accepted of God. By the agency of his angels the Lord protects and leads his people. He thus directed the Israelites to Canaan. He said to them, "Behold I will send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared (Ex. 23 : 20)." He sends angels to minister to the wants of his servants. Elijah when about to perish in the wilderness was touched by the hand of an angel who had prepared for him food and drink, by which he was able to proceed on a journey of forty days and nights. The angels are guardians of God's children. The Lord is the deliverer of his people in trouble and his angels are ready to do his bidding in this wise. Daniel was cast into the den of lions, but was preserved unhurt. On being interviewed regarding his miraculous deliverance, he thus attributed all praise to his God: "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me (Dan. 6 : 22)." Peter was shut up in prison awaiting a proposed execution, when the angel led him forth into freedom. Paul's life was endangered on the journey to Rome, but the angel of God stood by him and assured him of safety.

And so we have reason to believe that the angels are ever ready and willing to perform the mission the Heavenly Father assigns them, that there are always some before his throne above awaiting his command. Then having fulfilled the divine will, they return, again to receive his bidding. This thought is beautifully illustrated in Jacob's dream, wherein he witnessed angels ascending and descending between heaven and earth. It is very evident that God wished to impress the mind of Jacob, in his young manhood, and when he was setting out from home, with the truth that angels were always on the scene to minister to the wants of his children. This would be an incentive to urge Jacob to put his trust in God and not in the arm of the flesh.

The angels have always had a peculiar attachment to the work of promulgating the gospel of Jesus Christ. The angel Gabriel foretold the births of John and Jesus. While the shepherds were tending their flocks in the fields outside of Bethlehem the angel of God appeared and announced the birth of the Messiah yonder in the city. And suddenly there

came a multitude of angels, one grand harmonious throng, who rent the air with the song of "Glory be to God in the highest, and on earth peace, good will toward men." What a prominent part these angels took in the breaking forth of the good news of a Saviour for all mankind! Through the earthly career of Jesus, angels ministered unto him, and when he was crucified, and buried in the tomb, the mighty angel descended, at whose presence the guards fell back as dead, and removed the stone so that Jesus broke the bands of death and came forth as a risen Lord, the first-fruits of them that slept. All interest in gospel work was not lost to the angels when Jesus ended his life here; but they continued to direct and protect his servants in their labours to promote the gospel. Philip had done good service in Samaria; the angel of the Lord commanded him to go down south to the road leading from Jerusalem to Gaza, where he fell in with the Ethiopian eunuch and baptized him. If the angels were so conspicuous in this glorious cause in the past, why not so now? Have they lost interest? Has God lessened his efforts for the salvation of mankind that he does not now send his messengers? We think not. Angels are yet to do their usual part, and are to be instrumental in directing God's people and finally gathering them to his glory. "The reapers are the angels (Matt. 13 : 39)." But before that, while still this earth rolls in its present condition, the Lord is to send his angel. "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's scap (Mal. 3 : 1, 2)." The references in this quotation are all to the second advent of our Saviour. The Lord did not suddenly come to his temple when he first made his appearance, nor were there any who found it difficult to stand, or abide the day of his coming. We learn that before Jesus should come the second time, his messenger would be sent. In harmony with this, John the Revelator prophesied that an angel should come to the earth. He said, "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev. 14 : 6)." We have every reason to believe that angels still continue their work in the gospel and that they are still the messengers and ministers of the Lord to his people.

Forgiveness.—The meanest principle ever wrapped up in human form is stubbornness—the "I won't forgive" Spirit. "If anyone offends me, I'll never forgive him," says one. Well, if you do not, you will never enter paradise, that's certain.

The devil is prince of the world, and he will make his deceitful demands, taking advantage of the weakness of humanity. As he approached Christ, so does he approach us to-day.—*Rev. C. L. Thurgood.*

Come what may, persist in looking on the bright side of life's pictures.

He who accepts Jesus becomes one "of the household of God." It is called "the whole family in heaven and earth." With God as the head of it, and angels as the members of it in heaven, not the highest of earth can add dignity or honour by becoming members of the family, and yet it is a fact that pride keeps many from joining it.

"God is light, and in Him is no darkness at all." He, then, who looks on the dark side of things, is not looking on God's side.

NEWS ITEMS.

We request that all contributors to our columns forward the matter for publication so that we shall have it not later than the 5th of each month. All missionaries are *expected* to contribute.

The year has nearly closed and still the wrapper is unbleached. Is it the colour that takes the eye? If it is possible at all, let us have your unpaid subscription before the month closes.

Elder A. C. Barmore has been actively engaged preaching and defending the truth in the Newcastle District. May his arduous labours have their good results.

In consequence of the New Federal Postal Bill coming into force on November 1st. all New South Wales subscribers are hereby notified that after that date all subscriptions to the STANDARD will be at the rate of 3/- per annum. The postage bill provides that a half-penny stamp be placed on each New South Wales paper as well as on the copies sent to other States.

Will our American subscribers who intend to renew for 1903 kindly send their subscriptions to Bro. J. R. Epperson between now and December. If there are any who do not desire to renew, they would favour us by letting Bro. Epperson know as soon as possible. His address is 2723 Walker St., Des Moines, Iowa. We need every American subscription we can get in order to keep the paper going next year, and we know the saints there will help sustain our paper. It has been sustained by General Conference as a missionary paper, and we believe the American Saints will help us to keep it going until we can sustain it without that help. The STANDARD is doing much good, and it would be a shame to have it fail now. "Help us in our hour of need."

A debate between Bro. J. W. Wight and Mr. L. S. Blair of the Church of Christ is advertised to take place in the Congregational Lecture Hall, Lennox St., Richmond, October 7, 8, 9, 10, 14, 15, 16, and 17. Brn. W. J. Haworth and Wm. Mackie will act as moderators for Bro. Wight.

Three baptisms by Elder Barmore are reported from Wallsend.

Bro. Barmore has organised branches of Zion's Religious Society in Wallsend and Hamilton, for study of the Book of Mormon.

News from Victoria announce that Bro. Butterworth's health continues to improve.

PASTORAL

RICHMOND, VICTORIA,
OCT. 3, 1902.

To the Australasian Saints greeting:—

Having been appointed to the supervisory work of the mission by the general church we are glad to be able to thus conjointly address you through the medium of the *Standard*. We realize to some extent the work to be done that the best accomplishments may be had and that such work is neither an individual one nor yet confined to the missionary force. We are labourers together with God; hence the necessity of *all* doing what is in their power, by studying to show ourselves approved of God, workmen that need not to be ashamed.

The preaching of the gospel is not to be accomplished by public utterance alone but by act as well and in this sense not one is exempt. When in going into a locality we are met with the statement, "If so and so belong to your church there must

be some good in it, for they are among our best people," our hearts are made to rejoice. But if the opposite is said then sadness comes and hereby may be seen the power of example. *Much* then depends upon us as exhibited in our daily walk and conversation.

Good news are coming to us from every part of the field. New Zealand is being awakened by our faithful brethren there who necessarily need our faith and prayers, and from whom we learn that good interest is being had in the preached word with prospects for baptism. Brisbane under Bro. Wells' activity is showing signs of growth, while Melbourne under Bro. Haworth has made forward strides. An eight night's debate is to take place here. Bro. Jones has opened the work in Adelaide and baptized some, while Bro. Barmore has been active in Sydney and Newcastle district, baptizing 8 in the former place. "Come up higher" should be the "battle cry." We will try to direct the missionaries for the best and ask for the co-operation of all. Write us as to your needs and the prospects of the work in your localities.

Your brethren in Christ.

C. A. Butterworth, Somerville, Victoria.

J. W. Wight, G. P. O., Sydney.

WHY PEOPLE DO NOT GO TO CHURCH.

The writer has taken quite an interest in this question as it has been discussed in the columns of the public press. For this reason the following thoughts are presented: To begin with: Who are to blame for their non-attendance? Are they? Yes, in some instances. Are the churches at fault? They evidently are. In what way? In this way: They have in many cases given the poor labouring class reason to think they are not their friends. This is doubtless due to the growth of conventionalism. The Churches have gradually acquired a preference for form instead of truth. This has been done as they supposed in response to a public demand. This demand, however, has been made by classes and not by the masses. Even in the former, too, there still existed some desire for that which is real and since assumption and falsehood always react upon their instigators, the churches are now suffering from the failure of their plans. The people despise them for their cowardice in refusing to stand by the truth, refuse their "husks" and cry out for "bread instead of a stone, for a fish instead of a serpent."

There can be no doubt that class distinctions have gradually arisen. Each denomination is searching for a certain caste and, therefore, neglects all others. The common people feel this discrimination and unfortunately consider themselves injured by it. This is so in at least some instances. However all are not so easily humiliated. They resent by declining to go to churches which refuse to give them a cordial welcome. They not only do this but all churches and all religions are repudiated. Unless they can have what they consider the best they won't have any. They refuse to go to any church because they are not wanted by the most popular. Here they err. The bodies having the most members, the finest edifices, and the most popular standing are not necessarily in possession of the most truth. It often happens that more of God's word may be heard in a small, plain church, in a hall, on the street or reserve, than in a cathedral. Jesus preached on the mount, street, and beach, as well as in the synagogues.

Again, men of the world are disgusted with the pretensions of some Christians (so called) in reference to their interest in the world to come. They claim this interest is only

assumed and that, too, for present gain, and refer to the fact that church people are often as covetous, selfish, and worldly, as any. They take as much interest in amassing earthly goods as the non-professors. They, therefore, regard the regular Sunday appeal for money as an effort to rob them of their hard earnings for the sake of enriching some one else. These charges too are very often well founded.

It will not do to say the people have ceased to believe in genuine Christianity. They still have faith in the Bible notwithstanding the current scepticism. The "Higher Criticism" has not made much impression on the masses. Like much of the preaching it is too high above, too far away from the common people to give them much concern. It is true that infidelity obtains to quite an extent, but it has a practical and not a theoretical basis. The world is becoming better populated, and competition is growing stronger. Therefore, bread winning has become the principal thing. The people need and should have sympathy along this line. If the churches were not too cowardly to champion the cause of the labouring man, this indifference to the religion would not be so apparent. As it is, many are inclined to believe the present churches represent all there is in christianity, and that representation being so highly coloured with injustice, repels the people. This is because modern christianity (it should be called churchianity) has been substituted for the New Testament kind. They still think there is truth in the Bible, but are discouraged to see it stay there, both in reference to theory and practice, especially the latter. It certainly does not reach them, and for that reason they have at least postponed its consideration and practical acceptance.

A.C.B.

BALMAIN RELIGIO.

Bro. W. C. Heinrichs writes:—"Our old society has once more come to the front. The wheel of instruction has been set in motion again, and we hail it with welcome. I refer to the Balmain Branch of the Zion's Religio, or the Young People's improvement society, a brief account of whose re-organization appeared in the last issue of "The Gospel Standard." This society was re-organized by Elder A. C. Barmore (late of America), and if all connected take a keen interest, our brother's labours will not be in vain. We have taken up the study of the Book of Mormon, which is very instructive and interesting. Such a study will without doubt educate us and teach us more perfectly of God's dealings with his people of Ancient America. We would like to call our reader's attention to the fact that the society not only wants our young people to advance mentally, but also spiritually. We therefore intend to meet once every month to mingle our prayers and testimonies and we trust that such gatherings in social meetings shall be the means of building up many in the most holy faith. We pray that the Religio may be instrumental in bringing many to the knowledge of the glorious gospel, which is being preached in this the eleventh hour. Our programmes are interesting and we are devoting ourselves and our time to subjects that will strengthen and develop the intellectual faculties which divine Providence has implanted within us. We do hope that our young brethren and sisters in other branches will take hold of Zion's Religio work for it is one of the best and noblest organizations in the grand latter day Gospel movement."

VICTORIAN CONFERENCE

The above conference was held in Melbourne on Sept. 27th and 28th, the business sessions being held in the Temperance Hall, Russell Street, and the Sunday services in the Masonic Hall, Richmond. Elders J. W. Wight and C. A. Butterworth, were chosen Associate Presidents, W. J. Haworth, Secretary. Ministry reports were given by Elders C. A. Butterworth, W. J. Haworth, J. H. N. Jones, Max Kippe, W. J. Trembath, and A. Wooley; Priests, R. Leyland, Wm. Mackie, and G. W. Hailey; Deacons, M. Carmichael and George Eden.

The statistical reports showed that one new branch had been formed since last conference. The financial report showed the total receipts to have been £44 18s, and the expenditure £29, leaving a credit balance of £15 18s. A motion to include South Australia in the Victorian district was lost. It was decided that Elder Wight should represent the church in the proposed debate with Mr. Blair of the Disciples. Elder D. McIntosh was elected District President; Elder Max Kippe, Vice-President; and Elder J. A. Reed, Secretary.

The Sunday services were well attended, there being a liberal sprinkling of strangers. Elder W. J. Haworth, preached at 11, and Elder J. W. Wight at 7. A splendid Saints' meeting at 3 o'clock was presided over by Elders Butterworth and McIntosh. The conference was a great success, and no doubt good will be the result.

