

The Gospel Standard.

Registered at the G.P.O., Sydney, for transmission by Post as a Newspaper.

Vol. 2.

Wallsend, January 15, 1903.

No. 1.

THE NEW YEAR.

Come let us anew our journey pursue,
Roll round with the year and never stand still,
Till our Master appear;
His adorable will, let us gladly fulfil,
And our talents improve,
By the patience of hope and the labour of love.

Our life as a dream, our time as a stream,
Glides swiftly away, and the fugitive
Moment refuses to stay;
The arrow is flown, the moments are gone,
The millenium year presses on to our view,
And eternity's here.

Oh, that each in the day of His coming may say,
I have fought my way through, I have finished the work
Thou didst give me to do.
Oh, that each from his Lord may receive the glad word,
Well and faithfully done,
Enter into My joy and sit down on My throne.

SANCTIFIED.

The term "Saint" applied to the members of this church though ridiculed by some, and presumptuous in the eyes of many, is not an error as alleged; nor, does it mean that we consider ourselves sinless or better than our fellows. There is nothing in the scripture use and meaning of the term to compel such a thought. Our critics often consider it quite proper to set apart a building for divine worship or a plot of ground for burial purposes.

By such act the building becomes sainted. If becoming a Christian means, anything it means that we give ourselves to God and permit His representative, according to Scripture, to set us apart in the act of dedication as vessels or instruments for the master's use.

Our Sydney brethren lately had their new church dedicated, which means, it is now sanctified, consecrated, set apart for a distinct purpose.

To use it for worldly purposes would desecrate it, would be a sin.

When we are baptized into Christ, we ought to give ourselves unreservedly to do His bidding. The ordinance of baptism, far from being a dead form, is really an act of dedication. "Christ loved the church and gave Himself for it"; that He might sanctify and cleanse it, with the washing of water by "the word." (Eph. 5: 25, 26). The Lord says, "Be ye separate." (2 Cor. 6: 17). The term "Saints" means the separated ones—those sanctified through "the washing of water by the word" The "word" says we must "be born of water and of the Spirit" (John 3: 5). Not an outward separation only will suffice but one of the heart as well. See Paul's letter to the Romans. He writes to those "called to be Saints" (1 Cor. 1: 2 "sanctified

called to be Saints"). Rom. 6: 4,—"we are buried with him by baptism into death. (5) for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection.....(17, 18) but God be thanked, that ye were the servants of sin, but ye have OBEYED FROM THE HEART that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.' This is the only true cleansing and sanctification, and amounts to nothing aside from its divinely appointed form of a birth or burial, but it is not in form only as above. Such Sanctified ones were still liable to err, but "called to be Saints," nevertheless. "If any man be in Christ, let him be a new creature." In this light, the word "baptism" with its pre-requisite heart preparation, takes on a sacred meaning, and the word "Saint" follows in consequence, as the natural name for God's people. We cannot divorce the word Saint from the truly baptised without wresting the Scriptures. It is not man-given, but a God given name.

Would it be consistent if our Sydney brethren were now to reserve a part of their little church for other uses, than those intended in the dedication? Surely not! They gave it all to the Lord. Dear reader, have you separated, yourself along Bible lines? have you given yourself to be sanctified, dedicated to the service of God? in short to use one word, *are you a Saint?* If so, have you reserved a little corner of your heart, or some talent or power of mind for carnal or unholy purposes? "Son, give me thine heart," says God, and he wants all of it. "You are not your own, for ye are bought with a price, therefore, glorify God in your body, and your Spirit, which are God's."

By reference to Ephesians fourth chapter, we may learn that the Saints on earth need to be perfected, also the means ordained of God to accomplish the same. Read it. In the body of believers with which you have been separated, is there the divine order mentioned here:—"Apostles, Prophets, Evangelists, pastors, and Teachers," all given for "the perfecting of the Saints,"? And please note,—it is an order that was to continue till we all come in the unity of the faith, and we are not quite there yet. (See verses 11 to 14). Permit the word to suggest that you "examine yourselves and see whether ye be in the faith,"—the faith once delivered to the Saints. And allow us to invite your attention to the message we bring, which is, That the divine system of the first century has been restored; that the same sanctification is possible, the same blessings promised and received, if we separate ourselves unreservedly into the same, "one body"; and the same means of perfecting the Latter Day Saints are at hand as were supplied to the former-day Saints.

"The Spirit and the Bride say, "COME." 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?"

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ALL THE COUNSEL OF GOD.

“For I have not shunned to declare unto you all the counsel of God.” It is plain from the above statement of Paul that he was not a man-pleaser, but rather a God-pleaser. There was nothing in the counsel of God which he was afraid to present to the public as truth and worthy of their acceptance. It would have been of no use trying to secure the services of Paul to preach only that which was popular. He did not seek popularity, but rather favour with God, and he knew that the way in which to secure that favour was by not shunning to declare, as well as to keep, the whole counsel of God. Another thought which enters the mind as a result of considering the above passage is that Paul was not afraid of losing his bread and butter by declaring all the counsel of God. He was not fearing the financial loss, nor the dwindling in number of his congregation. He did his duty, he fulfilled the mission on which Jesus had sent him, he declared the full gospel, omitting no part. He did not consider for a moment whether what he preached was pleasing to his hearers or not. The question with him was: “Was it of God or of men?” If it was of God then it was sound doctrine and must be taught. His duty as a servant of God was foremost in his mind. On the occasion of his leaving this earth, the Lord Jesus commissioned His apostles saying “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.” Here was a commission to His ministry, those who had been “called of God as was Aaron.” (Heb. 5: 4.) The Lord instructs them to preach “all things” that he had commanded and taught, and even a child can understand that the statement that nothing, how unimportant it may seem in the eyes of men, is to be omitted. Are all who claim to hold the above commission endeavouring to fulfil it to its utmost? Are all who claim to be ministers of the Lord Jesus striving to show unto the people “all the counsel of God” and “all things” commanded by Jesus? Most, if not all the Christian churches of to-day claim to have the indwelling of the Comforter or the Holy Spirit. This Holy Spirit (John 16: 13) is a guide into all truth; so that whoever is influenced and guided by that Spirit to-day will believe and teach the truth as it is in Christ. A question worthy of the consideration of all Christian people is: Have all the so-called ministers of the gospel the guidance of the Holy Spirit? The first ministers of Christ spoke the word as they were moved by the Holy Ghost. In discussing this question, to do which is left to our intellectual readers, we may just now dot down a thought or two.

We believe that the Holy Ghost has the same work to perform to-day as nineteen centuries ago. What was His office? Jesus said of Him, “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.” (John 14: 26). The minister guided in his preaching by the Spirit of God will preach all things whatsoever Jesus said. That divine and infallible guide does not persuade any one to omit some of Christ’s teachings and to believe and teach only what is popular. We arrive at a safe conclusion when we say that the minister who preaches only part of the full gospel of Jesus Christ is not guided to do so by God’s Spirit. And we are more sure that he who teaches contrary to Jesus and his early servants is not led by that Spirit of truth. The apostles were blessed with the fulfilment of the promise of the Father on the day of Pentecost. Peter with the rest of the apostles stood up and spoke under the direction of this Holy Spirit which was shed forth upon them. You may be sure since Jesus had so commanded them, and the Holy Spirit so acted, that they

spoke “all things” and continued in their labours to do so, not omitting any part of the plan of salvation. We are able to learn from the record some of the “all things.” Peter still guided by the Spirit, when asked by the anxious crowd who were convinced that the apostle spoke the truth, “Men and brethren what shall we do?” answered “Repent and be baptized everyone of you in the name of Jesus Christ, etc.” (Acts 2: 38). The Spirit thus directed Peter. Will he guide men differently to-day? He guided the Apostles into all truth. The Gospel truth is everlasting. Then what differs from Peter’s exhortation cannot be truth. We learn then, that the servant of Jesus Christ called by him will be led by the Spirit of God; he will not shun to declare all the counsel of God and all things of the gospel; he will preach the same truths as expounded by Jesus and his first ministry,

Dear reader, are you seeking truth and righteousness? There are many claiming to have the truth. You are placed in a difficulty to know which is right. Take the word of God as the man of thy Counsel. Therein are contained the “all things.” Test the minister’s preaching by it. Do not be contented to listen to and drink in all that he says without comparing it with the Scriptures. Then if you find that he does not shun to declare all the counsel of God, that he speaks the truth at a risk of losing his popularity, then you will be getting near to the truth. Let not go your hold until you decide.

 RAYS OF LIVING LIGHT. No 1.

ARTIFICIAL LIGHT COMPARED WITH GOD’S LIGHT

Nineteen centuries ago Christ Jesus came to the earth bringing with Him “God’s Light” as revealed in the Gospel which He preached. He established His church, placing within it, to be its light, the glorious gospel which He had brought from Heaven with which to redeem fallen, sinful man. In His church it shone, the greatest spiritual light ever known to the world. It made known to mankind how they might be saved, and receive an abundant entrance into the Kingdom of their God. Before it, all the plans of men paled into insignificance. It was the word of God—truth, yes—God’s truth. Jesus prayed to the Father, “Sanctify them through thy word, thy word is truth.” He knew there was power in it to save and sanctify the most sinful. “It is,” says Paul, “the power of God to the salvation of every soul that believeth,” “for therein is the righteousness of God revealed.” Steam is the power by which a steam engine works. You might fill up the engine with gas, straw, sawdust, or any other material, but it would not work until steam the true “power,” was put into it. We might compare ourselves to the engine. The gospel is the only “power” which will save us. We might let into our lives the “gospels of men,” but nothing but the gospel of Jesus Christ can save us. Paul informs us in Hebrews 6: 1-2, that six distinguishing marks about the gospel of Christ, are “FAITH IN GOD, REPENTANCE FROM DEAD WORKS, BAPTISMS, THE LAYING ON OF HANDS, RESURRECTION OF THE DEAD, and ETERNAL JUDGMENT.” A gospel having these distinguishing marks, was the light which Christ set in His Church by which to attract men and women into the ark of safety. Thousands heard it and rejoiced, yielding obedience to it, and permitting it to enter into their lives and become “the power of salvation” to their souls. God worked with those who preached this gospel, confirming the word with signs and wonders, and divers miracles, and gifts of the Holy Ghost.

Of the above gifts Paul says, “when he ascended up on high, he led captivity captive and gave gifts unto men. And he gave some (to be R.V.) apostles; and some, prophets,

and some, evangelists, and some, pastors and teachers." (Ephesians 4: 8-11.) He also tells us, "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 healings by the same Spirit, to another the workings of miracles, to another prophecy to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues."

Thus was the Church equipped for the great work before it, and with God's power with it to such a marked degree it bid fair to soon convert the world. But one of God's servants had said, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." 2 John 9.

Soon false teachers found their way into the Church, false doctrines were introduced, and those who would not believe them persecuted and slain, until finally instead of the Church which Christ had established there stood in its stead a body of people who though claiming to be the true Church, were teachers of another gospel, and persecutors of those who were willing to abide in the doctrine of Christ. God does not abide with those who transgress and do not abide in the doctrine of Christ. Where God is not, there is no true light. Is it anything strange then that when false doctrine began to prevail, God withdrew His Spirit's presence from the earth, and allowed darkness to reign supreme?

Jesus had said "He that followeth me shall not walk in in darkness;" they were not following Jesus, but were rejecting His doctrine, consequently they were left to grope their way in darkness. We refer to that time as the "dark ages." Then bigotry, intolerance, superstition, and priestcraft reigned supreme.

"The earth was all bathed in gross darkness,
Apostasy waved o'er the world;
Cruel Rome in her power was killing,
Idolatory's flag was unfurled."

But men who were noble and true, began to tire of this darkness, and the many evils attendant upon it. The dim fires of the reformation were kindled, and began to faintly glimmer in the darkness, but Bigotry lighted her fire also and fed the flames with the bodies of many who were fighting for freedom. Freedom, Liberty, the right to worship God according to the dictates of one's conscience, that was what they fought and bled for, and what we now enjoy. They were heroes, and we would not withhold one mead of praise, one honour due, but we cannot see that the fires kindled by them gave forth anything but ARTIFICIAL LIGHT. Each Reformer improved upon the teaching of another, but which one brought back to the earth the gospel of Christ, with its distinguishing features mentioned above? Which brought back the Light which Christ placed in His Church? Which one had the Lord to confirm his work with signs, and wonders, and divers miracles and gifts of the Holy Ghost? Which one established a Church to which the Master gave Apostles, Prophets, Evangelists, Pastors and Teachers? Ah, echo answers which! Though the reformers brought greater light by each successive reform movement, the writer cannot help comparing their efforts to the efforts of those who have brought to pass improvements in the lights used in our houses. First the slush lamp was invented, then the tallow candle, then the kerosene lamp, then coal gas, acetylene gas, and the electric light; each one a decided improvement upon the other, but when do we use any of them? Do we use them in the broad daylight, where's God's great light—the sun—is shining? No, for they can be of no use to us while the sun is shining. We use them for the night, and to give light in places into which the sun's rays do not penetrate.

So with the artificial light of the Reformation. It was good, for the darkness of the ages ago, but when the

sun of "God's righteousness"—the gospel of Jesus Christ—is shining in power, artificial light is valueless.

In our next issue we will tell how the gospel was restored. For the present suffice it to say that God's Church is once again on the earth. In it God's light—the gospel—is shining bright and clear. Not another gospel, but the same old "Jerusalem gospel" taught by Christ and His Apostles. God is confirming the message in just the same manner to-day as He did in past ages. He has called men in the Church to be Apostles, Prophets, Evangelists, Pastors and Teachers. He is giving to the members of the Church the gifts of His Spirit like as in the days of old. Christ wants to save men and women through His gospel, will you place yourself in his hands, obey His will, and let Him save you?

NEW SOUTH WALES CONFERENCE.

The New South Wales Annual District Conference commenced in the Saints' Church, Balmain on Saturday, December 27th and was adjourned on Monday evening December 29th 1902. The meeting was called to order by the District President, Elder W. J. Haworth. By a prevailing motion the Mission Presidents, Elders J. W. Wight, and C. A. Butterworth became the Presidents of Conference. Elder J. D. Imrie was chosen Clerk of Conference. The credential committee appointed, retired and during their absence the assembly was addressed by Elders C. A. Butterworth, J. W. Wight W. J. Haworth, and G. Lewis.

STATISTICAL REPORTS.

The Branch Statistical reports showed a total district membership of 542, with a net gain of 32. During the past year the number of baptisms totalled 41 within the District.

MINISTERIAL REPORTS.

Reports from the following of the ministry were given—Apostle J. W. Wight, Seventies, A. C. Barmore, W. J. Haworth, G. R. Wells, D. E. Tucker, P. M. Hanson; Elders, J. D. Imrie, G. Ballard, E. J. Haworth, G. Lewis, T. Gregory, A. Seaberg; Priests, C. A. Davis, J. Jones, J. Potter, D. Lewis; Teacher, F. Whaler; Deacons, G. Stewart, and E. Davis.

FINANCIAL REPORTS.

The Bishop in his report made a few statements to the effect that the travelling ministry are authorized to teach the principles of tithes and offering. He also urged the Saints to remember the necessity of supplying the wants of missionaries.

The Bishop's report showed a credit balance of £81 3s 1½d.

The Treasurer of Press and Type Fund reported, total receipts £34 16s 1½d; balance, £19 1s 7½d.

The Board of Publication reported that they had issued and paid for twelve numbers of the paper and had a credit balance of £9 7s 2d. The board in their report asked the Saints to continue their support of the paper during the ensuing year.

UNITED CHURCH BUILDING FUND.

In connection with the United Church Building Fund, the following preambles and resolutions were adopted:—

"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 3d. per week, those who cannot afford 3d. to pay 2d., those who cannot afford 2d. to pay 1d., and those who cannot afford 1d. to pay ½d.

"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 for the purchase of one or more tents and for sustaining those tents 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."

PREACHING AND DEVOTIONAL SERVICES

On Saturday evening Elder A. C. Barmore preached. On Sunday morning services began at 9 a.m., with a prayer and testimony meeting. During the morning two brethren were baptized by Elder J. W. Wight. The Sunday School was held as usual in charge of the local officers.

At 11 a.m. the Saints' Church Balmain, was dedicated to the Lord. The service in charge of Bishop Lewis was one to be remembered. The sermon was preached by Elder J. W. Wight and the prayer offered by Elder C. A. Butterworth. The deeds and keys of the church were handed over to the Bishop who intrusted the keys to the Deacon of the branch. In the afternoon the Saints met in social gathering and the Lord's supper was partaken of by a large number, following which many testimonies were borne. At the night service Elder C. A. Butterworth preached to a well filled house of Saints and visitors.

THE RELIGIO-

A motion prevailed that the conference grant the Religians present, the privilege of holding a consultation, and also of organizing a District Association if they see fit. In accordance with this grant the Religians met and reported as follows to Conference:—

"The meeting decided to form a District Association and selected the following officers:—President, Bro. G. Stewart; Vice-President, Bro. A. Ford; Secretary, Sis. F. Bramston; Treasurer, Bro. A. W. Ferrett; Supt. Home Class Department, Bro. W. H. Broadway; Supt. Gospel Literature Bureau, Sis. Ruth Haworth. It was further decided to hold the annual convention at the time appointed for Reunion in conjunction with the Sunday School convention." This report was adopted and the organization ratified by conference.

At another stage of the Conference, a motion, that the conference permit the delegates of this district to general Conference to represent the Religio at the General Convention was carried.

PRIESTHOOD MEETINGS.

On Monday morning at 8 was held a Priesthood meeting presided over by Elder J. W. Wight. Several questions was asked, discussed, and decisions given by the President.

TWO MONTHS NOTICE TO SECRETARY.

The following motion prevailed:—That any person having important business, which will affect any custom or usage to bring before the Conference, should notify the District Secretary two months previous to the annual session and that said secretary should notify the several branches of any such business.

It will be noticed that this motion has made a change. Previous to this Conference, one month's notice was sufficient, but now two.

BOARD OF PUBLICATION.

A motion that the members of the Board of Publication be elected annually, was carried. It was also decided that four others beside the Bishop form the Board. The elected members are Elders G. Lewis, G. R. Wells, W. J. Haworth, J. W. Wight, and J. D. Imrie. Nominations in future for positions on the Board are to be made by the Bishop.

DISTRICT OFFICERS.

The officers elected for the District, to stand during the ensuing year are:—

President, Elder G. Lewis; Vice-President, Elder G. R. Wells; Secretary, Elder J. D. Imrie; Assistant Secretary, Bro. A. Ford.

REUNION.

It was decided to hold Reunion at Wallsend commencing on Good Friday and continuing till Easter Monday.

CONFERENCE,

It was resolved that next Conference be held at Hamilton on December, 26, 27, 28, 1903.

DELEGATES.

The following delegates were appointed to represent the District at General Conference:—J. Kaler, J. F. Burton, A. H. Smith, L. A. Gould, C. A. Butterworth. Those delegates present are authorised to cast the full vote of the district, and in case of division, a majority and minority vote.

MISSION APPOINTMENTS.

Elder J. W. Wight announced the following appointments:—Elder J. D. Imrie, to Brisbane; Elder W. J. Haworth, and Elder C. Avery to Richmond and Nambucca Rivers; Elder G. R. Wells to Newcastle.

PREACHING.

At the evening service on Monday Elder J. D. Imrie preached, after which the conference adjourned. On Tuesday evening Elder J. W. Wight preached in answer to some desirous of having a service that evening.

The Conference passed off quietly. Saints from scattered parts were present as well as many from the various branches. However all seem to express their pleasure and satisfaction with the Conference. May the Lord bless his work during the coming year, and the Saints remember their duties to God and His cause.

DEDICATION—A PLEASING CEREMONY.

After six years of careful management and sacrifice, the Saints of Balmain Branch were able to dedicate their Chapel during the Conference. The ceremony which was neat and simple was in charge of Bishop George Lewis. The sermon by Apostle J. W. Wright was full of excellent instruction, and created a good impression on an attentive audience, mostly members, that filled the little building to its utmost capacity. The speaker considered that bazaars as generally conducted should have no place in a building dedicated to the service of God. The Dedicatory Prayer, by Apostle C. A. Butterworth, was simple and full of feeling and reverence. It is a principle of the Saints in all the world never to give to God a building not paid for. Elder A. Seaberg, one of the local trustees, acting on behalf of the Branch, then rendered a statement which showed that the ground and buildings were free of all encumbrance. He formally presented to Bishop Lewis the chief trustee of the church in Australasia, the deed of ground and keys of the building. The Bishop accepted the same with thanks, commending the efforts of the brethren, not forgetting the Daughters of Zion, whose help

was considerable. He also called forward the Deacon, Bro. Holden, and delivered to him as the local custodian the keys of the church, reminding him that it is better to "be a door-keeper in the house of the Lord than dwell in the tents of wickedness."

All missed the face of the local branch President, Elder Ellis, who could not be present on account of illness. He is one of the pioneers of the church in Sydney, and has been one of the most interested workers in building and financing the new chapel. We understand that it will need to be enlarged at no distant day. This chapel was paid for on a system of weekly payments, pledged by various members, some keeping up a pledge of 1/- for six years. This was a suggestion of Elder Butterworth, and has worked so well, that the Bishopric decided to adopt the plan for the building of all churches on the co-operative principle. It therefore comes quite natural for the Balmain members to fall in with the larger scheme, and we are pleased to learn that nearly all of them intend to keep up their weekly payments as before, only reduced somewhat. Well done, Balmain!

CONDOLENCE.

The grim reaper has entered the ranks lately and cut off some of the buds of promise Gomer, the infant son of Bro. and Sister Thompson, of Adamstown, N.S.W., succumbed to a serious combination of troubles on December 30th. Elder Butterworth conducted the funeral service: and, soon after returning from the cemetery, he received the sad news by telegram of the unexpected death of his own little daughter, not quite a year old, at his home in Victoria. It is believed that a change of diet while attending the conference in Melbourne was responsible for the illness that ended so sadly, one week later. Elder Butterworth returned home, but did not reach there in time for the funeral. Considering the trials they have had to undergo lately, our hearts will be drawn out in sympathy to both him and his noble companion. Little Myrtle was their only daughter, and had always been strong and bright, though small.

Sister Alma Keith, aged 14, breathed her last at the home of her parents, Lilyfield, Sydney, January 4th; following her sister Jessie in three months, both being taken by the same dread disease, tuberculosis. A few days before the end, she saw her sister in vision in a beautiful carriage with white horses. She waved to Alma and told her she would soon return and take her away. The funeral was conducted by Eld. G. R. Wells, and 10 girls of the Balmain Sunday School marched in front of the procession.

The Nambucca Branch has lost two of its shining lights, in the persons of Sisters Ballard, Sen., and her daughter-in-law, Sister Will Ballard. The former had lived a useful life, and reared a large family. That family has lost a wise counsellor, and the aged husband a model wife. But all must bow to the inevitable. The latter sister was just starting out on life's journey, and had only completed the first happy year of married life, yet cut down so soon, leaving a good husband, a little babe, an aged widowed mother, and a host of other relatives behind.

The STANDARD extends sympathy to all the bereaved ones, with the prayer that the Great Physician will pour the oil of consolation into their sad hearts.

THE FIELD FOR 1903.

We are informed by those in charge that the following appointments will stand for the year, subject to such changes as may be found necessary:—Elders Hansen and Tucker to New Zealand; Elder J. D. Imrie to Brisbane: Elders W. J.

Haworth and C. Avery to north coast N.S.W., Nambucca to Tweed river; Eld. G. R. Wells to Newcaatle and vicinity; Eld. A. C. Barmore to Melbourne; Elders J. Jones and W. Mackie to Adelaide. Bishop Lewis wishes us to call attention to the extra expense entailed in the above increased list of field workers. He fully expects that the noble hearted saints who have kept the work moving in the past will continue their support to the best movement on earth. The gospel came to us free through the sacrifice of others; let us also send it along to others who are waiting for it. Our missionaries are willing to sacrifice all to carry the message, without hope of earthly remuneration. The Bishop hopes that it will not be found necessary to take one of these men out of the field for want of funds to supply their families.

"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."

MISCELLANEOUS.

The many friends of Elder Richard Ellis, of Sydney, will read with regret that this aged brother had a paralytic stroke, affecting his speech and throat, a few days before Christmas. He has steadily improved and at this writing there is hope of complete recovery.

The last American mails to hand announce the sudden death, through heart failure, of one of our veteran missionaries of California, Elder Albert Haws. He was the author of "Sabbath Theories a Delusion," on sale at this office. The Church loses an experienced worker.

The "Saints Herald" announces the purchase and erection at Lamoni of a new press, one badly needed. The Herald Manager is calling for new subscriptions to hasten the payment of the same. (Are you in arrears?) We hope the readers of the STANDARD and SAINTS generally will remember that we have a Standard Press Fund, from which we hope some day to buy a press and type and print this little paper from our own office machinery. However, this is not to say you are not invited to remember both presses if you can.

Readers of "Saints' Herald" will notice an interesting letter from Apostle Wight in a recent issue. The writer commends the Australian Saints' custom of kneeling in prayer.

By private advices from England, we learn that the repentance of Henry Broadway was considered satisfactory, and that he has been re-baptised, after signing an agreement to adjust certain matters considered necessary by the New South Wales District Conference, if the District's action be confirmed by General Conference to which he is appealing.

The friends of Elder Butterworth are urging him to accept the opportunity for a change which his health seems to demand. A recommendation by his co-labourer in charge, sent to the First Presidency urging that Bro. B. be allowed to attend the next General Conference, and stay in his native clime a few months, has been endorsed. The home Bishop immediately sent a cheque to cover his passage. We are not able to announce in this issue whether he will go or not. At last advice it was doubtful. We are certain that after 14 years unceasing labour and sacrifice by the brother it would be a well earned change, against which no one would murmur.

The Bishop is pleased to inform us that the request of those in charge, in last issue, found lodgement in the hearts of some of the Saints,—viz., that the time between Christmas and the New Year be observed as a week of self denial for the works' sake. In consequence, he has written quite a number of extra receipts. Is your name written there?

The new board met immediately after close of conference and elected the undermentioned:—Business Manager and Treasurer, Bishop Geo. Lewis; Editor G. R. Wells, Corresponding Editors, W. J. Haworth and Jas. D. Imrie. Arrangements are being made with Herald Publishing House whereby a large stock of all church publications will be on sale in a few months at Standard office, giving Australian patrons the same facility as American members enjoy.

The Victoria District held its conference in Melbourne, Dec. 20th. We regret that we must go to press without the minutes of proceedings, which have not been furnished. (Why not?) Members in other states are interested in the movements of our Victorian brethren.

The Wallsend Branch at a late business meeting nominated a collector, and started the United Building and Tent Fund. Who's next? It requires at least two branches to make co-operation a reality. Who will join hands with our brethren. Dont delay; every week leaves Wallsend to carry the load single-handed. One penny a week from 600 member means £10 a month. It is better to build churches than gaols. Which will you support? Your indifference towards this Fund really means aid to the enemy of all souls.

Several of our worthy young people decided to make the glad Christmas season their future wedding anniversaries. On Christmas Eve Elder W. H. Broadway and Sister Dora Bateson of Newcastle were married in the Saint's Chapel. Mr. Gus McGrath and Sister Annie Madrers of Sydney were united in the sacred bonds at the Nelson-street Chapel, Rozelle, Christmas Day. The Editor officiated on both occasions, with much pleasure, because he has never had the privilege of uniting persons more deserving of each other or more qualified to assume the obligations attaching thereto. That they had many friends was attested by the large list of useful and costly presents observed in both cases. Lack of space forbids mention of details. The STANDARD extends congratulations.

FROM ADELAIDE.

DEAR STANDARD,

Just a few lines to let you know that I have been greatly blessed reading your cheerful pages; so will continue to be a subscriber during my lifetime. I will also continue to distribute the STANDARD among the people here and I firmly believe that great good will be done through your pages. I think every true Latter Day Saint should become a subscriber for next year, and so help on the work of God, and I feel sure they will be greatly blessed. I pray that God will help me to be a faithful Saint to the end. With kind New Year greetings to all my brothers and sisters

I remain your sister in the truth,

H. M. VERNON.

To do good and to communicate forget not, for with such sacrifices, God is well pleased." Heb. 13: 16.

[This sister has renewed her subscription to December 1904. She evidently does not intend the Standard to fail. Have you renewed your subscription yet? If not will you do so at once?—ED.]

FROM MELBOURNE,

Brother William Mackie, of Richmond, was ordained an Elder at the conference recently held here. He and Brother J. H. N. Jones go to Adelaide almost immediately to do missionary work. May God be with them to bless their labour in that new field.

Twenty baptisms have been recorded for Richmond, during the past six months, five by Elder W. J. Haworth, and fifteen by Elder J. W. Wight. May the good work go on.

Bro. Barmore arrived from Sydney Thursday 1st January at 9 p.m. The boat was delayed, it should have arrived at 6.30 p.m. He left next day for Hastings to officiate at the funeral of Mytle Emma, infant daughter of Elder and Sister C. A. Butterworth. The father left her well when he departed for Sydney Conference intending to go from there to America. She took ill very suddenly and lived but a few days. Her death occurred 31st December. Bro. Butterworth could not return in time for the funeral but has since returned. This will delay his trip to America or possibly prevent it. Our worthy brother and his excellent wife have the heart felt sympathy of all friends and Saints.

Bro. Wm. Mackie leaves for Adelaide 7th Jan. Bro. and Sister John Jones will go to the same place in about a month.

The Melbourne branch is getting along nicely. A good attendance of both Saints and non-members is being had. Bro. Barmore occupied for the first time last Sunday and will continue to do so for an indefinite period.

SHOULD I BE BAPTISED?

If you believe in Jesus Christ with all your heart, and have repented of your past sins, and have now made up your mind to obey the Master in all things you should. You cannot obey Christ in all things without being baptised, for baptism is one of his commands. "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." Mark 16: 15, 16. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Thus hath Jesus, the Lord of Glory spoken! What right has man to contradict Him? Jesus says we should be baptised, but sinful man says we need not. Well did Jesus say, "My sheep hear My voice and follow Me, and a stranger will they not follow for they know not the voice of strangers." Reader, are you one of the Master's sheep? Do you listen to His loving voice and follow Him, or are you hearkening to the voice of the stranger? Every man is a stranger who contradicts the Master, and who tells the sheep that they need not do what He has commanded. Do you love the Good Shepherd who laid down His life for His sheep? Harken to His voice, "He that hath My commandments and keepeth them, he it is that loveth Me." It is useless then for you to say that you love Him if you keep not His commandments. Baptism is one of those commandments, therefore if you love Him you will be baptised.

"Thus it becometh us to fulfil all righteousness," said the Saviour, when in humility He went to John to be baptised. If the stainless Christ could not fulfil all righteousness without being baptised, can we do so without submitting to that ordinance?

Reader, take your Bible and turn up all the references to baptism, and then ask yourself the above question in the light of what you have read.

FROM THE BOARD OF PUBLICATION.

The STANDARD has been successfully piloted through the first year of its existence, and we are about to start out for the second. We ask the hearty co-operation of all the Saints. We our sending out quite a large number of coloured wrappers this issue which means that the majority of our

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subscriptions are now due. Will every one examine the wrapper in which the Standard comes this issue? If it is white your subscription is not yet due, but if it is coloured it is due, and we need the money as soon as you can send it. We have received some letters from subscribers who have been affected by the adverse conditions at present existing, telling us to discontinue their paper till they can pay for it. We will send free papers to all who have written thus, for we do not feel like deserting any subscriber in the hour of adversity. Any others not able to pay can have the paper for the asking. We have decided to send out no more free papers to branches unless arrangements are made for paying the postage. We find that some of the branches distribute the free papers among the members of the church, and that as a result the subscription list has been made to suffer. We will send no papers to branches except on the express understanding that they are to be distributed among outsiders only. We want every subscriber to renew his or her subscription immediately it expires. Remember we cannot keep the paper going without money. What colour was your wrapper this issue?

We desire to call attention to a limited supply of bound volumes of the STANDARD for 1902. These we can supply at 1s 6d each to subscribers. Do you want one? If so order immediately. Supply is very small.

GEORGE LEWIS,
Manager.

TO THE MINISTRY.

I wish to call the attention of the brethren to the Jan. 1st report. If you have not yet reported please send immediately to either Elder Butterworth or myself, so we can send on to the Church Presidency. The March 1st report should be for the year, and should be sent promptly; as a boat leaves for Frisco early in March. That report if sent to me, should be addressed G.P.O. Sydney, N.S.W.

In Bonds,

J. W. WIGHT.

FROM NEW ZEALAND.

Elder D. E. Tucker writes, Dec. 9th, 1902:—Large audiences with some opposition. But the good Lord has been with us from the first, and by His good help we have gained the day so far. In the way now of organizing a Sunday School. If the Saints there [in Australia], can aid us with two dozen Intermediate and Primary Quarterlies, we will begin with them, send latest numbers.