GRADED TEXT BOOKS FOR THE SUNDAY SCHOOL.

Action on the above question at the last General Convention was as follows:—

A petition was presented by the Des Moines, Iowa, district, that:

"Whereas, there is a demand for a Sunday School lesson text in more durable and convenient form, and

Whereas the lesson text would be better with more extended notes, extracts, comments, and references, and

Whereas, we believe that a Sunday School lesson book would bring about a more perfect and uniform system of graded schools, and

Whereas, we believe that a lesson text book could be issued at less expense than the lessons now cost.

Therefore, we, the Des Moines, Iowa, District Sunday School Association petition the General Association to take steps to provide for the issuing of a graded Sunday School text book for use in the schools of the church."

After the reading of the petition the following motion was offered, "Resolved that it is the sense of this convention that graded text books fully descriptive of the gospel shall be published as soon as practicable to take the place of the Quarterlies when so published."

Further consideration of the question was deferred until the next annual convention, to be made the special order for 7.30 of the evening of the first day.

A motion prevailed, "that, brethren J. A. Gunsolley, A. M. Chase, J. W. Wight, W. N. Robinson, J. F. Mintum, and T. A. Hougas, prepare papers expressing their individual views as to the work of graded text books during the coming year to be published subject to public inspection."

The General Superintendent was, on motion, requested, "to keep this matter before the superintendents of schools and of districts that the question may be agitated and thoroughly canvassed."

Recognizing the question pending to be of vital importance to the Sunday school cause, I place the matter as it now stands, before the workers, that the question may be considered with deliberation and wise action had thereon when brought up for disposition.

Lamoni, Iowa

July 31, 1902.

D. J. KRAHL,
General Secretary.

LITERATURE.

BOOKS UP TO DATE.

THE MORMONS.

Under the above caption there appeared in the Daily Telegraph of August 30th, an article written in review of a recent publication. The first paragraph reads as follows:—"Hitherto we have had but partial light on the history of, perhaps, the strangest religious development of last century. The accounts written of the events that led up to and followed the alleged revelation to Joseph Smith of certain plates of gold on which were engraved characters that formed the raw material for a new Bible, have been very incomplete. Those which were based on the fullest information obtainable were inspired by the Latter Day Saints, and therefore showed strong partisanship. Now at last in "The Story of the Mormons," by William Alexander Linn, (New York: The MacMillan Company), we have a carefully compiled and exhaustive history. Mr. Linn writes as a Gentile and a scoffer at the pretensions of the founders of Mormonism."

From this it will be seen that the book referred to is said to be the only complete account ever published. This does not however prove anything, for every other work on the subject has made the same claim. It is a well known fact that Mrs. Stenhouse wrote one of her books under the title of "Tell it all." While her husband, T. B. H. Stenhouse, wrote a purporting to be a complete account of Mormonism "From the first vision of Joseph Smith to the last courtship of Brigham Young." Another writer of very recent date has produced a work which he claims to be the only solution of The Mormon Problem. Therefore the claim made for Mr. Linn's book is not "a new thing under the sun." This claim is something like that made by an author who says his book was written to meet "a long felt want." It often occurs that he has felt the want more than anyone else.

Again, Mr. Linn writes as a "scoffer." Would not therefore his writing also show "strong partisanship?" It should be remembered that none are so biassed as those who write for the purpose of opposing the system under consideration. The advocates of the system could not be more so. Therefore, an impartial history of any movement or people never was written by "a scoffer." If advocates or opposers must give a representation, let it be the former. No church and no society is willing to be or should be represented by its enemies.

By reading the few paragraphs quoted by the reviewer, one can easily see the work consists in part of an attack upon what is supposed to have been the character of Joseph Smith. Previous writers have followed the same course. The stories told, however, have been proven untrue, or so highly flavored with prejudice as to not be reliable as historical matter. The writer has in his possession the account of a lengthy interview with Mr. Smith's early neighbours. They deny

some of the statements made concerning him that have been associated with their names. Some of them, they say are but partial statements while others are absolute forgeries. Another thing, it is a well-known fact that any writer always finds what he wants somewhere, no matter which side he is on.

Concerning the belief of Mr. Smith, and associates, this statement is made:—"It was a creed broadly based on the fundamental principles of christian morality, a creed having in its strong elements of good. . . . Polygamy was not originally part of its teaching." This language seems fair, and is doubtless true. It is also true that many Latter Day Saints hold that it never was taught by Joseph Smith. The revelation he is said to have received was not presented till nine years afterwards, and then it was offered by Brigham Young, and we have only his word, and that of his associates as evidence that Joseph ever received such a revelation. They claim Emma, Joseph's wife, as a witness, but she and many others deny what they say. Her testimony has been published as part of an interview from which we quote:—

Question: "Did he (Joseph) have any other wives than yourself?"

Answer: "He had no other wife but me, nor did he to my knowledge ever have. I KNOW THAT HE HAD NO OTHER WIFE, OR WIVES THAN MYSELF."

She remained faithful to her husband's teachings and died a member of the church he organised. She refused, however, to follow the lead of Brigham Young. She claimed he had departed from the Later Day Saint Faith. She remained in Illinois and raised up her sons in opposition to the practices of the Utah church. They early became advocates of their father's views. In 1860 at Amboy, Illinois, Joseph the elder one became the leader of "The Reorganised Church of Jesus Christ of Latter Day Saints." The "Reorganised" church claims to be a reproduction of the original church. It now has a membership of 50,000 and is established throughout the whole world, especially among the Anglo-Saxon people. It has established congregations and built churches in Australia where it has a membership of about 1000. It has a following of upwards of 150 in Balmain. Its headquarters are located at Lamoni, Iowa, U.S.A, where Joseph Smith, its President, the eldest son of the original Joseph Smith lives.

Unfortunately many of the writers on Mormonism (so-called) fail to make any distinction between this and the Utah church. It is therefore unjustly confounded with the latter. Its Epitome of Faith reads in part as follows:—"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. Consequently we believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God." This has ever been its position and it also differs from the Brighamite church in other respects.

ALMA C. BARMORE.

IMPORTANCE OF THE OFFICERS.

The following article we clip from the *Autumn Leaves*, as having been read before the Inman Religio Society, Nebraska, and commend it to the Saints of Australasia for their consideration and (we hope) their edification:—

"In every organization, no matter of what nature, the success of its undertakings depends largely on its officers. Not that the officers can make a success of any work without the co-operation of their members, but they, the officers, are

most important. How careful we should be, then, in choosing officers for our societies, to choose those best fitted for the respective responsibilities, both from a spiritual and temporal standpoint. For instance, there may be an individual who is all he should be spiritually, but temporal affairs would hinder him from giving sufficient attention to the duties for which we desire him. We should not overlook this fact.

"The officer should combine with kindness the courage to do duty that might not be pleasant but which is necessary to the welfare of the society and its healthy condition. It is necessary to watch here, to check there, and at all times to forbid that which is not fit and proper.

"It is not easy to find the ideal officer or set of officers. For one reason our judgment may not always be able to discern or know the qualities or possibilities in an individual. The person whom we never suspected may develop to be an excellent officer. We need, then, more than our own judgment in selecting our officers. We should make the choosing of our officers a serious, prayerful matter, seeking the direction of the Lord's Spirit in the matter that we may act with the most wisdom."

JOHN WESLEY ON THE SPIRITUAL GIFTS

Inasmuch as the Protestant Reformers lived up to the best light they had, and did, to the best of their ability, honour God, and serve the highest interests of the human race, they did nobly, and are without condemnation in the sight of God. Rejection of light and truth brings condemnation. Who shall say that these men rejected light? Do not their whole lives witness that they sought after it, rather? If many who profess to honour the Wesleys, Luther, Calvin, and other reformers, would emulate their zeal and humility in seeking after the ways of God, they would not only enjoy the blessing accruing from their labours to reform, or improve the moral and religious condition of the world, but would be happy partakers in the Kingdom of God, restored with all its ancient ordinances, offices, powers and blessings of the Holy Spirit; and they would not need to rely on the enlightened opinion of John Wesley, in order to see the will and purpose of God, in the bestowal of the spiritual gifts upon the saints. The church in the wilderness of confusion and spiritual darkness, has denied that it was the will and purpose of God, that the gifts of the Spirit, as promised by our Saviour in Mark 16: 17, 18, and as explained and enforced by St. Paul in 1 Cor 12., and else where, should continue except during the apostolic age. The scriptures teach that the promise of the gifts of the Spirit are to all believers in every age and nation. John Wesley knew that it taught so, and the fact that the gifts did not follow in his day, nor before for many centuries, he saw must be accounted for, not by saying that God only intended them to continue for a short time and then to cease; but by the fact that there were no baptized believers as described by the Saviour, and as were the Corinthians and others to whom Paul wrote. John Wesley had the boldness and good sense to attribute the lack to the true cause, viz., that there were no real christians. Having said thus much let us hear his own words.

"Text—'Covet earnestly the best gifts and yet I show unto you a more excellent way'—Cor. 12: 31.

"In the preceding verses St. Paul had been speaking of the extraordinary gifts of the Holy Ghost, such as healing the sick, prophesying in the proper sense of the term, that is, foretelling things to come; speaking with strange tongues such as the speaker had never learned, and the miraculous interpretation of tongues. And these gifts the apostle allows to

be desirable; yea, he exhorts the Corinthians, at least the teachers among them, (to whom chiefly, if not solely, they were wont to be given in the first ages of the church,) to covet them earnestly, that thereby they might be qualified to be more useful either to christians or heathens.

"'And yet,' says he, 'I show unto you a more excellent way'; far more desirable than all these put together, inasmuch as it will infallibly lead you to happiness, both in this world and in the world to come; whereas you might have all these gifts, yea, in the highest degree, and yet be miserable both in time and eternity. It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries: we seldom hear of them after that fatal period when the Emperor Constantine called himself a christian, and from a vain imagination of promoting the christian cause thereby, heaped riches, and power, and honour, upon the christians in general, but in particular upon the christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed) because there was no more occasion for them because all the world had become christian. This is a miserable mistake; not a twentieth part of it was then nominally christian. The real cause was, 'the love of many waxed cold.'

"The christians had no more of the Spirit than the other heathens. The Son of Man when he came to examine His church, could hardly 'find faith on the earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the christian church: because the christians had turned heathens again, and had only a dead form left."

The foregoing is a *verbatim* copy from John Wesley's sermon, No. 94, on "The more excellent way."

W.W.B.

[See tract "Plan of Salvation."—ED.]

LETTER DEPARTMENT.

Dear Editor, — I promised to let you have a few lines regarding my experience in connection with the Latter Day work here in Brisbane, and although I am, at present, so well occupied with business and other matters that I can scarcely afford the time, I nevertheless take the opportunity to redeem my promise but feel inclined to think that for obvious reasons, as above mentioned, the result of my effort will not be such as I would desire.

As soon as possible after my arrival here, I got into touch with some of the "Brighamites" who, I learned from Bro. Kaler, were getting dissatisfied with their church on the question of authority and other matters of great doctrinal importance. Being but a babe in the Gospel however, I could lend only a minimum of assistance along doctrinal lines—in fact, I can safely say, and they will no doubt agree with me in this, that they had all the doctrine I possessed and a good deal more. Symbolically speaking their doctrine was like the feelers of a huge animal of the octopus class stretching out in every direction; and it had dawned upon them that these feelers did not all belong to the animal originally but some had grown upon it afterwards and that these added limbs were in a cankerously diseased condition and needed to be cut off. These people had been honest seekers after the truth and when they heard the ring of the Old Jerusalem Gospel, presented by the Utah Elders, they were ready to accept the same, confident that they had at last found that for which they were seeking, not discovering that the well trained animal exhibited to them, had some of its feelers carefully concealed under

its body only gradually "sneaking" them out so to speak, at the command of its trainers with the object of eventually getting it devotees in its iron grip. I had but a vague idea about Brighamism before I came to Brisbane and thought that only people of a very low standard of morality and uprightness would be captivated thereby.

I, however, soon discovered that in this I was mistaken, and that the emissaries from Utah had enough subtlety, ingenuity, and cunning to present their monster in such a way to the earnest seeker that he would think he had discovered in it the very gospel of light he was looking for.

I felt quite concerned about the matter and thought no time should be lost in getting an Elder of the Re-organised Church to come on a mission to Brisbane. I conferred with the dissatisfied members of the Utah faction, above referred to, the result being that Elder Kaler put in an appearance and laboured here for a couple of months. The fruits of his efforts are already known to the readers of your paper. Since the inauguration of the branch we have had some splendid meetings at which God's Spirit has been present, blessing us in a marked degree, and the advent of the Patriarch among us was of inestimable advantage to each of the members individually as well as the Branch generally.

Bro. Wells is now working hard for the righteous cause of the Restored Gospel and I have good reason to believe that he will gather a few in his net before he returns to Sydney. Our church building is at present at a standstill on account of the rise of timber, but as soon as there is a turn for the better we intend to be up and doing again, trusting that the Lord will bless our humble effort and help us to speedily erect a house to His honour and glory. May we all live faithful to the end and may His kingdom soon come. Amen.