Elder P. M. Hanson writes, Dec. 14th, 1902:—"I have spent most of my time in Kaitangata. I believe the cities will prove our most fruitful fields, especially in the Otago province. Those who united with us were formerly members of the "Church of Christ." They are rejoicing that the "Latter Day Saints" came to New Zealand. Bro. Tucker and I intend to go into the cities round about immediately after the holidays. The pathway looks bright before the Sunday School here. We have about 50 on an average who attend our services on Sunday evenings. Many are interested, I believe more will unite with us in the bye and bye. The harvest time for the Church in New Zealand will be after the walls of ignorance are broken down and our work is known. I pray that we may all live that God may be our God, and that we may be His people. Brethren, do not forget us in prayer; remember we are all of one body. We need Gods' assistance. Love to all."

THE UNITED CHURCH BUILDING AND TENT FUND.

We are pleased to announce that both the Victorian and New South Wales Conferences endorsed the principle of co-operation re the above as proposed in November STANDARD, with some slight amendments. We are now ready to put the plan into execution, and we want the hearty co-operation of every member in the mission. Will you please think well, and decide in your mind how much per week you can pledge to build churches and buy and maintain tents (this latter tent clause is subject to the approval of Victoria Conference). Then keep your promise sacred.

"United, we stand; Divided, we fall." We want to see the burden now on the Wallsend Branch, and the one soon to be assumed by the Brisbane Saints shared equally by all members through the mission. If it appeals to you as a Christ-like principle, will you not take hold of the plough at once and never look back. We can easily discharge the Wallsend debt, build the Brisbane and Melbourne churches, and put as many tents in the field as we have men to man. This is a good work; shall we do it?—we feel sure God will more than supplement our efforts, and we will see this grand work flourish. Will New Zealand Saints consider themselves included in this?

We want energetic collectors for this fund in every branch,—men or women who do not mind going to a little trouble for the work's sake. We request each branch to nominate some one who will agree to attend to it and forward such name to the undersigned. Branch Presidents, please put the matter forward, as soon as possible. Don't delay; every week will mean loss. We will then send to your collector "promise forms" and all necessary instructions.

TO SCATTERED MEMBERS.—You are included in this, there's a good time coming for you and your neighbours. Get ready for it. You will want a "Tent Mission" in your locality, bye and bye. Here is a chance to get it. Will you respond by sending us a post-card asking for a promise form?

TO ALL.—Don't allow this fund to interfere with your tithing. We do not recommend weekly promises larger than three pence. If, after paying your tithing you can manage 6d or a 1/- a week for the Church and Tent Fund, by all means do it. If you can meet a promise of only one half-penny per week, do that, and the Lord will bless it. Remember the widow's mite. Many little rivulets make the mighty stream. Let us hear from all, soon.

{ Address, GEORGE LEWIS,
{ WALLSEND, N.S.W., Bishop.

OUR AMERICAN SUBSCRIBERS.

We take this opportunity of thanking all American subscribers, and specially the Religians, who have done yeoman service. Your help has been considerable—could not have got along without you. As we enter the second year, we ask you to still stay with us till we can walk alone. The paper has done much good as a missionary, and its sphere for the coming year is widening. The help from across the Pacific was quite an item, which if renewed, will remove anxiety from the minds of the Board, as they feel this year is a critical one. *We ask not for charity, but for co-operation.* Please extend your hand again—don't withdraw it. The small sum of one cent and a half a week will not be missed, and it will mean much to the STANDARD. We will continue your paper and risk postage for several months; don't keep us in suspense, but forward 75 cts. to

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The Gospel Standard.

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

G. R. WELLS EDITOR
WALTER J. HAWORTH } CORRESPONDING
JAMES D. IMRIE } EDITORS

SUBSCRIPTION PRICE.

(Payable in advance)

To Members of the Church in N. S. W. ...	3s.	per year.
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To persons not members of the church in N. S. W. 1/-		per year
To Non-members in other States	1s	"

Address all communications to THE GOSPEL STANDARD, 60 Thomas Street, Wallsend, N.S.W.

All matter intended for Publication should be marked "Editor."

All remittances should be by P.O. order, Postal Note, or Bank Cheque, with exchange added, drawn in favour of THE GOSPEL STANDARD, WALLSEND.

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MASONIC HALL,

Swan Street, Richmond, Victoria.

—o—

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.

Printed by the STANDARD PRINTING AND PAPER CO., at the STANDARD PRINTING WORKS, 102 HUNTER STREET WEST, NEWCASTLE, for the PROPRIETOR, GEORGE LEWIS, WALLSEND, N.S.W.

The Gospel Standard.

Registered at the G.P.O., Sydney, for transmission by Post as a Newspaper.

Vol. 2.

Wallsend, February 16, 1903.

No. 2.

THE THIEF ON THE CROSS.

Says the objector: "The thief had no time to be baptised or receive the ordinance of confirmation, and yet Jesus saved him. If one man could enter the Kingdom without it, why not all?"

At first thought this seems answerable to many. Let us "dig deep" and found our spiritual house on the rock. We are not informed as to the previous life of the malefactor. To assume that he was a total stranger to the gospel is to build on the surface sands, emphatically so, because the assumption discredits the words of Christ.

Says the Rev. Dr. Kitto:—"Some eminent writers are of the opinion that he was in all probability not a thief who robbed for profit; but one of the insurgents who had taken up arms on a principle of resistance to the Roman oppression and to what they thought an unlawful burden—the tribute money. They are of the opinion also, that it is *far from certain that his faith or repentance was the fruit of this particular season.* He must have known something of the Saviour; otherwise, he could not have said, 'He hath done nothing amiss.' He was convinced of the Lord's Messiahship: 'Lord, remember me when thou comest into thy Kingdom.'"

Upon the authority of Koehler, and others, we can further say that it is a very ancient tradition that the thief was not converted at the cross, but was *previously* imbued with a knowledge of the Gospel.

To the above we may add that his request was not,—Lord, save me right now in Thy Kingdom. It was, "Lord, remember me *when thou comest* into Thy Kingdom," showing a knowledge of the gospel of which many of the admitted disciples were barren. The reply of Jesus was, "To-day shalt thou be with me in paradise." Soon after, they both expired. On the morning of the third day, the resurrected Jesus met Mary Magdala near the tomb entrance, and to her he said: "I am not yet ascended to my Father." Where had He been? To "paradise," with the malefactor, as He promised. Then, it is clear that paradise is not where the Father dwells, in the Heaven of heavens. Paul was caught up to paradise (2 Cor., 12), (which seems to be only one of many heavens), and there he heard many good things. It must be an excellent resting place for those who await the "better resurrection," the same place and condition that poor Lazarus enjoyed after death—"Abraham's bosom"—a place of rest and peace. It is undoubtedly the same place certain souls were located when seen in vision by John on Patmos (Rev. 6), "under the altar" of the heavenly tabernacle, "and it was said unto them, that they would rest for a little season."

When we are born again ("of water and of the Spirit"), we have an Advocate with the Father, Christ Jesus the righteous. (1 John 2: 1.) There is every reason to believe the so-called thief had previously been baptised for the remission of his sins. (John 1: 4-5), and had accepted Jesus as his

Advocate; and, at this last bitter moment no baptism was necessary to receive a further remission of his sins. He appealed to his Advocate on the spot, and was comforted. As it will be the case with some, that their sins will follow after them to judgment, he desired his to be "open before-hand" and remitted before judgment. (2 Tim. 5: 24).

The Lord who said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven," was the same "Lord" who spoke comforting words of assurance to this man on the cross; and he knew him far better than those two thousand years later, who interpret the case to their own liking. We are not prepared to say the Lord would break his own word and law; and therefore we must conclude the malefactor was a doer of his will. (John 7: 17; Jas. 1: 25.)

Even supposing the thief to have been a bad criminal who never knew the Lord, and that he got into the Kingdom on his own convenient terms,—whose example would we follow: that of the thief or of Jesus? We should follow no man (much less a criminal) only as he follows Christ.

FAITH IN JESUS CHRIST.

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

The question, "What must I do to be saved?" has been asked and answered by many. These answers are as numerous as the denominations in Christendom, and perhaps more so, for individuals will be found to answer it in their own way. The Apostle Paul gave an answer when this question was asked by the anxious Phillippian jailer. The above text is his reply to the same. We believe it to be the truth. It is in harmony with the statements of his Master.

It becomes our duty in seeking the truth and the way of salvation to consider the answer. What does Paul mean when he says, "Believe on the Lord Jesus Christ?" First, let us settle in our own minds what it is to believe on another. We read a book, become greatly taken up with the author, and say that we believe in that writer. Again, we call in a doctor to a sick relative because, having heard of his method and his success, we believe in him. Were we to refuse to do for the patient as the doctor prescribes it would be evident at once that we had not a strong or true faith in that man as a physician. If we believed on him to a full extent, all that he ordered would be carried out with the utmost care and exactness. And again, the teacher's solution of a problem is cast aside by the scholar who prefers a method of working of his own. So far as that problem was concerned the scholar did not rely on his teacher, his faith was not strong. We begin to think then that in believing on another we act upon his

suggestions, we believe what he says to be right and true, and we are prepared to carry out his instructions.

Let us see how this "faith" of which we have been writing compares with the Bible faith. First, let us consider the faith exercised by those in very ancient times. Faith in God moved Noah to build an ark to the saving of his house, and in so doing he carried out God's instructions. "By faith Abraham when he was called to go out into a place which he should after receive as an inheritance, OBEYED; and he went out not knowing whither he went." "By faith Abraham when he was tried, offered up Isaac," and thus he was obedient to God.

We come right down now to a less ancient period when the servants of Jesus preached the gospel of the Kingdom. A large crowd was gathered to hear the preaching on the day of Pentecost, and being "pricked in their hearts" at the truth of Peter's words, cried out, "Men and brethren, what shall we do?" They were convinced; they understood their position and were ready to obey as soon as they should know what was to be done. The record tells us that having learnt, they obeyed. The faith created within these people moved them to ask for the way of salvation and then to accept it. We pass on and read of the meeting of Philip and the eunuch. Hearing the word preached he believed. But, note, he did not stop at mere belief. His faith was such as to inspire him to obedience, and as soon as water was at hand he applied for baptism. He believed with all his heart that Jesus was the Son of God, and revered him as the Son of God by obeying his commands.

This investigation leads us to admit that faith is a MOVING PRINCIPLE, that those upon whom it takes hold do not stop at mere belief in the existence and power of Jesus Christ, as well as the fact that he has atoned for the sins of the world, but are led to do something in the way of keeping His commandments. Faith, as we have seen, right down along the line from the patriarchs to the believers of the early Church, moved men and women to obedience. If the same faith, without which it is impossible to please God, is exercised to-day the same results will follow: believers will be obedient. In considering the term "faith" there is a distinction to be borne in mind between a mere belief and a true and living faith. True faith always inspires and produces a loving obedience.

We find that after the jailer was instructed to believe on the Lord Jesus Christ, Paul and Silas "spake unto him the word of the Lord." Was the word of the Lord necessary to him that he might believe on the Lord? To believe on Jesus comprises acceptance of his words, and acting in harmony with them. Thus the jailer heard the words of the Lord. Some of those words are: "Except a man is born of water and of the Spirit he cannot enter into the Kingdom of God." And, "He that believeth and is baptised shall be saved." His belief on the Lord Jesus Christ was valid, inasmuch as he gave evidence of it in obeying the words of Jesus. How can one believe on the Lord Jesus and refuse to accept his words? It seems utter nonsense to think of one doing so. If you believe Jesus to be your Lord and call him so, it behoves you to treat him as Lord. Who has a right to call him Lord? If you heed not his commands, then he is not your Lord. Listen to him: "Why call ye me Lord, Lord, and do not the things which I say."

Dear reader, let us take a broader meaning of Paul's statement than many religionists do. We are sometimes accused of keeping within a narrow groove. Who is in the groove here? We accept the word "faith" as one with a very BROAD meaning. Faith in the Lord Jesus Christ comprises not only a belief in his existence, power, and atonement, but the placing of implicit confidence in him; a belief and

acceptance of His blessed gospel and a willing disposition to become obedient to his commands. Let us, therefore, be faithful to Him.

WAYS OF LIVING LIGHT, No. 2.

THE TRUE LIGHT RESTORED.

At the beginning of the nineteenth century, a child was born, who was to be one of God's instruments in restoring the Heavenly light so long lost to the earth. At an early age he became concerned about his soul's salvation; but the question which is puzzling to so many now, confronted him: "Which church shall I join?" Reading in his Bible the statement, "If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not," he went with true simplicity of heart, and addressed the above question to God. While kneeling at prayer in the woods, "two persons stood above him in the air." One of them called him by name, and pointing to the other said: "This is my beloved son, hear him." He was then answered that he should join none of the sects, for "their creeds were all wrong, and an abomination in the sight of God." The personage who addressed him also said that "Those professors of religion drew near to Him with the lips, but their hearts were far from Him." We know that the world jeers at the thought that God and Christ appeared in vision to this lad and spoke the above words; but is it not a little remarkable that at a time when the people should "draw near unto God with their mouths, and honour Him with their lips, while their hearts would be far from Him." He had said, "Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." (Isaiah 29: 13-14). The appearing of Himself and Son to this lad, was part of this marvellous work and a wonder, as will be evident as we proceed. The Lord continued to instruct this lad and fit him for the work that lay before him. Later He sent an angel to him with the everlasting gospel. After delivering the gospel to him, the angel conferred upon him the authority to preach the gospel, and establish the Church of Christ once again. The world deems it not merely improbable, but altogether impossible that God should send an angel to the earth in these days. Nineteen hundred years ago He sent His Son to the earth with the Heavenly Light. Since then and for centuries, darkness reigned supreme. Is it anything strange that he should send an angel to restore the long lost Light? If we refuse to believe that Jehovah sent an angel to restore the light in this age, can we attach much blame to those who refused to believe that He sent His Son with the Light in the first century? But the scripture promises that an angel would come: "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, kindred, tongue and people; saying with a loud voice, FEAR GOD, and give glory to Him; for the hour of his judgment is come."—Rev. 14: 6-7. In the face of the above scripture, shall we say, "It is nonsense to talk of the gospel being restored by an angel?" But why should this angel bring the gospel? Because the true gospel, "the Heavenly Light," had not been on earth during the dark ages, nor since the "artificial light" of the Reformation had been lighted. Again, why should the angel say, "Fear God and give glory to Him?" For the reason stated by the Lord to the young lad, and also found in Isaiah 29: 13, "Their fear toward Me is taught by the precepts of men." Jehovah does not desire the fear inspired by the precept of men. Consequently, He sent His angel with the true gospel that men might learn to fear Him in accordance with its precepts.

The angel's message was heeded by the lad. Divinely commissioned, he began preaching the gospel, and on the 6th day of April, 1830, the Church of Jesus Christ was established once again. Since then the gospel has been preached to many nations, and still the good work goes on. The ministers receive the Holy Spirit's direction in their labours, and the members are happy in their Saviour's love, and the many blessings He showers upon them as in days of old. They love to contemplate the many evidences of the truthfulness of the work in which they are engaged, and all declare it to be "a marvellous work and a wonder." We present to the world a church having the same organization as the one established by Jesus Christ the great Head,—Apostles, Prophets, Evangelists, Pastors, Bishops, Elders, Teachers, and Deacons. These officers preach the same gospel as Peter, Paul, James, John, and Jesus. They teach Faith in God, Repentance from evil deeds, Baptism for the remission of Sins, The Laying on of Hands for the bestowal of the Holy Spirit, Resurrection of the dead, and Eternal Judgment (Heb. 6: 1, 2). All these were the distinguishing Rays of the "true light" anciently, and by them we can discern it to-day. Reader, we have a message for you to consider—the good news of a restoration of the God-planned New Testament Church. Is such an announcement not worthy of your prayerful consideration?

(TO BE CONTINUED.)

EDITORIAL BRIEFS.

All Missioners, Bishop's Agents, and Branch officers are authorized to receive Standard subscriptions, where we have no appointed agents.

Bro. J. W. Smith has consented to act as Standard Agent in Sydney, and will receipt for all subscriptions paid to him.

In about ten weeks, this office will have a large stock of church publications on sale from the Herald and Ensign Publishing Houses in America.

The Sydney Saints have stepped into the line of progress and appointed Bro. J. W. Smith collector for the United Church Building and Tent Fund. Many Sunday School boys and girls are taking cards and will buy less lollies in the future and give some of their coppers to build houses for the Lord. The members of nearly every family have taken cards, which contain entries for a year, at the end of which they will be returned to the Bishop for auditing and filing in his office.

We wonder if the Saints who do not use it realise what they are missing in the New Book of Mormon Quarterly. Get one of the Religio members to loan you one and see for yourself.

The idea of a "pledge" or definite "promise" seems to frighten some, who think it is not a free-will offering when so given. This is a mistake. Here is the promise on these cards which scores of Saints are now signing:—"I promise to contribute, AS LONG AS I CAN, the sum of — d per week toward the above Fund, unless prevented by circumstances I cannot foresee." There is nothing here that any Saint need fear to agree to. It is easier to keep than many other promises we are making. It is surely free-will, as no one will sign a card unless he wants to. The Bishop intends to have everything in his department conducted according to system and order. He is a busy man and cannot afford the loss of time that occurs when these matters are conducted without system. His object is not to

compromise any one financially, but to have system in our finances. Cards totaling 15/- a week have been signed without hesitation in Sydney, all in safe amounts, none over three pence. "Order is Heaven's first law."

Late Cables tell of a terrible hurricane and tidal wave (40 feet high) in the Society Islands, in which five to ten thousand people have perished. As we have Missioners there and church members to the number of some 2000, the Saints will await with considerable interest further particulars of the disaster. Elder Joseph Burton and wife who are now in charge of the work, with headquarters at Papeete, Tahiti, laboured in Australia some 15 years ago.

We are informed that it was due to a misunderstanding that the minutes of the last Victorian Conference failed to reach us, but that it would be sent in time for this issue. We are still waiting.

Re the work in Adelaide, Elder Jones writes, "It will be rather a hard field for a time, but I trust the Lord to open the way for His message. The sisters over there are of the right sort, the only trouble is there are so few of them." We commend to these and all Saints the kind of faith exhibited in Nephi's life, who said on one occasion:—"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which He commanded them."

Just before going to press we learn, indirectly, that Elder Butterworth has decided to go to General Conference, and a movement is on foot to present him with a travelling bag and other requisites.

Bro G. T. Ballard, who lately was honoured by the Government with an appointment as J.P. at Argent's Hill, N.S.W, writes:—"Received the soul-cheering news of Conference by STANDARD yesterday. I greatly appreciate its monthly visits, and hardly know how we survived so long without a mission paper. It seems to bring us so closely in touch with each other, irrespective of the divine truths it is unfolding to many outside the kingdom." Bro. B. paid for four subscriptions last year and is renewing the same this year.

A sister wishes an explanation of the following text:—"The sabbath was made for man, and not man for the sabbath."—Mark 2: 27. Who will volunteer an answer for next issue of STANDARD?

The Nambucca, Hamilton, and Melbourne branches have all appointed collectors for the United Building and Tent Fund, and thus it seems sure to be a success. The Nambucca and Hamilton brethren already have a church, but they are not selfish. They want others to enjoy the privilege of worshipping under their own vine and fig tree. This we call real christianity. But they may need some improvements on their own buildings in the future, for which this fund will be available.

Can any of our Bible students tell whether or not the following quotation is in the Bible, and where:—"Get thy spindle and thy distaff ready and God will send thee flax." To the first person sending us a correct statement as to where this can be found, we will give a year's subscription to the STANDARD, to be sent to a friend not in the church.

Apostle Wight is certainly setting the Elders in the field a good example of activity. His last trip on the North Coast was most fruitful and active, as see the report from our Tuncurry correspondent. Writing to the Editor, Elder Wight says:—"Horse-back trips in this heat and among these flies are not pleasant, but there's too much to be done to consider that. A rich field here." We are sorry to think that he has but ten months to stay in this field. Let us make the most of the time. See his notice elsewhere.

* * * * *

In Germany, lately, a man astonished the people of Berlin by walking on the water of the river Spree. His shoes were similar to snow-shoes—not of wood, but of zinc, made into hollow pipes tapering at each end, and with flaps underneath to resist the tendency to slip backward. So says the *Newcastle Herald*. Some of the boys will be trying this now. It should not be hard to believe that Jesus walked on the water, after this.

* * * * *

In a letter from Fred. M. Smith, one of the Presidency, and Associate Editor of SAINTS' HERALD, he says:—"I have watched with considerable interest the developments in Australia, and am pleased with the energy and push which has been manifest in that mission this [last] year. *Keep it up!* I trust you are finding your mission paper all that you anticipated."

* * * * *

A brother writing from Mount Magnet, W.A., says:—"There are few good claims here. It is heart-breaking to work hard all day (ten hours) and get only about 2s 6d worth of gold. I believe a good reef will be found bye and bye; but it takes money to find it. Please don't advise any of the Saints to come here for gold, because the country is very poor. Mine managers are putting off men."

* * * * *

This Office is prepared to receive new subscriptions or renewals for *Herald*, *Ensign*, *Autumn Leaves*, *Zion's Hope* (the S. S. paper), or any other church publication required, including *Glad Tidings* and *Prophetic News*.

* * * * *

THAT COLOURED WRAPPER seems to offend some. Now, dear sensitive subscriber, it is only a business matter. To write each one is too expensive, and the postal authorities do not allow publishers to put dates on wrappers. We must adopt some such means as we use at present to inform subscribers that their subscription has expired. What we want to know most is if we can depend on your subscription. If not convenient to remit at once, kindly drop the Office a card to that effect, and send the money when you can. If the coloured wrapper comes by mistake, a post-card would soon remedy that. With nearly 500 names to look after, some mistakes will occur.

WEDDING BELLS.

IMRIE—HOUSTON.—A very pretty wedding took place at the residence of Mr. and Mrs. Robert Houston, Lawson-street, Hamilton, on January 17th. At 5.15 p.m., in the presence of a large circle of friends and relatives, Mr. Houston gave away his second eldest daughter, Sarah, in marriage to Mr. James D. Imrie, eldest son of Mr. and Mrs. James and Grace Imrie, of Islington, and one of our latest appointees to the ministerial ranks, as well as one of the Editors of the STANDARD.

The ceremony was performed by Elder W. J. Howarth, and was a neat and impressive one. The groom was supported by Mr. James Potter; and Miss Agnes Houston, sister of the bride, acted as bridesmaid.

Both the contracting parties looked their best, and the launching of their domestic barque seemed most auspicious. The congratulations of those present were supplemented by a number of telegrams from friends arriving during the evening, which accentuated the feeling of good cheer that reigned in every heart.

The wedding dinner proved not the least interesting part of the evening's programme, because the catering was by home talent, and not to be excelled. If the table was meant to be symbolical of the future prosperity of the newly-wedded pair, they will certainly lack no good thing. The wedding cake is worthy of mention, not only for its inward merits, but for its external embellishments. It was a work of art (and heart). It was done by Bro. A. H. Ford, of Merewether, who enjoys the honour of having ornamented the wedding cake of every Elder who has been married in the Newcastle district. The usual toasts were offered and suitably responded to, after which the company adjourned to the drawing room, where a happy evening was spent in musical numbers, recitations, and parlor games.

Elder and Mrs. Imrie left three weeks after for their new field of labour, Brisbane, carrying with them many love tokens, and the prayers and good wishes of a host of friends and relatives for success in their new life and labour of love in the church. All wedding gifts were of the most practical and useful nature, and it is needless to say the recipients were sent away happy. The STANDARD extends the usual hand.

GOSPEL TALKS. No. 1.

(BY J. CLARK.)

CARE OF THE "TEMPLE."

What! know yet not that *your* body is the temple of the Holy Ghost? Ye are *not your own*. Therefore, glorify God *in your body* and in your spirit, which are God's.—1 Cor. 6: 19, 20.

According to the highest authority "man lives by every word that proceedeth out of the mouth of God"—God's laws, or as some call them, "nature's" laws. Unfortunately the tendency of the age is to follow blindly man's laws, especially those in any way claiming to deal with the care of the body; and adulterated or even imitation-articles of food are freely used, while the perfect food elements so bountifully supplied by our Heavenly Father, for the building up and beautifying of our bodies, are in many instances cast aside, as more or less inferior to the imitation or man-made article.

As the Creator's laws invariably carry with them a penalty for violation (as surely as the observance of them ensures reward) one result of our ignorance of the "Laws of Life" must necessarily be retrogression instead of progression. If we are, therefore, in earnest in our desire to be living witnesses, the care and development of the body is as important as that of the mind or spirit, and cannot be lightly passed over. The teaching of the Master that actions speak louder than words (see Mat. 23: 3, "They say and do not," and Luke 6: 46, "Why call ye me Lord and do not, &c.") is in harmony with this.

The Apostle Paul in 1 Cor. 6th chap., writing of the material body, uses the language of our text, and reminds us that we have been purchased, and are, so to speak, "stewards only"; and are, therefore, responsible as to how we use or abuse the body committed to our care. Bearing in mind the fact previously stated that God's laws carry with them a penalty for violation, and remembering the Apostle's writings showing that these penalties are exacted in this life (see 1 Cor. 27) we are at the outset

brought face to face with the tough proposition: *How best to Glorify God in the body.* For, owing to various causes, such as heredity, climate, social conditions, etc., we have all more or less been living in an unnatural manner, which has left us in a condition very far from perfect, and one that needs time and patience to bring into harmony with the Laws of Life. From the writer's experience this is not so easy as it appears at first sight. The cleansing and beautifying of the temple is a work that will last with life, and will need plenty of *stick-to-it-iveness*. Good results cannot be expected to show themselves at once, and the cleansing alone may be a work of considerable time; but success is certain if we are willing to observe the Laws of Life as fast as we may be directed to them by His Spirit.

The writer, who did not begin to understand the right way until well on in years, and hence made a bad start, has for some years past made a more or less close study of the body in health and disease, and ventures to put these few thoughts forward in the hope that others may be led to study this question. The spirit of "a sound mind in a sound body" must of necessity be an instrument fitted for the Master's use.

[The above is one of a series that Bro. Clark has promised with some hesitation to furnish during the year. In past dispensations, Jehovah has spoken on the diet and sanitary questions. In these days, He has spoken again specially, as seen in the Word of Wisdom (sec. 86 D. & C.), a perusal of which shows that spiritual effects follow the proper care of the body. Great spiritual blessings and immunity from scourge are especially promised in this Word of Wisdom. Bro. Clark's papers will be a help along these lines—a line which too many of us have neglected, and suffered thereby. If at any time you wish to join issue with the writer he will be pleased to hear from you at Kerr-street, Toowong, Queensland. We think we can promise our readers that these articles alone will be worth more than the price of the subscription.—Ed.]

LETTER DEPARTMENT.

Sydney, February 6th, 1903.

DEAR EDITOR,—

The work is moving along nicely. Though the branch has been left to its local officers since the beginning of the year, we have not lacked interest as was thought would be the case by some of our brethren. Another noble soul was added to our number by baptism on the 29th ultimo. All baptisms take place in the font at the rear of the church at Rozelle. Our Sunday School is also marching steadily on. Next Sunday will be special. We have what we are pleased to call Children's Day, once a quarter, when the regular quarterly review takes place in the presence of parents and visitors. Something new, but a step in the right direction, so we think. Bro. W. C. Henrichs, the Superintendent, will give a prize to each class at the end of the year to the pupil who has answered correctly the most questions each Children's Day. This creates interest in the work. We have revived our Sunday School teachers' meetings. Teachers meet their Superintendent every Friday night, when all prayerfully go through the lesson, and agree as to the main teaching points. Thus, we all "speak the same thing." Better results follow such preparation, and it gives all pupils an equal chance in the review. Our Religio-Literary Society is on the move, "onward and upward." Tuesday, January 27th, was "Temperance Night." We invited one of the neighbouring temperance lodges to be present. They accepted the invitation, and notwithstanding the very wet night, we had a large attendance, and all enjoyed themselves. It has done good for our Society. The visitors thought they had learned something from our plan of working. We use the book of Mormon Quarterly, and have two classes in which we study

that much-misunderstood book, and such a study is by no means the least. True, the Saints should study all church books, and make themselves acquainted with the doctrine; but especially do we want to study the Book of Mormon, so that we can talk intelligently with those who may ask us about it. We are hoping that much good will be done throughout the Mission this year. To this end we work and pray.

J. W. S.

Adelaide, February 2nd, 1903.

DEAR EDITOR,—

Just a line as to how things are progressing here. I arrived on the 9th of January, and have been hard at work ever since, visiting and endeavouring to get the truth before the people. Found an empty Chapel, and hired it and held meetings for three weeks, with little or no result. I have taken to street-preaching, and find it quite an easy matter to get a crowd. Have also preached in the park, where I also got an attentive hearing. I intend to go in for cottage meetings and street-preaching until Bro. Jones arrives. Previous to my coming here I had the pleasure of visiting my mother in Victoria, and also of baptizing my brother and sister, making the seventh of our family who have come into the Church. While there I was invited to preach in the Baptist pulpit, which I accepted, preaching to a nice congregation. Have had an invitation to return again, which I hope to do at some future time. The Baptist minister, Rev. T. Beeson, is a very nice man, and I believe an earnest well-meaning man, and is not prejudiced. After service was over, I had several invitations to call on people who wished to investigate our work, but was unable to accept. I trust the day will not be far hence when more will accept the Gospel in that place. The sisters here deserve great praise for the way in which they have assisted. I hope that the Saints will come forward with their subscriptions for the STANDARD, as it is a valuable aid in the mission field. We are glad to hear of the success that is attending the effort put forth in N. S. Wales, and hope that in time with labour and patience the same results will be manifest in other States.

W. MACKIE.

Tuncurry, 3/1/03.

The Saints here had been anxiously looking for Bro. Wight's promised visit for some time, but not until Sunday noon, January 4th, did he reach here. All were pleased to have him back in his old field of labour, where he and Sister Wight so kindly worked some nine years ago. And I am sure that the many greetings given carried with them a hearty welcome from the hearts of the Saints. Since Bro. Wight left us, the conditions here have changed some; but he felt assured by the Spirit "that his coming to us would be fruitful of good," and was therefore encouraged to do his best. The result has fulfilled his anticipations. We had an earnest sermon from him on Jan. 4th, and since then he has not ceased to strengthen and encourage the Saints by kindly exhortation and advice. He laboured with determination to leave behind him a lasting evidence of his labours, and we feel sure he has succeeded.

The branch officers are encouraged and are grateful for the "Meat in due Season." Brethren R. Taylor and Ern. Wright were called and ordained on the 20th to the offices of Priest and Deacon respectively. Already this branch is beginning to bud and bear fruit. On January 18th, two sisters were baptized, and yesterday, after fellowship service, six more were led through the door of initiation into the kingdom. Other parts of the district have also received attention. Elder Wight visited the Upper Manning, and baptized three, who

have united with our branch. We welcome them through the STANDARD. Another visit to John's River brought seven into the kingdom, and otherwise greatly encouraged the Saints. One Sister had not heard a Gospel sermon since hearing Bro. Wight, when he was at John's River, 9 years ago. Her faith is still strong. "Blest be the tie that Binds." Two sermons were also preached in the hired hall at Croki and Taree, and were well attended and good interest manifested. All along the line there seems a greater hunger for the bread of life than has ever been seen by Bro. Wight before. We feel there could be a good work done in this district, and will hope to see more fruit at no distant day. Our Sunday School is now held in the morning at 11 o'clock. It is still prospering. We have children of several denominations attending; the interest is good, and some are beginning to know the truth as it is in Christ. As teachers we are young, but earnest and hopeful, and ask your prayers. Elder Wight preached his last sermon yester-night. He is leaving us this week. We wish him God speed, and thank the Father he came to us. We extend greeting to all.

UNO.

Hastings, February 9th.

The Hastings Branch is enjoying a season of peace and love fellowship, indicated by the calm and instructive Spirit manifest at their social gatherings. Brother and Sister J. H. N. Jones paid their farewell visit with the Hasting Saints yesterday, prior to leaving for the Adelaide mission, and gave comforting and encouraging words to those of like precious faith. He preached in the evening to a good congregation of Saints and outsiders at the Tyabb Hall, warning all to take up their cross, and pressed in a legitimate way to the fountain which stands open and free to all. "The Spirit and the Bride say, Come." "How beautiful upon the mountain are the feet of those who preach the gospel of peace, and bring glad tidings of good things."

(X)

Brisbane, February 9th.