Yours in Gospel Bonds,

A. C. BERGLIN.

SURRENDER.

In full and glad Surrender,
I give myself to thee.

If we yield ourselves we yield everything else to God ; nothing else is withheld. What loss we suffer because we will hold back some little thing ! A little child was one day playing with a beautiful vase, when he put his hand into it and could not withdraw it. His father too, tried his best to get it out, but in vain. They were talking of breaking the vase, when the father said "Now, my son, make one more try ; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said "Oh no, pa ; I couldn't put my fingers like that, for if I did I would drop my penny." He had been holding on to a penny all the time ! No wonder he could not withdraw his hand. How many of us are like him ! Drop the copper, surrender, let go, and God will give you gold.

REV. JOHN MACNEIL. B. A.

It is strange how often some people prove themselves foolish; and yet have no knowledge of it.

The poorest man is not he who has the least, but the one wants the most.

Everything in nature goes by law, and not luck, and what we sow we reap.

Through gloom and shadow look we
On beyond the years ;
The soul would have no rainbow
Had the eyes no tears.

Antagonism may be a duty, but in itself affords no joy to the Christian heart. Apart from the painful personal consequences which it may involve, it is contrary to the law of our new nature, which desires fellowship—not conflict: nor could any thing but the plain requirements of truth reconcile us to the path of perpetual strife and contention, where we seem to employ ourselves in finding fault with everything, and earn for ourselves the character of a morose and fanatical misanthropy.—*Selected.*

One evening in a parlor at a summer watering place, the young people were dancing. One young lady was not taking part in the exercises.

"Does not your daughter dance?" asked another lady of this young lady's mother.

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the christian interests of a great city.

EXTRACT.

Joplin, Missouri,
Sept. 3, 1902.

Editors Herald,—

June 2, I and my wife and three children landed at San Francisco, having travelled seven thousand two hundred miles by sea, in twenty days. No language could describe our feelings when passing the Golden Gate, and seeing our dear native land again. We could hardly realize that nine years had rolled away since we left San Francisco for Australia.

We rested two weeks at Independence, and enjoyed the holy communion of loving Saints, and then moved on to the city of Joplin, my field of labor, where we were received and kindly cared for by faithful Saints. Here we settled down to "home keeping" once more after a ten thousand mile journey. The lovely illuminated address that Australian Saints gave us on the eve of our departure is now in our front room admired by all. My hogskin valise that the Sydney Saints gave me is in use and very much appreciated, an also is the Emu Egg and gold brooch given by the Daughters of Zion at Sydney. The loving hearts who so kindly ministered to our wants for nine long years in Australia, will always have a warm place in our hearts. May our heavenly Father keep then faithful to this great latter day work.

The Lord directed me to go to Australia and also directed me to return, and has sustained and blessed all along the line of duty, and I hope to always be in the faith of duty which is the only faith for Saints of the Most High to walk in. My home address is 2327 Anna-Baxter Street, Joplin, Missouri.

JOHN KALER.

The Gospel Standard.

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

WALTER J. HAWORTH EDITOR
JAMES D. IMRIE ASSISTANT EDITOR.

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Preaching Service at 7 p.m.

Tuesday :—Prayer and Testimony at 7.30 p.m.

Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays :—Prayer and Testimony at 7.30 p.m.

A cordial invitation extended to all.

Saints' Church, Hamilton West.

(Gosford Road.)

Services conducted as follows :—

Sundays :—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays :—Prayer and Testimony at 7 p.m.

Knowsley Hall, Coorparoo, Brisbane.

The Brisbane saints meet in the above hall every Sunday as follows :—

Sunday School at 10.30 a.m.

Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

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No. 11.

PRAYER AND ITS ANSWER.

Unanswered yet? The prayer your lips have pleaded,
In agony of heart these many years
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire—sometime—somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's Throne,
It seemed you could not wait the time of asking,
So urgent was the heart to make it known.
Though years have passed since then, do not despair,
The Lord will answer you—sometime—somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet are firmly planted on the rock;
Arid the wildest storms She stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer
And cries, it shall be done—sometime—somewhere.

—Selected.

A PURE HEART.

Are you trusting in God to make and keep your heart pure dear reader? How much depends upon a pure heart. With it, we can be assured of happiness in this life, and supreme happiness in the life to come. In this life the state of your heart will be reflected in your life. If your heart is unclean, your life will not be what it should be. If it is pure, your thoughts, your actions, your life will be pure. What an amount of misery is caused in this world because of the uncleanness of the hearts of earth's children! To what an extent is that holy privilege "friendship," violated, simply because the hearts of men and woman are not pure! The Gospel of Christ comes to us, demanding that we submit our hearts to God, that He might cleanse them. Oh why do we not submit them to Him for all time that he might keep them clean? If we ever enter in to behold the glorious presence of God it will be because our hearts are made pure in this life. This being so, let us submit our hearts to the cleansing power of God, day by day, that they may be kept clean, and that we may be permitted to enter into the presence of the infinite God.

It is a great thing when our Gethsemane hours have come, when the cup of bitterness is presented to our lips, and when we pray that it might pass away, to feel that it is not fate, but divine love for good ends working upon us.—*Chapin.*

"ONE BODY."

"Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1: 10. Paul is here addressing the Corinthian Saints as is evident from the opening lines of his epistle. He is exhorting them as members of the primitive Church of Jesus Christ to all speak the same thing, and that there be no divisions among them. One of the characteristics of the early Church was unity, not only in having for one another that brotherly and sisterly kindness the saints should have, but oneness in faith and doctrine. It is nothing unusual to find Paul writing in this strain. In 1 Cor. 12, he refers to the Church as the "body of Christ," the "one body," and gives instructions "that there should be no schism in the body." In Eph. 4, he speaks of the "one faith." Paul is not alone in giving this kind of exhortation. His Lord and Master spoke in a like manner. He said, "Every city or house divided against itself shall not stand." Is the same principle not applicable to a church divided against itself? How does the religious world of today accept the teaching of Jesus and His apostles? Does it realize or grasp the meaning of Jesus' statement? Do the Christians of the present age ever give it a thought that Christendom is to be compared to a house divided against itself? Do they realize that Christendom instead of being one united family, or "one body," is composed of several bodies, more or less in disunion with each other? In answer to questions of this character the members and ministers of popular churches meet us with statements like these: That the several sects of Christianity are like so many ladders reaching to heaven and each finally landing its occupant at the desired goal; that these sections do really belong to one body which is commonly called the "Invisible Church," which is the body of Christ, and has Christ at its head. In a manner as above, the supporters of the confused state of affairs in Christendom fancy they overcome the difficulty in which they have been placed. Let us investigate as to whether the difficulty is overcome by these men. The question at issue is whether the "Invisible Church" is the "one body" or "body of Christ." We learn from the inspired writings that the important characteristics of this "one body" are, first, that it has "one faith," second, there is no division and consequently no confusion. All will readily admit that if the Church of Jesus Christ is at present on the earth it will have these two marks to distinguish it. Has this so-called "Invisible Church" these marks? or has one of its component parts both of these marks? The "one faith" is the one gospel system. "Faith" is used in the Scriptures in two senses, as the gospel principle, and as the gospel system of which the principle is a part. In this case, it is the gospel system that is referred to. Paul says there is one. How comes it about that so many others have sprung up? or,

since it is well not to term them "others" (Gal. 1: 6-9), How is it that the one gospel is presented to us in so many different shapes to-day? One party teaches baptism is essential and practises it; another says it is not essential yet practises it; another teaches that all that is required is faith; one says infants should be sprinkled; another says they should be blessed; and another says no ordinance is necessary in their case. Is it at all astonishing that many remain out of church and do not connect themselves with any religious body because they are puzzled to know which is the Church of Jesus? Is this state of affairs to be called the "one faith." What is this "one faith." It was that which Paul preached, that which he received from no man, but from Jesus Christ by revelation. (Gal. 1: 11, 12.) Then the gospel and doctrine Paul preached was that which Jesus taught, "the faith which was once delivered unto the saints." The apostle Paul has given us the basic principles of the doctrine of Jesus Christ in Heb. 6: 1 2. These are the fundamentals of the "one faith." It is not difficult therefore to test any body or bodies to ascertain whether it or they are characterized by the "one faith" of the Scripture. And it is evident that where there is not unity of faith, there is division, and, as a rule, confusion. It is not hard to perceive that Christendom is divided, that there is not the unity of faith that marked the "body of Christ," and which will do so to-day if that body exists. It is plain, too, that there is a necessity for the order established by Jesus Christ when he set in his Church apostles, prophets, evangelists, teachers, etc. These offices were placed in the organization that the very evils which now prevail might be kept under and finally removed. Paul says "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints.....till we all come in the unity of the faiththat we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, etc. The religious world has set aside the order of God and the divisions have become greater. God set the heavenly bodies in the firmament to perform certain functions. The necessity still exists for these bodies in the heavens and thus they remain, and will continue while God sees they are necessary. Likewise, He set offices in His Church and while the necessity for them exists they should continue. The divisions will continue until the means ordained of God are accepted by man, until the religious part of the inhabitants of the globe are determined to do the will of God, when the ministers of religion become pleasers of God, rather than pleasers of men.

THE RICHMOND DEBATE.

The debate between Elder J. W. Wight and Mr. Blair of the "Church of Christ" is now a thing of the past. It took place in the Congregational Hall, Richmond, Victoria, on October 7, 8, 9, 10, 14, 15, 16 and 17. Most of these meetings were presided over by Mr. Tait of Richmond. Bro. W. J. Haworth, and Wm. Mackie acted as moderators for Bro. Wight; while Messrs. Rosson and Henselwood did similar duty for Mr. Blair.

THE FIRST PROPOSITION

was:—"Does the Bible teach that the signs mentioned in Mark XVI: 17, 18 shall follow the true believer at the present time, identically as they did in the first century."

Bro. Wight affirmed this proposition on the first four dates mentioned above. He started out by showing that God is unchangeable. This Mr. Blair admitted. He also showed that God is impartial—no respecter of persons. This Mr. Blair also agreed to. Bro. Wight then argued that God,

being a kind and loving Father to all who obey the law of adoption and become His sons, will not be less partial to those sons who live in this age of the world than He was to those who lived in the first century. He next showed that the Gospel was unchangeable, and should therefore be confirmed in the same way to-day as it was in days of old—by signs and wonders etc. Christ said the signs would follow them that believe (Mark XVI: 17, 18)—therefore if people believe to-day the signs will follow them. Mark XVI: 20: Heb. 2: 4 says that in the first century the Lord was with the disciples to confirm their message, with signs and wonders. To this Mr. Blair agreed. Bro. Wight then quoted Matt. 28: 20, in which Christ promises "Lo, I am with you always even unto the end of the world." Mr. Blair argued that the "end of the world" was simply the "end of the first century," or "the consummation of the age" as given in the marginal reading of the Revised Version. Bro. Wight showed that if Mr. Blair's reasoning was correct the command to baptize only extended to the end of the first century. "But" said he, "Christ should be allowed to tell us what is the end of the world. He should be allowed to interpret His own language." He then read Matt. 13: 36-43 to show that the "end of the world" will be the time when the wicked shall be destroyed—the wicked had not yet been destroyed, therefore the end of the world had not yet come, and Christ's promise to be with His servants to confirm their message with signs following was still good. If Mr. Blair's argument were logical, Christ had now ceased to be with His servants. The Apostles were to teach all whom they baptized to "*observe all things*" that Christ had commanded them.

In Matt. 10: 8, they were commanded to heal the sick, cleanse the leper, etc., hence they should teach their converts to do the same. Mr. Blair said that the command in Matt. 10 was only a limited one, they were not *commanded* to heal the sick, etc., when Christ sent them to all the world. Bro. Wight showed that the Holy Ghost was promised to the true believer, and argued that if the true believer received it to-day it would manifest itself in the same way as it did in the first century. (John 14: 16, 17, 26). To rebut this Mr. Blair quoted Acts 2: 38, in order to show that only the "gift of the Holy Ghost" was promised to those who repented and were baptized. When a man donated a gift he did not give himself, therefore when a person received the "gift of the Holy Ghost" he was receiving something which the Holy Ghost gave. To this Bro. Wight said, "Hear, hear," and taking up the passage quoted above, admitted that it referred to some gifts which the Holy Spirit imparted. The Holy Spirit is the gift of God (Acts 8: 20) when we receive the Holy Spirit it imparts certain gifts to us, "severally as He will" (1 Cor. 12: 11) "There are diversities of gifts" (verse 4). "The manifestations of the spirit is given to EVERY MAN to profit withal" (verse 7). "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 working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues (verses 8-11).

One of these gifts then is imparted to every man "severally as he [the Holy Spirit] will." Was the imparting of these gifts limited to the first century? Peter after promising the "gifts of the Holy Ghost" to all who obeyed Christ, makes the following statement:—(Acts 2: 39) "the promise [of the gift of the Holy Ghost] is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." God is calling people to-day. There

fore the Holy Ghost will give to the true believer to-day one of the gifts promised above. Mr. Blair's answer to this was that "the gift of God is sonship." He then sought in the orthodox manner to show that the signs had ceased, by quoting 1 Cor. 13 : 8. Charity would never fail, but prophecies would fail, tongues would cease, and knowledge would vanish away, "when that which is perfect was come." The Bible was that perfect thing—therefore spiritual gifts had been done away. Bro. Wight admitted that the gifts would cease when that which is perfect is come, but denied that the Bible was the perfect thing. Paul and others only "knew in part," then how could Mr. Blair reason that a portion of their "part knowledge" was the perfect thing? Do we, having the Bible, know more than Paul and others knew? Paul only saw through a glass darkly, but he said that when that which is perfect is come we "shall see as we are seen" and "know as we are known." Do Mr. Blair and I see as we are seen? Do we know as we are known? No! Then that which is perfect is not yet come.

Bro. Wight here read a list of books that are missing from the Bible; and asked how could the Bible be perfect without them. If the Bible was not in itself a perfect record, how could it be the "perfect" thing referred to by Paul.

Paul says, "when I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things" So with the church, while it is in its "growing state" it will need the gifts by which it sees, "as through a glass darkly," but when it is full grown and made perfect—becomes a perfect man in Christ Jesus, the gifts will cease as being no longer necessary. Then "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." (Rev. 21 : 4.) With the cessation of the necessity for the gifts, the gifts will cease.

Mr. Blair asked Bro. Wight:—"Did the gifts cease during the dark ages, Mr. Wight? Yes sir! "Then that which is perfect has come," and a chorus of cheers from Mr. Blair's supporters denoted a seeming point in their favour. In answering this Bro. Wight showed that at the time the gifts ceased in the dark ages, apostasy had set in, and the Church of God was not on the earth. We could not look for these gifts outside the church therefore Mr. Blair's seeming point was no point at all. The perfect thing would bring with it light. Christians would then "see as they were seen." Did the cessation of the gifts in the dark ages bring light or darkness. Darkness surely—then that was not the time Paul had reference to when charity should not fail, [it did fail then in the so-called church.—ED.] and when prophecy, tongues, etc., should cease.

Bro. Wight also took up Joel 2 : 23—27, reading from the revised version,—which version Mr. Blair used—and showed that in the last days God had promised to restore the fertility of Palestine, also that at the same time Israel should never more be ashamed. He then read historical statements which proved that the former and the latter rains began to return to Palestine in 1853, and that Palestine has since become one of the most fruitful of lands. The Jews also were rising in favour all over the world. Verses 28—32 were then read to show that God had promised that *after* the above took place he would pour out of his spirit, and cause the people to prophesy, see visions, and dream spiritual dreams. This latter evidence Mr. Blair left severely alone. We regret that we have not the space to give more of the subject matter of the debate on this proposition. The foregoing may suffice to give our readers a fair idea of the merits of the argu-

ments adduced. With regard to Bro. Wight's success in proving his proposition, we leave the reader to judge, by the fact that he had a crowded house out to hear him preach the following Sunday evening, the audience being swelled by many whose faces had been familiar to us by attending the debate.

On October 14, 15, 16 and 17, Mr. Blair affirmed,

THE SECOND PROPOSITION;

"All who repent and are baptized in the name of Jesus the Christ have authority to preach the Gospel and to baptize any who confess that Jesus is Lord, believing in their hearts that God raised Him from the dead, without any special call from God by revelation apart from the New Testament." In his first speech he took the stand that persons "baptizing" did so "in the name" of Jesus. This was by the authority of Jesus. A policeman arrests a man in the name of or by the authority of the King. The apostles were to go out and make disciples of all nations, and they were commanded to baptize those whom they converted, and then teach them to observe all things that Christ had commanded them. They had been commanded to preach and to baptize, therefore they were to teach their converts to do the same. Bro. Wight showed that while the apostles were to teach their converts to "observe" or "keep" the commandments which Jesus had given them to teach that did not give them authority to preach or administer the gospel ordinances. The apostles had been commanded to heal the sick, cleanse the leper, etc., but Mr. Blair did not consider he had authority to do the same; then why did he claim authority to preach and baptize?

Mr. Blair argued that when a man was born naturally, he reproduced his kind, therefore a person born again should reproduce his kind. If one man baptized another, the man baptized has full authority to reproduce his kind. Bro. Wight said that by a parity of reasoning when a policeman arrested a man, that man would have full authority to go and arrest another, and so on *ad infinitum*. He then showed that regeneration was not a matter of man reproducing his kind, for the person was born of God. "Paul may plant, Apollos may water, but God giveth the increase." Bro. Wight then took up a negative affirmative and Mr. Blair dropped his affirmation and followed him. Bro. Wight showed that right down through the ages God had dealt with man through a Priesthood, the various officers of which had been called by revelation. In the Christian dispensation, even Christ the Son of God "glorified not Himself to be made an High Priest" but received the honor from Him who said "Thou art a priest forever after the order of Melchisedek"—Heb 5 : 5, 6. If Christ the Great High Priest took not the honour upon Himself why should any man do so?

Of the authority to minister for men in things pertaining to God, verse 4 says "no man taketh this honour unto himself, but he that is called of God as was Aaron." Scriptural evidence was read to show that Aaron was called by direct revelation. This one point completely overthrew Mr. Blair's affirmation, and the people saw it. In Christ's day there were those who claimed to represent God, without having been called by revelation. To them Jesus said "I receive not honour from men" "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him will ye receive. How can ye believe which receive honour [see Heb 5 : 4] one from another, and seek not the honour which cometh from God only."—John 5 : 41, 43, 44.

Mr. Blair's "kind producing kind" theory was right in line with the above. He and his supporters received honour (or authority) one from another, and ridiculed the honour which cometh from God only, by means of revelation. Mr. Blair ridiculed Bro.

Wight's interpretation of Hebrews 5, and did not notice John 5 at all. He spent a great deal of his time trying to show that being born again meant to "come out of" water and spirit; but admitted that "no man can say that Jesus is Lord but IN the Holy Spirit" (1 Cor. 12 : 3, R.V.)

He ridiculed the idea that "the testimony of Jesus is the spirit of prophecy"—Rev. 19 : 10.

Bro. Wight then quoted 1 Cor. 12 : 28 and Eph. 4 : 8—11 to show that God had placed Apostles, Prophets, Evangelists, Pastors, and Teachers in the Church. Verse 12 was quoted to show the purpose for which God gave these offices, and it was pointed out that the same necessities exist to day, hence the need for the same offices. Verse 13 was also read to show that the above offices were to remain in the church, "till we all come in the unity of the faith." We are not in the unity of faith yet, hence the necessity for men to be called by revelations to fill the above offices. Mr. Blair's reply to this was that the early christians only were referred to and that they were perfected and in the unity of the faith long ago.

Bro. Wight then quoted Matt. 24 : 4 to show that in the last days, after the dark night of the apostasy "the gospel of the kingdom" would again be preached in its ancient fulness and purity. By whom should it be preached?—By persons not sent of God? Rom. 10 : 13 : 15 answered these questions "Whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be SENT."

Mr. Blair's answer to this, was that to argue as above was to seek "to bring Christ down from above" (verse 6) though how he connected the two thoughts is something the writer is at a loss to understand.

We have not space in which to give more of the arguments used, but we understand that Mr. Blair who had a stenographer at the debate, intends to have it published. If this is done we intend to purchase a supply if satisfactory terms can be arranged, and give our readers the privilege of obtaining the book through the STANDARD office.

We regret to state that on the last night of the debate, particularly in Bro. Wight's last speech, he was constantly being interrupted by Mr. Blair's supporters, who seemed to try very hard to spoil the effect of the speech. Bro. Wight said he was glad the people who had applauded him, had not interrupted Mr. Blair—if they had done so he would have taken it as a sign of defeat.

The debate has done a considerable amount of good, in that it has aroused a keen interest in our work in a place where it is comparatively new. Our audiences have been much better since, and three were baptized while the debate was in progress. There have been seven applications for baptism since, while others seem to be near the Kingdom.

THE COMING YEAR.

The year is now drawing to a close, and the STANDARD is still faithfully making its monthly call at the home of each subscriber? Do you wish it to continue to call every month next year? We wish it to go to you, but we will need money to print it and mail it to you. We therefore request that every subscriber, will send in his or her subscription as soon as convenient. We will also be pleased to receive new subscriptions. The paper has done a lot of good during this year. We do not want it to fail next year—It will not fail if every one will do his or her part, and renew the subscription. Reader will you do your part?

NEWS ITEMS

The "Gospel Standard" Fund for Brisbane Church Building:—Amount acknowledged previously £1 10 0; Sister Mather 3/-; Total £1 13 0.

A debate was recently held at West Wallsend in the Newcastle-Wallsend centre between Elder Barmore and Mr. Campbell of the Plymouth Brethren.

Three baptisms are reported from Melbourne way. Several names have been handed in since.

Are you preparing to attend the New South Wales Conference to be held at Rozelle, December 27 and 28?

The Melbourne Central branch has removed to the Masonic Hall, Richmond, as its regular meeting house.

It is likely that Bro. Wight and Mr. Blair of Melbourne will again meet in debate. The propositions will be:—Is the Church of which Mr. Blair is a member the Church of Christ in fact and accepted with Him? and, Is the Book of Mormon of divine origin?

Mr. F. Edgeworth of Toowoomba, Queensland writes that he appreciates the little paper (referring to the Gospel Standard). He has been wonderfully blessed by the perusing of its pages and drinking in its teachings. He adds "Your reference in last issue, in regard to coloured wrappers so appealed to my heart, that I decided at once, that so far as I am concerned, I should put forth every effort to keep my wrapper white as snow and forth-with send you a postal note." [The writer is not a baptized believer. We would that the coloured wrapper would remind some within the fold.—Ed.]

A seeker inquires as to whether the missionaries of the Reorganised Church receive salaries. We answer him, No.

The Editor has returned home after labouring some time in the vicinity of Melbourne.

A social and entertainment in aid of the organ fund, was held at Hamilton on November 3rd; and the debt on the organ was wiped out as a result.

The Sunday School recently organised at Richmond, Victoria, went to Heidelberg on Cup day (Nov. 4th.) for its first picnic. The outing was enjoyed by old and young alike.

The Wallsend Sunday School also held its annual picnic in Bro. Haworth's paddock on Nov. 10th. It must have been a success for nearly everybody returned home tired.

JESUS CHRIST AND HIM CRUCIFIED.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified." (1 Cor. 2 : 2)

From the above passage from the Apostle Paul's writings we learn something about the simplicity of the gospel as declared by Him. It is in striking contrast with the assumption manifested by the scholastic divines of to-day. How much better it would be for all concerned if they would pretend to less but more important knowledge. Paul, although one of the scholars of His day, did not depend upon his learning. He restrained his disposition to speculate and philosophize and "determined" to know nothing but Christ and His crucifixion. However, we are sure this verse has been interpreted by some to mean less than it really does. Some claim it excludes doctrine but we think not. To properly consider it we must define its parts. First, the careful reader will notice Jesus Christ, and Him crucified are stated as two associate facts. In the work of salvation they are associated because they enter into the same great plan, and yet in one sense they are separate. "Jesus Christ," as here used, signifies his teachings in reference, of course, to both theory and practice while "Him crucified" expresses

the virtues of the atonement. It will now be our purpose to consider the scope of both these statements. What does it mean to preach Christ and believe in Him? Does it merely mean to continually repeat His name in that soft, sickly, sentimental way so common in these modern times? If so then why did Jesus preach a doctrine and command his ministers to teach it too? He commanded them to preach the gospel to all nations, and was so particular as to say "teaching them to observe all things whatsoever I have commanded you (Matt 28 : 19 : 20.) Had they failed to do this they would not have been preaching Christ. Cowardice and nothing else, could induce those men to misrepresent their Master, consequently Paul said "I have not shunned to declare unto you all the counsel of God" (Acts 20 : 27) and "I am not ashamed of the gospel of Christ" (Rom. 1 : 16)

In Acts 8th chapter we read of an angel instructing Philip to go to "the way that goeth down from Jerusalem unto Gaza." He did so and found an eunuch of great authority under Candace Queen of the Ethiopians returning from the former place where he had been to worship. He was seated in his chariot reading Isaiah the prophet. The Spirit said to Philip "Go near, and join thyself to this chariot. He did so and heard the eunuch read. He then asked "Understandest thou what thou readest?" The answer was "How can I except some man should guide me?" Then he requested Philip to come up and sit with him. Philip complied and was then asked "Of whom speaketh the prophet this? (Isa. 53 : 7) of himself, or some other man?"

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way they came to a certain water; and the eunuch said, "See, here is water; what doth hinder me to be baptized?" How did he know there is such a thing as baptism in the gospel? Because Philip when he "preached unto him Jesus" mentioned this principle or command. This shows conclusively that Christ's ministry in preaching Him preached His doctrine including water-baptism.