Elder and Sister Imrie arrived on Wednesday last, and are domiciled at Bro. Peisker's until they can settle to home-keeping. Bro. Imrie's testimony in the Sacrament meeting was very strengthening, and we had the pleasure of hearing an excellent discourse last night at the hall. At a business meeting, the branch decided to go ahead with the building of the Chapel. Brn. Barkus and Berglin were appointed to finance the matter, and they have inconvenienced themselves to free the ground from encumbrance, so that money can be raised on that to build the church. These brethren evidently have some of the faith of Nephi. The frame work will soon be ready to go up. We feel satisfied our cause, and Elder Imrie as its representative, will have a better chance when this work is completed. When that is done, the Saints will no doubt take up the United Building scheme, if the Bishop can guarantee to meet our payments for us, and there seems no reason why this should not be possible if the members throughout Australia join heartily in and faithfully keep a stream of coppers flowing into his hands to apply on the several churches needing it. The best feature is that these weekly contributions of from half-pennies to threepences will not interfere with the main missionary fund, supported by tithes and offerings. The opportunity of building more houses of worship and maintaining more missionaries in the field is a rare one. It is a test to the vitality of our body in Australia—the one test of 1903. Brisbane desires to keep up this end and prove ourselves equal to the test. A long pull, a

strong pull, and a pull altogether will bring success. We ought to show our American brethren that this arm of the church is self-supporting, and not call on them for money to carry on. Pass the word along the lines, Mr. Editor.

EGO.

Somerville, Victoria, January 21st.

DEAR BRO. LEWIS,—

Arrived home all right after a rough voyage of three nights. Saw Bro. Barmore in Melbourne, who had been down to Somerville to bury our little girl, and I was much comforted that it was convenient for him to conduct the service. The hand of Providence seems always to open unto us in the hour of need, for which we are more than grateful. In my blessing, I am admonished to trust the Lord for all, and he has supplied the 'necessary' in this case. My faith continues to grow in that direction. Sister B. has borne up under the present trial with wonderful fortitude and patience, a thing she thought impossible under the circumstances, thus proving the grace to be sufficient in time of need. As for myself, I see the empty chair, and miss the merry prattling voice, but cannot feel that she is dead. It seems strange in one way, to think that I was neither home when she was born, when she died, nor to see her buried, and I was ill during all her lifetime. She seemed perfectly well on Tuesday at 3 p.m., and died on Wednesday at 10.30 p.m., they think, with inward convulsions. There is one consolation, she is free from the world's temptations, and safe on the Golden shore, where we hope to meet at the ending of this earthly pilgrimage. My convictions at present are that I will not get away for the coming General Conference. Bro. Barmore is getting on fine in Melbourne, and is well liked by all, so I hear. This I am pleased to hear, and I trust it may always be said of God's servants in every station they may occupy in life. I think my cough is improving, and hope soon to be free again, that my feeble voice may be heard heralding the glad message of "Peace on earth, good-will to men." Love to all.

C. A. BUTTERWORTH.

DEAR EDITOR,—

We wish though the pages of the STANDARD to thank the Saints and friends who so kindly assisted in various ways, also for the many letters of condolence received in our late sad bereavement. It is indeed comforting to know we have so many true and tried friends in the Saints of God. Your Bro. and Sr. in Christ,

C. A. & S. A. BUTTERWORTH.

Melbourne, February 8th.

Elder and Sister J. H. N. Jones have given up their rented house in Richmond, and he resigned his business position. After a few days visiting with relatives at Hastings, they will leave for their new field of labour, Adelaide, on the 17th.

Elder Barmore is now staying with Bro. Hailey, the branch President, at Middle Park, which is on the opposite side of Melbourne from Richmond, the location of his mission. He travels back and forth on a monthly ticket.

The work is moving along fair here. There will be a baptismal service on the 11th. Open-air meetings have shown improvement of late.

Reports from Hastings are that church work is getting on as usual, and Elder Butterworth still improving in health. Elder Mackie, at Adelaide, is contending against obstacles, and feeling somewhat lonesome.

WATCHMAN.

A REQUEST

To the Australasian Saints ; greeting :—Knowing anything worthy of request, the Saints in Victoria and South Australia, will please write Bro. C. A. Butterworth, Somerville, Victoria ; while those in New South Wales or New Zealand will please notify me at 26 Short Street, Balmain. I have some ten months left in which to labor here and want to occupy the most judiciously during that time. Will be glad to visit you all if I can.

I know of 63 baptisms since arrival in August. Let us be up and doing, that God may bless us.

In bonds,

J. W. WIGHT.

26 Short Street, Balmain, N.S.W.

To the Missionaries in Australasia ; greeting :—Re the matter of our reporting ; I have concluded (subject to the approval of Bro. Butterworth) that, as it is necessary to close annual reports not later than Feb. 1st, to get them to America in time, hereafter it will be requested of all to send your reports to missionaries-in-charge, May 1st, August 1st, Nov. 1st, and the yearly report, Feb. 1st. Please make a note of these dates in your note books, and act promptly when the dates arrive.

In gospel bonds,

J. W. WIGHT.

26 Short Street, Balmain.

GOSPEL LITERATURE BUREAU.

Having been appointed District Superintendent of the above, I desire to ask the assistance of Religians and of all the Saints. I should be pleased to receive tracts, Heralds, Ensigns, Gospel Standards, or money from all who wish to help in this work. We want to send what literature we have at our disposal to any who can use it. Do not send for it, and then let it lay around on your shelves, but distribute it. We can assist the missionaries greatly if we will take up this work in earnest. Every Hospital and Library Reading-room await our visits. Let us hear from you soon, Saints. Have you any literature going to waste ? We shall need a little money with which to post our literature.

RUTH HAWORTH,

Dist. Sup. Gospel Literature Bureau.

Martindale Street, Wallsend.

SELF-DENIAL.

Sr. P. Madrers, 5s ; A Member, 1s ; Sr. H. M. Vernon, 3s ; Bro. J. F. Squire, 6s ; Sr. S. Lane, 2s ; Sr. M. E. Cole, 1s 6d ; Sr. E. Lane, 1s 6d ; Sr. S. A. Butterworth, 5s.—£1 5s. Previously acknowledged, £4 19s 6d.—Total, £6 4s 6d.

CORRECTIONS in published report are noted as under (most of them typographical errors) :—J. R. Taylor, should read, £2 19s ; Ashton Wooley, Senr., £1 1s ; James Craig, £1 ; John Craig, £1 ; C. Emmerson, 7s 6d ; W. G. Wiffin, 10s.

GEO. LEWIS, Bishop.

THE LABOURING MAN'S INTEREST IN
TEMPERANCE

A good point was made in the testimony given by Mr. Alphonso Crosby before the United States Senate Committee some years ago. He said that the wages of mechanics were set by drinking men, because drinking men were improvident. Having no economic reserve, they were obliged to take what they could get ; they had nothing to fall back on. This is in keeping with what has been said about the the solidarity of the interests of labour. Nothing is more disastrous to a man who has something to sell than to be obliged to force it on the market. A commodity under those circumstances will frequently not bring half-price. Now he who is obliged to force labour on the labour market, does a thing equally disastrous, and his conduct is injurious to every working man.

Every wage-earner who wastes any of his resources of body or mind by the use of alcoholic drinks is an enemy to his class. At what disadvantage, when dealing with employers, are sullen and incompetent men, as compared with bright, open and determined men ! The talk about the equality of labour contracts is a farce, but why make the inequality greater ?—SEL.

CANNON FARRAR ON HELL.

“Where would be the popular teachings about hell if we calmly and deliberately erased from our English Bible the three words “damnation,” “hell,” and “everlasting.” Yet I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and my Saviour and it may be of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible, for in our present acceptance of them they are simply mistranslations.”

ALL OTHERS CASH.

The oddest of all placards used by business men to those asking credit was read by the Editor in a harness shop in the U.S.A. In a semi-circle, over a hand pointing upward, was the Mottoe :—“*In God we trust—all others Cash.*”

“Man is a religious animal, and the greatest thing man is thinking about is religion.”—*Edmund Burke.*

During the first half of last year, 51,078 persons were killed by violent disturbance ; in nature. Volcanic eruptions and earthquakes were responsible for 48,900 deaths ; tornadoes and cyclones, 1,425 ; floods, 345 ; tidal waves and water spouts, 125 ; avalanches and snow-slides, 283. Fleecy clouds either with-hold their moisture or pour it out too fast, and we suffer ; again, they may bless with quiet rain or smite us in a cyclone.

Have you read “Valid Baptism” ? It treats the subject under four heads ; (1) How ? (2) Who ? (3) Why ? (4) By Whom ? Just the thing to hand to a friend who wants to know the truth on this subject ; mailed post free for 7d.

The Gospel Standard.

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

G. R. WELLS EDITOR
 WALTER J. HAWORTH } CORRESPONDING
 JAMES D. IMRIE } EDITORS.

SUBSCRIPTION PRICE.

(Payable in advance)

To Members of the Church in N. S. W. ...	3s.	per year.
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To Members in America		75 cents
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Address all communications to THE GOSPEL STANDARD, 60 Thomas Street, Wallsend, N.S.W.

All matter intended for Publication should be marked "Editor."
 All remittances should be by P.O. order, Postal Note, or Bank Cheque, with exchange added, drawn in favour of THE GOSPEL STANDARD, WALLSEND.

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Opinions of 65 leading Ministers	"	7d.
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The Voice of Warning (paper 7d) cloth	"	1/-
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Saints Hymnal (words and music)	"	2/3
Saints Hymnal (flexible and gilt edges)	"	2/3
Book of Mormon	"	1/9
Sabbatarian Theories a delusion	"	6d.
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Bible (King James')	"	1/6
Do you Know (per dozen)	"	3d.
Bible (Inspired translation)	"	5/9
The Laying on of Hands (per dozen)	"	6d.
Truth Defended each	"	1/9
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THE PROPHETIC NEWS.

A nice sixteen page paper published in the interests of the Church at Providence, Rhode Island, U.S.A. James T. Mackinnon, 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.

Printed by the STANDARD PRINTING AND PAPER CO., at the STANDARD PRINTING WORKS, 102 HUNTER STREET WEST, NEWCASTLE, by the PROPRIETOR, GEORGE LEWIS, WALLSEND, N.S.W.

The Gospel Standard.

Registered at the G.P.O., Sydney, for transmission by Post as a Newspaper.

Vol. 2.

Wallsend, March 16, 1903.

No. 3

THE INFANTS AND THE CHURCH,

We believe as a church what is so clearly borne out in the Scriptures that every one shall be judged "according to his deeds" and that "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done whether it be good or bad." To be judged according to our own deeds does not include a judgment for the sin of which our first parents were guilty. Our belief then is that men will be punished for their own sins and not for Adam's transgression. When we come into this present life we bear no stigma resulting from the sin of Adam, for the Lamb of God has taken away the sin of the world. What guilt has the little innocent babe? Whether or not the Christian sects believe infants to be in iniquity, one is inclined to think the majority of them do when they countenance and practise the man-made ordinance of infant sprinkling. This is practised under a false name "baptism"; but the greatest scholars show that it is no true form of baptism. The best of the Greek lexicons (for "baptize" was simply transferred and not translated from the Greek) render the word "dip," and the Scriptures themselves are not behind in this matter, but contain numerous instances proving that the form of baptism known to and practised by the early church was immersion. Neither is the baptism in its true form necessary in the case of the little ones. Baptism is an ordinance to be performed for the remission of sins as the best of the witnesses in the Bible testify. The little children know no sin. Listen to what Jesus says concerning them: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven." Heaven is no place for sin or sinners. The sinful and rebellious are kept out of there. Here is proof sufficient for anyone that the babes who have not reached an age of accountability are without sin and are fit to be members of the Kingdom of Heaven. Again, the prerequisites to baptism are faith and repentance (Mark 16: 16; Acts 2: 38) and infants are not furnished with sufficient intelligence to give heed to these two principles. Therefore it appears an absurdity for infants to be baptized before they become accountable for their actions and recognize the distinction between good and evil. Did Jesus ever practise it or do we read of the apostles teaching it? "Search the Scriptures." And we find that Jesus did perform an ordinance in connection with the little ones. Nothing about "christening" or sprinkling of water, nor even of baptism, but the record (Mark 10: 16) says: "And he took them up in his arms, put his hands upon them and blessed them." Reader have you ever witnessed such a spectacle in your time? Have you ever had the privilege and joy of seeing babies presented to the Lord in the way Jesus used to do? Do you think there is a better manner of bringing them to their heavenly Father than that in which Jesus

brought them? Would it not be far more in keeping with the example set by our Lord and Master if the babes were "blessed" by the servants of God, rather than "christened." The former ordinance was instituted by the Lord, the latter by men. "We ought to obey God, rather than men."

SCANDAL.

BY W. J. HOWARTH.

"There is in man a lust no charm can tame:
Of loudly publishing his neighbour's shame;
Swift, as on eagle wing, immortal scandals fly,
While generous actions are but born to die."

Thus does the Rev. Henry Howard of Adelaide, preface an excellent article under the above caption in the December number of *The New Idea* published monthly at Melbourne, Victoria. That our readers may get the benefit of a little reading which may be of benefit to them, we will in this article give prominence to several striking points in the article of the Rev. Howard. He says:—

"We are a sorry breed. We talk of the persecuting ages as if they were forever passed. But we are at all times persecutors in our way. We don't shed our neighbour's blood, but we shed his Honour. We do not plunge a dagger into his heart, but we stab his reputation."

"Thou shall love thy neighbour as thyself," is the divine injunction, nevertheless many who call themselves Christians and Saints do just as Rev. Howard says they do. Perhaps we all do it more or less—but let us beware! by doing so in the slightest degree, we violate the Master's command. If we love our neighbour as we ought, we won't seek to MURDER his reputation.

Again he says:—

"We do not, like Saul of Tarsus, 'breathe out threatenings and slaughter.' It would be better for our victims if we did. It would give them warning and put them on guard. But we pretend to a friendship we do not practise. We drink afternoon tea with them, and then go out and 'put them away.' We give them pledges of fidelity and straightway violate them in slanderous speech."

How mean! how contemptible! but alas how many are guilty of this! Are any who do it so hardened that they will feel no qualms of conscience when they read the above? Let none think it fits some one else admirably, but let each search his or her own heart, and see if it does not apply nearer home.

Continuing, he says:—

"Of course there is a reason for all this. The only way in which *some of us* can come into view is by LOWERING OTHERS. But we have no more right to climb into prominence at the expense of another's reputation than to enrich ourselves at the expense of his pocket. Indeed, the latter is nothing as compared with the former. Money lost may be regained, but a slain reputation is past recall."

From personal observation, the writer believes the above true in a great many cases. Jealousy leads men and women to scandalise their brethren and sisters that the scandalised may be lowered, and that the scandaliser may be revealed. Very often the revelation does not too well suit the scandaliser. There is just enough justice in the world, for the public to hold in contempt a person who seeks to lower others in order to obtain personal prominence. The intelligent public generally estimates the mental capacity of individuals by the number of times the third personal pronoun occurs in their conversation. According to Herbert Spencer, "Brainy people talk of things, other people talk of their neighbours." Some folks surmise evil of their neighbours, because they "measure their neighbour's grain by their own bushel." While scandal-mongers may rest assured of a just reward in the life to come they will also reap a reward here, for "chickens roost at home."

"You never can tell when you speak a word
Just what the result may be,
For thoughts are things, and their very wings
Are swifter than carrier doves.
They follow the law of the universe:
Each thing must create it's kind,
And they speed o'er the track to bring you back
Whatever went out from your mind."

—ELLA WHEELER WILCOX.

Much of the every day scandal is circulated without evil intent, but it works just as much havoc, as where it is willfully done. Says Mr. Howard on this point.—

"That a good deal of present-day scandal is evolved with no evil intent may perhaps be conceded. There is in many instances no real intention to injure the victim. Indeed the dealers in this commodity would be shocked if they could see the ruin that they work. ['They didn't mean to do it.'] Like the 'didn't-know-it-was-loaded' idiots who point firearms at their friends in fun, and are forever after plunged in grief to find it tragedy; so these folk fire off the gun of scandal, and riddle the reputations of men whose shoes they are not worthy to loose."

I have heard persons boldly tell others that they had scandalised them, and at the same time say they had a right to do so, for "What I said was true." No member of the church has any such right. There is a law in the church by which evil doers may be brought to justice. That law is framed with the evident intention of winning the evil doer from the error of his ways, and starting him out on the right track. How much better it is, when we consider a brother an evil doer, to move in harmony with the law of God, and, it may be, win him back to virtue's paths, than to circulate scandalous reports regarding him, earn his contempt, and drive him from us!

Then again, we may be wrong. He may be occupying a position perfectly safe to him; but which would be very dangerous to us. We have no right to "measure his corn by our bushel," and surmise evil regarding him. But if we do, let us act fairly with him, give him a chance to vindicate himself if innocent, and a helping hand to right himself if he is guilty.

HE PLEASSED NOT HIMSELF.

"For even Christ pleased not Himself."—Rom. 15 : 3.

Whom then did He please? Let Him answer for Himself. He says, "I came down from heaven, not to do my will, but the will of Him that sent me",—Jno. 6 : 38. "The Father hath not left me alone; for I do always those things that please Him." (Jno 8 : 29.) Please read also, Jno. 5 : 30 ; 12 : 49, 50 ; Lu. 22 : 42 ; Psa. 40 : 8 ; Heb. 10 : 7, 9. From these and other scriptures, it is evident that Jesus came to earth under particular obligations to his Father. All he

did was done for the latter's glory; therefore He could not act according to His own human ideas without proving recreant to His trust. To have done so under such conditions would have been treason against the Divine government. Is it not plain that in this an example is afforded for our imitation? Have we any more right to consult our selfish interests or set up our own standards than Christ? Surely not! We cannot serve God acceptably unless we do it on His own terms. He is the sovereign; we are the rebels.—(Rom. 3 : 23 ; 8 : 7 ; 1 Cor. 2 : 14). We cannot dictate to the crown. "Beggars must not be choosers." We should be willing to return on the conditions stipulated by the government against which we have rebelled.

While we are not forced to capitulate, yet we are required to submit. When we become sorry for our sins, all that remains for us to do is to break off our sins by righteousness. This is genuine repentance and necessarily leads to and embraces, in a general sense, every righteous act that may be performed subsequent to such change. Since God recognizes our agency, He will not force us to comply, as earthly governments do. Jesus says, "No man can come to me except the Father which hath sent me draw him." There is clearly much difference between "drawing" and forcing. The former suggests *leading*: the latter *driving*. The poet has well said:—

"Know then that every soul is free
To choose His life and what he'll be ;
For this eternal truth is given,
That God will force no man to heaven."

"He'll call, persuade, direct him right,
Bless him with wisdom, love and light,
In nameless ways be good and kind ;
But never force the human mind."

We accept this as a correct representation of God, and believe it contains more truth than poetry. It harmonises with Paul's statement, "the goodness of God *leadeth* thee to repentance" (Rom. 2 : 4.)

Notwithstanding the Divine clemency, the majority of men have always enquired after and observed any other way but God's. The prophet Elisha said to Naaman the leper, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman said, "are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" (2 Kings, 5). Why go to a foreign country when the waters of his own were better? This illustrates the natural disposition of man,—to his mind, his own ways are better. But the Lord says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." For this reason the prophet says, "Let the wicked forsake his ways, and the unrighteous man his thoughts" (Isa. 55). To the writer's mind, there is a fine distinction made here between two classes (a similar statement is made in 1 Peter 4 : 18.) The distinction, too, is one that includes a *difference* in degree, at least. An "unrighteous man" is not necessarily a "wicked" one; nor is an "ungodly" person a sinner in the usual sense. However, a sinner or wicked person is both ungodly and unrighteous. The first two terms are more comprehensive. To illustrate:—In a generic sense, a woman is "man" but a man is not a woman, (see Gen. 1 : 27) An apostle is an elder but an elder is not an apostle. (See 1 Pet, 1 : 1 with 5 : 1 The prefix "un" means "not." As used in the foregoing words they merely mean not Godly (God-like), not right(eous) as measured by the gospel plan.

The individual may not be coarse, vulgar or lewd. On the contrary, he may be refined in his tastes and have exalted opinions and precepts. But everything is considered dead that is not in accordance with the will of God. Therefore, the "unrighteous man" is required to "forsake his thoughts" and return to God for mercy and pardon. But how hard it is for him to do so in many instances! How often, too, the creeds of men blind the minds of well-meaning people! They love their brain children as much as the fruit of their bodies. They think it narrow and tyrannical: "Repentance requires me to surrender my reason" But it does not; they still have the liberty of learning anything that will enable them better to express God's will, but they should not become "wise beyond that which is written," and thus invent something which contradicts the command of the Father. They have the privilege of studying God's words and works to their heart's content; but they have not the right to "hew out cisterns that can hold no water." (Jer. 2 : 13).

Some people complain at the Latter Day Saints for teaching doctrine and obedience thereto. This, per force, leads us to condemn the creeds of men. We believe the gospel is sufficient, and hold that "If any man teach otherwise, and consent not to wholesome words, even the words of the Lord, and the doctrine which is according to godliness, he is proud, knowing nothing. (1 Tim. 6 : 3-5.)

We are told we should condemn the evils of the time and nothing more. (Modern christianity seems to want nothing more) In 1 Tim. 1 : 9, 10, Paul teaches us that the law of God condemns every crime in the catalogue. But that is not all, for he adds "and if there be any other thing that is *contrary to sound doctrine*, according to the glorious gospel of the blessed God." The latter statement authorises us to oppose infant baptism, sprinkling, pouring, and all other man-made theories and practices.

Paul and others tell us the "principles" of the gospel are Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the dead, and Eternal Judgment. (Heb. 6 : 1, 2.) The first four are directly subject to our agency; the last two, indirectly. Our fate in relation to the latter two depends upon how we treat the first four principles (Rom. 6 : 15-17) God apportions to us two-thirds of the principles by which to mould our fortunes relative to the last third, which is generous. If we obey, we will receive at least one of the gifts named in 1 Cor. 12 : 4-11. We are also required to bear the fruit's mentioned in Gal. 5 : 22, 23, and add the graces referred to in 2 Pet. 1 : 5-8. In a word, we should "stand perfect and complete in all the will of God." (Col. 4 : 12).

ALMA C. BARMORE.

Melbourne, Victoria.

TITHING.

"Even from the days of your Fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, said the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse; for ye have robbed me, even this whole nation."

"Bring ye all the tithes into the Storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."—Mal. 3 : 7-11.

This was said to ancient Israel. The *promise* holds good for us. I believe the Lord said that—don't you? I believe He meant it—don't you?

"The Lord is not slack concerning His promise, as some men count slackness."—2 Pet. 3 : 9.

"And of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28 : 22.

"And all the tithe of the land, whether of the seed of the Lamb, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev. 27 : 30. (The same is also said of the herds and of the flocks.)

"Honour the Lord with Thy substance, and with the first fruits of all thine increase."—Prov. 3 : 9.

CHRIST TAUGHT IT.

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."—Luke 11 : 42. "Ought not" leave tithing "undone," Jesus says. We believe that he knew what should be done, do we not?

THE LORD PRONOUNCED A "WOE."

"Woe unto you rich men that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands"—Revelation given June, 1831, par. 5.

In a revelation given July, 1838, the Lord says:—

"Those who have thus been tithed, shall pay one-tenth of all their interest annually, AND THIS SHALL BE A STANDING LAW UNTO THEM FOREVER." (Capitals are used to call special attention.)

We are of the opinion that when the saints in Australia reflect that by this financial law the means to build the church are to be obtained, and that there are now more missionaries in the Australian field than ever before, they will come forward with their tithes and offerings so as to meet the increased needs of God's work. The fact now faces us,—*That if we do not do this, the necessity will soon arise of calling some of the ministers out of the field.*

Some may feel that instead of paying the Lord annually, they will leave the matter until the last, and then (either by will or otherwise) turn one-tenth over to the church. "It is better late than never,"—*but better never late!* Suppose that financial ruin should come, and the act be thus contravened,—what then? Methinks the Lord will not "take the will for the deed," but by virtue of that fatal *putting off*, it will have been found that we "robbed God." Can we afford to do that?

I have faith that the Australian Saints will do their duty so far as they see it; it is from this standpoint that I have written.

J. W. WIGHT.

GOSPEL TALKS, No 2.

NATURE'S PRINCIPAL FOOD-ELEMENT.—AIR.

And the Lord God formed man of the dust of the ground and breathe^d into his nostrils the breath of life and man became a living soul.—GEN. 2 : 7.

Man is essentially a breathing animal: hence, in starting out to endeavour in any way to improve the body, it is necessary to attend to the foundation. Air is nature's great vitalizer and we *dare not* stop the supply of this element even for a few minutes. The reader can easily demonstrate its importance

by holding the breath for a few seconds and noting the resulting distress. *It is absolutely impossible to attain anything like perfect health unless a full supply of fresh air is breathed day and night the year round.* As we spend a large portion of our lives in our sleeping chambers, the free ventilation of these should receive our first attention. A full supply of oxygen (obtained from air) means more restful sleep, which in turn means greater recuperative power. In sickness when the system is in danger of being saturated with poison, fresh air is of even greater importance, as there is then a greater elimination of carbonic waste; and a greater improvement in the quality of the blood is brought about by supplying oxygen freely in this way.

During forty or fifty heart throbs, the entire amount of blood in the body is pumped through the lungs. This vitalized blood is distributed to all the delicate parts of our organism and the brain shares in any improvement of the vital organs. As the brain is, so to speak, the instrument upon which the spirit of man plays, and controls and orders the actions of the physical portion of the body; it follows that if this instrument is kept well tuned and in good condition, better results may and should be expected than if the instrument were allowed through our neglect or ignorance to fall into bad condition. It is clear, then, that this air question affects us spiritually. Improvements in the body when following natural laws cannot take place in a one-sided manner. When first making a study of healing, the writer was very much struck with the way nature economized her forces by using any surplus to repair damaged parts of the mechanism before developing the sounder portions.

Air baths are very largely used at the present day and can be taken all the year round in a temperate climate such as this is. A modified form of air bath which can be taken by even the most delicate, will be explained in my next paper when the subject of how best to use the air will be fully taken up. The main lesson intended to be conveyed by this paper is the importance of air as a food-element.

At the present day, "fasting" plays a very important part in combating sickness. Dr. Tanner proved (in the early 70's if my memory serves me) by practical demonstration of a 39 days fast that it was quite possible to support life for weeks without any other food element than the air. Since then, fasts of from 7 up to 30 days are quite common; and quite recently a fast of 51 days was taken by a New York business man (who went about his business as usual during the entire fast as a part of the treatment necessary to cure the diseased state of his body); and according to his own account, the plan of treatment he adopted proved to be perfectly correct and he was restored to complete health. Water was taken freely during this long fast, as in all fast cures of the present day, and also plenty of out door exercise. *Seventy two* days is the longest fast the writer has heard of; but unfortunately he has no particulars of it, although he believes it to be true; but he mentions it for what it is worth.

Shipwrecked sailors and entombed miners have also proved the fact that it is possible to exist for some days, although deprived of both food and water; but, as before stated, it is impossible to exist for many minutes if deprived of air.

FOOD FOR THOUGHT:—The census of the United States for 1900 shows a total death list of 1,039,094, and states that Consumption and Pneumonia caused over 300,000 deaths out of this total—roughly, *one in three!* Please note: These diseases are largely developed by *oxygen starvation.*

(TO BE CONTINUED.)

Mr. Jas. Phillips, S.A.:—Your questions will be answered next issue.

EDITORIAL BRIEFS.

A purse of £20 was made up for Bro Batterworth.

Several replies to the "spindle and distaff" request have been received. All agree that the quotation is not in the Bible. So far, no one has found the author of it. It is found, quoted, in two different volumes of Autumn Leaves. From the best information, it seems to be an old proverb.

Elder W. J. Howarth is having good attention in open-air meetings at Lismore. He and Elder Ayery expect to attend the Easter Re-union at New Wallsend, after which they will take a trip up the North Coast to their field of labour, calling at various points on the way, ex bicycle.

Sister McLaughlin at Lismore, and Eld. J. Jones at Adelaide, have been appointed as collectors to the United Building and Tent Fund.

Sunday, as all know, is the Christian Sabbath; Monday is a sacred day to the Greeks; Tuesday is the day of rest in Persia; on Wednesday the Assyrians worship; Thursday is the holy day among Egyptians; the Turks keep Friday, and the Jews Saturday, as their Sabbath. "Let no man, therefore, judge you in meat, or in respect of an holy day, or of the sabbath days."—Col. 2: 16.

Protestant circles are all agog over the burning by Roman Catholics in Fiji of a number of second-hand Wesleyan Testaments and Hymnals, formerly the property of certain natives who went over to the Catholic fold,—coerced, it is alleged, by their Chief, for political reasons. It is claimed by the priest in charge that these books were mostly old and useless, and he says that the act of burning is a common custom, even with worn out books, etc., of their own publication. Much capital is being made out of the incident, and the R.C.'s will never hear the last of it. They should not make so much noise about a little matter. The holy Bible is often subjected to worse torture than that right here on the main-land. Fact! but it depends on how you look at it.

On a recent Saturday Newcastle had an unusually heavy and sudden down-pour of rain, nearly four inches falling in one hour. Some damage in the city. Weak spots in roofs were revealed, specially in our chapel at Broadmeadow. Had not the caretaker been there at the time, the new organ might have been ruined.

Saints at Wallsend are preparing for the coming re-union. The Hamilton Branch will co-operate as usual, no doubt. The Hamilton Branch has suffered the loss by letter of several of the liveliest members. They miss them. We learn they are to regain some by two of Sydney's members moving to Newcastle.

The event of importance to at least two of our Hamilton members was the marriage of Bro. Henry Gammidge and Sister Nellie Reed, in the Gosford Road Chapel, Broadmeadow, February 25th, the Editor officiating. After the wedding breakfast, at the home of the bride's mother, the happy couple left for the country, where they were received in hearty style, and spent a week visiting. Hereafter they will be at home to friends at Carlington. The STANDARD wishes them well, and trusts that in their new home life their gospel covenants will receive as large a share of recognition as their newly-made marriage covenant. The latter ends with death; the former lasts to all eternity.

"How many of our readers hastily jump at conclusions," writes Eld. W. J. H. "The above, though a common expression, is an improper one. We may jump *at* a thing and never reach it. It is proper to say, 'he jumped *to* a hasty conclusion.'"

On the last day of February Bro. and Sister J. Cornelius, of the Hamilton branch, lost their little boy, Joseph Cecil James, aged 18 months. He was ill only a few days and died of diphtheria in the Newcastle hospital. Interment was at Sandgate Cemetery, where a goodly attendance of Saints assisted to make a beautiful and impressive burial service. The bereaved ones have the sympathy of a large circle of friends.

The audience at the Rev. Donald Fraser's Australian church, Newcastle, a few Sunday nights ago must have recognised a teaching out of the usual trend, when the pastor preached on the subject of healing by faith.

The pastor of the Baptist church near Daylesford, Vict., has requested Elder Mackie, of Melbourne, to fill his pulpit while he takes his vacation. The Missionary in charge has instructed Bro. Mackie to fill his place, if there are no restrictions imposed—that is, if he is left free to preach the truth without stint.

Bro. J. R. Taylor, who was recently ordained in the Tuncurry branch, preached his first sermon lately. It is cheering to note that young promising men and women are enlisting in the Master's service, who will augment our forces in branch and field work, as well as fill up the vacancies which are occurring every year in every department of church work. As long as we have Religio Societies and Sunday Schools in operation, the future is assured. They are our theological colleges.

We are pleased to note that Elder Wight is having excellent interest in Sydney and that Bishop Lewis baptised one earnest man at Wallsend lately.

Have you a friend to whom you would like to send the STANDARD? Drop this office a card with name and address we will do the rest.

Just before going to press, we learn that Elder P. M. Hansen has been transferred from New Zealand to New South Wales, and that he expects to attend the Wallsend Reunion.

An infant child hungers like the brute animal, but unlike the young animal, it has to be taught how to eat, and what is best suited for it. So it was with the first of all men: his Father instructed him what food was best for him and what he should avoid. (see Gen. 2: 15—17). All appetites and physical propensities need to be guided and restrained. From this fact we can all see the necessity of law. Law brings restraint, and restraint results in either moral and spiritual strength, or rebellion and weakness—rebellion in the minds of the carnal and self-willed. The last named is sin, which is the transgression of law.

Writes a Brother:—"Mother Grundy and I have fallen out lately—we are not good friends now. At one time I kept severely aloof from her, and declined to be introduced, but after a while I overcame my scruples and was introduced. Result:—I lost my peace of mind, until I 'cut her' completely. She is one of the Devil's own imps, and I find it best to give her a wide berth. And she is an ungrateful 'hussy'; for, no matter how faithful you are to her, she will turn on you and betray you some day."

It is with regret that we hear that Elder Butterworth and family have decided to go to America next year, soon after next Christmas, there to locate.