Jesus taught obedience to his teachings as the only condition by which people may become his children. Faith alone, that is, without works (Jas 2 : 17), will not meet the case. Faith must of course and did precede obedience, for without it there is nothing to prompt us to act. For proof of this please read the following texts:--

"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." (Matt. 7 : 21)

Some people who say "Lord, Lord" that is pray will be saved but not "every one," for some will not sustain their prayers by their actions. Prayer will bring eternal life only in case other points are equal. In Luke 6 : 46 Jesus says and why call ye me, Lord, Lord, and do not the things which I say."

"While he yet talked with the people, behold, his mother and his brethren stood without, desiring to speak with Him. Then one said unto Him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hands towards his disciples, and said, "Behold my mother and my brethren! For whosoever will do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12 : 46 - 50.)

As to the benefits of the atonement there can be no doubt for do we not read "When we were yet without strength, in due time Christ died for the ungodly?" "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." (Rom. 5 : 6, 8.)

"How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9 : 15).

We would not detract one iota from the blood of Christ but will it alone save? By itself it merely secures to all a resurrection from the dead. Salvation beyond this must result from a combination of the blood and gospel. In fact the blood is, in an associated sense, a part of the gospel. By the blood we are reconciled to God but even reconciliation comes by virtue of faith, repentance, and baptism which are gospel principles. It is evident that outside of redemption from the grave the blood of Christ flows through the channel of gospel obedience. Paul says we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life." (Rom. 5 : 10) This teaches that after reconciliation our salvation is much more dependent upon the life than the death of the Christ. "His life" would embrace his earthly existence and also His work as He now lives and intercedes at the Throne of God, in our behalf. It should be remembered, too, that the former includes all his teachings and practices. The beauty of this relation is also nicely put in Col 1 : 21-23. The doctrine of salvation by the death of Christ alone is apparently sustained by the first two verses but not so when we introduce the qualifying and finishing touch given by the last. The death of Christ will present us holy, unblameable, and unreprouvable in his sight, only in case we "continue in the faith grounded and settled."

Jesus teaches the necessity of man's will submitting to that of God. (St. John 7 : 17). Referring to that will Paul says, "By the which will we are sanctified through the offering of the body of Jesus Christ one for all" (Heb. 10 : 10). Since we are sanctified by this combination who dare say it is by the atonement alone. And yet, the writer once heard a preacher say in a public debate that the death, burial, resurrection of Christ are the gospel. Paul did not think so. In writing to the Corinthians concerning these things he says "I delivered unto you *first* of all" etc. (1 Cor. 15 : 3, Would not this imply he taught them something else later? Jesus says to the Apostles "Teach them (all nation) to observe all things." Why then should "*first* of all" be considered everything there is?

A.C.B.

There is an inscription on a child's tombstone in an English cemetery, as follows; "Who plucked that flower? cried the gardener, as he walked through the garden. His follow servant answered, 'The Master.' And the gardener held his peace."

I find in my own experience that one of the most essential elements of a truly happy life is an unlimited resignation of all one's concerns to the holy, perfect will of God. It is a sovereign balm for every sorrow.—*Dickie*.

Wide is the sea through which I have to steer my course, and high its swelling waves; but grace is the breeze that fills the sails, my compass is faith, and my pilot Christ.—*Tholuck*.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

CO-OPERATION.

Bear ye one another's burdens, and so fulfil the law of Christ.

It is agreed in all branches that church buildings are a necessity. Some are already paid for; others nearly so; one branch is struggling hard to keep up payments, while others are contemplating building in the near future. We have been impressed to write of unequal tasks borne by the various local bodies. One section of the church is carrying the entire burden of keeping the missionary work going, and providing for the poor and distressed, while the other is carrying the unequal burden of a local church debt. The stronger branches have a comparatively easy time paying their debt, while the smaller ones are straining every nerve with theirs. This is not as it should be. Surely there is heart, and brain, and wisdom enough in the body to abolish this inconsistency, and take a step forward and upward. There is an idea among us that

WE ARE ONE,

and that our love for each other and the cause inclines us to help one another. If the gospel covenant does not beget within us this sentiment, certain it is we are strangers to the love of Christ, and have not been born again. But we believe this sentiment prevails, from certain indications we have observed. Our Brisbane brethren have bought an allotment on time-payment, and erected a fence and notice-board. They have intimated through the Standard, that help from other branches would be acceptable, and a few persons responded. Here is a reaching out of the hand, asking for co-operation. The Melbourne Central branch has decided to build, and has sent circulars to other branches soliciting aid. They, too, believe there is a disposition to co-operate and they appeal to the same. The Sydney Saints (who have been for some six years paying a church debt) manifest the spirit of co-operation, but say as follows:—"We are just now making a special effort to clear the debt on our local chapel, in order to dedicate it at Christmas time. We want to and we will help other branches afterward; but feel obliged to assist Wallsend first, then Brisbane, then Melbourne." Thus hand reaches out to hand for co-operation, but, so far, without clasping. Shall they remain so? We propose to join these hands.

IN UNION THERE IS STRENGTH.

In divided effort there is weakness. Having been called to take charge of the temporal concerns of the church, your servants in this department have been giving some thought to the situation just described, and we now place before you a plan whereby gospel co-operation may be further practised, and our building burdens be borne by all alike, and no one feel it as a burden. Gospel extension work will also be benefitted as we shall see. We are unable to help the Building Fund out of the amount on hand, which is very low just now and hardly sufficient to supply the missionaries' families and the worthy poor. We feel sure that individualism in persons and branches is not for the best interests of the work, as a whole. If one branch be left to struggle with a church debt it cannot assist in field extension work, and the general mission fund is low now *from this very cause*. But building of chapels is really church extension work. How can we relieve these local strains, and harmonize these interests that at present seem to be conflicting? We think it can be done, and to accomplish it we propose to create a

UNITED CHURCH BUILDING FUND

under the control of the Bishopric. In the past in all the world each church that was dedicated became the property of the Church, held by the Bishop as trustee. Therefore we feel sure we are acting within the duties of our calling in creating

this United Fund to clear these debts by co-operation. Thus, if you adopt this plan, every church building dedicated would be paid for by all, instead of (as now) by a struggling few.

OUR PLAN

is, That each member who decides that he or she can do so, shall voluntarily pledge the sum of three-pence a week to this United Fund. Any wishing to make it sixpence may do so; but we think this fund at present does not call for a larger coin than threepence. If 400 members will pledge threepence each per week, it will yield £5 per week, or £260 per year. Church debts will soon vanish, and all can at once unite in contributing to church extension (missionary) work more fully. This will not cripple the main Tithes and Offering fund, but rather strengthen it, and we fully expect to see it soon rise above its present low state. If you will heartily join in this co-operation building effort. Then, as soon as another branch needed a house of worship, the same united effort would build it, free of debt.

We should get out of debt; it is a clog in the wheels of success. We ask you to unite in this way, and we promise to clear the existing debts as soon as the money comes to hand. We further promise to encourage new buildings as fast as the accumulating fund will allow it. We take this opportunity of asking the branches who are contemplating building to consider this plan and take no forward step until we see the result of this proposal.

We are also in favour of drawing on this fund to pay hall rent in new openings, when needed, and the same can be spared.

Our collectors in each branch will receive your silver coin for this fund each week as you meet, and credit the same in a small book which we will provide for the purpose. This proposition is to

EVERY MEMBER IN AUSTRALIA

and will be submitted to the several Conferences meeting in December, for their approval or otherwise, as may seem best. If it then meets with acceptance, the plan will be set in motion on Jan. 1st., 1903. We publish this early to give all branches opportunity to consider it. You now have our plan; will you make it *your* plan at once? We urge you to do so, for you will render effectual help and have the satisfaction of knowing that every new church dedicated in the future, will have been paid by you and all equally. We thus form a kind of co-operative building society—with small capital, indeed, but large enough to meet the present demand. If it does that, your three-penny bit is as good as a half-sovereign. "Who hath despised the day of small things?" We are a "society" of brethren and believers in Christ. Why not co-operate more fully than we do? The expense of missionary work and caring for the poor does not rest on one branch more than another, but is borne by all. Our printing establishments are the property of all. As houses of worship are deeded to the church as common property, it is proper that all should help erect them. No doubt we all believe it is better to build churches than gaoles. The more we can erect as monuments of the full gospel, the better, and every new one dedicated will give us a stronger denominational standing in the estimation of other people. In this good work the strong branch should help the weak one, "and so fulfil the law of Christ."

On behalf of Bishopric,

GEORGE LEWIS,

Bishop.

Wallsend, N.S.W.

Nov. 5th, 1902.

UNITED CHURCH BUILDING FUND.

The following preambles and resolutions have been prepared by the Bishopric of Australasia, to be presented for approval at the meetings of district conferences and branches, in December, 1902. It is now placed before the minds of the church members that the matter may be thoroughly agitated and discussed. Will missionaries and branch-officers kindly announce the proposal and make it wide-spread and common property among the saints. Full explanation of scheme is presented in the article on "Co-operation." At the Conference at Rozelle, December 27th and 28th, they will be moved by the Bishop or his representative:—

Whereas the expense of building churches has heretofore been unequally borne by the various branches and has not been to the best interests of the work as a whole; and,

Whereas we believe there should be co-operation in these matters; therefore be it

RESOLVED (1)—That we approve of the "United Church Building Fund" proposed by the Bishopric of Australasia, and published in the November issue of "The Gospel Standard," and we recommend that every member pledge one or more shares at 3d. each.

RESOLVED (2),—That we approve of this Fund being perpetual, that is, existing as long as there shall be need for church extension work in this mission.

RESOLVED (3),—That we approve of this Fund being drawn on, when necessary, to pay Hall rent in new openings, as shall be agreed by the Missionary-in-charge and the Bishop—it being understood that no church building or buildings being erected or unpaid for at the time shall suffer thereby.

TUNCURRY.

DEAR "STANDARD":—

We have a Sunday School at Tuncurry. This is good news, and will be commended by every one as a step along the right path. Those of your readers who were Tuncurry Members and who have a fair knowledge of past and present spiritual conditions here, will be pleased to learn of the above.

The Sunday School which started with the organization of the branch has long since been closed owing to reasons which at the time were justifiable. I was then a teacher—so write from knowledge. Several times of late have I thought we ought to make another another effort, but for myself must plead guilty of the sin of omission in making the effort. To the young sisters belong the credit of present results. One young sister, a new arrival from southern parts, promoted the idea and together with two other sisters told all the young folks to meet in the old familiar chapel the following Sunday for School.

Sunday afternoon came—a bright day in September—the bell rang—and nearly all the little folks in the place could be seen going to Sunday School. I watched developments with some interest; although not then among their number. When School was over little folks formed outside discussing memory verses etc., and the wee folks especially seemed really

interested. With the first effort I was pleased. There were only three classes then, there are five now; one of which is a Bible Class of young people who are attentive and seem eager to learn. We have a regular attendance of about 36 scholars.

We are using Sankey's Hymn Books, as they are within the reach of all, and nearly every child now has one. The sisters give the little ones a singing lesson every Thursday afternoon, and it is now pleasing to occasionally hear the familiar words of a hymn being sung by them while at their play or in their house. We also have a Teacher's and Bible study class every Wednesday night for the purpose of studying the lesson for the next Sunday and we thereby harmonize our teaching when before our classes. Every class studies the same lessons. I have just returned from Teacher's Class and must say that for myself it is a good thing. Since studying the lesson with others to night I shall be much better prepared for next Sunday's teaching.

We are proud of present results and future prospects. To our Father we give the honor and will continue to pray for the direction of the Spirit that the best fruits may be assured.

Yours for Truth

J. R. TAYLOR

TIT BITS.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—*Abraham Lincoln.*

The wealth of a man consists in the numbers of things he loves and blesses and in the number of things he is loved and blessed by.—*Carlyle.*

Some may hate thee, some may love thee;

Some may flatter, some may smite:

Cease from man and look above thee;

Trust in God and do the right!

Put a seal upon your lips and forget that which you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—*Henry Drummond.*

Sometimes we give a dollar to a man because he has earned and deserved it. At other times we have given a dollar to a beggar, because he badly needed it, regardless of his past actual deservings. So I believe God frequently does with Saints.—*Joseph Luft.*

I venture a statement fearless of successful contradiction. It is that no man living can produce a clearer, terser, fuller, and plainer denunciation of polygamy and all lewdness from any book in the world than is found in the above [Doctrine and Covenants and Book of Mormon]. These books were given to the world through Joseph Smith.—*R. E. Evans.*

Bishop Lewis has appointed Bro James Potter his agent in the Hamilton Branch, Bro J. Jones the former agent having resigned.

Elder Hanson and Tucker of Kaitangata, New Zealand, are expecting to engage in a debate shortly with a Mr Green of the Disciple Church. They seem to have created quite a stir in Kaitangata.

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

WALTER J. HAWORTH EDITOR
JAMES D. IMRIE ASSISTANT EDITOR.