You need not wait for a call and ordination to do work for God. There is a place for you at once in Religio-Literary Society, and Sunday School. We wish to call the attention of Saints, generally, and the Religio workers in particular, to the rare opportunity of doing good by gathering up all the church papers there are to spare and sending them to the missionaries in the field. Word just received from Elder Jones, at Adelaide, says that he cannot get half enough literature for tract purposes. Will the Gospel Literature Bureau take this matter up and supply the want? See Bro. Jones' letter in this issue, for the address. Dear young people be up and doing; this is your work.

One of the meanest qualities in a so-called disciple of Christ is the shirking of responsibilities and hard work, but always willing to share the fruits of success. In the hour of greatest trial, they are nowhere to be found. In referring to acts of business meeting, they invariably speak of it as "what they did,"—later on, when it seems just the thing, they will be heard talking about what "we" did, and lustily sing "We want no cowards in our ranks, who will our colours fly." It is in the doubtful times, when firmness, courage, and wisdom are needed that the cause requires your help, not after the battle is won.

Our New Zealand missionaries are having the usual hard experience of the pioneer light-bearers in the Master's work. At last account, they were going from house to house and from town to town delivering the message, and at time of writing felt "walked down." Monetary assistance has been sent by the Bishop and also by private collection in Sydney and Newcastle.

Later news from Papeete, Tahiti, shows the cyclone of January did not strike there, but its destruction was fearful farther east. Melville Island, where pearl-diving is the principal industry, was the scene of greatest loss of life and property. Out of 500 people one side of this island 377 perished. A church building was destroyed and from the description, we fear it is the one erected by our native brethren. After the storm, the people were in dire need of fresh water, as tanks were either destroyed or filled with salt water which also filled all waterholes. The report says that in this terrible plight, the ingenuity of a Yankee came to their rescue. A Mr. Gilbert, an American missionary, improvised a condenser by using two water tanks and a piece of bedstead piping, and thus managed to condense enough water to keep the people from suffering until the government steamer arrived. This is, undoubtedly, our Elder J. W. Gilbert, who with his wife have been doing valuable work among the natives of the South Seas. They were in the thick of it, and we await with interest a detailed account from his own pen.

In a personal communication the writer of "Gospel Talks" makes this statement:—"I feel sure there must be a number of cases in the church where the great Physician has raised men and women from beds of sickness in answer to prayer, and the administration of His servants, after which the raised one, through ignorance of the laws relating to health, has drifted back into sickness of body, and thus unconsciously brought disrepute on the gift of healing. I do not understand God's promises in re that gift to imply that He will raise us up and then keep us in health whether or not we follow His laws relating to the care of the body."

This struck the Editor as being worthy of consideration, and so he passes it on. What think you? In connection with the anointing of the sick (Jas. 5 : 15), it is promised, "The Lord shall raise him up, and if he has committed sins, they shall be forgiven him." What sins? Does it not include those committed against the laws governing the body? Shall we break those laws again and again and still receive forgiveness and healing? Listen to Jesu's warning words to the cripple he healed at the pool of Bethesda from an infirmity of 38 years standing, "Behold thou art made whole; *sin no more, lest a worse thing come unto thee.*" Would it not be wise to study more than we do the laws governing our bodies, which (bodies) when out of order hinders our mental and spiritual progress.

* * * * *

If plain matter-of-fact speaking is in order anywhere, it is in this serious business of building up the Kingdom of God. See Apostle Wight's article on tithing. We have been praying for more labourers to be sent into the field. The prayer is answered—they have been sent and our work is progressing in five states. We have been glorying in the thought that we are co-workers with God; shall we shirk our part of that work—or, is praying, singing and bearing testimony the only part we have to perform? We are on the test this year; will we prove equal to the test or allow the work to retrograde by compelling those in charge to recall some of the workers in the field? If this has to be done the responsibility will rest on those who failed to come to the rescue, a memory that none of us would like to carry to our graves with us. Brother, sister, where do you purpose to stand in this matter?

BORN.—To Brother and Sister A. H. Ford, Edwards-street, Merewether, Feb 20th, 1903, a daughter Blessed March 12th, 1903, and named Edna Lily. Elders J. W. Wight and G. R. Wells officiating.

THE SABBATH FOR MAN.

"The Sabbath was made for man, and not man for the Sabbath." In harmony with the sister's request in last *Standard* we essay the task of explaining.

The Sabbath having been made for man, it is for his use, not abuse. It being a creature, (was "made," you know) is therefore on a par with man, a creature likewise, therefore man should not worship it, but always worship the Creator. "The son of man is Lord also of the Sabbath." There are people who will not ride to church on Sunday—that is, they have such a reverence for the *day* that they worship it—will not offend it by riding to church in the tram!

If man had been made for the Sabbath he might be expected to worship it. Do not worship the *day*, but worship God on that day, especially, and on every other day so far as consistent with daily toil.

If your ox mire on the sabbath day pull him out, but do no unnecessary work on that day as it was created as a "rest-day."

COSMOPOLITAN.

Feb. 17/03.

THE ANNUAL RE-UNION.

Not a holiday trip, but a meeting of the workers of every department of the Master's vineyard, even those of the nursery,—the Annual Reunion of the District of New South Wales. Will meet with the Wallsend Branch, in their new church, Thomas st., Wallsend, beginning at 10 a.m. Good Friday, and continuing through the Easter Season.

ORDER OF MEETINGS.—FRIDAY, April 10th, 10 a.m.—Preliminary; election of officers etc.; AFTERNOON, RELIGIO-LITERARY CONVENTION N.B.—No bylaw on representation having been passed, the Religio members present will represent their respective Locals. All officers and members will be expected to submit report. Religians, come in an earnest spirit, and get lasting good. NIGHT, 7.30.—Open.

SATURDAY.—MORNING,—Prayer meeting: AFTERNOON, SUNDAY SCHOOL CONVENTION. N.B.—Each school will send report and be represented by delegates appointed as before. All officers please report. NIGHT, 7.30.—Open SUNDAY SERVICES.—MORNING,—8, Prayer-meeting; 9:30, Sunday School; 11,—Sermon. Afternoon, Sacrament and Testimony; Night, 7, Sermon. MONDAY. 8 a.m. Priesthood meeting; 10,—Prayer-meeting: 11,—Open. AFTERNOON,—Open. NIGHT,—7.30, Closing Sermon

Come one, come all, with prayerful hearts, and make this Reunion the best. Elders Wight, Barmore, Haworth, Avery and Wells of the missionaries will be present. Those intending to go please notify the sec., Miss Ruth Haworth, Martindale st., Wallsend, as soon as possible.

GEO. LEWIS, DIST. PRES.

G. R. WELLS, SUPT. S. S.

GEO. STEWART, SUPT. Z. R.-L.S.

LETTER DEPARTMENT.

198 Grote-st., Adelaide.
Mar. 2nd 1903,

TO THE EDITOR.—Dear Bro.,—

A line from here may be of interest to your readers. Self and wife are comfortably located at the above address—thanks mainly to the kindness of the sisters here. Plenty of work in sight.

Up to the present we have made our best efforts in open airs on the streets and in the Park. Attention and attendance are good, and some are investigating, while others are criticising. One letter containing a long list of questions has been replied to, but a some are concerning articles in the *STANDARD* (which was distributed free at one of our meetings), I will forward same to you to use as wisdom directs.

The differences between us and the Utah church are fairly well understood, which is due to the efforts of the sisters in the past in distributing literature and talking to the people. We are now hiring the Rechabite hall in Grote-street, near to the G. P. O., a splendid locality, and we are expecting good congregations when the weather cools a little. We are on the ground floor. On the first night in hall our collection was more than enough to cover the rent; last Sunday it was a little less. We are expecting the average to be maintained, and better, when weather cools. A young and intelligent young man came through seeing our advt. in the city paper. Seems to be made of the "right stuff," for he said to me that he is looking for the Church of Christ and he knew when he found it, it would not be a popular church. I am hopeful of him. Bro. Mackie and his wife have gone back to Melbourne to meet other calls, leaving your humble servants almost alone,—and yet not alone; our Master has promised to be with us.

I can do with 50 Standards if you can spare them, as they are a splendid means of spreading the good news. People take them readily. We are all well, and hopeful, the Saints all doing what they can for the work. Your paper is looked for by me with eager anticipation, as it seems to be a strong link binding the workers together.

Yours, in gospel bonds,

J. H. N. JONES.

[Unless more of our subscribers renew their subscriptions and that promptly, we will not be able to print any extra copies to send to our missionaries for tract work. This is no threat nor a begging matter; but a plain statement of fact.—ED.]

13 Clifton-street, Richmond, Feb. 11th 1903.

DEAR EDITOR:—

Have just arrived here from the City of churches, after a pleasant trip across. At the time of leaving, the interest seemed to be increasing and some were investigating, and if looked after it is likely that there will be an ingathering in the near future. Any way the out-look is encouraging. Bro. Jones will have an addition to the flock on the arrival of Bro. and Sister Hughes who leave for there this week; there will then be nine there. It would be hard to find a city that can compare with Adelaide for the number of churches. It is one of the features of the place, and there is nearly every shade of belief one can imagine—even to the representative of the re-incarnation of Elijah. One honoured individual who holds forth in the parks, and on the street corners only, claims that the spirit of King David dwells in him, that in fact, he is the re-incarnation of King David, and declares that when Christ appears he will be riding down King William-street on a white horse to meet him. He is quite an orator, and draws very large crowds, but I did not hear of his making any converts. He sticks to the Bible,—as long as it suits him. On the Sunday previous to my leaving, we held a meeting in the park, where a crowd listened to us patiently, the only unpleasant feature being the big drum of the army, who have not yet cultivated that principle which Paul strongly urged the Saints of old to cultivate, viz, charity, which he says is "kind." Their motto is, make a loud noise unto the Lord, and drown the sound of those vain babblers' voices. However, we took the medicine, although it made us roar a little louder than we otherwise would have done. In the evening we opened in the Rechabite Hall. A fair audience was present. After service was over, we again addressed, a splendid audience outside the hall, who listened patiently to what we had to say, not even an interjection being made. One pleasing feature was that at the end of the service some of the people joined in singing, and while Bro. Jones pronounced the benediction many bared and bowed their heads, which I have never seen before at a street meeting. The STANDARD will be found a valuable help in prosecuting missionary work. May it never go under for the want of support. By all accounts, it will not be long before the water is troubled here again.

In Bonds,

W. MACKIE.

[The following sterling expression is all the more valuable because not written for the press. ED.]

21 The Crofts, Richmond.

DEAR BRO. WIGHT,—

Your letter of 19th Jan. reached me, and I was very pleased to get it.

As you said, there is nothing like the true gospel of Jesus Christ. I have found that out since I joined the church. If it is not the true church then no other is. I would not give it up now for the world. Three of my girl friends will have nothing to do with me now because I am a Latter Day Saint. They call me a "Mormon" and when I try to explain to them that I am not they put their hands to their ears and wont listen to me. A little while ago this sort of thing would have hurt me a great deal, but somehow now I don't seem to mind it one bit.

I do feel a great deal more comfort since I joined the Saints than I ever did in all my life before. I thought I knew a great deal more of the Bible than I did, but now my

ideas on that matter have quite changed. I found out that I knew little or nothing about it.

Your Sister in gospel truths,

D. W

Mr. EDITOR:—

The work in Richmond is moving along about the same as else-where. The young people are very active and the Saints in general are getting a better understanding of the work. The Branch President, Bro. G. W. Hailey, is a very energetic man, and has the confidence and support of the saints. Branch is contributing a neat sum to the United Building Fund, and is so far meeting other expenses.

VICTORIA CONFERENCE.

The Conference met at Masonic Hall, Richmond, 20th December, 1903. Elders J. W. Wight and C. A. Butterworth were chosen to preside.

Resolved that the delegate vote be suspended except when demanded.

STATISTICAL REPORTS:—Melbourne Central Branch,—Last report 29; Present number 43. Hastings Branch,—Last report 75; Present number 73. Queensferry,—Last report 47; Present number 43.

On recommendation of Bro. J. W. Wight it was decided to declare the Geelong Branch disorganised.

It was resolved.—(1) To hold the next Conference at Hastings on 11th and 12th April, 1903, or at call of District President; (2) That Bros. A. H. Smith and Leon Gould be requested to represent us at the General Conference; (3) That the Herald Office be asked to let Book Agent (Bro. David McIntosh) have supply of books; payment to be made when sold.

Approval was expressed of the ordination of Bishop Lewis. Bro. Mackie was ordained to the office of an elder; Bro. Peter Rouse to the office of priest; and Bro. Carmichael, jun., to that of deacon, all having been called.

Elder D. McIntosh, Assistant Church Historian, reported that he had been unable to glean any particulars of the earliest history of the Church owing to decease of those who were acquainted with it.

Re the United Church Building Fund it was decided that the words "one or more shares" be struck out, and the following inserted: "To pay as long as they can do so, and that subscriptions from one penny per week upwards be received." The Conference recommended that the fund be drawn on when necessary to pay Hall rent in new openings when deemed advisable by the Missionary in charge and the Bishop, it being understood that no church building or buildings should suffer thereby.

Bro. McIntosh moved that the resolution pledging the branches to pay 5s each to the District President be rescinded, and passed in debit account of £10 which he generously presented to the Church by giving receipt for the amount. This prevailed.

R. LEYLAND, Clerk.

CONFERENCE NOTICE.

The half-yearly Conference of the Victoria District will convene in Hastings Church on Saturday, April 11th at 2.30 p.m., continuing over Sunday 12th. The Hastings Branch heartily invites all to come and bring a goodly portion of the Master's spirit with them so that all may receive a blessing. Why not take advantage of the sea-side excursion rates and attend?

MAX F. W. KIPPE,

Vice District President.

www.LatterDayTruth.org

The Gospel Standard.

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

G. R. WELLS EDITOR
WALTER J. HAWORTH } CORRESPONDING
JAMES D. IMRIE } EDITORS.

SUBSCRIPTION PRICE.

(Payable in advance)

To Members of the Church in N. S. W. ... 3s. per year.
To Members in other states ... 3s. "
To Members in America ... 75 cents
To persons not members of the church in N. S. W. 1/- per year
To Non-members in other States ... 1s "

Address all communications to THE GOSPEL STANDARD, 60 Thomas Street, Wallsend, N.S.W.

All matter intended for Publication should be marked "Editor."

All remittances should be by P.O. order, Postal Note, or Bank Cheque, with exchange added, drawn in favour of THE GOSPEL STANDARD, WALLSEND.

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Rehabite Hall, Adelaide.

(GROTE STREET.)

SERVICES EVERY SUNDAY AT 7 P.M.

Preacher: Eld. J. H. N. Jones.

Cottage and other meetings are held as announced at the Hall. Come, hear for yourself. Bring Bible or note-book.

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 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.

A CORDIAL WELCOME TO ALL.

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.

Printed by the STANDARD PRINTING AND PAPER CO., at the STANDARD PRINTING WORKS, 102 HUNTER STREET WEST, NEWCASTLE, for the PROPRIETOR, GEORGE LEWIS, WALLSEND, N.S.W.

The Gospel Standard.

VOL. 2, No 4.

Balmain, April 15, 1903.

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

EDITOR:

G. R. WELLS,
65 Nelson Street, Rozelle,
Balmain, N.S.W.

Sub-Editors:

W. J. HAWORTH.
J. D. IMRIE.

With correspondents throughout
Australasia.

"I HAVE WARNED AND FOREWARNED YOU."

The N.S.W. Board of Health has just issued new regulations re the amount of chemical "preservatives" that may be put into food for sale. The law is so worded that the Board was powerless to forbid the use of preservatives altogether. All they can do is to regulate the amount to be used and taboo the most dangerous. The reader will be pleased to learn that the amount to be used is much less than formerly; so that, while we will still be poisoned, the process will be a slower one. We have this protection, however, that the law requires that all foods for sale shall have on the label a statement of the kind of preservative used and the proportion.

Regulation No. 5 names four chemicals which may be used. They are sulphurous, salicylic, benzoic, and boric acids, and their registered compounds (such, for instance, as the well-known drug, "Preservitas," mostly boric acid).

It is safe to say that very few of the bottled or tinned goods sold in our shops are free from some drug used as a preservative. True, the proportion may be small in some articles; but when we consider that certain kinds are used daily, it will be seen that in a few years we will have swallowed quite a large quantity of these drugs some of which exert a marked influence on the health. When we add to the above foods a long list of other kinds that reach us adulterated with make-weight substances, is it any wonder that so many are often sick and looking for something to cure their aches and pains? Is it any wonder that new diseases are attacking human

kind? Any wonder that it is hard to feel clear-headed and spiritually-minded?

Those who wish to escape these things must use food as nearly as possible in the state that nature—not man—prepares it. Who can improve on the foods as furnished there?

Boric acid is to be allowed even in butter, 35 grains to the pound. It is stated the Board "came to this decision unwillingly," being of the opinion that this mixture is "objectionable in kind and quantity." "The trade," everywhere considered this necessary and to that the Board yielded, against its conscience.

We shrug our shoulders when we read: "Preservative drugs cover up the results of dirty methods, and imperfect process of manufacture and yet leave the consumer to suffer from these." It is easier to throw a handful of boric acid into a cauldron of jam and tin it forthwith, than to use more time, care, and sugar. You have seldom known a tin of raspberry jam to ferment though open in a warm corner for weeks. In a word the use of "preservatives" is presumptive evidence of hasty methods, negligence, dirtiness, or cheaper and inferior materials—one or all. A few jam makers pride themselves on the purity of their goods and they asked the Board for protection against those who are competing with jams put up with preservatives. The same is true of makers of beer.

There are two reliable preservatives as old as the earth, but not chemical. They are heat and cold; the only safe ones, in the judgment of the writer. Nevertheless, any treatment of food which preserves it or prolongs its keeping qualities renders it less digestible and nourishing than that fresh from nature. This is why the "Word of Wisdom" advises the use of fruits, &c., "in the season thereof." The application of heat sterilizes food—that is, de-vitalizes it and kills the natural ferments intended to facilitate digestion. The digestive functions are thus deprived of their assistance and it is a harder task to break up the

elements for assimilation; and the task is rendered still harder when sugar or chemicals are added.

Not many brands of "preserved," "condensed," or "concentrated" milk are free from chemical preservatives. The new regulations forbid their use in milk, either fresh or tinned. This was done out of consideration of the many sick ones, the aged, and infants, who are dependent wholly upon a milk diet.

For further details the reader is referred to the Government "Gazette."

Who among the well-read Saints can contemplate the above and not see the wisdom of the Word of Wisdom and be confirmed in the reasons therein given which say: "In consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned and forewarn you," etc. (See Doc. and Cov. Sec. 86). And how significant the closing paragraph; that those who respect the wisdom given have the promise of health and protection from epidemics and "shall find wisdom and great treasures of knowledge."

"Doth not wisdom cry? and understanding put forth her voice? Unto you, O men, I call. I love them that love me; and those that seek me early shall find me. For whose findeth me findeth life and shall obtain favour of the Lord. They that hate me love death." (Prov. 8).

—:—:—

RAY'S OF LIVING LIGHT.

No. 3

WALKING IN THE LIGHT.

"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."—I John i. 7.

It has been well said that "history repeats itself." Nineteen centuries ago when the stainless Christ brought the true Gospel to earth, it was written, "The light shin-

eth in darkness and the darkness comprehended it not." (John 1: 5). After an interim of long centuries of gross darkness. God in His mercy has restored the same Gospel as promised: by the hand of an holy angel; but the heavenly light still is comprehended by comparatively few. Is it because "men love darkness rather than light?"

Nevertheless, the light keeps on shining, casting its glorious rays in every direction, revealing to the struggling swimmers on life's troubled sea: on the one hand, the rocks of priest-craft, superstition, bigotry, and false doctrine; on the other a haven of safety, where the weary may rest secure (the true Church of God on earth).

Will you walk in that light or do you prefer the darkness? Jesus says: "He that followeth me shall not walk in darkness, but shall have the light of life." (John 8. 12). Are you following Him? If so, there will be no doubt, no darkness,—you will have the light of life! Is this your portion? Then again, do you fancy that you have the light and not walking in darkness simply because you have the approval of your own conscience? Have you educated your conscience to believe that you can ignore the commands of Jesus, and still be walking in the light? If so, beware! You will at the end, hear Him say: "Why call ye Me 'Lord, Lord,' and do not the things that I say?" Do you not know that He has said: "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). Are you doing God's will, that is, are you DOING THE THINGS THAT CHRIST SAID?

"Except ye repent ye shall all likewise perish,"—have you done that? Have you experienced a Godly sorrow and a desire to make restitution for the evil you have done?

If you have not, you are not following Christ, you are not walking in the light; and, as the cleansing from sin is contingent upon "walking in the light," you have not been cleansed from your sin. You may have the approval of your own conscience, but that will not take away your sin.

"He that believeth and is baptized shall be saved." (Mark 16: 16).

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he CANNOT enter into the Kingdom of God." (John 3: 5).

Have you been baptized,—born of water and the Spirit? What? Did you say your minister

told you that this was not necessary? Who are you following,—Christ or your minister? Will you "do" the things that Christ has said, and follow Him, or will you leave them undone and follow your minister? Will you do the will of God, or the will of man? If you do the will of God you will be found walking in the light, and will receive a remission of your sins; and, if you remain faithful, an abundant entrance into the coming kingdom. Doing the will of man will bring you condemnation, and irretrievable loss. Not one sentence can be found in God's Word by which the command to be baptized (born again) is repealed, and no man nor set of men have the right to make laws for God! If you have not been born again "of water and of the Spirit," you are not walking in the light, and have not received a remission of your sins according to our text. How then can you be following Christ? He was baptized to "fulfil all righteousness"; can you fulfil all righteousness without it? Can you follow Him in the true sense of the term without it? Can you really "walk in the light," without being baptized? Reader, deal honestly by your soul in this matter; let not fleshly lusts or desires jeopardise it. If you sow to the flesh you will reap corruption; if to the Spirit, your harvest will be life everlasting.

—:—

QUESTIONS.

"A Subscriber," S.A.—Will you please answer in the next issue of the "Gospel Standard" the following questions:—1. Did Christ the Son of God, the Second Person in the blessed Trinity, have a body of flesh and bones before the event took place denominated the Incarnation of Christ, about 1903 years ago? Elder B. H. Roberts, in his "Outlines of Ecclesiastical History," page 186, says, "The Spirit of the Son had an existence with the Father before He was born in the flesh." Will you kindly elucidate this question briefly and plainly?

II. Does the Re-Organised Church of Jesus Christ of Latter Day Saints agree with the definitions and explanations given by the Apostle Parley P. Pratt in his book of "Theology," and by the Apostle Orson Pratt in his book "Absurdities of Immaterialism" on the subject of the Holy Ghost being a "Personage of Spirit"?

ANSWER—

I. We do not share the gross materialistic ideas of Utah Mormonism; therefore, must emphatically say "No" to this question.

We believe, however that "the Spirit of the Son had an existence with the Father before He was born in the flesh," in all that the word "exist" conveys, re both Jesus and Jehovah. (See Gen. 1: 26; Col. 1: 16, 17; John 1: 10; Heb. 1: 1-6; Eph. 3: 9; John 17: 5; Heb. 10: 5-10; John 16: 27, 28).

II. Though there are some good things in Pratt's "Key to Theology," we do not accept it as a whole. (It was written after the Brighamite apostasy set in). The consensus of teaching by our ministry is that the Holy Spirit is not a person but an emanation of or from the great "I Am," by which He is everywhere present: the power and element by which he "moved" chaotic matter into shiny orbs and their planets; the same by which he communicates "light" to us; by which we are spiritually born; and the same agent by which our blessed Lord was incarnated. If the Holy Spirit is a person, we think the appellation, "the only begotten of the Father" is a misnomer, and that it surrounds the incarnation with absurdities as disgusting as those taught by Brigham Young. (Psa. 139: 7-9, with I Cor. 2: 10 and Matt. 28: 20; Gen. 1: 1, 2; Job 26: 13; Luke 1: 35).

Dear Sir,—Just a few questions by way of a beginning, which have been suggested by reading the "Gospel Standard":—

1st.—What Greek Lexicons define the word "baptize" as "dip"?

2nd.—Where in the Bible do we find the idea that the "Sabbath" is a "creature"?

3rd.—Is it a fact, that the Prophet Joseph Smith said, that "faith is the moving cause of all action"?

4th.—Where in the Bible do we find an epitome of the "mystery of Godliness"?

5th.—What is the difference in the meaning of the words "faith" and "belief"?

Hoping the above may pass the man of pen, scissors and paste, I subscribe myself, Semplice.

(As none of the above refer to anything the editor has written, he deems it out of place to try to answer them, leaving that task to those whose statements are challenged).

—:—

Townsville and Mackay in Northern Queensland, have been visited by a disastrous cyclone and flood. Extremes follow each other.

A "Winter Help Society" has been formed in Sydney to relieve the coming distress, already setting in. This spirit of helping the distressed is commendable.

The Gospel Standard.

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

SUBSCRIPTION PRICE.

To members of the Church in N.S.W., per year ... 3s.
 To member in other States ... 3s.
 To Members in America 75 cents.
 To non-members of the Church 1s.

Address all communications to "The Gospel Standard,"

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

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EDITORIAL BRIEFS.

Our readers will observe that the "Standard" has moved to Sydney, and has somewhat altered its appearance. This has been done in consequence of the need of retrenchment, and we had to go where the cheapest printing is offered. By figuring to a close margin the Balmain "Observer" secured the contract, and our paper will be set up on a Canadian Monoline type-setting machine, which is a marvel to see at work. Our own office is at 65 NELSON STREET, ROZELLE, where all matter for publication, orders for subscriptions, books, tracts, &c., should be sent. Large supplies of all church publications are arriving from the "Herald" Publishing House, Lamoni, U.S.A.

The clergy are not all one as to the cause of the drought and its attendant miseries. Some preach that it is our national sins. The Rev. Wm. Allen (Cong.), of Peter-sham, says if that were true sin may be mathematically measured

and the greatest sufferers would be the greatest sinners; the people in the inland districts are cursed the most, and are therefore the greatest sinners; the city populations suffer least, and they must be superior morally to the others. He says sin is a spiritual matter and its consequences must be spiritual; it is wrong to trace temporal loss to spiritual transgression.

We wish to point out that whatever the cause of the calamity, the fact remains the same that it (with other similar "signs") is a fulfilment of the Saviour's prediction wherein He gave certain "signs" of the latter days preceding His second coming (Matt 24, and Luke 21). "Ye can discern the face of the sky and of the earth, but how is it that ye do not discern the signs of this time?" (Matt. 16 : 3).

That eminent Churchman, the Very Rev. Dean Farrar, D.D., of Canterbury, died last month in the 72nd year of his age. Of the 31 Deans of Canterbury, none will leave such an impress on mankind as Dean Farrar. From every standpoint he was fitted to occupy a much higher position. Some go so far as to say he would have been Archbishop of Canterbury only for his radical views, which may be properly called broader views in general, and in particular those on the future and final fate or destiny of man. Some of these are expressed in his book "Eternal Hope," which with his "Life of Christ" attracted most attention of all his numerous productions. His death occasions a world's loss of a good and able man—not a church loss only.

One new-married pair has made a commendable start, by sending the Bishop a first tithing of one-tenth of all they possess. They must be related to Abraham and Jacob who practised the same doctrine. Jesus said: "If ye were Abraham's children ye would do the works of Abraham."

It is said that all pleasure must be bought with pain; for true pleasure you pay the price before you enjoy it; for the false, you have the pain afterward. Many of us have had it both ways; but we were so absorbed with the "price" we never noted which was false and which true. The next time you purchase have an eye to this point.

The verdict is: "An excellent Reunion." The gathering was fairly representative. Each day was full of good things.

While buying his ticket to go to Reunion at Redfern Station, Elder Wight was robbed of his purse containing about £7; money he had saved to travel to Victoria.

A large stock of church books and tracts have arrived from U.S.A. Send your orders to "65 Nelson street, Rozelle."

Had our paper contained 12 pages instead of 8 we could have given our readers the Reunion news this month. It must stand over to next "Standard." O, for more space and a semi-monthly paper. "Let us pray that come it may."

—:—:—

From Far and Near.

SOUTH AUSTRALIA—

"The work here is about what one would expect in a new field, and it will be uphill work for some time. A pleasing feature of it is that one can get good crowds to listen at open-air meetings. Sometimes on Saturday night I have as many as 200 people, and at the conclusion of preaching they ask questions freely. Last Saturday night one man publicly thanked me for my answers to his enquiries.

"One man asked whether I believed in more than one wife saying he had heard that we believed in having many wives, but only one at a time. That was a bit funny, was it not? considering they all believe that way. I told him yes, that in case of the death of one we were at liberty to marry again.

"As I anticipated, our attendance at the hall is improving; and we manage to get sufficient collection to pay the rent.

"We are making friends, but no converts up to the present. I've been a fisherman in my time, but must say that Gospel fishing requires more skill and thought than ordinary fishing. As to the kind of bait to use: Doctrinal bait seems to be too tough and uninviting, and they turn away from it, some in contempt, others in indifference. It is nice, after a man gives them solid Scripture for an hour to be bored with, 'Why don't you preach Christ?' Well, I confess, that I must give up preaching when required to do it without the doctrine of Christ. I can't do it, for the life of me!

"The members here help me much but are scattered. We have fellowship meetings on Sunday. I preach on Wednesday, Saturday and Sunday nights, the two former in the open-air, the latter in the hall, and sometimes on Sunday, at 3 p.m. in

park. The opportunities for open-air work are exceptionally good, but it takes a strong voice to stand the strain—especially when the preacher has to lead the singing.

“Met a doctor here who knew a Bro. McIntosh in America, and he gives him a high recommendation. It is pleasing to hear our brethren well spoken of.

“I met another who knew Elder J. W. Wight when in Australia the first time, and he spoke highly of his abilities.”

“J. H. N. JONES.”

“Adelaide, March 24th, '03.

THE WORK IN MELBOURNE—

It will not do to relax our efforts to plant the banner of the Restored Gospel in the Victorian Capital. It seems only yesterday when it took on organised form there and progress has been gratifying. Elder Mackie recently baptized three people of fine promise, two of them heads of families.

Active opposition is in evidence, which is a good sign. “The devil is showing his teeth a little on all sides,” says one letter, and that is often a precursor to souls being born again. One more was baptized last week, and there are indications that quite a number of valuable additions will be made before very long.

Elder Butterworth preached some excellent sermons and then went to Queensferry, feeling not quite so well in body from the effort. After about a year at professional work in the city, Bro. Parkes left Melbourne for his home in Sydney. They will miss him, for he trained the singers, and conducted the Gospel song service successfully—a valuable adjunct to the preached Gospel.

At the last business meeting Elder Mackie was elected president, and Bros. Hailey and Rowse as his assistants. The name of the branch was changed from Melbourne Central to Richmond. A resolution raising the voting age from eight to fourteen was drafted, and was sent to the Hastings (Dist.) Conference (April 11th and 12th) for final action, the minutes of which could not reach us in time for this issue. It should be our aim and ambition to plant the standard of truth so firmly in all the large centres of population, that the enemy will never succeed in pulling it down. Shoulder to shoulder, brethren!

To the Editor,—Please to make it permanently known that a full supply of church publications is kept on hand by book agent for

the Victoria District, D. McIntosh, Books forwarded to any part on receipt of orders.

Yours etc.,

D. McINTOSH.

35 Dorrit street, Carlton.

IN SYDNEY—

Elder Wight concluded an interesting mission lately, much to the regret of the large audience that listened to his instructive series of Gospel sermons. There was meat in due season for those within and without, and he has endeared himself to friends who regret to think of his stay in Australia being so short. He was all smiles when the last American mail arrived and brought him the important news of the arrival of another son at his home.

Elder P. M. Hanson, late of N.Z., arrived recently, and made his ministerial bow to Australia, before going on to Re-union.

BARMORE—WHITE—

On March 12th, 1903, at the church in Nelson-street, Rozelle, Apostle J. W. Wight solemnized the ceremony that made happy two of our worthy young people—Elder Alma C. Barmore, of Indiana, U.S.A., and Miss Lily White, of Leichhardt. Misses Rose White and Maggie Willis were the bridesmaids, and two little tots, Ina White and Lena Wells, attended as maids of honour, who were as proud of their part as the occasion warranted. The groom was attended by Messrs. John Parkes and Henry White, junr.

The church was filled to its utmost. The “Wedding March” was played by the organist, Wm. C. Heinrichs, and the bride was given away at the altar by her father. The usual opening items of a divine service were observed, after which Elder Wight proclaimed the bans and made some appropriate remarks, showing that the doctrine and practice relating to marriage is as pure in this Church as any other—not even divorce being countenanced, except for the cause, named by the Saviour.

The contracting parties rose before the altar and mutually entered into those solemn vows that end only in death. The wedding party then drove to the residence of the bride's parents, Cecily-street, Lilyfield, where, with invited guests, a very pleasant evening was spent. At the wedding dinner the usual toasts were honoured, and a number of musical items followed, interspersed with recitations. All went away feeling that the new

domestic barque had been successfully launched. Elder and Sister Barmore left in a few days for Newcastle, where they intend to locate. May their new home be one of peace and goodwill.

FERRETT—PARKES—

Two more of our young people have decided to walk life's future paths together “till death doth part” them. The contacting parties were Bro. Alfred A. Ferrett and Sister Lizzie Christine Parkes, both of Leichhardt. The holy bonds were welded by the editor, assisted by Elder J. W. Wight, in the presence of a large audience at the Rozelle Saint's Chapel, on April 8th, at 3 p.m. The bride, who was faultlessly attired, was given away by her father, Prof. J. Parkes. The bridesmaids were Misses Jennie, Louise, and Amy Parkes, the little Misses Gladys Parkes and Lena Wells (aged 6 and 4) acting as maids of honour to the bride. Messrs. John Parkes, Henry White, and Rosini Parkes took the part of groomsmen. After the ceremony a large party of guests met at Hampden Hall, Balmain, where the dinner was served, followed by a pleasant social time. Wedding presents are too numerous to mention.

During the evening Elder Wight, on behalf of the groom, presented the bride with a beautiful family Bible, containing a family temperance pledge, which Bro. and Sister Ferrett signed at once, as a confirmation of the principles they have always lived. The sacred volume contained an illuminated marriage certificate, which the officiating minister filled out and signed; all of which make this a most interesting book to them.

The bridesmaids were also the recipients of presents by the groom.

Bro. and Sis. Ferrett will hereafter receive their friends at their own well-furnished home, 67 Ryan street, Lilyfield, where the “Standard” will be a welcome visitor every month.

The Branch was saddened on March 18th by the death of Sister J. W. Smith, though it was not unexpected. Elder J. W. Wight conducted the last sad rites. Notwithstanding the inclement weather the church was crowded on Sunday, the 19th, to hear the memorial sermon. Elder Wight took for his text those significant words in Rev. 14 : 13 (please read) The speaker took pleasure in mentioning the life of the deceased, which was an example and a comforting testimony to those left to mourn. The text seemed appro-

priate. As a true saint she bore the weary trial of prolonged illness with great patience. The speaker believed she now enjoyed a well-earned rest in Paradise, and he exhorted all present to be ready when their time came and receive the blessing named in the text. He also recited, very impressively Longfellow's "Psalm of Life."

Her testimony was never complete without the statement, "I am not ashamed of the Gospel of Christ." A floral tribute, on which are inscribed these noble words has been provided by the Branch to be placed on her grave.

PSALM OF LIFE.

Tell me not in mournful numbers
Life is but an empty dream;
For the soul is dead that slumbers
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal:
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way,
But to act that each to-morrow,
Find us further than to-day.

—Longfellow.

FROM WALLSEND—

Dear "Standard."—After spending several weeks on the Richmond River, during which time several ineffectual attempts were made to make openings in new places, we (my valise, bike, and I) left for the Tweed River. At Murwillumbah we found it impossible to secure a hall; so, after spending a week with our Hindoo brother, Dr. Delph Singh, and his estimable wife, we returned to Byron Bay and boarded the steamer for home. A few days were spent at home, then my bike and I took a trip to Bullahdelah. Here several well-attended services were held; also at Rosenthal. We found seven or eight persons who are thoroughly convinced that we have the truth, but who for some reason have put off their obedience "till a more convenient season." We intend to do a little more labour there shortly. On Monday last a 60 miles journey was accomplished in seven hours. Both my bike and I were well tired on our arrival home. Guess my bike was not as stiff and sore as I was next day.

WALTER J. HAWORTH.

HAMILTON BRANCH—

Elder and Sister Barmore have located not far from the Saints' Church, Broadmeadow. The Saints

of the district decided to furnish a house for them, the furnishings to remain for the use of their successors. One brother offers a house rent free, from which it is evident that the Elder enters his work care free; and we look for good results from his labours. He held a Mission at Dudley soon after arrival, where a few live Saints keep the camp-fires burning. Matters in Hamilton Branch are quiet but steady.

Sister Imrie has undergone a critical operation in the city hospital, and is home again.

JOHN'S RIVER—

Dear Editor.—A few lines from here may prove interesting. On Sunday, the 22nd ultimo, I went on a visit to John's River, and was pleased to meet with the Saints. In the afternoon we had Sacrament Service in charge of Elder McLaughlin. Though we were few we felt we were doing the Master's will, and He would be pleased and grant us a blessing. This is one of the places visited by Elder Wight in January: the Saints were benefited and much encouraged by his kindly help. Bible Classes and Sunday School are held at Bro. McDonald's every Sunday, when both old and young attend to study the Scriptures, and though isolated from a branch they are earnest in their endeavours to honour their calling. For are we not all "called" to be Saints?

I noticed that the "Standard" was very frequently quoted as a source of information. It is a comfort to scattered members. They need the paper, and would not consent to do without it. Through it they learn how the work is moving, and are made to feel they are part of the great whole. May the "Standard" long live to carry good tidings to the scattered sheep.

J.R.T.

April 3, 1903.

FROM NAMBUCCA—

Dear Bro. Wells,—I regret to have to convey to you the sad news of the death of another beloved member of our branch, Sister Nancy Buckman, of Bellinger Heads, on the 16th March, leaving a kind husband, three sons and six daughters to mourn an irreparable loss. Her death was caused by a rupture. She was 41 years of age. Conscious to the last, she evinced her faith by asking to be prayed for in anointing, but no elder was available. Six of our family made an effort to attend the funeral, but arrived too late. We had 30 miles to travel. Inter-

ment took place at Fernmount Cemetery, a Church of England clergyman officiating, whose name we do not remember. She was baptized on the Manning River in her girlhood days by Elder Glaud Rodger, and always lived a consistent Christian life. To train her children to become faithful members of the Church was her greatest ambition, and she used to talk to me with deep concern about the evils surrounding them when isolated from the influence of the Church. Her two eldest are members, and the three next are anxious to unite,—evidence of the duty performed by the faithful mother.

I promised her husband, Bro. Ben, that Elders Haworth and Avery will give them a call when they arrive in this district. The Saints at Warrall Creek are also anxious to have the administrations of the Elders.

Later,—Since writing the foregoing I was called upon to administer to the infant child of Bro. W. Ballard (whose wife's death was reported in January "Standard") I had a presentiment that the Lord would take her. She got worse, and in spite of all the doctor could do she passed away (March 24th) to join her mother, aged 5 months.

Mrs. Robt. Argent, who had the care of her, and also the bereft father are heart-broken. Together with his love as father, that for the deceased wife seemed to be centred in the little girl. I conducted the last sad rites at the Argent's Hill Cemetery. May the good Lord help all to bow to the inevitable.

Hope some of our missionaries will give us a call immediately after the re-union. Would very much like to see Elder Wight before he returns home.

G. T. BALLARD.

BRISBANE ITEMS—

The Saints here are still plodding along, attending to their regular branch meetings, so far as the weather and health will allow.

The weather has been very trying of late, insomuch that sickness is caused thereby, the Saints coming in for a share. This is a regular thing for this part of the year, but the period following through the winter is generally pleasant.

The rain has been falling very freely, but the cry is for more. The country has every need of it after the continued and severe drought, in which some of our brethren and sisters suffered greatly.

The interest created in the Gospel this year has not been very great, but the Saints have high hopes for future results.

The Brisbane Sunday School has begun the study of the "Gospel Quarterlies," their first parcel having arrived only a short time ago.

There appears to be a wrong impression held by some of the Saints in other parts that the erection of the church building here is in progress. Let it be stated that no start has yet been made.

J.D.I.

April 1st.

THE SOUTH SEA ISLANDS DISASTER—

Papeete, Tahiti,
March 6, 1903.

Elder Walter Haworth,—

Dear Brother,—Your very newsy letter of Feb. 9, came to hand a few minutes ago, and I haste to reply, for our mail steamer will leave in a few hours.

I thank you very kindly for the bound volume of the "Gospel Standard," and No. 1 of Volume 2. It is a very newsy, educational and sprightly paper, and without doubt will do much good in the United States of Australia.

What a wave of recollection sweeps over my mind as I see familiar names of people and places; each with its memory of some good received; some pleasures and peace enjoyed, and the happiness obtained; and when I look back over the days of my tarrying in Australia I remember with what patient kindness the Saints administered to our wants—what tenderness was manifested towards us; what goodness, what faith, what hope, what delight, what peace, and quietude were bestowed upon us, while we in our weakness were trying to teach the peaceable things of the Kingdom. May God bless the Saints of that sunny land, and His benediction abide upon them evermore.

On the 14th, 15th, and 16th of January we had a severe gale of wind, or hurricane, which produced such a high tide that many of the low Tuamotus were partly submerged, and a few entirely swept by the raging ocean, breaking itself "beyond bounds."

About 600 people lost their lives by being drowned or by exposure, the Government having the names of about 515 of them. We do not know the number of our Church members who perished, but think that about 60 lost their lives, which causes great mourning among us, and will be felt from our membership of about 1250 of this mission.

Brother and Sister Gilbert were at Hikueru, where about 1300 people had gathered for the pur-

pose of diving for the pearl shell; and although they suffered the privations incident to such a tempest and flood without shelter (for every house was destroyed) and for three days bore patiently the anxieties and perils of such a disaster, with the loss of most of their clothing and books; yet the blessed Master who spoke peace to stormy Galilee was with them to comfort and bless them in their severe trial.

When the hurricane ceased, and the sea had rolled back to its wonted place, it was seen that there was no water on the storm and ocean-swept island for the feverish, thirsty multitude of 900 who had been left from the great disaster; and the dread diseases dysentery and typhoid fever began to cause sorrow and fear among them. Then it was that Bro. Gilbert, with the consent of the Governor and help from him, constructed a condenser with some iron tanks, and such other things as could be obtained on the desolated island, and soon furnished them water for drink. Pure water! what a precious gift to man! But as a fairly full account is given in the various Church papers, and enterprising Australia reads them, we need not repeat here.

Please remember us kindly to, well, I cannot call them all by name, but I mean all the Saints in Australia.

We are sorry to hear of the affliction of Bro. Ellis. He has been a standard bearer in Australia for many a long year. May God bless him in his hour of affliction.

The blessing of the Father be and abide with you, Bro. Walter, and ever enlighten your feet in your pathway to eternal life.

J. F. BURTON.

Also the following from the "Saint's Herald" (U.S.A.), Feb. 18th, '03:—"Bro. and Sr. Gilbert were on the highest part of the island and yet were in water up to their waists, and finally had to climb a tree for safety and stayed there for some time. All the houses were washed away. Not even the Government stone house is left, which was put up in cement, and of our new chapel not a stick is left. The Excelsior returned without landing her cargo at Hikueru, and brought it back again.

"Everything is in commotion in Tahiti to-day, some mourning for lost ones, some rejoicing for saved ones, and all gloomy because of the disaster to the islands.

"We of course feel sad, and can not write otherwise, but we uttered a heartfelt psalm of thanksgiving to our heavenly Father

when we heard that Bro. and Sr. Gilbert were on board the Excelsior, and now they are in the missionary house in Papeete, which you may see in the 'Autumn Leaves' of January. Thank God from whom all blessings flow. And may He bless those who are made to mourn.

"JOSEPH F. BURTON."

OUR WORK IN SOUTH AFRICA—

"A few days ago we received a copy of the 'Star,' published in Johannesburg, Transvaal, South Africa, January 10. On page 9 we noticed the following in the advertising columns: 'Elder J. Matthews, of the Reorganised Church of Jesus Christ of Latter Day Saints, will preach at 128 Eloffstreet, to-morrow (Sunday), January 11, 1903. Afternoon, 3.30. Evening, 7.30.' We believe Bro. Matthews is the first of our elders to start work in that country."—"Saint's Herald."

Gospel Talks.—No. 3.

HOW TO PURIFY THE BLOOD.

DEEP BREATHING.

"If any man defile the Temple of God him shall God destroy: for the Temple of God is holy, which temple ye are."—1. Cor. 3-17.

There is only one way by which the blood (the life of man) can be purified, and that is in the manner designed by the Creator, viz., by oxygenation from the air, and this takes place principally in the lungs, though the skin also (if given a chance to do so) absorbs slightly this important element. The part that oxygen plays in the body should be very carefully thought over. It is not possible here to give a full description of the action of the lungs in their work, even had I the ability or desire to do so. For that the interested reader is referred to any standard work on physiology.

If there is nothing the matter with the lungs, and a proper condition of the whole body exists, there can be no reason why the whole of the lungs cannot be used, as prevention is far better than cure, but the writer's desire is to impress upon his readers the great importance of deep breathing in order that every part of the lungs may be filled with air, and a complete EXCHANGE of gases take place, as the Great Architect designed, that the blood may not pass back impure. The waste cor-

tinually going on in the body needs to be replaced with new material, if continued good health, or a return to health, be desired. Prof. Von. Boeckmann in his work on the lungs says, "THERE IS NO SHORTER or quicker route to either the ready poisoning or nourishment of the human system (especially its blood and vital machinery) than through the lungs. CAN YOU THINK OF A GREATER CRIME AGAINST THE BODY THAN TO NEGLECT THE LUNGS?"

The writer has personal experience of several cases of incipient tuberculosis which have been completely cured by lung exercise in the way of deep breathing alone. As our only desire is to start off correctly, it is necessary to devote some considerable time to developing the habit of inhaling fully and deeply at all times, and thus supply the lungs with the material necessary to perform their important work. The following breathing exercises can be taken either reclining or standing. As a rule, it will be found easier to expand the body at the abdomen when in a reclining position, but would suggest to anyone making a commencement that he take his first exercises in front of a looking-glass in order that the action of the muscles may be observed. This will make the exercise more interesting, and also give him encouragement. Any exercise of this description is best taken with as little clothing on as possible, and for the greater portion of the year a small waist cloth should be all that is required. By this means an external air bath can be taken at the same time as the lung exercise; this will be found highly beneficial.

EXERCISE AS FOLLOWS:— Hold body erect; place both hands lightly on waist line, thumbs toward the spine, fingers to front of body. Inhale slowly and steadily through the nostrils, mouth lightly but firmly closed, until lungs are well filled, and then exhale slowly and steadily, contracting the abdomen **WHILE EXHALING ONLY**; and assisting this action by a slight pressure of the fingers in order to force out the dregs of impure air. Do not try and expand the upper part of the chest during the movement, but pay particular attention to completely filling the lower part. The greatest expansion should take place about the waist line, and front of the body here should expand well, by the action of the diaphragm, the side expansion being also well marked. This exercise is intended to cultivate the habit of abdominal breathing. Watch an animal breathing, or a young child when

at rest, for proof that this is the correct method.

A **VARIATION** of this exercise which will develop the upper chest may be made by inhaling fully and deeply, holding the breath 5 to 10 seconds or more, and then slowly exhaling. This should be repeated several times at each sitting.

Both these exercises should be taken at least once daily, but a much better investment would be three or four times daily, especially as they do not take much time.

A **SUN AND AIR BATH** of 5 to 10 minutes is also of incalculable value and may be combined with the above exercises in many instances by spreading a rug on the floor near an open window and reclining at full length on stomach and allowing the sun to shine on back for a few minutes, then finishing bath by lying on back and exposing the abdomen to the same vitalising rays.

Would, however, urge any reader interested in this subject to carefully consider the matter before making any radical change in his habits, and having a goal in view endeavour to reach it by easy stages and thus advance pleasantly along the road to success. These remarks must necessarily be brief, but I trust they will be found sufficiently clear to be of use to any who care to try them. "Prove all things, hold fast that which is good."

J. CLARK.

Toowong, Brisbane.

REUNION NOTES.

A Reunion testimony: "An eminent man has said that man's strength consists in finding out which direction God is moving, and then go with him. I have found out that He is moving in this Latter Day work, and I intend to move with it."—(Member of Hamilton Branch).

A glorious open-air meeting was held on Saturday evening in the street, before the sermon. Large ring of Saints; large crowd listening; good sermonette; and good singing.

A good spirit prevailed from first to last. The weather was perfect first two days. Raining on Sunday; some prevented from attending all meetings. Moral: Never put off for Sunday what you can do on Friday and Saturday. This is a Reunion proverb.

This year the auxiliary organisations, the Religio-Literary Society and Sunday School Association, were given a place on the pro-

gramme without the usual asking. Their meetings were really a part of the Reunion. The convention of the former was on Good Friday, and that of the latter on Saturday. The interest in both was excellent. The work of Sunday School teaching was given prominence on Monday afternoon, when Elder J. W. Wight taught a model class before a large audience, which was followed with many questions and discussion. The teacher showed how the methods of teaching may be varied, in order to get good attention and interest. His methods will be given next month. They are good, therefore will not spoil by being kept over.

Miscellaneous.

At a meeting of the Board of publication held during the Reunion, the editor was made business manager of the "Standard," and it was decided to sustain a branch book depot at Wallsend for the convenience of the members in the Newcastle district.

The north coast of N.S.W. is to receive extra labour for some time to come. Elders Haworth, Avery, and Hanson will maintain a regular set of appointments from Buldelah to Richmond River, as the circuits may hereafter be arranged.

We expect to insert a standing Church Directory, commencing next month. It is our intention to include even the twos and threes who meet regularly, if only as a Bible Class.

During a thunderstorm at Brighton Beach, Melbourne while running for shelter, a little 3-year old boy, led by his sister, slipped and fell into a large gutter running bankers. Before he could be recovered he was carried down a large drain-pipe before his mother's eyes, and was seen no more till picked up on the beach dead. Sad day's outing.

About 1 in 80 of the working classes in London go to Church.

The Russian nobility of European Russia own over two-thirds of the land.

"There has been received from the 'Gospel Standard' office, Australia, bound copies of the 'Standard,' volume 1, at the following church offices: Historian's, Secretary's, Recorder's, and Church Library. Such thoughtfulness on the part of the 'Standard' is highly commendable, and well worthy of emulation. The recipients extend hearty thanks to our brethren of the 'Standard.'" — "Saint's Herald."

We still have some bound volumes No. 1, for sale, at 1s 6d, post paid.

Mr. Michael Scobie, of West Maitland, N.S.W., died lately in the 101st year of his age. His descendants, including great grandchildren, number 139.

One cannot help sympathising with unhappy little Finland. They have no friend among the nations to champion their cause. Perhaps their trade is not important enough to make it worth while. The cables inform us that 43 clergymen have been deprived of their living for refusing to encourage the laws that aim at Russianising Finland. Magistrates refuse to enforce the conscription (army) regulations, in consequence of which the Czar has removed the Mayors of eleven towns. Editors of newspapers were starved out long since. The Finns are emigrating. They have purchased 300,000 acres of land in Michigan, U.S.A., where they intend to settle. Uncle Sam's mustard tree has grown very large and prosperous through this very thing, and among its wide spreading branches may be found the birds of every nation.

A friend, who intends to become a member, renews his subscription to the "Standard," and adds:—"When I see through its pages the wonderful way in which the work of the Lord is growing apace, I more than ever wish the glorious 'Standard' success. It has been 'glad tidings' to us, indeed. Words cannot tell the joy of knowing you not only preach the everlasting Gospel, but have also the authority to do so, which, to me, means 'much.'"

Ira D. Sankey, the noted singing evangelist, is now totally blind.

Sister Ruth Nepean Hutchison, of Brisbane, is in the hospital, suffering from fever.

Later.—The sister is out of the doctor's care, at home, and convalescent. The fever did not develop.

A CONTRADICTION (?)

To the Editor.—Will you kindly explain:—(1.) "A wise man's heart is at his right hand, but a fool's heart at his left." (Eccl. 10: 2); (2.) "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." (Prov. 26: 4, 5).—Mizpah.

(1.) We suppose that as the right hand (usually most dexterous) was regarded as the most useful; so a wise man's heart (mind) would conceive and direct the best things in the wisest manner. From a reading of Gen. 49: 18, it seems that the superior patriarchal blessing was regarded as coming from under the right hand. (See the whole chapter).

(2.) If a "wise man's heart is at his right hand," he will answer a fool either of the ways mentioned, as wisdom directs. The Saviour was an adept in using both methods.

"FIGHTING MAC."—

That brave and able soldier, General Sir Hector Macdonald, has committed suicide, and filled the hearts of his friends and countrymen with dismay and regret. "Fighting Mac," as he was called, had never been wanting in courage to face the cannon's mouth and sword's point on many a battlefield; he never despaired though in tight corners with odds against him. Now, serious charges are brought and a court-martial appointed. He is at Paris, on his way to meet the charge—not a charge of cavalry this time. His eye sees the English paper head lines and comments reflecting on his character. Where is his courage now? for he goes to his room and ends his life with a bullet. Alas! the courage necessary in that last great battle was of a different quality to that which he displayed on carnal battlefields; the courage that can meet and defeat, or even out-live slander and adverse criticism; the kind, too, that can stand ridicule.

There is a moral and spiritual training in demand these times. Men of physical (animal) courage quail, or go down before the shiny, pungent darts of slander, ridicule, and criticism. We all need to put on the whole armour of God, and develop that higher spiritual courage and strength which is so lacking in men and women in and out of the Church. Many a church member has allowed himself to drop out of the lines of march and action, because these same poisonous darts have been hurled at him, and others will doubtless be found swelling the list of cowards in the ranks. Will I be one?

RETURN THANKS.

Bro. J. W. Smith and family desire to tender their heart-felt thanks to all the Saints, and friends for floral tributes, and letters of sympathy received in their

sad bereavement of wife and mother.

IN MEMORIAM.

In loving memory of Sister Mary Ann Smith, who departed this life, the 18th day of March, 1903, after a long and painful illness, aged 54 years.

"Tis hard to break the tender cords

When love has bound the heart;
'Tis hard, so hard to say the words:

'We now are called to part.'

Dearest loved one, we must lay thee

In the peaceful grave's embrace;
But thy memory will be cherished,
'Till we see thy saintly face."

J.W.S.

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel Standard.

VOL. 2., No 5.

Balmain, May 15, 1903.

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

EDITOR :

G. R. WELLS,
65 Nelson Street, Rozelle,
Balmain, N.S.W.

Sub-Editors :

W. J. HAWORTH.
J. D. IMRIE.

With correspondents throughout
Australasia.

WHO SHALL ADMINISTER ?

Am I empowered to administer the ordinances of the Gospel of Jesus Christ, or to adopt men and women into His Church? How many professing ministers of our Lord have stopped to ask themselves that question? How many are able to answer it satisfactorily? It is necessary to learn, before it can be answered, who it is that authorises a man to administer the Sacraments in the Church.

WHOSE CHURCH IS IT? Then without doubt He is the Director of affairs, and it will be His prerogative alone to appoint ministers as His representatives on earth. But consider: has He been the Appointer of all who claim to have a right to act in His stead, and in His name? How many have been appointed by themselves, or by the congregation? The writer lately read in the daily paper of the ordination of a young man to the ministry making him a "reverend." When asked to give his reasons for asking ordination, he expressed himself that he was always desirous of taking up the work of the Master, either in that Church or another, which he named. This young man could not say the Lord had called him. The greatest of Gospel ministers did not go forth simply because He felt suited for the Mission work, and had a desire for it.

THE TWO EARLIEST ministers of the Gospel dispensation came endowed with a commission from

the Father. Of the fore-runner of Jesus it is written, "There was a man sent from God whose name was John." Jesus says, "I came down from heaven not to do My own will but the will of Him that sent Me." Will not men wait and follow the pattern of our Lord Jesus? Paul (Hebrews 5) says of Jesus, "So also Christ glorified not Himself to be made an high priest; but He that said unto Him, 'Thou art My Son, to-day have I begotten Thee.'" The Hebrews well knew that it was a divine rule that men should take appointment from God alone, and the Apostle reminds the Hebrew Saints that Christ did not ignore this rule, but was "called of God an high priest after the order of Melchisedec." In this same connection (verse 4) we read, "And no man taketh this honour unto himself but he that is called of God as was Aaron." Then a man before being "ordained for men in things pertaining to God" (verse 1) must be "called of God" and in the same manner "as was Aaron."

HOW WAS AARON CALLED ?

The record in Exodus says that it was revealed by God to Moses. Let us see if this plan was observed in the early Christian Church. If it was it concerns us very much, for there can be no difference between the Church in its first stage and in its present stage so far as teaching and government are concerned. We find that the Apostles and Seventies received proper authority from Jesus. Acting as the representative of His Father, He was doing His will. He said, "The Father which sent Me, He gave Me a commandment what I should say, and what I should speak . . . whatsoever I speak, therefore, even as the Father said unto Me, so I speak"

(John 12 : 49, 50). Jesus sent these servants as a result of a commandment from the Father. Of the calling of the Twelve Luke says that Jesus "went out into a mountain to pray and continued all night in prayer to God, and when it was day He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles." (Luke 6 : 12, 13). The purpose of His all-night prayer is thus made plain. The call of these ministers is like that of Aaron's; called by revelation.

AND AFTER Jesus departed His ministers did not usurp God's right to call men. When the vacancy occurred from the fall of Judas, they prayed, "Thou Lord who knowest the hearts of all men show whether of these two THOU hast chosen." Their Lord had said when with them, "The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into His harvest." (Luke 10 : 2). No matter how large the Mission Field, and how few the labourers, it lay not in their power to supply the want. He alone held the power and right to call labourers. This rule they adhered to. Note how Paul and Barnabas were called. Their commission was from heaven, revealed by the Holy Spirit. Of this Spirit Jesus said, "He shall not speak of Himself; but whatsoever He shall hear that shall he speak." (John 16 : 13). So there in the meeting at Antioch (Acts 13 : 1-3), the Holy Ghost revealed the will of the Lord concerning them. "Separate me Barnabas and Saul for the work whereunto I have called them."

IS NOT GOD still the Sole Director of Affairs in the Church? or has He surrendered His peculiar prerogative to appoint Gospel min-

isters? If so, His power is diminished, which is impossible. Therefore we look for and welcome to-day the God-sent messengers. We want not those of human appointment, no matter how their doctrine suits us, or how much like the Word of God it is.

THE NEED OF THE HOUR is a ministry vested with divine authority who, under the direction of the Spirit which guides unto all truth, will preach the pure doctrine of Christ, and have the right to adopt us unto His Church.

Dear Reader, they are going to and fro on the earth carrying the Gospel to as many as they can reach and will accept it. Wesley's prayer has been answered:—

"Almighty God of love,
Set up the attracting sign
And summon whom Thou dost approve

As messengers divine.
From favoured Abraham's seed
The NEW APOSTLES choose,
In isles and continents to spread
The soul-reviving news."

ANSWERS.

One of our editors whose articles seem to have raised two of the questions which appeared unanswered in the last issue, offers the following answers:—

1st.—What Greek lexicons define the word "baptizo" as "dip"?

Dr. John Jones, in his Greek and English lexicon: "Baptizo," I plunge (in water), dip, baptize, bury, overwhelm.

Donnegan, in his Greek lexicon, says: "Baptizo," (baptize), to immerse repeatedly into a liquid, to submerge, etc.

Bass, in his lexicon for the New Testament says: "Baptizo," to dip, immerse, plunge in water; to bathe one's self; to be immersed in sufferings or afflictions.

John Groves: "Baptizo" (from "hapto" (to dip): Dip, immerse, immerge, plunge, to wash, to cleanse, to purify, to baptize, depress, humble, overwhelm.

Dr. Conant, one of the greatest scholars of our age, says: "No respectable lexicographer gives or ever has given 'sprinkle' or 'besprinkle' as a definition of 'baptizo.' I have all the Greek lexicons of any name."

5th.—What is the difference in the meaning of the words "faith" and "belief"?

"Semplice" is requested to consult an English dictionary for the information sought. The belief referred to in Acts 16: 31 is certainly the Gospel principle, faith. The belief referred to in James 2: 19 is not the Gospel principle. In the article on "Faith on the Lord Jesus Christ," the expression "mere belief" was used for want of a better term, to indicate a belief after the manner of that spoken of by James, where the believer is not moved to obedience.

THE SABBATH A CREATURE.

If "Semplice" will turn to the word "make" in the dictionary he will find a definition: "to create" Anything "made" or created becomes a "creature." In Mark 2: 27, Jesus says: "The Sabbath was made (created) for man"—hence, in that sense it is a "creature."

COSMOPOLITAN.

THE RE-UNION.

On Good Friday morning a fair number of Re-unioners gathered at the Wallsend Church. Bishop Lewis, the District President, had charge of the opening exercises. The invocation was by Apostle Wight. Permanent organisation was then effected in the usual manner, the appointments being: Apostle Wight, chairman, with Bishop Lewis and Elder Wells his associates. Elder W. J. Haworth was made secretary; Bro. W. H. Gammidge, chorister; Sis. Barmore, organist; and Bro. G. Stewart (local deacon) usher.

The minutes of the previous Re-union were read and approved, and it was decided to continue this Re-union from Tuesday to Thursday in the form of preaching meetings. The rest of the morning session was profitably spent in prayer and testimony. Common consent was that those in charge were to direct the order of services and appoint the preachers.

The weather was perfect and the above a good start for a spiritual series of meetings. There were present of the travelling ministry, Elders Wight, Barmore, Haworth,

Wells, and Elder Paul M. Hanson, lately transferred from New Zealand.

THE RELIGIO-LITERARY CONVENTION.

This Society is the Christian Endeavour and Epworth League of our Church. It is one of the most important of our auxiliaries, its avowed object being "to interest and enlist the energies of the young in the field of Christian usefulness before them; to promote sociability and the spirit of brotherly solicitude and helpfulness among them and to help them to qualify themselves, spiritually and intellectually, for service in the Church."

They also make a regular systematic and critical study of the Book of Mormon, with the antiquities of America bearing on it.

The Convention opened at 2.30 p.m., with hymn 53 and prayer by Elder Barmore, who was then chosen to preside over the session. The Re-union Secretary took the proceedings until the Religio-Secretary, Sis. F. Bramston, arrived.

The chair appointed Bros. Jones, Wight and Lewis a committee on credentials. While the committee was preparing a report short addresses were given by Bros. Hansen, Stewart, E. J. and W. J. Haworth, Gammidge and Wells.

The report of the committee was then received and adopted, from which it appeared that every local Society in the State was represented by delegates. The minutes read, corrected and approved, reports from the locals were read and approved, except that from Balmain, which was sent back for correction. Reports from District Superintendent Geo. Stewart and the other officers came next, and were satisfactory. It was decided to have a musical and literary programme at night, and Bros. Gammidge, Barmore, and Lewis were appointed a committee. It was decided that the District Secretary procure one large cloth map of Ancient America, and twelve sets of small paper maps, also two dozen B. of M. Quarterlies for the use of the district. A committee on finances reported that one half-penny per member per month was sufficient for present demands; adopted.

The delegates to General Convention were elected as follows:—Sis. L. Palfrey, and Bros. J. Kaler, J. Epperson, L. Gould, C. A. Butterworth, A. H. Smith, D. Campbell, and H. Stebbins, with power to cast the full vote and, in case of division, a majority and minority vote.

In the election of district officers the usual ballot was used, and the following were elected:—Superintendent, G. W. Stewart; Vice-President, A. C. Barmore; Secretary, Sis. F. Bramston; Treasurer Sis. R. Haworth; Superintendent of Gospel Literary Bureau, Sis. F. Baggs; Superintendent of Home Class Department, W. H. Gamidge.

Adjournment was then had to time and place of next Re-union, and this terminated the Convention.

At 7.30 p.m. an interesting musical and literary programme was rendered, and a box collection was taken at the door for the benefit of the Gospel Literature Bureau of the Society. A neat sum was realized, and the Society starts out with bright prospects for the year.

“LONG LIVE THE RELIGIO!”
SATURDAY'S MEETINGS.

To-day, there arrived sufficient members from the various branches to render this a fairly representative gathering, a Re-union in fact as well as in name. It was regretted that Nambucca was the only branch not represented. But there was a fair sprinkling present from the North Coast as far as the Richmond. The morning prayer meeting at 10.30 was in charge of Elders Hansen and Wells. Four earnest petitions and twelve testimonies were offered and a quiet, sweet spirit prevailed.

SUNDAY SCHOOL CONVENTION

The New South Wales District S.S. Association convened at 2.30 p.m., with the Superintendent in the chair, opened in usual form. Committee on credentials was Bros. J. W. Wight, J. R. Tayfor, and A. C. Barmore. Awaiting the committee's report, the Convention listened to interesting speeches from Sisters Ellis and Gregory, and Bros. Dickinson, J. Jones, H. White, and E. J. Haworth. The Committee reported as follows:—

“Hope of Zion” (Dudley), School, 26 scholars, 3 votes; “We Hope to Prosper” School (Wallisend), 28 scholars, 3 votes; “Austral” (Balmain), 87 scholars, 9 votes; “Mount Zion” (Nambucca), no report; Brisbane, 27 scholars, 3 votes; “Star of Bethlehem” (Hamilton), 72 scholars, 8 votes, each school having one vote in Convention for every ten scholars on the roll. It was then resolved to permit all members of the Church present to participate in the business save the election of officers and delegates to General Convention. The District Secretary not being present the Re-Union Secretary was chosen for the session.