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MASONIC HALL,

Swan Street, Richmond, Victoria.

The Melbourne Central branch meets in the above Hall every Sunday as follows:—

Sunday School 11 a.m.
Preaching or Sacrament ... 3 p.m.
Preaching 7.30 p.m.

Prayer meetings at 7.30 p.m., every Wednesday as per arrangement each Sunday. Everybody Welcome.

Saints' Church. Wallsend.

The public are invited to attend divine service as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony meeting at 3 p.m.

Preaching Service at 7 p.m.

Tuesday:—Prayer and Testimony at 7.30 p.m.
Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays:—Prayer and Testimony at 7.30 p.m.
A cordial invitation extended to all.

Saints' Church, Hamilton West.

(Gosford Road.)

Services conducted as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays:—Prayer and Testimony at 7 p.m.

Knowsley Hall, Coorparoo, Brisbane.

The Brisbane saints meet in the above hall every Sunday as follows:—

Sunday School at 10.30 a.m.

Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

Temperance Hall.

RUSSEL STREET, MELBOURNE.

Elder D. McIntosh has opened a mission in the above hall—first room to the right. Preaching every Sunday at 7 p.m. Everybody welcome.

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Vol. 1.

Wallsend, December 15, 1902.

No. 12.

WE KNOW NOT THE HOUR.

We know not the hour of the Master's appearing,
Yet signs all foretell that the moment is nearing
When he shall return—'Tis a promise most cheering—
But we know not the hour.

There's light for the wise who are seeking salvation,
There's truth in the book of the Lords revelation;
Each prophecy points to the great consummation—
But we know not the hour.

We'll watch and we'll pray with our lamps, trimmed and
burning,
We'll work and we'll wait till the Saviour's returning,
We'll sing and rejoice every omen discerning—
But we know not the hour.

—B.A.K.

CHRISTMAS

Though it is by no means certain that Christmas Day is the anniversary of Christ's birthday, yet it serves to remind us that nineteen centuries ago, the shepherds heard the Herald Angels sing, and saw the star in the East by which they were guided to the manger where the Christ-child lay. Ah that babe, cradled in that humble bed! Well might they cast their treasures at His feet! The Lord of Glory! Yes this lowly babe was He. Laying off the glory He had possessed with God before the worlds were, He now takes upon Himself the nature of sinful flesh.

He now becomes our example. Watch Him as He grows in babyhood, youth and manhood. Can you see the stain of sin upon His soul? Do you hear the sound of evil words proceeding from His lips? Do you see Him perform some deed which brings with it the flush of conscious shame? No! No word, no thought, no deed, no stain of sin upon His soul. Nothing but purity, humility, nobleness, goodness, love, can we find in His character. And His, is the hand that beckons us on, and His the lips which say, "Come follow Me." Will we hear that call?—deny ourselves and take up our cross and follow Him? He walked the earth, suffered, sacrificed, and toiled for us. He preached the Gospel, enduring the shame, and ignominy, the taunts, and jeers incident thereto, in order that we might have the plan of redemption. He bore the cross and suffered thereon that "we might have life and have it more abundantly."

Shall we then hesitate to follow Him? To emulate His character? To accept His teachings? To bear our cross for Him? "If we suffer, we shall also reign with Him." What glory, satisfaction, joy, will there be for those who enter in, to behold His face and reign with Him. It is not worth the suffering, the shame, the persecution, the toil, and

all the true saint has to bear, to be accounted worthy to enter into His presence. Oh! to enter into the presence of the loving Redeemer, to see the love shining in His face, and feel it thrilling in His touch! That will be the reward of the faithful. Would you secure it? Then follow Him. Obey His teachings, emulate His character, try to be loving, gentle, kind, humble, meek, as He was; bear your cross for Him, though it be amid persecution and the cruel taunts of His enemies. Then when you are called hence you will meet His loving smile, feel His gentle touch, enter into His glorious presence to dwell for evermore.

BRIGHAMISM.

The following appeared in the *Semi-weekly Deseret News*, an organ of the Utah Church, published at Salt Lake City Utah, August 14:

"IN AUSTRALIA.

"Elder J. C. Call, writing from Islington, Newcastle, Australia, June, 23 says in part: Elder Wm. Wheeler, of Lewiston, Cache County, Utah, and myself have laboured here since the forepart of January of this year.

We have baptized one brother, John Wilks, and have a few investigating. We meet some opposition from the Reorganised Church. On 31st of March we attended their reunion. Alexander H. Smith was in attendance. He is one of the sons of the Prophet Joseph. We attended three meetings. The one at two in the afternoon was a testimony meeting. During the course of the meeting one Mrs. Lewis, wife of Bishop Lewis of that denomination, came and placed her hands on Elder Wheeler's head and pronounced a blessing on him. Among other things she said that he would yet preach the truth in this land and that his prayer had been answered. Then the whole congregation wept for joy."

When we read the portion of the above referring to our reunion, we thought the writer must be trying to qualify for the staff of one of those unreliable American sheets which swell the ranks of what our cousins across the water designate "Yellow Journalism."

The above is a mis-representation. Sr. Lewis did lay *one* of her hands on Mr. Wheeler's head. She did tell him that God had heard his prayers, and that if he was FAITHFUL and SOUGHT THE TRUTH, he should know that Joseph was his father's successor, and should yet preach the truth in this land. To leave out the conditions upon which the above promises shall be realized is to misrepresent. Mr. Call's sarcastic statement "Then the whole congregation wept for joy," is positively false. The writer was presiding over the meeting and occupied absolutely the best position in the building from which to view the congregation. He did not see more than six persons in tears.

Messrs. Call, Wheeler and company, occupied seats in the front row of chairs, and had their backs to the congregation hence were not in a position to tell whether the congregation wept or not without committing a breach of Church etiquette in turning round. To the best of my recollection neither of them did this.

The Utah people are now presenting a play called "Corianton" though which they expect to be able to give the people a better understanding of the Book of Mormon. The Theatre and Dance Hall seem to be very popular among these people. We have seen a copy of an advertisement taken from a Utah paper announcing that "A Complimentary Ball" would be tendered to a certain missionary in order to furnish him with the means by which to reach his mission field. Thus we have the Utah people using both the Ball Room and the Theatre as means by which to spread "the pure gospel of the lowly Nazarene." Which other of the Devil's allurements will they next use by which to beguile unstable souls?

NEWS ITEMS.

The Editor and Assistant Editor have just returned from a visit to Bulahdelah. They spent a fortnight there, during which time 11 services were held. Considerable interest was evinced by those attending the services. Two excellent brethren and one sterling sister were baptised by Bro. Imrie, on the 7th instant. At the confirmation service the same day, the Spirit of God was manifest in power. We were loath to leave for there were others near the Kingdom. May God bless the people of Bulahdelah—there are some good saints there.

We learn that there have been several more baptisms in Melbourne recently, also that several others have given in their names for baptism. The Editor is pleased to notice the names of some of the young people in whom he was interested while in Melbourne among the number.

An eight night's debate recently took place at Richmond, Victoria, between Bro. Wight and Mr. L. S. Blair. Mr. Blair affirmed that the church of which he is a member is the Church of Christ according to the teaching of the New Testament. Bro. Wight affirmed that the Book of Mormon is of divine origin. The Melbourne Central branch has benefitted materially as a result.

With reference to the notice on the last page of the Standard advertising the services at the Temperance Hall, Melbourne, we desire to say that this mission is not one recently opened by Elder McIntosh. It was opened by him April 29, 1900.

The Victorian Conference will be held Dec. 20th and 21st in order to enable the Mission Presidents to attend both that and the New South Wales Conference.

The STANDARD OFFICE will be represented at the Victorian Conference by Bro. Wm. Mackie, who is authorised to receive subscriptions for the STANDARD.

Bishop Lewis asks us to request his Agents and collectors to close their statements Dec. 18, and to forward same as soon as possible thereafter.

Never make fun of a companion because of a misfortune he can not help.

"Quiet work is often undervalued, yet the loudest voices do not always speak the wisest words. Be anxious rather that your work should be approved in heaven than talked about on earth."

CONCERNING JOHN ALEXANDER DOWIE.

BY ELBERT A. SMITH

For some years past John Alexander Dowie has been prosecuting a work in Chicago and elsewhere, which is now culminating in the building up of a city, some forty miles north of that place, called Zion City.

His work is of special interest to Latter Day Saints for reasons which will appear as we proceed.

He began preaching in Chicago in 1890, and on February 22, 1896, he organised the Christian Catholic Church with a membership of less than five hundred.

He separated from the Congregational Church in 1878. Previous to beginning his work in Chicago he had labored in Australia and there came in contact with the elders of the Reorganization. Coming from there to California, he spent some time in Los Angeles, where for a time he was quite intimate with Elder D. S. Mills; even laboring with him to a certain extent and conversing at length on religious topics.

When, latter, we find him in Chicago teaching the Word of Wisdom, tithing, offerings, and consecration, the laying on of hands for the healing of the sick; and sending out his seventies and elders, two by two, to invite all to gather to Zion, we begin to suspect that he has stolen some of our thunder. At least it sounds like our thunder. Palmyra heard it, and Kirtland heard it; and so did Independence and Nauvoo, and Lamoni. It is unmistakable.

Even the ears of the uninitiated can detect it, as witness the following from an editorial in a Chicago paper of recent date.

"Those who are familiar with a certain eventful chapter of Illinois history will not be inclined to underrate the possibilities of the new plan now contemplated by "General Overseer" Dowie. In founding a government for 'Zion City' and arranging to organize a political party from his following Dowie is not without precedents. Indeed, if the success of Joseph Smith, the Mormon leader, sixty years ago is to be considered, his proposal to make himself a factor in politics is by no means so chimerical as it might seem.

"In many respects the cases of Smith and of Dowie present a parallel worthy of study. Smith, like Dowie, was a 'prophet,' and, like Dowie, claimed to have been inspired by special revelation to fulfil a divine mission on earth. As Dowie claims to be Elijah, Smith declared himself to be of lineal descent from Joseph, the son of Jacob. In his methods of organization and in his assumption of authority over his followers Smith might almost be regarded as the model after whom Dowie formed his plans."

This writer carries his comparison farther, and comments at some length upon the two men. We would dislike to endorse as correct his or any other news-paper man's opinion concerning the personal character of either Joseph Smith or Alexander Dowie; but the point is made that even an alien can discern the origin of some of Dowie's Zion ideas.

One would think, that after complaining so loudly and bitterly of the abuse and misrepresentation accorded him by press and pulpit, he would be careful how he judges others who have suffered in like manner; but such does not seem to be the case. In speaking of a certain man who makes claim of prophetic calling he says:

"What kind of a prophet is he? A prophet after the order of Joseph Smith, who wallowed like a sow in the filthiness of his accused polygamy, and told the church to which he ministered that the woman who would agree to her husband having the largest number of wives, would be of high rank and a queen in heaven. A dirty dog!"—*Leaves of Healing*, vol. 9, no. 12, p. 369.

The same spirit that prompted him to steal lead him to revile.

There would seem to be a power connected with the Dowie movement, other than human, if we are to place any credence in the thousands of testimonies of miraculous healing, under his ministry, that are borne yearly.

What power is it?

It is a power that incites him and his followers to boast loudly and continuously of these evidences of great faith and mighty works.

It is a power that leads the man to deny possession of the authority by which these works are done, as we shall see later; that leads him to teach a part of the gospel and pervert the rest: to organize his church but partially after the divine plan.

It is a power, we believe, that is counterfeiting for a purpose.

His work is a menace to the truth. If by any freak of fortune it continues at its present rate of growth, in a few years we shall have the missionaries of another Zion, "that is not another," to meet in every country. They will teach much that is Bible doctrine, that has been, hitherto, distinctly ours; and will be able to point to a much greater material development of some of those ideas than can we.

If, on the hand, as seems probable now, his work after obtaining the notice of the whole world, including fields into which we have never penetrated, should collapse and bury its adherents in financial ruin and disgrace, then will the burden of any man who goes out to preach consecration and gathering to Zion be doubly onerous.

Much has appeared in the papers concerning the man, but we do not desire to use any of it here, because we, better than any other people, know how persistently the newspapers can lie.

We can obtain a better idea of the man by examining his own teachings as printed in his own weekly paper, *Leaves of Healing*.

Dowie claims to have personally baptized about five thousand people between March 14, 1897, and December, 14, 1901; and of his missionaries and work in general says:

"On the afternoon of Lord's Day, September 18, 1898, in Central Zion Tabernacle, Chicago, after many months of training, we delivered our charge to the first six complete Zion Seventies, and sent those four hundred and twenty earnest workers, two by two, into districts of the City of Chicago.

The four hundred has grown into at least four thousand, and the work of Zion seventies is now extending rapidly on every continent of the earth, and on many of the islands of the seas."—*Leaves of Healing*, vol. 11, no. 15, p. 486.

"Zion City, near Chicago, Illinois, is but the first of a number of Zion cities to be established near the great cities of the earth in the latter days of this dispensation, under the direction and leadership of the messenger of God's covenant, Elijah the Restorer, Reverend John Alexander Dowie, the General Overseer of the Christian Catholic Church in Zion.

"These Zion cities will at last find their crown, capital and consummation in Zion City, near Jerusalem, the city of the Great King, which shall be the seat of the empire of Jesus Christ the Son of God when he comes to reign as the all-conquering Sovereign of the entire world.

"What has been done, what is being done, and what shall be done towards the accomplishment of this glorious purpose? On February 22, 1899, the General Overseer, after many years of prayer and planning, formed the Zion Land and Investment Association.

"At that time he promised that if Christians would co-operative with him he would, through that association, select and secure near Chicago, a site for Zion City.

"God, in the most marvellous way, enabled him to fulfil that promise.

"On the early morning of January 1, 1900, in Central Zion Tabernacle, Chicago, the General Overseer announced to his people and to the world that six thousand five hundred acres, more than ten square miles, of some of the richest and most beautiful land in the state of Illinois, had been secured in Benton Township, Lake County.

"This site is located within forty-two miles of Chicago, on the shores of Lake Michigan, two and one half miles of its eastern border being washed by the waters of that great unsalted sea.

"On July 14, 1900, the site for the great Zion Temple was consecrated, by the General Overseer, in the presence of ten thousand people in Shiloh Park.

"One year later, July 15, 1901, the gates of Zion City were opened, and within one week all the lots offered were taken up by intending residents of Zion City. About one square mile of land was disposed of at that time.

"On the 15th of August, 1901, the first residence was begun in Zion City, and before winter came hundreds of houses had sprung up on the site, and the city had attained a population of between two and three thousand people.

"All winter long the building continued and went forward with most marvellous strides in the spring of 1902, until it is now probable that ten thousand people will have their homes at Zion City before the end of the first two years of its existence.

"On March 31, 1902, Zion City was organized and incorporated, under the laws of the state of Illinois.

"On April 7, 1902, the Theocratic Party was organized and placed in the field a ticket for municipal officers.

"The first great industry of Zion City is Zion Lace Industries. This great institution is now actually engaged in the manufacture of beautiful machine-made lace in varying widths and patterns.

"Handsome brick buildings covering five acres of land have just been built for it and are being equipped with a complete lace-making plant.

"This is the only factory producing fine machine-made laces and lace curtains in the United States, and hence is the only competitor on American soil for a trade which now amounts to scores of millions of dollars annually.

"As this great industry develops, it will offer employment at the very highest wages to thousands of men and women.

"Other industries will be established at Zion City as the place develops."—*Leaves of Healing*, vol. 11, no 2, pp. 66, 68.

It will be seen that considerable land has come into the hands of the Christian Catholic Church, being purchased with the tithes and offerings, and consecrations of the people.

This land, if we understand it rightly, is sold to those who desire to live in Zion City and the proceeds used to build up industries and—for another purpose as revealed in the following:

"In this material part of Zion, money has come from God in planting Zion.

"Having established the Christian Catholic Church in Zion and laid down the lines upon which I would undertake to carry forward the work, I called my dear people together in conference, and I said; 'If, under God, I undertake the establishment of a city and large business institutions, will you take me up?'

"They said, 'Yes.'"

"There were a good many things done at that conference and amongst them I made one condition with them, and that was that five per cent of the value of Zion's estate, which I, under God, created, should be mine, and I would agree to give ninety-five per cent back to Zion. What was the answer? Was it yes or no?"

"Voices—'Yes.'"—*Leaves of Healing*, vol. 11, no. 14, p. 451.

As will be seen by this, in a church claiming fifty thousand communicants, one member receives, without personal expense, five per cent of all acquired property, while the other forty-nine thousand nine hundred ninety-nine of "my dear people" get the balance by purchasing it, once perhaps twice.

One of our principles that Dowie has not borrowed is that of "equality." There are still others.

He declares, in this issue of *Leaves of Healing*, that this contract has made of him a millionaire; and well it might.

Nor do his people secure their land with a deed that can not be broken. It is bought, and paid for, and a lease received for eleven hundred years, subject to conditions as follows:

"You stinkpots, when you come out to Zion City, you will have to leave your stinkpot business behind you. We have it in the lease. We have it in the contract.

"Every foot of that land is leased, not sold, for eleven hundred years, and your posterity can have it, if you have no liquor there, if you have no pig there, if you have no doctors, drugs, or devils there; but the moment you get them there you GO, with a big G and a big O.

"And you go quickly!"—*Leaves of Healing*, vol. 10, no. 6, p. 186.

From this we learn two things: First that Dowie's language is not always elegant; and second that his tenants are liable to eviction from their "inheritance" in Zion if they use pork, or have intercourse with doctors, drugs, or devils.

We begin to suspect who will sit as court and exercise the ousting power when we read the following:

"This church voting is all nonsense. I should just as soon ask a flock of sheep to vote where the shepherd should lead them.

"How do you get on about voting in the Christian Catholic Church in Zion?" you ask.

"We never have a vote in it. I will ask the members of this church if we ever had one vote in it?"

"Voices—'No' "

"General Overseer—Have I ruled you?"

"Voices—'Yes' "

"General Overseer—Do you like it so?"

"Voices—'Yes' "—*Leaves of Healing*, vol. 9, no. 26, p. 843.

His people must regard it as a compliment to be told that they have no more sense about voting than a flock of sheep; but it is a compliment well applied to the people who would answer that last question in that way.

The following charge delivered to those about to be ordained to office is significant, also:

"General Overseer—Are you determined, by the grace of God, to be obedient to the General Overseer, receiving him as the head of the church, under God, who has the power and right to command? Do you recognize the office of the prophet foretold by Moses, the messenger of God's covenant, and Elijah the Restorer, in myself? So far as you know your own hearts, can you say, I do?"

"Candidates—'I do.'"

"General Overseer—Is there anything in the constitution in the Christian Catholic Church in Zion to which you have any objection? Can you say, There is not?"

"Candidates—'There is not.'"

"General Overseer—Are you willing in all things, above all claims of family relationship or citizenship, to recognize your position as an officer of the Christian Catholic Church in Zion, as imposing upon you a superior claim above all other claims, under God? Can you say, I am?"

"Candidates—'I am.'"

"General Overseer—Then, my brothers and sisters, it will be my great joy to ordain you.

"The General Overseer then proceeded to the ordination of the following seventy-nine officers."—*Leaves of Healing*, vol. 11, no. 13, p. 430.

You will observe that this ministry enter into a very stringent covenant. They covenant to be obedient to Dowie, and to hold church allegiance as more binding than national.

In other words another church has arisen whose members will break the laws of the land if necessary in order to follow the dictum of their "file leader," and to "obey counsel."

We have touched the point wherein lies the fatal weakness of Dowie's organization; the foolish and unjust giving of all power, temporal, financial, and spiritual, into the hands of one man.

When one claims so much authority we naturally question as to its character and in this case we get this peculiar answer:

"Do not forget that it is perfect nonsense to talk about there being only one set of twelve apostles.

"I call your attention to the fact that the word 'apostle' is to be applied not only to the first twelve, but to those who were divinely appointed, and who filled up the gaps in the apostolic office as they took place.

"We have taught in this church, and continue to teach, that the apostolic office is perpetual, and it has been a terrible injury to the church that it has permitted this office to depart, and therefore all apostolic authority has departed.

"When the Lord Jesus Christ established his church he founded it upon the foundation of the apostles and prophets, he himself being the chief corner stone. When you have taken away the perpetuity of the apostolic office, and have no one to fill it, you have taken all rule and authority and power from the church as an organized body for the extension of the kingdom of God."—*Leaves of Healing*, vol. 10, no. 10, p. 399.

There being no "set" of twelve apostles in the Christian Catholic Church, it follows that all "authority" and "power" is absent.

Dowie, evidently, has it in mind to remedy this, for he says:

"I want you to get back to the primitive order of the primitive church.

"I want to restore that order as quickly as I can in Zion.

"The apostolic office must be restored.

"The prophetic office must be restored.

"The didactic office, the office of the teacher, must be restored."—*Leaves of Healing*, vol. 9, no. 10, p. 300.

He may claim that he holds apostolic authority, though not of the quorum of the twelve, but if so it must be apostolic authority not of the Melchisedec priesthood, if we are to accept the following:

"I stand here to-day as Elijah the Restorer, and say that the priesthood of Melchisedec must be restored."—*Leaves of Healing*, vol. 9, no. 12, p. 369.

After so many claims of authority, not only over men, but over dread diseases and the powers of darkness, one is sur-

prised to hear the man admit that he has not yet the priesthood upon which this authority should attend. Mr. Dowie is evidently very weak on the question of authority.

"As to his claim that he is Elijah we quote the following :

"Elijah must come. Hallelujah, I have come !

"I have come, as God's messenger of his covenant, as Elijah the Restorer, and the times of the restoration of all things have begun, hallelujah !

"But there is something else come at that time. There is another aspect to the messenger.

"He fulfills not only Malachi three and the last verses of Malachi four, but he fulfills the promise that God gave to his departing servant Moses, in the eighteenth chapter of Deuteronomy, verses 15-22. But I quote it for the present from the discourse of Peter in Acts three.

"He says :

"Moses indeed said, a prophet shall Jehovah God raise up unto you from among your brethren, like unto me."

"Like as I was raised up," says the margin.

"That prophet is not Jesus.

"Zion, ye who receive me as the prophet foretold by Moses, as the messenger of the covenant, and as Elijah the Restorer, stand. All who so receive me stand.

"(In all parts of the great Auditorium, thousands upon thousands, away up in the highest seats of the balcony, the people arose, until but a very few were left seated.)"—*Leaves of Healing*, vol. 12 no. 6, pp. 180, 181.

This claim had been made previously, being first made June 2, 1901, and you will notice is very wide in its scope.

We may be pardoned if we are incredulous, as even Dowie seems to doubt its truth at times—notice :

"General Overseer—And Elijah must come again before Jesus comes, must he not ?

"Voices—'Yes'

"General Overseer—And, if I am not, then may God Almighty send on the true Elijah quickly. Quickly!"—*Leaves of Healing*, vol. 10, no. 10, p. 405.

One thing he is sure of, however, and that is that he intends to make the claim loudly, as you will see by the following :

"I am not Elijah in a dungeon; I am Elijah on top of his own dunghill crowing loudly.

"I have got a dunghill, and better than a dunghill of my own."—*Leaves of Healing*, vol. 11, no. 16, p. 524.

There is no doubt that he can crow loudly, but I suppose he knows the nature of his pedestal.

Now read this extract, and then thank God, that the Reorganization has been led by a man with a clean tongue :

"If you obey God, you will not walk all the day long at the end of a cigar or pipe.

"What a dirty, stinking dog you are !

"You stink. !

"Ugh !

"You know you stink, you dog."—*Leaves of Healing*, vol. 11, no. 12, p. 388.

While exhorting others to cleanliness, Dowie has forgotten the value of clean speech.

Let us notice, now, his attitude towards other denominations. Here it is :

"The biggest hypocrites I have known in all this land I found among these 'Holiness' scoundrels.

"Do you hear? I speak straight out. You are not real holiness men at all. Yours is a spurious holiness. It is a lie."—*Leaves of Healing*, vol. 10, no. 3, p. 94.

"You wretched Masonic Methodists, it is time your organization perished; for it has been sold out, as an organiza-

tion, to Baal.

"You miserable Presbyterians, it is time your organization perished; for your 'form of sound words' has no power.

"You miserable one-baptists, it is time your organization was gone: for it is a 'rope of sand.'

"The rest of you apostates, it is time your organizations perished: for ye are not doing God's work effectively."—*Ibid.*, vol. 11, no. 10, p. 331.

"Let me put it simply and plainly.

"The purpose of the Christian Catholic Church in Zion is to smash every other church in existence!"—*Ibid.*, vol. 8 no. 12, p. 368.

While Dowie preaches faith, repentance, baptism, laying on of hands, etc., when he comes to the fourth named principle, he deviates from our idea of its correct practice, in that he imposes hands on women to ordain them to office, and permits them to ordain others, and also to lay on hands, for the healing of the sick.

One immersion he regards as no baptism; but stands strenuously for the triune immersion.

However, while he believes in being immersed often enough to make a sure thing of it if one begins at all, yet he seems a trifle hazy as to the need of any baptism. We quote as follows :

"Several persons have had conversations with me who want to be in Zion, but have had little difficulties—some of them are not yet baptized.

"I have no right to keep you out of the church for that; because if I did baptize you at any time, I should baptize you because you were a Christian, and not to make you one. Therefore I do not see why I should not fellowship with you if you are Christians and if God Almighty can tolerate you."—*Leaves of Healing*, vol. 11, no. 13, p. 429.

This is as inconsistent as is his attitude in bitterly reviling the Advent seople as Pharisees who keep the Sabbath according to the law of Moses, while he himself regulates his diet by the Mosaic law and abuses all who do not follow his example.

In his capacity for vulgar abuse, and in his claims of authority, he reminds us of the builder of another "Zion City."