After the minutes of last Convention were read and approved, reports were received from the District Superintendent, and Secretary also detailed reports from the following schools:—“Austral,” “We Hope to Prosper,” “Star of Bethlehem,” Brisbane, “Hope of Zion,” and Tuncurry. “Austral” report was referred back for explanation. Two new schools were represented—Dudley and Tuncurry. The Treasurer's report showed a balance of 18s 8d.

The officers were elected by yeas and nays, and was not so tedious as some feared. The new officers are:—G. R. Wells, District Superintendent; J. G. Dickinson, Assistant Superintendent; A. H. Ford, District Secretary; W. J. Haworth, District Treasurer.

Delegates to General Convention in U.S.A. were elected as follows:—J. W. Wight, J. Kaler, J. Epperson, J. R. Lambert, J. Luff, D. Campbell, C. A. Butterworth, A. H. Smith, L. Gould, J. Gunsolley, and Sisters C. A. Butterworth, J. W. Wight, and M. Walker. The usual permission re full and division votes were given.

The matter of time and place of the next N.S.W. Convention was left to the District Superintendent and District Secretary, and the Convention then adjourned after a hard afternoon's work.

SATURDAY NIGHT. At 6.45 a largely-attended open-air meeting was held on the street led by Elder Wells, at which Elder Wight gave an excellent address, and in-

vised the people to attend the services.

At 7.30 the meeting in the Church was in charge of Bro. J. R. Taylor, of Tuncurry, and the sermon was by Elder Wells, from John 16: 7-14.

SUNDAY SERVICES.

8 a.m. prayer meeting was in charge of Elder E. J. Haworth and Deacon G. W. Stewart, and was a blessed opportunity for some who missed other meetings. At 9.30 the Wallisend Sunday School was held at which Elder Wight proved the value of certain methods of teaching. The perfection with which some scholars recited was delightful, and showed what can be done.

At 11 o'clock the sky was overcast, and inclement weather approaching, which kept some away. An excellent sermon was delivered by Elder Paul M. Hansen on true worship. The service was in charge of Elder Dickinson, of Sydney.

The Sacrament and Testimony at 2.30 p.m. was in charge of Bishop G. Lewis, and Priest J. Jones. Attendance reached the highest point at this meeting, notwithstanding the unfavourable weather. These meetings are always the most precious and enjoyable to Saints, and this one was no exception. The main feature was the valuable testimonies borne. It was nearly two hours in length.

At night Elder W. H. Broadway conducted the service. The audience was highly favored in having Elder Wight as their preacher, and no one went away disappointed. “They have taken away my Lord,” was the thought that gravitated round the text; “O fools, and slow of heart to believe ALL the prophets have spoken.”

THE LAST DAY.

If any thought Easter Monday would have nothing much in store they were mistaken. At 9 a.m. there was a priesthood meeting of all general and local ministers, at which Elder Wight presided. Many important questions were canvassed and satisfaction gained therefrom, which we have not space to recount. It proved an instructive meeting; one of the most important of the series, and occupied the whole morning.

It must not be expected that the reader can have the whole benefit of these Re-unions by reading the reports. You must attend to get that.

SUNDAY SCHOOL WORK was continued at 2.30 p.m., at which Elder Dickinson, Assistant Superintendent presided.

The questions discussed were: "Should prizes be given at Sunday School picnics?" "Should a Latter Day Saint send his children to other Sunday Schools when there was one of his own close by?" "Should the Quarterlies be used in the class? If so, under what conditions?" "Are the lessons in the Quarterly too long?" This last question resulted in a motion recommending that the lessons be shortened. These were the most important questions discussed.

MODEL CLASS. Some of the points noticed were: Have each scholar read two, three, or five words, in turn, of the lesson introduction with the object of keeping the attention of the class; and making wrong statements to call out corrections from the scholars.

Elder Wight conducted this class, his methods being new and of intense interest and value to teachers and officers, and it is hoped much thought and better methods will be the outcome.

THE CLOSING SERMON of the Re-union was preached by the Secretary, W. J. Haworth, at 7.30 p.m. The service was in charge of Priest D. Lewis, of West Wallsend. We are sorry we cannot give the reader a synopsis of this interesting sermon. The apostacy of the primitive church was dealt with, and the speaker gave an explanation of the "man-child" (Rev. 12), and "the man of sin" (II Thess. 2.)

Thus terminated one of the most instructive Re-unions yet held in this State. Most of those from a distance having returned home by Tuesday, we must regard the preaching on the evenings following as a local matter.

Who can measure the influence of these gatherings in our lives in the years to come? How many will be missing at the next Re-union who will have passed over to the greater Re-union. Let us live so we can attend either, "not forsaking

the assembling of ourselves together, as the manner of some is."

SURPLUS.

The Lord is his own interpreter, and may be relied upon with greater satisfaction than any one else. By the words which proceed from his mouth we are to live, without adding or taking therefrom. The word "tithing," whether defined from the Bible or Dictionary, universally means one-tenth, nothing more nor less. The Lord defined "surplus" in Sec. 106 to be one-tenth of the accumulations, or property at the time they begin to comply with the law. This section specifies that one-tenth of the increase annually is

A "STANDING LAW FOREVER";

therefore, it always has been a standing law, whether observed by His people or not.

If I enter the Church at 40 years of age with £1000, never having paid one-tenth annually as the Lord requires, there is in my hands this surplus of tithing, £100, which I ought to surrender as a beginning, and after that one-tenth of my increase annually. There is nothing plainer than that surplus here is a tenth, for we read, "this is the beginning of the tithing of My people, and after that, those who have thus been tithed (one-tenth of all) shall pay one-tenth of all their interest annually."

Would you strain at a gnat and swallow a camel by the excuse that your money is all invested in land, or at interest at a fixed deposit in the bank and that you require it all to keep the wheels rolling? Where, then, is the Lord's portion with which to keep His work moving? Fear not; your prosperity is His and He will keep the wheels rolling. It matters naught where our possessions lay or what they are:

ONE TENTH IS THE LORD'S.

If His ownership is not acknowledged how can we escape being classed with those ancients who "robbed" the Lord? (See Mal. 3: 8). This law of surplus and tithing is as much in force in England or

Australia as in any other part of God's footstool.

"Until the coming of the Son of Man, it is a day of sacrifice, and a day of tithing of My people; for he that is tithed shall not be burned (at His coming). To-morrow, all the proud and they that do wickedly shall be as stubble. Wherefore, if ye believe Me, ye will labour while it is called to-day." (Doc. and Cov. 64: 5, condensed).

"Honour the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3: 9). "For they who honour Me I will honour, and they that despise Me shall be lightly esteemed." (I Sam. 2: 30).

Let us lay up treasures in heaven, like faithful Abraham by paying tithes to Him "of whom it is witnessed that he liveth."

C. A. B.

THE SABBATH.

PART I.

Our "Seventh Day" friends would have us believe that unless we keep the Seventh Day as a rest day we are sinners. They tell us that it was set apart as the "Sabbath of the Lord," and was to "be perpetual throughout all your generations," therefore, we should "keep it." If this be true, it is also binding on us to observe the 1st and 7th days of April for they are called days of "holy convocation," and no "servile work" is to be done on them. Of the latter it is said: "It is the Sabbath of the Lord in all your dwellings." (Lev. 23: 3). Seven Sabbaths or 49 days are to be complete after the wave offering and of the next, or 50th day, it is said: "And ye shall proclaim on the self-same day, that it may be a holy convocation unto you: ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations." (Lev. 23: 21).

Here is shown perpetuity for this day as clearly as it was ever shown for the 7th day, hence the logic of the thought just as surely proclaims in favour of continuing this as a rest-day as the fourth commandment day.

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The 1st, 8th, 10th and 15th days of October are also, in the same chapter, proclaimed as rest-days; and of the 10th day it says in the 32nd verse: "It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the 9th day of the month, at even, from even unto even, shall ye celebrate your Sabbath." In the 41st verse we are told: "It shall be a statute forever in your generations." Every seventh and fiftieth years were to be Sabbatic years. Since the stamp of perpetuity is placed on all these other days as much as upon the 7th day, our seventh-day friends must be consistent and keep these also, or else their inertia on this part of the "perpetual law" will proclaim more loudly than words can the weakness of their "perpetual" claim!

COVENANT.

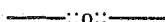
A Covenant is an agreement entered into between the party of the first part and the party of the second part and ceases to be operative in two ways—it may be broken or it may expire. The ten commandments were a formulated covenant between God and Israel. This covenant, our "Sabbath Day" friends argue was intended to be perpetual. Let us see. By turning to Ex. 34: 28, we learn, "And he wrote upon the tables the words of the Covenant, the ten commandments." Also in Deut. iv: 12, 13; v: 1, 2, 12-15; ix. 9, 11, 15, we have the same fact expressed. We wish this thought expressly noted that the ten commandment law was

GOD'S COVENANT WITH ISRAEL.

Now turn to Heb. viii: 6, 7, and we have Paul's statement re the ten-commandment covenant, for in the 5th verse he says: "See, saith He, that thou make all things according to the pattern shewed thee in the mount." He continues to say, "But now hath He obtained a more excellent ministry, by how much also is He Mediator of a better covenant which was established upon better promises. For if that first covenant had been faultless, then should no place have been found for a second." Either Paul was wrong or else our friends of the seventh day

idea must admit their ten-commandment covenant was FAULTY! We certainly prefer to stand with Paul on this question. In the 13th verse he goes on to say: "In that He saith a new covenant He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Here is clearly shown that the covenant had waxed old, and therefore should "vanish away." It had fulfilled the law of its creation and hence ceased. We therefore conclude that it was not to be perpetual and shall hope to show in our next that it was not the perfect law that some would have us to believe it to have been.

TRUE REST.



From Far and Near.

Mrs. W. H. D., Pipestone, Minn. (U.S.A.), renews her subscription, and adds: "I feel very glad to get the paper. It is worth much more than it costs. May it have God's blessing wherever it goes, is my earnest prayer."

Bro. J. C. Prosser, Berrigan, N.S.W., writes: "I wish to place myself on record as being in perfect accord with those Protestants who are indignant at the action of the R.C.'s in burning those Bibles in Fiji."

"The hall still keeps itself in rent, and we hope to cling to it until a branch is worked up. Splendid opportunities for distributing tracts. Have had a good deal of attacking to put up with, written and oral. Like the oak, our Gospel roots will strike the deeper the more the fierce winds beat against us."—Thus writes Elder Jones, from Adelaide.

"Dear Editor,—We look forward with pleasure for the arrival of our neat little paper, "The Gospel Standard," each month, which is laden with news from all parts of the field. I have heard several express themselves as being highly pleased with its pages, and wonder how any Saint can get along without it. We wish it success, and

hope it will long live to carry the 'good news' through this land.

"S.A.B. (Victoria)."

* * * * *
'TIS SWEET TO BE REMEMBERED—

"Dear Saints of Australia,—I wish to acknowledge with gratitude and heartfelt thankfulness the substantial present collected by Bro. F. Haworth, and others, and received by me about Easter time.

"I intend equipping myself with a travelling bag, and other requisites, for which the money was so kindly given. Wherever I go I shall ever be reminded of this token of esteem shown by the loving Saints in Australia.

C. A. BUTTERWORTH."

* * * * *
TUNCURRY—

At a recent business meeting Bro. J. R. Taylor was chosen collector for the Building and Tent Fund, Sisters Mabel and Grace McLaughlin, and Bros. J. T. McLaughlin and Cubith W. H. Clowes, of Ghinni, and Sister Sarah Moore, of Killawarra, were all received and enrolled on the branch record on certificate of baptism. Tuncurry welcomes them. Elder Hanson arrived there lately, and intends getting to work as soon as possible. The outlook is brighter, and the Saints will, no doubt, take new courage, and warmly second the Missioner in all his efforts.

* * * * *
VICTORIA'S GOOD CONFERENCE—

"Dear Editor,—I suppose you will get the items of the Hastings Conference, so will only say that in my estimation it was really the best Conference I ever attended.

"The Good Spirit held sway from start to finish, gladdening the hearts of the Saints with unspeakable joy. True repentance was shown by the erring ones, and the lamps which were burning low took in fresh oil and light, and seemed to burn again with lustre and beauty. Old wounds healed like magic, and the love which only characterizes true saints was seen to abound.

"The Saints will ever remember this Conference outpouring as a benediction of favour from the Father's loving hand.

"C. A. B."

The Gospel Standard.

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

SUBSCRIPTION PRICE.

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

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

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

When remitting for books or subscriptions, do not send stamps. P.O. Order, Postal Note, or Bank Draft are preferable. If notes, gold, or silver are sent, register the letter.

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

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

All Church Books and Tracts are kept on sale.

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

EDITORIAL BRIEFS.

We have lately had another testimony to the many already received that God is watching over our work. In March the editor had a strong desire to send Elder Jones in Adelaide 2000 cards advertising his Mission. The desire was so pressing that he obtained a quotation from the printer, and found it would cost 10s. The money could not be spared and the good desire seemed doomed to die; but an impulse of faith came into the heart, and it was decided to spend our all and trust to God to pay it back. Two thousand cards were soon ready for delivery, and the cost, including postage, was 13s 8d, and they were sent with the firm belief: "Bro. Jones needs them NOW—not six months or a year hence."

Bro. J. received them gladly and put them into use, giving each

member in Adelaide a supply. Now the sequel: Under date of April 14th Elder Jones writes that he "had a strange experience" the Sunday previous. One of the sisters was on her way to the Botanic Park to attend Elder J.'s open-air meeting, when she was "asked by a strange gentleman" the road to the Park. She gave him directions and also one of the cards above-named. Upon reading it he put his hand into his pocket and gave her a sovereign, telling her to give it to the Elder. Bro. Jones needed this and regarded it as evidence that a Higher Power than man's was with him in his mission, and he at once sent part of the money for tracts, and some to help pay for the cards. The printers of the "Standard" donated nearly enough out of their monthly charge to pay the postage, and there has come to hand from various sources more than enough to cover the expense incurred and none of the parties knew what was being done, on mere faith.

This incident is comforting and teaches us to pay heed to every good desire and spiritual impulse and trust the result to God.

Did He "pay us back?"

* * * * *

Bro. W. Massingham, of Mount Magnet (W.A.), owner of "The Golden Stream" mine sends the "Standard" Office a lump of gold bullion from his last crushing to pay his own and several other subscriptions, also a set of church books. There is enough in it to make a nice ring. Our printers prefer coin. Anyone wanting to own this little yellow lump of metal may communicate with this office.

* * * * *

One of the neatest publications that comes to our desk is "The Signs of the Times," published in Fitzroy (Vic.) as the organ of the Seventh Day Adventists.

* * * * *

"THE MORMONS"—A NEW TRACT—

One of the editors, Elder W. J. Haworth, has written a neat 12-page tract on the above subject, and turned it over to the "Standard" Publishing House for sale, the writer surrendering all rights

and profits. We will allow the writer to explain the objects and needs of this work as expressed in the tract:—

"This little pamphlet has been written, firstly to warn the people of Australia against the seductive influence of the Mormon missionaries; secondly to draw the line of distinction between the Mormons who falsely style themselves "Latter Day Saints," and the true Latter Day Saints. Many people do not know that there is any difference. Will the reader pass this intelligence on to his or her friends? The Latter Day Saints have suffered much, and have been greatly misunderstood because of being confounded with the Mormon Church and its abominable doctrines. Shall we who are innocent either of belief in, or the practice of these doctrines sit idly by and allow the misunderstanding to continue, and have the abominations of Utah laid at our door? Nay, Verily! We will spend our time, our money, our all, in publishing these facts to the world, and we call upon all who love truth and righteousness to assist us in this work. Will the editors into whose hands this pamphlet may come assist us by pointing out this difference in their papers; will ministers who read it make the announcement from their pulpits, and will everybody personally assist us by telling their friends?"

"One word about the Mormon missionaries before we close. We would advise that they be not persecuted—that they be treated with Christian kindness. "Let them alone," the advice of Gamaliel is good, "they will assuredly come to nought." If you have a friend who is investigating their faith, send him one of these pamphlets that he may read both sides, and rest assured that no pure-minded person will become a Mormon with these facts before him."

They are now on sale in neat covers at 1½d each, or 1s per doz. post paid. Special prices to the ministry in the field. Address, The "Standard" Publishing House, 65 Nelson-street, Rozelle, N.S.W.

* * * * *

"Subscriber" (S.A.) sends us more questions, which must stand over to our next.

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COLLECTORS FOR THE BUILDING FUND—

We are requested by Bishop Lewis to state that reports with amounts in hand should be sent to him once a quarter: January 1st, April 1st, July 1st, and October 1st. This is the rule re all collectors and agents for the Bishop.

CARD OF THANKS.

Bro. and Sister Bennett and family tender their sincere thanks to the Daughters of Zion for their kind attendance during the last illness of their little one; also for wreaths; and also to friends and relatives for floral tributes sent.

DIED.—BENNETT—Louisa Mary, youngest daughter of Bro. and Sister Bennett, of Rozelle, a promising, sweet-natured child, born April 29th, 1900, and passed to the Paradise of Rest, May 3rd, 1903. Funeral services were conducted by Elder Wells. "Suffer little children to come unto Me, and forbid them not for of such is the kingdom of heaven."

From North and West.

FROM BRISBANE—

"Dear Editor,—It was with pleasure I read the last issue of the 'Gospel Standard,' especially of the work in other parts of this Mission. In fact, I was quite taken up with the appearance and contents generally, and concluded that the Board of Publication had made a splendid move in sending the paper to Sydney. I regret that we here cannot report a similar progress to that in other parts. I, myself, am laid aside ill for a time, how long I cannot tell, and therefore cannot assist in the promulgating of Gospel truths. But the local officers are at their posts doing their part, holding regular meetings. There is need for advertising our meetings and that to be done by house to house visitation and tracting. Of course, that portion of the work falls mostly to the missionary, though I have heard that the good sisters can wield, and have done so in other parts, a wonderful influence in undertaking such a task and assisting

the missionary. The idea that we are identical with the Utah Mormons has to be knocked in the head. The Utah folks have a strong hold, and have canvassed the locality well. It is almost the general opinion here that when the church is erected, the people will take better to it. However, the work is the Lord's, and He is the Sole Director. I feel that what He is doing is for the best. We cannot understand Him many times, for 'His ways are past finding out,' and His thoughts are much higher than our thought. Let us then hope that the silver lining may soon be edging the dark cloud. I will take this opportunity of asking the Saints to remember us in prayer, and that the Lord may strengthen me sufficiently to be of service to Him. Our address is Leamington Park, Coorparoo, Brisbane.

"JAMES D. IMRIE."

GOSPEL GRUBBING IN ADELAIDE—

"Dear 'Standard'.—Your visits are becoming more welcome each time you arrive. Your April number reached us on the 21st inst., a few hours late, but it was read—or rather devoured—from end to end soon after arrival. Your pages are intensely interesting to us, as they breathe a real live spirit, which must in time work wonders in the spread of the glorious Gospel of Christ. My only complaint or regret, is that your visits are so infrequent, and I would welcome the news that you were coming oftener.

"Our work here is still going on as before reported. Though no more have 'obeyed the Gospel'; we are still labouring in hope, leaving the results to the One who 'gives the increase.' Like those who go into the virgin forest to make a farm, we are clearing away the rubbish—yes, and grubbing up the stumps of misunderstanding, ignorance, and prejudice concerning our faith, before properly planting out the Gospel garden.

"There are good people here who will, ere long, if laboured with, accept a full Gospel. I often cover the tracks of our Utah friends (?) who have been assiduously tracting in this city for years, and I really

cannot decide whether it has been to our advantage or otherwise. It is noticeable that none of their publications met with contain the least mention of polygamy, etc., and many people upon reading our publications, after having read theirs, class us as the same.

"It grieves one to contemplate the spectacle presented by that apostate body. Paul said: 'I am not ashamed of the Gospel of Christ,' neither had he shunned to declare all of it. Is that the Gospel of Christ, or part of it, which they are ashamed to publish in their tracts, and even deny from house—to house? If that (polygamy, etc.), is the 'counsel of God,' why not proclaim it and not deceive by holding it in abeyance?

"I admire some of their men and women; for none but brave men would face the world with such an unpopular and anti-Christian belief. But is not such courage wasted? Did Christ, Paul, Peter, or any of the great former (or latter day) teachers advocate it? 'Absolutely, No,' is the answer that comes from the pages of Holy Writ and history.

"Why, according to their esoteric philosophy, Paul, Peter, and other New Testament worthies will only be 'hewers of wood and drawers of water' to such as Brigham Young, and all other faithful (?) Mormons when they enter their exalted spheres as Gods! But how are the poor fellows to fare who are 'prevented by the laws' of the land from becoming Gods? How sad it is to think of the numberless worlds that will remain unpopulated because of that Act passed by the United States Congress!

"I must apologise for wandering, and will not feel aggrieved if you do not find space for my ramblings.

"The tracts came duly to hand, also your note; for the good wishes, I thank you. We should feel an interest in each other's work, as it is a co-operation with God; which, if we are faithful, will redound to our credit with Him.

"I like the change in the 'Standard' very much. The bundles you sent are all out on their mission, the last going yesterday.

"I am sure, Brother Wells, if you were here, you would agree
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that this is a fine field for Gospel labour. The people are tolerant, and listen to our explanations of the difference between us and the Utah faction. I long for the time when this field will receive more attention—no need, I can assure you, to pack up and ride your bike out of this one city for opportunities. But we want strength; one man can do comparatively little against so many strong forces now at work. Nevertheless, we are feeling well in our work and determined to push on, trusting the results with God. Until further notice address me at G.P.O.

“With best wishes for the success of our valuable little paper, I am, etc.,

“J. H. N. JONES.

“April 29th, 1903.”

—:—:—

To the Standard Readers.

I desire to secure the “Heralds” and “Autumn Leaves” from the first. I have quite a number of the former and most of the latter. Are there any who can assist me in this matter? The Hamilton Religio has a similar desire. Recently it voted to keep the aforesaid papers on file and to secure as many back numbers as possible. This is certainly a worthy enterprise, and to others we would say, “Go, thou, and do likewise.” Could not the Gospel Literature Bureau assist along this line? I am acting with and for the said Religio, and as its representative suggest the following to the Bureau. Old papers are not good for Mission work. We therefore, propose that such papers be sent to the address given below. It is our intention to have them bound and used for library purposes. If we get more than we want we are willing to give to others for the same purpose. We'll receive gratis as many as may be sent, but if the Bureau does not wish to part with them on such terms, we are willing to pay a reasonable price, said money to be invested in “Standards” and other fresh matter. Anything sent will be thankfully received by your brother in Christ,

ALMA C. BARMORE.
Pokolbin road, Broadmeadow.

“ZION'S ENSIGN.”—“The Missionary Paper” of the Church. Sermons stenographed reported nearly every week; letters and spicy articles from the Missionaries Per year, 4s 2d in advance.

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30.

NEWCASTLE.

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

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

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

NORTH COAST

TUNCURRY. — Saints' Church. Sundays: School, at 11; Fellowship Meeting every first Sunday in Month, at 3; Preaching, 7.30. Bible Class, Wednesday, 7.30.

NAMBUCCA. — Saints' Church, Agent's Hill. Sundays: School, 2; Fellowship Meeting, 3; Preaching as arranged.

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

VICTORIA.

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

HASTINGS. — Saints' Church, Sundays: School, 10.30; Fellowship Meeting, 3; Preaching as arranged.

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

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

BRISBANE (Q.)—South Brisbane Branch, Knowsley Hall, Coorparoo. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meetings, Wednesday, 7.30, as arranged.

KIATANGATA (N.Z.) — Saints' Mission, Masonic Hall. Sundays: School, 11; Preaching, 6.30; Fellowship Meetings as arranged.

“AUTUMN LEAVES.”—A religious magazine, published monthly for the youth of the Church. Price 4s 2d per year. Discontinued when one year in arrears.

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel Standard.

VOL. 2., No. 6.

Balmain, June 15, 1903.

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

EDITOR:

G. R. WELLS,
65 Nelson Street, Rozelle,
Balmain, N.S.W.

Sub-Editors:

W. J. HAWORTH.
J. D. IMRIE.

With correspondents throughout
Australasia.

RAYS OF LIVING LIGHT.

No. 4.

JUSTIFICATION BY FAITH.

Without doubt the Bible teaches justification by faith in the Lord Jesus Christ; that is, when the faith, or belief, is of a proper quality. A partial belief in the Lord Jesus will never save us. "The devils believe and tremble" (James 2: 19), but are not saved, because they will not obey the commandments which a genuine belief would move them to obey. So with many mortals who believe in their hearts that Jesus is the Christ, but who are not willing to turn from their evil deeds, and live righteously. Their faith is only "partial faith," and does not inspire in them the hope of eternal life. True faith is "the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1). The preaching of the true Gospel of Christ inspires in the hearts of those who truly believe the hope of eternal life on condition that they obey the Gospel, or submit themselves to the acts prescribed or commanded therein, which are described by Paul as "the righteousness of God." (Rom. 1: 17). Many hear the Gospel preached, and do not obey it, though they firmly believe that Jesus is the Christ. This kind of belief does not inspire within them the hope of eternal life, because they are not willing to submit to the conditions.

Again, everybody must admit that it is possible for a person to PREACH ABOUT CHRIST, and tell the people that belief alone without a change of heart, purpose and desire, will obtain for them eternal life. It is possible that many may believe this teaching, and expect to reap eternal life as a result of such belief. Would

such faith justify? No, for it would not be genuine faith or belief in the Christ who said "Except ye be CONVERTED and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3). It is possible, then, to "believe in Jesus" in an abstract sense, and not be justified by such faith. "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts 16: 31) is a Scriptural command, and many people believe that it supersedes all others given for the salvation of man. Does it? How about the command regarding conversion already quoted? Has the command to believe superseded that? If so, everyone who "believes in the Lord Jesus" whether they are converted or not, are justified! Such a conclusion is absurd, therefore the command to "believe in Jesus" does not supersede the command to be converted.

Then, we are commanded to "Love the Lord." Does the command to believe in Jesus supersede this one? No! Then we must, in order to be justified, have a faith which moves us to conversion, and to love the Lord. The Saviour says: "He that hath my commandments and KEEPETH them, he it is that LOVETH Me." (John 14: 21). "He that loveth me NOT, keepeth NOT my sayings." (John 14: 24). If we love Christ we will OBEY Him. If we disobey Him we do not love Him.

Love for Christ, then, includes obedience to His commands as given in the Gospel. Prominent among these is the command to be baptized (John 3: 5; Mark 16: 16; Acts 2: 38; Acts 10: 48; Acts 22: 16). Baptism is regarded by many as one of the WORKS by which it is said (Eph. 2: 9) that salvation does not come. This is a mistake, for Baptism is not a part of our righteousness (which is as "filthy rags" before God) but part of His righteousness (Rom. 1: 17) which is the "POWER of God unto Salvation."

Faith is another Gospel principle or part of God's righteousness; yet we would not think of calling faith an unprofitable WORK. When one really thinks of it a greater effort is required to believe than to be baptized. Both must be classed

as "works of righteousness," for "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 10). A faith which moves us to do these good works will justify, one that does not NEVER WILL.

THE SABBATH.

No. 2.

PERFECT LAW.

"The law of the Lord is perfect, converting the soul." (Ps. 19: 7). "There!" say our Sabbath friends, "that ought to be sufficient!" Did David have reference here to the ten-commandment law? Let us see.

"IF THOU WILT BE PERFECT."

In Matt. 19: 16-21, we have:—
"And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou me good? THERE IS none good but One, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, thou shalt love thy neighbour as thyself.

"The young man saith unto Him, All these things have I kept from my youth up, what lack I yet? Jesus said unto him, IF THOU WILT BE PERFECT, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me."

The young man, though he had kept the law from his youth, must do SOMETHING MORE TO BECOME PERFECT. In Matt. 22: 36-40, Jesus says that on the two commandments (Love God wholly and thy neighbour as thyself) "hang all the law and the prophets." Paul tells us, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing

perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. 7: 18, 19). Again, "For the law having a shadow of good things to come, and not the very image of the things, can NEVER with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Heb. 10: 1)

Under the law they could offer the blood of bulls and goats to escape the consequences of the crime; but as Paul says, they could not be made perfect, hence it could not have been a perfect law. As Paul received his knowledge by "the revelation of Jesus Christ" (Gal. 1: 12) he was certainly well qualified to speak concerning the law. I have emphasized to call special attention.

TWO COVENANTS.

In Gal. 4: 21-31, Paul makes the matter so plain that there can be no opportunity to be misunderstood. By the two conditions of birth of Ishmael and Isaac (bondage and freedom) Paul presents an allegory, or metaphor. In the 24th v. he says: "These are the two covenants; the one from the Mount Sinai (ten commandments), which GENDERETH TO BONDAGE . . . and answereth to Jerusalem, which now is, and is in bondage with her children." But under the Christ law or covenant, they were **THE CHILDREN OF PROMISE.**" And the Apostle could well conclude: "So then, brethren, we are not children of the bondwoman (ten commandment law) but of the free,"—the Christ covenant or law.

Since Jerusalem, still clamorous for the law, was under bondage, tell me, ye that desire the law and are clamouring for its observance now, How will it be with you? Logic will apply now as then. Let us see:

1. GOD GAVE THE LAW;
2. IT WAS A BONDAGE LAW;
3. THEREFORE, THOSE WHO OBSERVED IT WERE UNDER BONDAGE.

Hence, we can well say with Paul: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5: 1).

The fact of the matter was that under the ten commandments you could think all the evil you liked so long as it did not become an act. Ripened into the latter, and the penalty was certain to be inflicted.

THE DIFFERENCE.

Under the Christ law we are to think no evil, much less do it. "Whosoever looketh on a woman to lust after her hath committed

adultery with her already in his heart." (Matt. 5: 28).

Hence, we conclude that the law given on Sinai was neither perpetual nor perfect, and was not to be binding after Christ.

TRUE REST.

—:o:—

NEWSY NOTES.

JEWISH PERSECUTION—

Horrible atrocities on the Jews are reported from Southern Russia: Children thrown out of upper stories, women ravished, one man's leg sawn off, a child's teeth pulled out, the eyes of an infant burnt out with a hot iron while in its mother's arms; and as though this were getting to be unpleasant history, an order from the Czar expelling thousands of them from the country. This is the way the intolerant, and fanatical Russian Christian (?) opens the Easter celebrations. The effect is that the Jew will gather to his fatherland and fulfil Bible prophecy. These persecutions break out periodically. Of the total number of Jews the largest population is in Russia.

PREFERENTIAL PROPOSALS—

The most important statement put forth by an English statesman for years are those lately announced by Secretary Chamberlain. England and her colonies must now knit their brows in council, and decide whether or not preferential trade between motherland and colonies against the whole world shall be the future policy of the Empire. It is a weighty question.

THE LATE GENERAL CONFERENCE—

That important meeting convened at Independence (U.S.A.), April 6th to 14th—a short peaceful session.

Elder H. Broadway's appeal against the action of the N.S.W. District was referred to the Bishop's Court, whose decision sustained the original action.

No further appointments to this field were made than those recommended by the Missionaries in charge, and reported in these columns in January.

Two thousand four hundred and ninety-eight baptisms were reported for the year, bringing the total membership up to 48,737. Next year the whole Church will count over 50,000 within its folds. The largest gain was in the State of Missouri, while Australia came fourth in net gain.

There were 32 new organizations of branches. Outside of the United States we are represented in Canada, England, Wales, Scotland, Australia, New Zealand, Norway, Denmark, Sweden, Switzerland, South Sea Islands, and Hawaii.

The next meeting will be held in the Temple at Kirkland, Ohio, April 6th, 1904.

The financial report showed the year was the most prosperous in the history of the Church. Three hundred and fifty-five Missionaries were appointed for the coming year.

STARTING YOUNG—

A remarkable case of infantile depravity is reported from Stockton-on-Tees, Durham (Eng.) Patrick Knowles, a match-seller, 10 years of age, decoyed a 15 months' old baby, dug a hole in the sand, in which he laid the crying baby, face up, placed its pinafore over the face, and smothered it to death by piling sand on top, and bricks and stones on top of that. He was taking a second baby to the same spot when caught and arrested. Here is a study for criminologists.