"I am the controller and master of affairs here. . . . At the pointing of my finger the hosts of Israel move," says Brigham Young.

"We never have had a vote in the Christian Catholic Church in Zion. . . . I rule the people," says John Alexander Dowie.

Dowie boasts that he has authority to act in all the ordinances of the gospel, to build up the church of God, and to heal disease and rebuke the Devil; yet admits the Melchisedec priesthood is not with him nor the authority of apostle, or prophet, or teacher.

Brigham Young comes up on a parallel line and says that he holds "keys of authority that the written word never spoke of nor never will."

"You stinkpots, when you come up to Zion City, you will have to leave your stinkpot business behind you. . . .

. . . If you have liquor there, if you have pig, doctors, drugs or devils you go, with a big G, and a big O; and you go quickly!" says Dowie.

"What shall be done with the sheep that stink the flock so? . . . Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet," says Young.

Both of these men were builders of spurious Zions; one in the West by the Great Salt Lake and one by the great freshwater lake in the East.

Why is there such a similarity in the speech of the two? Is it a coincident?

Or is it that the same spirit is back of the two, and speaks through both with the same tongue, and works through both for the same end.

One thing is sure: God made no mistake when he provided for a gathering. He understood the need of the world, and the world feels that need to-day keenly.

Men have but to raise what seems the banner of Zion, and promise a place of safety and of peace, and whether it be in Salt Lake or in Chicago, the people gather.

The heart of the weary and oppressed longs for the heavenly city.

Let us build up the true Zion that has never "been moved out of her place."—*Autumn Leaves for November.*

LETTER DEPARTMENT.

30 Dover-st., Richmond, Victoria.

TO THE SAINTS IN AUSTRALIA,

GREETING:—For some years you have been pleading with the Church to send more labourers into the vineyard, and during all that time your cry found in our breast a responsive chord, and we did not fail to urge the need of responding to such cry. The church has at last found it possible to respond, and has sent to this mission all that she felt it possible to do under the circumstances. This mission alone, has cost the church between two and three hundred pounds in the last 15 months, so that it is not likely now that we can look to the general church funds for additional financial aid for some time to come at least. As an individual Bro. Wight left the loved ones 10,000 miles behind that he might help you in your sore need. The Presidency have seen fit to place us in charge and to our ears there comes from every quarter the cry "come over and help us," one cry so plaintive as to try the heart-strings. Bro. Butterworth is physically incapacitated, brought on largely by overwork, and now needs a rest and has been prophetically commanded to "stay his hand for a season." We are expecting to send four men into the field the first of the coming year besides those already in, all of which means additional expense. Are we now willing to come forward with our mites—no difference how small—and aid the mission? Let us show our faith by our works. We find a disposition to disregard the "Word of Wisdom." We look upon the whiskey toper as a sinner! Shall we continue as tea toppers? Some of our earnest Saints are in the drought belt and request the prayers of the Saints. Let us bear one another's burdens. Be ye clean that bear the vessels of the Lord. Let us make these temples fit for the indwelling of the the Holy Spirit; We can ask the elders families to let their protectors carry the gospel to others, shall we ask the further sacrifice of depriving them of needed food and clothing? We have faith in the saints in Australia to do this and ask all to remember that the Lord requires his people to be a tried people and to make covenant by sacrifice. This means *all*. If my brother has need and I shut up my bowels of compassion and hear not his cry but load my stomach with lollies and the good things of life am I making covenant by sacrifice?

To the end that we may have a closer walk with God and a greater communion and fellowship of the Holy Spirit we ask that the saints observe the Sunday before Christmas as a day of fasting and prayer, abstaining from the morning and noon meals so far as you are physically able to do so, that God may bless us. We ask that the work in general, and in

Australasia especially; the saints in the farming districts, and the finances be especial subjects of our prayers. We ask also that the week between Christmas and the New Year be one of self-denial and the funds so saved together with your tithing be forwarded to Bishop Lewis or his agents.

If we have infringed our financial rights we trust the Bishop will pardon.

The matter is too serious brethren to throw to one side without executing.

Your brethren in Christ.

C. A. BUTTERWORTH } Missionaries
J. W. WIGHT, } in charge.

[Sr. Imrie who is sorely afflicted also ask the prayers of the saints on the above date. ED.]

South Lismore
18th Nov. 1902.

Dear "Standard"

It is with much pleasure we notice the advancement of the Tuncurry Saints. And more especially to see it is through the young of the church, and the Sisters at that. "Well done" sisters, you have waited a long time for the brethren, and at last have started out on your own. I feel that we can depend on such sisters to take an interest in the welfare of their country, now that the franchise has been extended to them. When we left Tuncurry there was very little interest in church meetings, and even that little died shortly afterwards. So it would require a strong effort to start things moving, and would say again those Sisters deserve praise for the efforts made. It also shows that they had not forgotten the good done by the school when it was in existence. And may they be the means of doing some good through their school.

But my object in writing at this time is to say that Bro. Avery and myself think the co-operative system for building churches is a splendid one, and as we do not expect to have the pleasure of attending conference this Xmas, would say (as we are scattered members and have no voice through the delegates) that we heartily endorse the plan and if it passes (as we hope it will) will do our part to support it.

We are all sorely in need of some preaching. Both old and new members need more of the preaching that we get, but we are expecting to get some after conference.

The dry weather has again settled upon us, destroying the grass the storms made grow.

Wishing the "Standard" prosperity and a long life; also the more fortunate folk that can attend conference, a very enjoyable time.

I remain

Yours in bonds

M. AVERY
Brisbane, 30th Nov., 1902.

Dear Editor,

The Brethren and Sisters of this branch learned with regret to-day, that matters at his home necessitate the departure of Bro. Wells for Sydney, by Monday morning's train. He expected to be with us another week, and we were prepared to give him a nice little "send off," which, under the circumstances we had reluctantly to forego. The presence of Bro. Wells among us has been fraught with great blessing and spiritual comfort to all the brethren and sisters. His kindly influence and the masterly manner in which he has expounded to us the truths of the everlasting Gospel, I feel sure, have left on the heart of every brother and sister an impression which will never fade away. Our good wishes and our prayers are always with him. We all hope

and desire that those in charge of the mission will not allow this field to remain empty long, but that the good work already begun will be continued without any prolonged break.

Yours in Gospel Bonds,

C. E. BERGLIN.

Kaitangata, N. Z., October, 31st, 1902,

EDITORS, GOSPEL STANDARD:—

Perhaps a few lines from this beautiful Isle of the sea may be of interest to some who may read your valuable pages. And it is quite consoling to know we have a church paper of our own so near by, to write to.

All Latter Day Saints ought to give the Gospel Standard their hearty support.

We arrived in Kaitangata, August 18th, after being 24 days and nights on the great deep. I can say the sea has no charms for me. I prefer to be on land always.

We began meetings on the street soon after our arrival and to be sure we met with some opposition; but we have been hammering away the best we can, on the street of nights through the week, when the weather permitted, and in the Masonic Hall on Sundays. The people so far have cheerfully paid the rent of the hall for us. The Evangelist of the Church of Christ in Kaitangata, not being able to stand against the true gospel of the meek and true Jesus, sent to the city of Dunedin for a Mr. M. W. Green, formerly from Melbourne, who delivered two lectures against us, in McKay's Hall, after which he refused to let us have 15 minutes to talk. But some of the good people said, Take the Hall and reply to him the next night. So we announced a reply for the following evening.

Bro. Hanson being quite good in short-hand, had taken him down quite well, so we got our books together and made the necessary arrangements, and Bro. Hanson delivered the reply; the hall was quite full, but not so full as the night before, owing to the absence of some of their members.

But the reply was a success. We took up a collection to pay the rent on the hall, which amounted to £1. They gave us a good collection both nights, enough to pay the rent and some pennies over. The reply was a success both evenings. I had written out propositions and had them on hand, and I had it so arranged that the debate was to be repeated in their church in Dunedin, a city of 48,000 inhabitants.

So we drew him into an agreement to debate at both places; and this agreement was made publicly. I wrote out fair and honorable rules to govern debate in Dunedin, and Bro. Hanson was to do the debating here. But after meeting with his committee several times, and after several letters had passed between us and him, and we could not get him to sign the rules, he insisted strongly that the debate in Dunedin be published in book form. We finally consented to that, and the pastor of his Church met with us in Sister Stewart's house and we framed a rule, stating the debate should be published verbatim after being reviewed by both parties, by some publishing house in N. Z. having no connection with the Church of either party. But I suppose this is a little too fair and honorable for Mr. Green, and I suppose he thought he saw a way to get out of it, so he has his bill pasted again for three lectures in McKay's Hall; "Mormon Bible," and Mormon Church." But we have the propositions with the rules governing of both debates posted along-side in the same window. Many read them and all pronounce them fair. His third lecture will be on his own church. It is somewhat difficult to get the hall, as

it is taken so far ahead. But I went to day and secured it for Saturday night, following his first two lectures on Monday and Tuesday nights. Then we expect to show the people the origin of his church. We think it nothing but right and fair that the people here should know something about this church posing as the Church of Christ. Bro. Hanson will reply to his lectures; then I will lecture on his Church of Christ.

Bro. Hanson has a boil on his neck, which is painful to him at present.

With that exception all is well. He joins in sending regards to all the Australian Saints,

Success to the Gospel Standard.

In bonds of love,

D. E. TUCKER.

CONFERENCE NOTICES

NEW SOUTH WALES.

The Annual Conference of the above District will be held in the Saint's Church 65 Nelson Street Rozelle, Sydney, Dec. 27, 28, 29. Bro. Wight and Butterworth of the Apostles will be with us, and if we all come in the Spirit of the Master, we will have a good time together. Will the saints please observe the fast day proclaimed by the Mission Presidents, and at the same time ask God to assist them to come to the conference in such a condition that a blessing will be assured.

Yours fraternally

WALTER J. HAWORTH

District President.

VICTORIA.

The Conference of the Victoria District will commence on Saturday, Dec 20th continuing over Sunday 21th. The Melbourne Central Branch kindly invites all and sundry to come and bring a goodly portion of the Spirit of the Master that all may be blest, built up, and encouraged in the warfare against evil in all shapes.

DAVID McINTOSH

District President.

"Duty belongs to us; results rest with God. We are to sow the seed; God will give it life and fruit; angels will reap the harvest."

"Faith that is pleasing to God does not stop to parley or beg for indulgence, but causes the individual to proceed promptly and willingly to implicit obedience, regardless of apparent results. Forced or reluctant obedience has no merit whatever."

Only he that puts on the garment of humility finds how worthily it clothes his life.—*Phillip Brooks*.

"My house is too small." "But," says someone, "you cannot pay for a larger." "Never mind that; my friends have a better residence, and so will I." "A dress of that pattern I must have. I cannot afford it by a great deal; but who cares for that? My neighbour had one of that pattern, and I must have one." There are scores of men in the dungeon of the penitentiary who risked honour, business, everything, in the effort to shine like others. Though the heavens fall, they must be "in the fashion."—*Talmage*.

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WALIFF J. HAWORTH EDITOR
JAMES D. IMRIE ASSISTANT EDITOR.

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The Book of Mormon on Trial	"	7d.
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Rules of order and debate	"	1/10
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General Conference Resolutions (paper)	"	1/6
Manuscript Found (paper)	"	7d
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Autobiography of Joseph Luff	"	3/6

MASONIC HALL,

Swan Street, Richmond, Victoria.

The Melbourne Central branch meets in the above Hall every Sunday as follows:—

Sunday School 11 a.m.
Preaching or Sacrament 3 p.m.
Preaching 7.30 p.m.

Prayer meetings at 7.30 p.m., every Wednesday as per arrangement each Sunday. Everybody Welcome.

Saints' Church, Wallsend.

The public are invited to attend divine service as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony meeting at 3 p.m.

Preaching Service at 7 p.m.

Tuesday:—Prayer and Testimony at 7.30 p.m.
Everybody Welcome.

Saints' Church, Rozelle.

(65 Nelson-street.)

Divine service as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching Service at 7 p.m.

Wednesdays:—Prayer and Testimony at 7.30 p.m.
A cordial invitation extended to all.

Saints' Church, Hamilton West.

(Gosford Road.)

Services conducted as follows:—

Sundays:—Sunday School at 10.30 a.m.

Testimony Meeting at 3 p.m.

Preaching service at 7 p.m.

Thursdays:—Prayer and Testimony at 7 p.m.

Knowsley Hall, Coorparoo, Brisbane.

The Brisbane saints meet in the above hall every Sunday as follows:—

Sunday School at 10.30 a.m.

Testimony meeting, 3 p.m.

Preaching service, 7 p.m.

On Wednesdays at 7.30 p.m., prayer and testimony meetings are held at the houses of the saints, as per announcement each Sunday. Everybody welcome.

Temperance Hall.

RUSSEL STREET, MELBOURNE.

Elder D. McIntosh has opened a mission in the above hall—first room to the right. Preaching every Sunday at 7 p.m. Everybody welcome.

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