"IN HIS STEPS"—

A general storekeeper in Indiana (U.S.A.) decided to run his shop "as Christ would run it." He refuses to sell tobacco. When the day's profits reach 10s he sells the rest of the day at cost price. Two hundred loaves a day are given away to the poor, and those with no money get groceries free, while those who can pay but little get them at cost. Result: Norton's shop is crowded, and other dealers are complaining. The run on the place is so great that the police have to attend to keep order, and the authorities are requesting Norton to modify his methods or be prepared to face summary measure. This is an example of the leaven at work looking toward a change from the present conditions.

WAS PHARAOH DROWNED?—

It is claimed by Egyptian antiquarians that the body of the Pharaoh that persecuted the Israelites was discovered not long ago, and is now in its mummy case at Cairo, and will soon be unwrapped. Several religious societies have requested the privilege of having a representative present because they contend that this king was drowned with his army while in pursuit of the Israelites; hence, they do not believe that a body will be found when this mummy case is opened.

"THE LABOURER IS WORTHY OF HIS HIRE"—

Fifty parishioners of St. Paul's, Convent Gardens, London, refused to pay the Rector's rate or tithe, created by the Act passed during the reign of Charles II. The rector, through the churchwardens, has sued them for the amount. When the case came on only eight

names appeared, the rest having paid up. These eight will fight the matter out in the Court. The defendants are well-known people, one being Sir Geo. Newness, who evidently object to paying church tithes by Act of Parliament.

THE DROUGHT—

Last year in the Lachlan District, N.S.W., 10,000 acres were seeded, but not a bushel gathered in. The drought still reigns there. Many farmhouses are closed up with furniture left in them for the present. Many farmers have no horses to take the seed wheat which the Government is supplying, from the railway stations. Without the Lord Mayor's Drought Relief Fund of New South Wales and the water conservation relief works, it is difficult to imagine how they would have got along.

A RELIGIOUS SYNDICATE?—

According to "The Watchman" (quoting from the London Methodist "Times") one Roman Catholic writer of long experience at Rome, but now in England, boldly says:—"There appears in England to be a complete inability to understand that in the last 40 years Roman Catholicism has been dominated by a political party which has succeeded in turning the Vatican into little less than a syndicate." He further says it is this Vatican "Tammany" that threatens the peace and progress of the world (which would seem a little overdrawn). The Methodist "Times" asserts, however, that the Jesuit order holds the balance of power at the Vatican.

From another source we glean that leading Cardinals have during the time mentioned above been the directors of large banking institutions which are financed with money belonging to the church, which money the present Pope called in from investments abroad because he wished to have unencumbered funds at hand with which to exercise his financial influence in Italy.

PASTORAL.

To those of the Australian Mission, Greeting:—

In view of the time to elapse before we could reach you through the "Herald," we have thought it better to address you through the "Standard," and omit the former.

THE WORK IN GENERAL—We are glad to note that the work in general is on the upward tendency, and, so far we know, no clouds of discontent or strife darken the spiritual horizon of the Australian Mission. While we note with sorrow the general tendency to pleasure and Godless disregard on

the part of the people, and what we esteem as a tendency of too much of the former by many of the Saints, yet we are pleased to be able to record the fact that, under the conditions, we think a commendable zeal for the faith and spread of the work is being shown.

MISSIONARIES.—As to the Missionaries, there is shown a disposition to be earnest in their work that we are pleased to see. As to their future movements we leave them as at present, awaiting developments for any change of appointment, should such become necessary.

THE NEW ZEALAND CHANGE.—Deeming it necessary to the better interests of Church finances and opportunities for preaching the Word, we thought it essential to call Bro. P. M. Hanson from N.Z., thus leaving Bro. Tucker alone there. On his behalf we invite both your prayers and financial assistance. His address is Kaitangata, N.Z.

ADDRESS OF JOINT COUNCIL.—The address of the Joint Council of the Presidency, Twelve, and Bishopric, in "Saint's Herald" (May 6th, 1903) we ask you to especially note, as we believe that "the set time to favor Zion" is now upon us.

FINANCES.—We trust that the financial law of the Church will be so faithfully observed that there will not again recur the necessity of Bishop Lewis calling on the Bishop at home for aid, as he was required to do last Conference year.

As the drought seems broken, and the times are ominous for better financial conditions, we feel that with due regard to the financial law the Mission should be self-supporting.

GAIN.—A glance at the Recorder's report will show that last year's was the greatest annual gain since the work began. The Mission now has a membership of nearly 1000. This is certainly encouraging. Since the debate began in Melbourne 31 have been baptized, and there is now a prospective debate in Adelaide, and a general awakening is heralded all along the line.

"THE GOSPEL STANDARD."—While we do not approve of Mission papers in general, the isolation of this Mission makes it a special case, hence, we ask for hearty support for our little paper.

REPORTING.—The necessity to reach the General Secretary requires that quarterly reports should be made to us—May 1, August 1, November 1, and the annual, to both us and the Church Secretary. Feb. 1st.

In bonds,

J. W. WIGHT.

C. A. BUTTERWORTH.

GOSPEL TALKS.

No. 4.

CLEANSING THE TEMPLE.

In speaking of cleansing, the element thought of is naturally water, and this we place as next in importance to air. We all recognise water as a valuable external cleansing agent, but it is infinitely more important as an internal cleansing agent, owing to the surface of the interior organs being much greater than that of the exterior. All the fluids of the body have very important work to perform, and in order that their functions may be perfect it is essential that these liquids should be of the proper consistency.

If water is not supplied in sufficient quantity the fluids may easily be too thick or too thin when disorders of all kinds will very soon make their appearance, and an abnormal condition of the body will result which must be detrimental. According to scientists about three-fourths of the body is composed of water, and the minute cells of which the body is made up are constantly undergoing change. Dead effete cells, or dead matter, is being carried away and new living cells built up in their place; the blood flows through the body freely or slowly, according to its condition, and this is influenced largely by the amount of water we use.

THE POINT the writer wishes to bring into prominence in this paper is the important place this SIMPLE (so-called) element occupies in God's economy of our bodies and to impress on the reader the need of cultivating the desire for a normal amount of water daily, if through any means or habit the desire for water has been allowed to fall into disuse. As we are all creatures of habit, it is a very easy matter to gradually become accustomed to do with less than the normal amount of water required, but as stated in a previous paper this cannot be done with impunity and sooner or later the penalty will be exacted.

A PRACTICAL TEST of this paper is the best way the writer knows of proving this question; and he earnestly urges all his readers to put it to the test before dismissing this as an unimportant question. Any whose occupation is hard manual labour will be less likely to lose the desire for water on account of their work (especially during the hot weather) inducing copious perspiration, but those occupied in mental labour can easily lose this desire for water, and the more they become absorbed in their occupation the less will they think of water

drinking, more especially if it does not happen to be near at hand.

THE PROPER AMOUNT of water that the body insists upon having furnished if perfect results are desired is "one half-pint for every twelve pounds weight of the body" every twenty-four hours, winter and summer. If through any cause you are taking less than this minimum amount, steps should at once be taken to acquire a normal thirst. An easy way of doing this is to drink one glass of water on rising and one on retiring, and to keep if possible during the day water near at hand in order that at frequent intervals (say an hour) small quantities, half a glassful if possible, may be taken. In a very few days any one who tries this simple plan will notice benefit from it, and will see the necessity of **KEEPING THE LAW.**

DO NOT FORCE water upon yourself, but encourage by every means this water-drinking habit, which is almost universally allowed to lapse. If water is freely taken as indicated there will be less need for drinking at meals, and a greater amount of good will be obtained from whatever food we may be using.

LATER ON I hope to describe various methods of using water externally. Believing that the internal portion of our system are the most important from a building-up point of view causes me to write, in the order I present it. These papers are not intended to be in any way dogmatic; but are written with the hope that some hints may be found in them which may be of use to some of the readers. The writer knows by experience some of the power contained in the elements so far mentioned in these papers, and would again earnestly urge all to re-read them, and **PROVE** them.

From Far and Near.

Sis. S. J. Riblett, Ohio, U.S.A., writes: I will enclose one dollar (4s) for the "Standard"; it is worth it. It has improved very much. I am pleased to read each month of the good work done by God's servants in that far away land. Your paper brings many things to give strength and courage to look onward and upward, and to be better prepared to meet the different changes in life. I am one of the isolated ones. O, how sweet to reflect on those joys that await us, desire an interest in your prayers that I may live nearer the cross."

A VOICE FROM WALES—

"Dear Brother,—The 'Standard' is a welcome visitor in this part. Little did I think that I would be in this part of the globe reading the news of the progress of the work in your far-away land when I gave you my order in America. I am very pleased with the 'Standard'—long may it live. I believe your united building fund is a wise move. If the Saints there will support it, five years from now they will be very thankful for the results.

"The work here is on a good footing. The Saints are alive in the work. Notwithstanding the spirit of indifference among the people, because of Utahism, we are hopeful of getting them to see the difference ere long.

"Wm. LEWIS.

"Seaside, Llanelly, Mar. 29, '03."

A GREETING FROM CANADA—

"Editor 'Standard.'—From across the broad expanse of the mighty Pacific I undertake to address you, partly on behalf of one in your beautiful land with whom I have prayed, laboured, and wrought. I have been watchful of the success with which our Message has been meeting in Australia, and as a Missionary engaged in a similar warfare over here, where the Union Jack also floats as monarch of earthly ensigns, I duly appreciate the many reports of the accomplishment of good in our sister land.

"All are strangers there to me, but one. That one, to whom I have already referred, was a Missionary in Canada for no less than two years prior to the General Conference of 1902, which assigned him to the Australian Mission. I refer to Elder A. C. Barmore, a young man with a good heart, a big fund of information, rich in ideas, a Gladstonian talker, and, in pure single courage, a millionaire. He will recollect my name, I know, with unusual fondness, and in the horizon of his memory our most singular experiences together will never set. I cherish a fadless gratitude for those who helped to make me what I am. And I have no less respect for those whom I see climbing the heights to leave far below selfishness, jealousy, and the biting asps of meanness and revenge.

"As I write these lines I sit in a very scenic spot along the eastern coast of Lake Huron, where the bank is from 80 to 100 feet high. Some thirty or forty miles south-west of here Alma and I labored in a tent two summers ago, in a town called Forest, about five miles from the shore. We slept in the tent, and also in water puddles when our canvas failed to resist the driving showers which visited us day and night.

"The work is onward in Canada. We have about 4000 members, 20 Missionaries, lots of territory, and a population of nearly six million souls. Numerous additions have been made since Alma was here, and I daresay that some of the faces that looked love to him, and who thought of his needs, have passed away to another Mission still—death. Let us cherish the past, watch the present, and hope for the future.

"I don't know but that I should have preferred the Australian Mission were it not that I have parents the pathos of whose age and ripened years bid me stay.

"ALVIN KNISLEY.

"Selkirk, Ont., April 17th."

BRISBANE ITEMS—

"We are pleased to record the baptism of a brother. Otherwise little progress has been made, but we look to the Lord.

"On Monday, the 25th of May, the Sunday School had their annual picnic. Though the day was bleak and windy, a sheltered spot was sought out, and both old and young spent a pleasant time.

"J.D.I.

"June 1st."

"To the Editor,—Just a line from the Brisbane Branch to let our brethren and sisters know we are still in the land of the living. Some of the brethren here seem to think that the reports which have appeared in your columns indicate that our branch "is not dead, but sleepeth"; but I can assure you, Dear Sir, that such is not the case. I have just returned home from our week-night prayer and testimony meeting, and we have been lifted up and sent on our ways rejoicing that our heavenly Father by His Spirit is with us, leading and guiding us, helping us to "see" the wondrous love He has for "His children." To-night the gift of prophecy was given, and one of our younger brethren was told that "if he would purify his life, and seek to make himself useful to the Lord, he would be ordained to the priesthood." Our hearts were thrilled with the power of the Spirit of God, and we came away "singing and making melody in our hearts to the Lord." Thanks be unto our God for "His unspeakable gift."

"No, Sir," we are not marking time, we are "marching" onward—slowly, it may be, but we hope and pray that it may be "surely." We have held our meetings regularly, and great freedom and power has been given. We are preaching the Gospel wherever and whenever we find an opening, praying and longing for the time when the Lord of the Harvest will send the "labourers."

We have not been able to do much at the Church Building; but that Church is going up, "and don't you forget it." But it is going to be a hard pull. If there are any friends in New South Wales, please tell them that "Barkis is willin'" and will gratefully acknowledge any help, however "large" it may be.

J. W. BARKUS.

DEBATE IN ADELAIDE—

Things in general in this field are normal, but there is a spark that might be fanned into a flame and create a little interest in the near future. I refer to the proposed debate between Mr. James Phillips of the Methodist denomination, and Elder J. W. Wight, who proposes visiting us shortly, and it is now simply a matter of agreeing to propositions, etc.

The proposition, the last I submitted reads as follows:—"Is the Wesleyan Methodist Church, the Church of Christ in faith, organization, doctrine and practice?" Our Church, of course, to defend a similar proposition. The Bible (A.V.) to be the standard of evidence. Mr. Phillips desires to include history for the first two or three centuries, but in my opinion if a Church is not in harmony with the Bible it matters little what history says, seeing that the Bible contains a record of Christ's master-building.

We still continue our efforts in the "Botanic Park," and at the Hall, with fair attendance and interest. Last Sunday we were defending the true faith, when one of the Utah elders (Stephens) stepped out and right lustily defended polygamy. It doesn't matter to me whether David practised that doctrine or not; it was no part of the Christian system in New Testament times, neither was it any part of the latter day teaching prior to the death of Joseph and Hyrum Smith. I used the book, "Tell it All" (by Mrs. Stenhouse) to show the difference in her testimony under the true faith and her experience under the blighting bane of polygamy. She says on page 139: "I had been convinced of the truth of some of the tenets of the Mormon faith, and confident in them, I accepted without question all the rest. Never till the possibility that polygamy might some day be acknowledged by the Church began to be whispered among the Saints—never did a solitary doubt respecting my religion intrude itself upon my mind." Again pp. 620, 621: "The trials of a Missionary life were to me a pleasure; and I think, even now, I should never have wearied of that life of devotion, so great was my faith in my religion had the leaders of the Church remained steadfast to that

simple Gospel creed which we were at first taught was the Evangel of the Latter Day Dispensation. But when polygamy—that accursed thing! that offspring of deceit and licentiousness!—came across our path, darkening the way and blighting the affections, the hopes, the whole life of every true woman among the Saints * * * THEN my faith began to waver, my zeal to wax cold."

I feel that the above extracts clearly portray the apostasy of latter days, and every true Latter Day Saint must feel a throb of sympathy for the writer. I was told that I was using the book of an enemy, etc.; but I consider I used it legitimately to show truth and expose error, I could write many more extracts which would prove intensely interesting on this phase of the Latter Day work, but refrain for the present. All the Saints are well, and hopeful, and looking forward to the time when J. W. comes.

In bonds,

J. H. N. JONES.

FROM MELBOURNE—

"Dear Brother,—We are still plodding steadily along in this part of the Lord's vineyard. The cold weather has set in, and the result is a slight falling off in the usual attendance, this is more noticeable in the Sunday School, colds, &c., being prevalent at this season of the year.

"Yesterday I had the pleasure of burying three precious souls in the waters of baptism. The day was a glorious one, and just fitting for the occasion. The branch is steadily growing in numbers, and we hope before long that we will be in a position to have a Church building of our own. We are feeling the need of it very keenly even now, as the Wednesday night meetings (which are held in cottages) are so crowded that there is hardly room to move—an excellent sign.

"The Saints are getting up a concert under the auspices of the Religio to complete the payment of the organ. It is to take place in about a month.

"Bro. Butterworth has been preaching at Geelong lately, and has aroused an excellent interest. It would be pleasing indeed to see the work take a fresh hold there.

"We find the 'Standard' a great assistance, and also a change from the tracts.

"W. MACKIE."

NEWCASTLE—

The work is moving along in this section slowly, but, we trust, surely. Both Hamilton and Wallsend Branches are in a state of peace, though no striking outward manifestations of progress are visible. Elder Barmore preaches very regularly at the

aforesaid places, also at Dudley, Stockton, Waratah, and West Wallsend. Some of these appointments are weekly, while others are fortnightly. Just now they are being discontinued, for the time being, because of his intention to take up a series of Missions.

One more was baptized at Wallsend by Elder W. J. Haworth before he left for the North Coast.

Bro. Frank Davis and Miss Athole Butler were married at the home of Bro. C. A. Davis, Newcastle West, May 27th, the editor officiating. At the wedding dinner a circle of friends congratulated the bride on the fact that the groom was known to be a kind son to his mother. We wish them all the good possible in their new life.

MANNING RIVER DISTRICT—

Ghinni Ghinni.

Editor "Standard."—Since leaving Sydney a month ago my voice has been heard in various places. So many are the calls for preaching that one man cannot respond to all. At Moorland and John's River large audiences, composed in greater part of members of the leading Protestant Churches, came out to hear. Considerable interest was aroused in both places. Six young people from the vicinity—just merging into manhood and womanhood, entered the waters of baptism, and are now on the royal road. If they will continue to walk in "newness of life" how great will be their blessings, and how many pit-falls and follies of the world they will pass by! Two others have given in their names, and their baptism will be attended to ere long. Tonight and Thursday evening I am announced to speak in the Protestant Hall, Taree. From there I go to Fairview and Tuncurry. I am feeling fairly well. Continually changing from one place to another is very trying on me, and at times I feel the effect of it; so different are the modes of life of each. Nevertheless I have found the Saints of Australia not a whit behind those of America in deeds that become Saints.

The "Standard" is appreciated by most of the members around here, and they are made glad when it arrives.

Trusting I may be strengthened for the work all around me, and receive wisdom that what I do may stand approved of God, I pray the same for you and for all others.

PAUL M. HANSON.

Address: Tuncurry.

BULAHDELAH—

A new school has been organised there by our wide-awake Missioner, Elder W. J. Haworth. Hymnals and Quarterlies were at once order-

ed, and they are now in working order with Bro. W. Maybury, Superintendent; Sis. J. Maybury, Assistant-Superintendent; Willie Fraser, Secretary; Sis. W. Maybury, Treasurer. (See "Church Directory" last page). This school desires to affiliate with the Dist. S.S. Asso. of N.S.W.

The Missioner is having good meetings in the School of Arts and on the streets, with a good kerosene gas lamp fixed to a support on the front of Bro. Maybury's buggy, which the preacher mounted, and held his audience for an hour or more each Saturday night. Some are almost persuaded to obey God rather than man, and there may be an ingathering soon.

The Saints there have decided to build a Church, which will be ready to occupy by Christmas. They have the ground and part of the timber ready.

BALMAIN ITEMS—

Bro. Jno. Rankin passed away on the 30th May, at his home in Balmain, an event that came suddenly, though long expected. He was baptized at Tuncurry in 1893 by Elder Wight, and was 63 years of age at his death. His relatives are all in Victoria, where he was born. He leaves a faithful wife, who will continue the business in Evans-street, Balmain. The editor conducted the funeral services and Elder Barmore preached the sermon the Sunday following.

Our aged sister, Mrs. R. Ellis, has been laid up for some time, through injuries received by a fall but is now able to be at her accustomed place at Church, where her soul delights to be.

Bro. Henrichs, Superintendent of the Balmain Sunday School, is all smiles. An assistant-superintendent has arrived—at his home.

The choir is making excellent progress under Bro. Jos. Parkes' direction, and the branch is learning quite a number of new hymns.

We were favoured with a visit from Elder Barmore lately.

Sister Alice C. Schwartz, of Omaha (U.S.A.) sends us, via the Gospel Literature Bureau, over £3 in subscriptions and free-will offerings to the "Standard," receipt of which is gratefully acknowledged. We also acknowledge eight subscription for poor Saints and non-members, which are being paid for by the Gospel Literature Bureau of N.S.W. With such workers our paper is sure to grow into a weekly some day.

Elder P. M. Hanson is having successful meetings on the Manning, and at John's River (N.S.W.) Some seven were baptized lately, and interest is still good.

The Gospel Standard.

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

SUBSCRIPTION PRICE.

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

To Members in America 75 cents.

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

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

All Church Books and Tracts are kept on sale.

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

EDITORIAL BRIEFS.

Elder Butterworth has sold his home at Somerville (Vict.) and he and family are residing temporarily in Geelong.

We have been favored with a nicely-written paper by one of our young lady Religio workers, and read before the Wallsend local. It will appear next issue.

Every week records new subscribers, and renewals of old ones. "Is your name written there?"

A sister in America renews her subscription cheerfully, because she likes the paper, notwithstanding she works hard to get the money.

Bros. Gould and Kaler sold "Valid Baptism," "like hot cakes" at the last General Conference, and Bro. Kaler orders 100 more. Have YOU read it? We are now able to reduce the price from 7d to 4½d; 3 for 1s.

The Saints at Independence, Missouri, U.S.A., recently, pur-

chased a fine pipe organ for the main auditorium of their large Church—the result of years of effort of the Sisters' Society which started out with this object in view. It was a cash purchase. An ordinary organ could hardly be heard across the auditorium. The branch at this place numbers over 1200, and they have a choir worth hearing, also several vocal soloists who could sing acceptably to any audience.

The article by "True Rest" on "The Sabbath," will conclude in our next issue. We intend to publish them in tract form.

There is a professed Elijah located at Shiloh, Maine, U.S.A., who is doing and claiming the same great things as Dowie at Chicago. Next!

TYPHOID has been playing havoc in Balmain almost approaching an epidemic. The doctors cannot explain the cause, and greatly differ in theories. Not one, so far, has suspected that the people's diet has anything to do with it. A scientific reform in that direction would be fatal to the occupation of doctors, and we venture to say reform is needed. With healthy bodies we may laugh at "germs."

The postal authorities are revising the list of publications registered at the G.P.O., Sydney as "newspapers," and some have been removed. We are pleased to give our readers the result as it concerns the "Standard":—

"Sir,—Referring to your communication of the 28th ultimo, showing cause why 'The Gospel Standard' should not be removed from the list of publications registered for transmission through the post as newspapers, I have the honour to inform you that after careful consideration it has been decided to retain the publication in question on the list. I have the honor to be, Sir, your obedient Servant, J. DALGARNO, Deputy Postmaster-General. June 4th."

In addition to the baptisms mentioned in Elder Mackie's letter, five more took place on the 14th in Richmond (Vic.)

Elder Chas. Avery and wife left Lismore lately, for his field of labor on the North Coast.

At Cape Hawke, May 31st, the remains of Bro. J. De Lore were laid to rest in the Tuncurry cemetery, Elder Jno. Wright officiating. His sister Alice is laid very low at present with the same affection—of the lungs. The parents have our sympathy and prayers.

Elder D. E. Tucker (N.Z.) writes that he "keeps hammering away," and sees some signs which encourage him, in spite of very rainy weather. He sends us a new subscriber, and feels sure of some more.

* * * * *
 "A Subscriber" (S.A.) whose questions we answered in April, writes again differing, arguing, and quizzing. As a debate has been arranged between him and Elder Wight we feel sure that our friend will be more fully answered on the platform; a task we cannot perform so well in our limited space.

* * * * *
 By request the editor recently gave a temperance address at an open meeting of the "Pride of Redfern" Lodge.

* * * * *
 Get acquainted with the Ministers of the Church. The Photo Album of ministers and workers contains over 230 fine half-tone engravings, including views of prominent church buildings, Grace-land College, Saints' Home, Kirtland Temple, and old Liberty Gaol. 3/- post paid.

* * * * *
 Says an editor: "I really believed you people were Utah Mormons until I read your statement of creed in the April issue." Reader, have YOU any doubts about it? Read "What we Believe" on last page.

* * * * *
 Don't let the other members do it all. The "Standard" depends entirely on the income from subscriptions. Can you not get one or more shilling subscribers.

◆◆◆
MISCELLANEOUS.

—
IMPORTANT NOTICE.

—
TO BRANCH SECRETARIES OF NEW SOUTH WALES:—

I take this opportunity of urging upon you the responsibility of the positions you hold. The duty of recording and reporting items is an important one. The secretary needs to be on the alert in gathering them, and to exercise the utmost care in recording and reporting. The items reported yearly are not only entered in the District Record, but are sent to the General Church Recorder at Lamoni. For some time past reports have gone to that officer containing errors. To have these corrected, much correspondence has passed between here and there, saying nothing of the difficulty experienced in trying to get corrections, and many of the errors still exist. Will you kindly keep in mind these facts in fulfilling your offices, and attempt to have re-

cords and reports as clean sheets next year? In confirmations do not forget to note who is the speaker, and put his name first. Take care to record correct dates. See that names are spelt correctly, that is, as the owner spells them. Keep awake for deaths among absent members. By noticing these and such other points, I think a better result will be secured.

Your co-worker in bonds,
 JAMES D. IMRIE.
 District Secretary.

* * * * *
THE VICTORIA CONFERENCE—

Assembled at Hastings, April 11th, 1903. Elder A. C. Butterworth presided, assisted by Elder M. F. W. Kippe, Elder J. H. N. Jones, Secretary. After minutes of the previous conference were read and confirmed, the conference received,—

STATISTICAL REPORTS.—Melbourne Branch, referred back for correction; Hastings: Last report, 73; present number, 73, including 3 elders, 3 priests, 1 teacher, 1 deacon; Queensferry, no change.

BISHOP'S AGENT'S REPORT.—Expended since last report, £50 12s; balance due the church, £13 10s.

MINISTRY REPORTS were received from Apostle Butterworth, Elders J. H. N. Jones, M. Kippe, W. Mackie, and A. Wooley; Priests G. Hailey and E. Jones; Teacher M. Carmichael, senr.; Deacons G. Eden and M. Carmichael, jun.

DISTRICT BOOK AGENCY.—Report was received and adopted.

NEW BUSINESS.—Moved that Bros. Butterworth, Read, Mackie, and Kippe be a committee to furnish a report within six months as to numerical standing of the branches. A motion to debar all persons under the age of 14 years from voting in branch matters was, after much discussion, lost.

TRACTS.—The following carried:—Moved "That Bro. J. H. N. Jones be requested to forward his balance-sheet to next conference." Moved:—"That the book agent, Bro. McIntosh, be empowered to receive money for tracts." Moved:—"That Bros. Butterworth, McIntosh and Mackie be a committee to choose tracts for distribution." Moved:—"That the District Secretary write to the 'Standard' office for price of tracts." Moved:—"That a piece of land at Drysdale be sold and the money placed in a fund for building a Church in Melbourne." Moved:—"That the resolution arrived at by the New South Wales Conference re the United Building and Tent Fund be received and approved."

ELECTION OF OFFICERS.—The following were chosen:—For District President, Elder M. F. W.

Kippe, of Hastings; Vice-President Elder D. McIntosh, of Melbourne; District Secretary, Elder J. A. Read, of Queensferry.

TIME AND PLACE OF NEXT CONFERENCE.—It was decided to meet next time in Melbourne, December 26th and 27th, 1903.

Preaching on Saturday night was by Elder Mackie of Melbourne. Sunday morning Elder Butterworth of Somerville, addressed the Conference.

J. A. READ,
 Dist. Sec.

* * * * *
THREE BARGAINS—

1. A SELF-PRONOUNCING TEACHERS' BIBLE, flexible leather, gilt edges, 6 x 8 x 2 inches. Oxford text, helps, Concordance, and 15 maps. Second-hand, but in good condition. Price, 7/6; postage, 1/-.

2. TYPEWRITER, No. 5, "Blick," in perfect order. Takes paper 9 inches wide. Scientific key-board, 84 characters, 3 different styles of type. No toy, yet weighs 11lbs., in case. Easy to learn and manipulate. Price £4 15s. Cost £10 new. Write for further particulars and samples of writing.

3. PHONOGRAPH (Edison's "Gem"). In perfect order with splendid speaker, horn, nice case, and 1 doz. special records in case, including violin, zolophone, band and vocal selections, also talking records. Elevating and amusing. There is no better entertainer for the home these winter evenings. Nearly new and just as good. Weighs, packed, about 15lbs. No trouble to operate it. Price, £2 17s 6d. Original cost £4 4s.

Address—The "Standard" Office, 65 Nelson-street, Rozelle.

* * * * *
MISTAKES—

In regard to some mistakes, the manager of the "Herald" Office, U.S.A., replied to Elder Wight's enquiry, as under:—

"If you could see some of the letters we get here every day you would not wonder that mistakes happen. We are at a loss to understand why people think that all the mistakes are made by the "Herald" office, and not by its customers. In this morning's mail we received THREE letters without any signature whatever; this is nothing unusual. The trouble in Sunday School literature is that there will two or three in the same school who endeavour to attend to the business with this office. I have in mind now a school at Newcastle, N.S.W., and in my short time in the "Herald" Office we have had letters from two different parties, and now the name of a third one

on the "Gospel Quarterly" list. If the members desire to have their business attended to without mistake, the best way to begin would be to do their business through a correspondent, which would reduce them to a minimum. In this morning's mail of over 100 letters there were only two complaints (concerning books that mis-carried). We are proud that mistakes are being eliminated here, and they must and can be in Australia.

* * * * *

SUCCESS—

Elder Mackie writes that he had a good hearing in the Maldon district, Victoria, though prejudice was much in evidence at first. Our Missioners do not profess to know everything, nor that no one else knows anything; but they certainly have a message to deliver—light and truth that hungering souls need and will accept. A humble but energetic and persistent manner will win the day, and our movement will grow faster than in the past, and that has been beyond our expectations. It is not what we teach, but what people fancy we believe that makes them prejudiced. God bless the laborers in the field! Reports show they are all hard at work, and good results following.

* * * * *

A SUGGESTION—

One of our esteemed workers writes: "We who know the issues that confront this work are apt to take for granted that the general reader is also in 'the know,' and writing under that mistaken impression, become obscure in our reasoning. I think we need more SIMPLE Gospel articles, so that even the youngest may take interest and learn our principles. Will our contributors please consider the above worthy criticism?"

ZION'S HOPE.—The Sunday School and Children's Paper of the Church, published weekly at Lamoni, Ia., U.S.A. Single copies 2/1 per year; in packets of four to six to one address, 1/8 per year each subscription; in packets of seven or more to one address, 1/6. Sample papers sent from "Standard" Office on application. "Feed my Lambs."

"THE SAINT'S HERALD."

(Estab. 1860). The main official organ of the Church. Issued weekly at Lamoni, Ia. U.S.A. Subscription 6/3 per year. Discontinued when six months in arrears. (The "Gospel Standard" will receive subscriptions and renewals for this, as well as for "Autumn Leaves" and Ensign.")

CHURCH DIRECTORY.

NEW SOUTH WALES.

SYDNEY.—Saints' Church, Nelson-street, Rozelle. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 7. Prayer Meeting, Wednesday, 7.30.

NEWCASTLE.

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

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

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

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Bible Class, Wednesday, 7.30.

NAMBUCCA.—Saints' Church, Argent's Hill. Sundays: School, 2; Fellowship Meeting, 3; Preaching as arranged.

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

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

VICTORIA.

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

HASTINGS.—Saints' Church. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching as arranged.

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

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

BRISBANE (Q.)—South Brisbane Branch, Knowsley Hall, Coorparoo. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching 7. Prayer Meetings, Wednesday, 7.30, as arranged.

KIATANGATA (N.Z.)—Saints' Mission, Masonic Hall. Sundays: School, 11; Preaching, 6.30; Fellowship Meetings, first Sunday in every Month.

"ZION'S ENSIGN."—"The Missionary Paper" of the Church. Sermons stenographed reported nearly every week; letters and spicy articles from the Missionaries Per year, 4s 2d in advance.

"AUTUMN LEAVES."—A religious magazine, published monthly for the youth of the Church. Price 4s 2d per year. Discontinued when one year in arrears.

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel Standard.

VOL. 2, No. 7.

Balmain, July 15, 1903.

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

EDITOR:

G. R. WELLS,
65 Nelson Street, Rozelle,
Balmain, N.S.W.

Sub-Editors:

W. J. HAWORTH.

J. D. IMRIE.

With correspondents throughout
Australasia.

ASLEEP IN JESUS.

It is with heartfelt sadness that we inform our readers of the death of Elder James David Imrie, who passed away at his parents' residence, Fern-street, Islington, N.S.W., on June 26, a victim to that dread disease, consumption.

Deceased was born September 24, 1879. He entered the educational department as a pupil teacher February, 1895. On January 8, 1900, he obtained a full scholarship for one year at the Sydney Training School (for teachers). At the termination of this course he was awarded a scholarship at the Sydney University, which he entered early in 1901. He remained there but a few months, for in May of the same year he was stricken down with hemorrhage of the lungs. This brought him so low that his medical advisers "gave him up," but through obedience to the command given in James 5:14, he was miraculously raised, and his life prolonged for a short space of usefulness.

Though hitherto his life had been spent in careless disregard for the kingdom of God, he now determined to live for the Master who had prolonged his life, and on the 3rd of August of that year he was baptized by Elder Thompson. Towards the end of 1901 he was designated by the Master for service in His ministry, and on December 20th, 1901, he was ordained an elder by President A. H. Smith and Elder John Kaler. On February 23rd, 1902, he was ordained Second Counsellor to Bishop Lewis. During the year 1902 he acted as assistant editor of the "Standard" proving himself a faithful and efficient worker. During that year he laboured at New-

castle and Bullahdelah, some precious souls having been brought to obedience through his ministrations. At the beginning of the present year he was appointed secretary of the N.S.W. District Conference, and an editorial contributor to the "Standard." He was appointed to labour at Brisbane (Queensland.)

January 17th, 1903, he was married to Sister Sarah Houston, and shortly after left with his bride for his field of labour. His efforts in this field were very limited on account of ill-health, and it was ultimately decided that he should return home. Accompanied by Sis. Imrie, he arrived home on the morning of June 25th. He passed away about 30 hours after arrival. He was but a wreck of his former self, both lungs being completely gone. On the afternoon of his arrival home, the writer, who is not a strong man, carried him upstairs with comparative ease to see his mother, who was confined to her room. We will not attempt to describe the scene which followed the meeting of these two afflicted ones. The mother's heart was torn to witness the sad plight of her boy, and his unselfish heart was full of solicitude for her.

As we looked upon his dear, dead face the next afternoon, and saw the rapture of his passing spirit reflected there, we could not help contrasting his heaven-lit countenance with the anguish-laden one to which we had been accustomed, and we could not find it in our hearts to wish him back to take up his suffering anew. Ah, no! we shall await the resurrection morn, "when this corruptible shall have put on incorruption." The Church has lost one of her brightest and noblest sons in the death of Bro. Imrie. His greatest desire was to be more able to labour for the Master. He has often told the writer that this desire was stronger than the desire for complete restoration to health. He sought to qualify himself to labour, made great progress in his studies, but his hteatest effort was to live above reproach. He looked upon his affliction as God's means of consuming the "dross" and refining the "gold" of his character, and did all in his power to

assist in the "purging" and "refining" process.

One of his mottoes was:—

"With patient mind thy path of duty run;
God nothing does, nor suffers to be done
But thou thyself would'st do, if thou could'st see,
The end of all events as well as He."

He was a kind and loving husband, a dutiful son, an affectionate brother, a trusty friend, a faithful and efficient minister for Christ. We shall miss him, but our sorrow is mellowed by the thought, that—"There is a kind of joy in mourning,

Standing by the fresh-laid sod,
Of the soul that enters spotless
In the presence of its God."

May the Giver of all good send the balm of consolation into the hearts of the bereaved ones, and assist them to bear their great loss.

The funeral was largely attended. The services were conducted by the writer, assisted by Elder A. C. Barmore, while as pall-bearers the Bishopric was represented by Bishop Lewis, the general ministry by Elder Barmore; and the local ministry by Bros. J. Jones and G. Stewart. A memorial service conducted by the writer, with Bro. Barmore, as assistant, was held in the Saints' Church, Hamilton West, on the 5th instant, at 6.30 p.m. A large audience was in attendance. Appropriate hymns were sung, also a solo entitled "The Christian's Good-night" by Sis. Barmore. The central thought in the sermon was "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). The promises for those that "overcome" were pointed out, relating to this life, the intermediate state, the millennium, and the post-millennium reign in the City of God. Our departed brother's efforts to "overcome" were referred to, also the refining influence wrought in his life by affliction. Those present were urged to emulate the character of the departed one, since he made up his mind to live for God. **DISOBEDIENCE** was pointed out as the cause of man's forfeiture of the right to the tree

of life; OBEDIENCE as the condition upon which that right may be regained (Rev. 22:14). In conclusion a tribute of praise was paid to the young wife, who sacrificed so much for the man she loved.

May we all be faithful unto death, and then join our brother,—and the rest of the redeemed.

WALTER J. HAWORTH.
Wallsend, July 6th.

BI-CENTENARY OF WESLEY.

On June 28th the whole world of Methodists, and many other religionists, joined in the 200th anniversary of the birth of the great reformer—John Wesley, and rendered honour to his name and work seldom given to men. Were Latter Day Saints to glorify the founder of our church one half as much we would be accused of man worship, etc. But it is a little too early to expect otherwise—he has not been dead long enough. The world's benefactors are never seen and appreciated in their true merits until viewed through the telescope of history, the lens of which has been ground very convex by enlightened public opinion, resurrecting the good which was interred with their bones. The opposition and slander that Wesley met in the burden and heat of the day is a sorry contrast to the treatment rendered at these late celebrations; and we somehow cherish the hope that our martyred founder may yet be seen in his true light. "He that is right can afford to wait."

There can be no question as to the benefits to Britain and the world which resulted from the Wesleyan movement. Not only was a new Church born, but the Established Church was resuscitated. An Anglican clergyman, of Sydney, stated to an assembly of brother ministers a few years ago that only for the low condition of the Church of England John Wesley's work would have never been thought of. "The Church was asleep and snoring," said he. One of the main timbers in the new and mighty ship of State is the moral force that began with the Wesleys, and thoughtful men are finding out that it takes something more than trade, invention, manufactories, wealth, and war to make a nation strong. It is not too much to say that the Wesleyan reform contributed largely to the brightness of the record reign of our late Queen.

When Wesley died in 1791 his followers numbered 71,000 in England, and 48,000 in America. Now the Wesleyan Church numbers about twenty-five millions in all

the world and is almost a national Church in the U.S.A. So much for numbers.

One significant point we have noted in these celebrations, and that is: Methodism is not now what it was in spiritual power—some of the older ministers among them have thrown out this reminder. The Salvation Army owes its existence to the fact that General Booth and his thousands have realized this very deficiency, and it is not improbable that when the Army becomes established some reformer will find similar fault with it, and then another movement, which (like the others preceding it) will derive its power from the burning zeal and enthusiasm naturally awakened in men by the low spiritual state and abuses in the parent body. Such is the genius and spirit of the Churches of men, doing much good for the world, but lacking the characteristics and power of the God-made institution of Bible times. There are men in the Empire to-day who look anxiously toward the future of Greater Britain, believing the nation will never realise its anticipations of greatness unless there comes another stirring of spiritual life (another human reform) a sort of "quickenings of the national conscience."

But nations need something more than the power and genius of human reformers, and this thought need not detract from the merit and credit due such men as Wesley. But we would do them no honour in claiming for them and their work more than is warranted—more than they claimed. We have not found the following parts of the Wesleys' belief referred to in any of the speeches or articles written during this celebration:—John Wesley recognised the fact of an

UNIVERSAL APOSTACY

from first century religion, as witness these words from his 94th sermon:—

"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 honor upon the Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased * * * * The cause of this was not (as has been vulgarly supposed) because there was no more occasion for them * * * 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 were turned heathen again, and HAD ONLY A DEAD FORM LEFT."

Does it not follow that the dead body must be resurrected and restored in all its original parts and powers—not merely warmed up, done over, or patched up by the human zeal and the moral purging of reformation—before the greatest good can be realised? The sermon just quoted from has for its text the last verse of the 12th chapter of I Corinthians. This chapter gives us the main official members and the manifestations of life in the Body of Christ. This body not only became "dead" but its very form was altered. Not one of the reformers, from Luther down succeeded in restoring this Body of I Cor. 12, and surely NO OTHER BODY WOULD BE CHRIST'S. No one will assert with any success that the body that Wesley began to reform was the same in form and life that Christ left, and every one knows that Wesley never intended to start another Church of any kind. It is too much to expect that those men, living in the darkness and twilight of those days of apostacy, could in their own wisdom restore what it required God, angels and inspired men to build in the first century. They were essentially reformers, whose work had to be reformed over and over again,—a work, however, which served well for the introduction of divine restoration of the Body in all its fullness. For nothing short of such a work will answer the conditions depicted by Wesley in sermon 94, and give the panacea which reformers have been yearning after for three hundred years or more. Apropos to this was

JOHN WESLEY'S HOPE

as expressed in sermon 71 (Vol. 2):—

"The times which we have reason to believe are at hand (if they have not already begun) are what many pious men have termed the time of 'the latter-day glory';—meaning the time wherein God would gloriously display His power and love, in the fulfilment of His gracious promise * * * 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 ARISE TO MAINTAIN HIS OWN CAUSE, and to set up His kingdom over all the earth?"

Being a Bible student Wesley must have read the "gracious

promises" and prophecies in the Old and New Testament. Prominent among these is that in the 29th chapter of Isaiah which clearly portrays the condition of the Church with its ritualistic worship in Wesley's day, and "therefore," the Prophet declares "the Lord will do a marvellous work," and tells just when He will thus "arise to maintain His own cause." Read it prayerfully; also Dan. 2: 31-45; Matt. 24: 1-14; Rom. 11: 20-27; and Rev. 14: 6, 7.

This is our small contribution to the notable Bi-Centenary, and we send these thoughts forth with the hope that the above phases of Wesleyanism may not be forgotten or neglected; that Wesley may through these extracts preach again a sermon to modern Methodists that will cause a serious and God-inspired reflection, so that they with Charles Wesley, may sing or pray:

"Almighty God of love,

Set up the attracting sign
And summon whom Thou dost approve

As messengers divine,
From favoured Abraham's seed
The NEW APOSTLES choose,
In isles and continents to spread,
The soul-reviving news."

THE SABBATH.

BLOTTING OUT.

It is to be remembered that God "wrote" the Sinaitic covenant on the tables with His "finger," and hence it became a "hand-writing." In writing to the "Saints and faithful brethren" at Colosse (2: 14) Paul says:—

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS; . . . Let no man, therefore, judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come but the BODY (substance) IS OF CHRIST."

When the Body came (the Christ-law), the shadow (the handwritten law) was to be BLOTTED OUT. Since, then, the Sabbath is to be blotted out we must look for another day beside the Seventh.

FIRST DAY.

Paul, on returning from his third missionary journey, stops in Troas for 7 days, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20: 7).

Paul got his knowledge of the Gospel by the revelation of Jesus Christ; he was likely the one who had converted the disciples at

Troas, and they came together on the "first day" of the week to break bread. In his second letter to those of Corinth (16: 2) he says: "UPON THE FIRST DAY OF THE WEEK let every one of you lay by in store, as God hath prospered him." This then seems to have been the day set apart by the disciples to worship God. Why?

JESUS WORKS.

By turning to John 5: 17 we will get an answer to our question why—"But Jesus answered them, My Father worketh hitherto, and I work."

God worked in creation; He finished His work on the seventh day and blessed it; therefore it was necessary to worship on that day if they would enter His "rest."

Jesus worked in redemption; He finished His work on the first day; therefore it was necessary to rest on that day if we would enter His "rest." Let us see:—

GOD'S REST.

In Heb. 3: 17-19 we learn,—
"But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom He swore that they should not enter into His rest (the Seventh Day was commemorative of God's 'rest') but to them that believed not? So we see they could not enter in because of unbelief." There is no question but Paul here speaks of a distinctive rest when he uses "His." That rest was Sabbathized by setting apart the Seventh Day.

ANOTHER DAY.

Paul now devotes the first 11 verses of the next chapter to an argumentative exposition of "another day" rest, or the rest that Christ came to give. "Let us therefore fear, lest a promise being left us for entering into His (Christ's) rest, any of you should seem to come short of it." Israel "came short" of their rest under the creative period by unbelief; we may do likewise under the redemptive period. In the 8th v. we read: "For if Jesus had given them rest (under the Seventh Day) then would He not have spoken of ANOTHER DAY." According to this Apostle He (Christ) did speak of another day. Where, I do not know, but it should be sufficient evidence that He did so speak when Paul says He did. In the discoveries yet to be made the very manuscript containing such statement may be found.

CHRIST'S REST.

In the 9th v. we read: "There remaineth there for a rest (or 'keeping of a Sabbath'—marginal) to the people of God. For he that is entered into His rest (Christ) he also hath ceased from

his own works, as God did from His. Let us labor therefore to enter into that REST (Christ's)." Here is as clear pointing to the fact that Christ did a work; rested from it, and spoke of "another day" to commemorate that work, as it is possible to point out any fact.

We, therefore, conclude, as a fitting summary to the whole matter and a final conclusion that:—

(1.) The Ten Commandment Law was God's covenant with Israel;

(2.) As it was "faulty" it had not the perpetuity claimed by Seventh Day advocates;

(3.) That it was not a perfect law;

(4.) That there were two covenants (1) the Sinaitic or carnal, hence faulty; (2) the Christ or spiritual, hence perfect;

(5.) The Sinaitic was to be "blotted out";

(6.) As the Seventh Day commemorated creation, so did the First commemorate redemption;

(7.) As "the Father worketh hitherto" so Jesus worked;

(8.) God rested;

(9.) Jesus spake of "another day";

(10.) That was Christ's "rest day," and it should now be kept if we expect Him to give us the right "to enter into His rest." And as He finished His work and gave the world a new hope and freedom on the "first day" of the week, it therefore becomes us to set apart that day as a "rest day," just as it became those before His time to set apart the Seventh Day as a Sabbath or rest day.

With the above summary and conclusions, we present as a "conclusion to the whole matter" that our Seventh Day friends are wrong in now keeping a day that fulfilled its purpose at the coming of Christ; and that, with us, they should honour the First Day and thus avoid "the same example of unbelief" of Israel of old.

TRUE REST.

MISSIONARY OPPORTUNITIES.

(Written by Sister Ruth Haworth, of Wallsend, N.S.W., and read before the Wallsend Religious Literary Society).

Are we doing all we can, as a Society to occupy in the Missionary opportunities that lie before us?

I will not presume to answer the question, either in the affirmative or negative; I prefer to leave it to you to judge which way we, as a "Local" are trending. First of all, do we realise that the future welfare of the Church depends, to a
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From Far and Near.

BULAHDELAH—

great extent on the efforts of the Religio in general? and keeping this fact in mind's eye, can we afford to neglect, even in the smallest degree, the work before us?

Are we satisfied to occupy in class work only? Truly there is Missionary work in class work, but the committee work is the nobler side of our Society. Our committees have it in their hands to make the community at large feel that we are a power for good in their midst. Committee work teaches us to be "doers," and by so doing, may we not rise above ourselves? There is no work so ennobling as work done for the Great Master of all.

We should not forget that God has set his seal upon this work, and, therefore, whatsoever good work we may undertake in connection therewith, no matter how weak we may feel in so doing He will bless our effort. Do we forget that the Mission of our Society is to teach the young to be of service in the Church? Are any of us content to be merely figure-heads in the Society when there is so much to be done? Can our Committees afford to be such, only in name, when by working they may help our Church Missioners so much?

Do we grasp every opportunity to make known to others the Angels' message to earth in these last days? Have we a "look-out" committee who understand and do their work; and have we a "relief" committee who can cheer and comfort the sick and destitute; and a "social" committee who will promote sociability amongst us; and does our "programme" committee seek to make our meetings bright and attractive? The "good literature" committees also have a great work to do—are they doing all that they can; and does each member strive to be a worker? Are we all united in our efforts; for, in unity is strength, and if some are negligent it is discouraging to those who may be striving to do their best.

Let us all be up and doing

With a heart for any fate;

Still achieving, still pursuing,

Learn to labour and to wait."

If we all were to strive to cultivate enthusiasm in achievement, our Society would very soon be accomplishing its Mission; we would be surprised at the amount of good we can accomplish. We should all love our Religio work, for it is an auxiliary to the Church we all so dearly love. If we love Religio work, and are enthusiastic in achievements, then, I think, we will occupy in all Missionary work that may lie before us.

The writer had the pleasure of labouring in the above place for several weeks. As usual the preaching of the true Gospel of Christ made some "glad" but others "mad." Bulahdelah has more than a fair share of those "who love not the truth." These, like the Pharisees of old, "enter not in themselves, neither suffer them that are entering" to do so. They go about seeking to "establish their own righteousness, but have not submitted themselves to the righteousness which is of God;" and they will go a long way out of their own path to keep any one else from submitting to THE Gospel in which "God's righteousness is revealed." (Rom. 1: 16. 17).

Those who do this are professing Christians, being mostly Episcopalians and Methodists. The former admit every Sunday that they "HAVE done the things they OUGHT NOT TO HAVE DONE, AND LEFT UNDONE THE THINGS THEY OUGHT TO HAVE DONE." I wonder if the latter ever do the same; for they have been particularly busy in their efforts against us. A leading Methodist is the proud possessor of Beadle's work, "Polygamy, or the Mysteries and Crimes of Mormonism." Of course this book is written against the Mormons, but it makes the great mistake of designating Joseph Smith, the founder of Utah Mormonism. This lie just suits those whose zeal consumes their Christianity. They hand around the book in private, but are "dumb as an oyster" in public. During this visit we gave them an invitation to come to our meeting, and tell what they had to say about us in public. Did they do it? Nay, verily! "Those Elders (meaning us) have an answer for a man whatever he says," is the admission one of their leading spirits has made. Knowing this, they prefer to tell their falsehoods privately, lest a public declaration might redound to their own shame. I am proud that my despised religion teaches me to be honorable, fair, and manly in my attitude towards those who differ from me. These people have tried hard to keep us out of the local School of Arts. A Methodist Bush Missionary there has the hall engaged every other Sunday. The captain of a "cockleshell" trading between Newcastle and Bulahdelah, occupies it on the other alternate night, for the Methodists. This gentleman has agreed with the secretary of the hall to give way in favour of any clergyman who came to the town. Accordingly I was allowed the use of the hall

for a few times, but at last a few of his admirers interviewed the secretary, and made a fuss with him for letting me have it. I was informed that the captain was agreeable to give up the hall to any clergyman, but was not going to do so for "every Tom, Dick, and Harry that came along." What a Christian (?) spirit is reflected here. However, considering that I was the only person using the hall at the time, who is recognised as a minister of religion by the Government of New South Wales' and registered for the celebration of marriages, one can readily discern where the "Tom's, Dick's and Harry's" are. We will not worry them about the hall much longer, for the Saints have decided to build a small chapel of their own.

Besides the above we were persecuted in many ways. Even the children of our opposers who reflect the home talk of their parents, call the children of the Saints, and others who attend our Sunday School, "Mormons," and other vile names. The persecuting ages of the world have passed; have they? The writer was walking along one day, and after passing several grown girls his ears were saluted with a certain ill-mannered epithet shouted at him, which they boasted about. Such unlady-like conduct received no rebuke from their parents. We take consolation in the promise: "Blessed are ye when men shall revile you and persecute you FALSELY for My Name's sake." Our opposers will learn sooner or later that persecution is a testimony to us that we have the truth.

We could not help contrasting the attitude of the people of the town in which I have been brought up (Wallsend, where they have known our Church for about 30 years) with the spirit displayed at Bulahdelah. In Wallsend the writer has been invited to speak in more than one Church, while our local minister is honored with a seat at the table of the Ministers' Association. The Christian people of the town also assisted us financially in the building of our Church, and by many other acts of kindness have they won our respect. WHY THIS DIFFERENCE? The people of Wallsend believe the truth about us, those at Bulahdelah believe old worn-out lies concerning us. Many years ago, a gentleman, at that time a minister of Wallsend, took the public stand against us, armed with the very book of which some of the Bulahdelah residents are so proud. Elder Wight replied, exposing the falsehoods in the book, and the minister who had read them publicly admitted that he could see we were not the people the book represented us to be. If it is my privilege again to visit

"Being all fashioned of the self-same dust,
Let us be merciful as well as just."

Bulahdelah I intend to reply to the falsehoods contained in the above mentioned book. Will those who have the book come and hear? We haven't done with Bulahdelah yet. There are some honest souls there who will obey the restored Gospel. May God bless them, and also those who delight to persecute the Saints, and may the scales fall from their eyes, is the prayer of your brother in Christ.

WALTER J. HAWORTH.

Wallsend, July 6th, 1903.

MELBOURNE—

The work still progresses in Richmond, where they started less than three years ago with less than a dozen. They now number about 80, with good prospects for further additions. Baptisms have been frequent since the debate, and the attendance at the hall has steadily grown.

A concert is advertised for the 14th, a programme of which has been sent us. Tickets are selling well, and it promises to be a credit to the Richmond branch. Proceeds to go to pay off the organ debt. Elder Wight left for Adelaide on the 8th, and expects to be gone a month.

NEWCASTLE NOTES—

Two were baptized by Elder Barmore on the 2nd instant, who will unite with the Hamilton branch. Elder B. is having good meetings at West Wallsend and Stockton.

POTTER—BRAMSTON—A quiet wedding took place on the 8th instant, when Elder W. J. Haworth spoke the words that made Bro. James Potter and Sis. Florrie Bramston one for life. Only the relatives and immediate friends of the contracting parties were present. The happy pair left at once for Sydney and other points, returning to their new home in Jesmond after about a week. They are both good workers in the Church, and the "Standard" wishes them success in their new life.

SYDNEY ITEMS—

The interest is fair, though his work on the "Standard" prevents the Missioner from doing much other work; we could do with another one. Two promising young men were baptized recently, and there are some others near the door.

SURPRISED.—On the night of July 10th, the editor heard the sound of many voices singing in the front yard, and was puzzled to know what it meant, when his wife reminded him that he was 36 years old, and advised him to invite the mob in. It proved to be a friendly mob of Saints and friends, who, with hearty hand-

shakes filed in, wishing the host "many happy returns of the day," each carrying something for light refreshments. Then followed a happy social evening, during which Bro. Seaberg, on behalf of the company, presented the Missionary-editor with a purse containing some "precious yellow metal." In responding, the recipient had to confess that this was one of the real surprises of his life—one he would never forget.

"'Tis sweet to be remembered."

NEWS FROM THE ISLANDS—

Editor "Gospel Standard."—Through the kindness of Bro. W. J. Haworth, Sis. Emmerson and (?) two single numbers, and one bound volume of the "Standard" have come to us away here in this "Garden Island" of the Pacific. I assure you we appreciate them. We, Joseph and I, have ever felt a lively interest in the Saints of Australia, many of whom are our children in the Gospel, dearly beloved. And now, through this newsy little paper we have been brought in closer touch with the work there, and hence renewed our pleasant acquaintance with them. As we read familiar names, it seems but a few weeks since we were mingling with them, joyously laboring to spread abroad the glad tidings of a restored Gospel, and are only reminded of the flight of time when we read the names of some who were little boys then, and see that they occupy prominent positions now among the workers and defenders of the faith. David Lewis was one of my boys, who was brought back from the very jaws of death through prayer and tender nursing. We trust he will not forget God's mercy to him in those days, and if he has work for him to do, he will do it with his might.

Our annual conference, which commenced April 6th, was the best we have ever had. The late calamity had awakened the Saints to a more lively sense of their duty to God! They were more humble and penitent, and the Good Spirit was manifest in a marked degree. Peace and security had brooded over the Islands for so long that carelessness and indifference was a manifest result, as though the chastening hand of the Lord could not reach these quiet spots. But it seems now as if it had come to stay. Three weeks after the great tidal wave, the Island of Tikahau was submerged a second time; and storm follows storm—not in such severity as that of January 16th, but sufficient to cause the boaters to dread going forth on the deep. A trader's vessel has been ready for sea for four days waiting a favourable opportunity to start.

During the night of the 24th instant this place was visited with a

terrific thunderstorm. About day-break there came an exceedingly vivid flash of lightning, followed immediately with a terrific crash of thunder, such as I never heard before, as though some metallic substance had fallen on the iron roof and broken it in with a fearful crash. When more daylight came we found that about two feet of our flag-mast—from which the French flag floats on Sundays and holidays was broken off, being shivered into small splinters, but not burned. This flagstaff stands on the line between the front yard of the Mission cottage and that of the Saints' Chapel. Several of the natives were sleeping on the back verandah of a house about same distance from the chapel. They said that the lightning enveloped or rested upon them in a way that it never did before, and though it did not hurt them, their lower limbs that were more exposed were numb for a few minutes. A native woman who was passing at the time experienced the same enveloping and numbing effect; and near the house of a Frenchman not far from here (our printer) the lightning played queer pranks. They say that it struck the ground, then bounded or leaped up and down twice. All in the house were greatly terrified. The baker's cart stopped at their gate at the time. The man was struck and hurled from his seat. When picked up he was as white as if dead, but soon recovered to find that he was not hurt. The cause of the terrible crash was, as we learn, the thunderbolt, in the form of a ball of fire, which fell into the waters of the harbor whose shores are just beyond the street, causing the vessels to rock and toss as if at sea. These are the first casualties from lightning that we have ever heard of in these Islands, except that occasionally a tall coconut tree was struck. As a consequence there was quite a number of people came during the day to see the shattered flag-pole. It would seem as if some power was opposed to the French flag waving over the Saints' Chapel, for when it stood in another part (Tarona) in the days of Bro. T. Smith, the flag-pole, and a Barau tree, to which it was made fast, were, during the year of our arrival, blown down by a hurricane, and now the lightning has disabled this one. I wonder if it's because we are Americans?

We are still in the enjoyment of good health. Bro. and Sis. Gilbert returned to the Paumotus some three weeks ago, and we miss their companionship very much, and often feel very lonesome in consequence. The work here is too slow to be animating. But we rejoice in the progress of the work in Australia, and sympathise

with those in New Zealand, and pray for each.

In bonds,

MRS. J. F. BURTON.

Papeete, May, 27th, 1903.

NAMBUCCA—

The branch has decided to contribute 12s a year for their announcement under "Church Directory." Being much scattered, and modes of travel not most convenient, we hold no service after noon. We are anxiously awaiting the arrival of Elders Haworth and Avery. It is nearly four years since we had any labour from our Missioners. Even the presiding Patriarch visited (I believe) all the branches except this one. Some ask: "Are we slighted or forgotten?" One thing is evident: Whatever is contributed to the Mission fund from here must surely be unselfishly given. Our Sunday School is in splendid order and a certain number are very regular attendants at Church, but a goodly number are very negligent, indeed. Our greeting to all the Saints.

GEO. T. BALLARD.

(The Patriarch did not visit every branch, and many of them would not have been so favoured had they not made an engagement with him. The time and expense involved, together with no intimation or call from NambuCCA probably decided that matter. Our tithing should always be paid 'unselfishly,' and with the understanding that the labour is to be bestowed where most needed. If all monies were to be spent within the district contributing them, we would not be able to extend our work in other States, and the branch contributing the most would get the most labour, a principle the brethren everywhere would not endorse, our NambuCCA Saints included. Our Missionary in charge will always be glad to hear from branch presidents re the needs and prospects of Missionary labour.—Ed.)

MISSIONARY SUMMARY—

The totals for three months, ending April 30th, 1903, are as under:—

All Services attended	425
Sermons	199
Baptisms	5
Confirmations	9
Sick Administrations	95
Children blessed	28
Marriages solemnized	4

The ministers in the field will please report promptly, August 1st, to C. A. Butterworth, 137 Maud-street, Geelong, Vict., so we can get our report away to the Presidency.

C. A. BUTTERWORTH.
J. W. WIGHT.

The Gospel Standard.

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

SUBSCRIPTION PRICE.

To members of the Church in the Commonwealth, per year 3s
To Members in America 75 cents.
To non-members of the Church 1s.

Address all communications to "The Gospel Standard," 65 Nelson-street, Rozelle, N.S.W.

When remitting for books or subscriptions, do not send stamps. P.O. Order, Postal Note, or Bank Draft are preferable. If notes, gold, or silver are sent, register the letter.

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

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

All Church Books and Tracts are kept on sale.

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

EDITORIAL BRIEFS.

UNITED BUILDING FUND—

Bishop Lewis informs us that he will clear the Wallsend ground debt this month, and pay off the debt on the building by the end of the year—if the contributions come in the next two quarters as during the first quarters of this year. Don't allow your pledge to lapse; you are doing good. The Melbourne Church will certainly go up next year, and be paid for soon after if the Saints will only co-operate. We can do a lot with coppers, if everybody will join the movement.

DO WE WANT A BI-MONTHLY—

One correspondent says the "Standard" is doing missionary work of its own, and he thinks it would be a good thing if we could move the paper up to a fortnightly issue by the beginning of next volume (Jan. 1st). Which do our subscribers want: the present monthly issue at a cheaper rate, or a bi-monthly paper at a SLIGHTLY increased rate. We would be pleased to hear from all, and will

announce the consensus of opinion in succeeding issues.

DROWNED—

We are sorry to learn that the little 3-year old son of Mr. and Sister Thos. Dunn, of Failford, Wallamba River, N.S.W., was accidentally drowned in an open well on July 2nd. "A sudden and sad blow; and another flower nipped in the bud," says our correspondent. The parents have our sympathies.

Elder Butterworth has settled permanently at 137 Maud-street, Geelong, Vict. Their little son David, is just recovering from a severe attack of pneumonia.

Elder Paul Hanson is now at Laurieton and adjacent points. We have an excellent article on "Prophets" from his pen, which will appear in its time. We could have printed a "Standard" twice as large this month and still had matter left. Several promised articles are crowded out.

That distinguished Roman ecclesiastic Cardinal Vaughan, died last month. It was a speech of his in 1894 on the validity of Anglican orders that led to a long discussion on the subject in the London "Times."

All eyes have turned from Wesley to the dying Pope at Rome, whose life is being prolonged a few weeks by surgical skill. It is well; the Cardinals will have time to reach Rome to witness his passing, and assist in that great act of electing his successor.

"Uneasy lies the head that wears the crown." The King and Queen of Servia have been brutally murdered by their own sworn protectors, army officers, and the crime seems a popular one in that country.

The diamond mines discovered in the Transvaal are larger and richer than any others in South Africa.

The new Irish Land Bill virtually concedes Home Rule under another name. It would not be politic to call it "Home Rule," you know.

Think of the terrific speed of 80 miles an hour on a country highway. That was the speed reached in the Gordon-Bennett motor car race in Ireland.

Writes one of our field ministers:—"Humility of purpose, a contrite heart, a continuous plodding and determination to overcome all obstacles if possible, and 'all is well' will be a truism on every hand. We must avoid fancy

flights born of undue zeal, and the murky desponds arising from a bad spiritual liver."

Nambucca and Hastings have requested some changes in time of services, which can be found in church directory on last page.

The indications now are that the Adelaide debate will not take place, and that Mr. Blair, of Richmond, wishes to meet Elder Wight again.

Hamilton, Brisbane, Melbourne, Tuncurry, Nambucca, and John's River branches have each decided to contribute towards the "Church Directory," last page.

PASTORAL.

To the Saints in Victoria, greeting:—

Not being able to visit the branches personally, I will address you through the "Standard," and give you such instructions as it seems to me advisable.

Having obeyed the principles of the doctrines of Christ, let us now go on to perfection. To do this successfully branches have been formed agreeable to the law, and officers called and elected to preside. It is every Saint's duty to join the nearest or most convenient branch to reach. Let every officer and member learn his duty. Branch and district officers are local officers in distinction to Missionaries or travelling officers of the Church. Branches should, so far as possible, select local men of the priesthood as their officers, so as to free the Missionaries from the care of branches and district. Every branch or district is a little organization in itself. See that your branches are fully officered, and let every officer stand in his own office. No higher officer has a right to perform the work of a lower officer, unless the latter has neglected his duty, neither should a lower one do what is required of the higher ones.

If anything happens in a branch that you cannot settle, refer it to the District President, and if the latter cannot, or is neglectful to set things right, the Missionary in charge must step in, but otherwise don't expect anything of your Missionaries. Rather let them have all their time to preach the Word. Branches should not monopolise the time and talents of our Missioners in purely branch work; that is selfishness.

Hold Sacrament Meetings as often as possible, for they are the real Saint's meetings; preaching is more for those out of the fold. Let us always remember that we are co-labourers with our Master. Never bring that notion with you

from some other Churches into our Church: that one man or the officers of the branch have to work for all; otherwise, you become parasites, living and feeding on the work and study of another.

Remember that the Lord often reveals precious things through the youngest babes in Christ. Let us therefore live such pure lives before our Maker that the Holy Spirit will be always with us in our meetings, and will lead and teach us step by step into all truth.

If Saints must have a hobby, let it be the study of the Word of God as found in the Bible, Book of Mormon and Doctrine and Covenants. Every Saint ought to have the three "Standard" books, and value them as his or her daily bread. These should always be kept on the stand in every branch, and the Saints freely instructed out of them, until we have the law of God written in our hearts. Never be ashamed to become well acquainted with the Book of Mormon, a record containing unadulterated truth, and a shining light to this generation.

Flee all worldly desires and lusts. Let our adorning be "the hidden man of the heart, even a meek and quiet spirit." Dancing, singing, worldly songs, rudeness in conversation, will send any Saint drifting like Nephi and his brethren (5 Nephi, 5). The Holy Spirit will do the same in such a Saint as the compass did in that ship. Therefore let us flee all those things which might grieve the Holy Spirit, and add to our faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity. If these things be in us and abound, they will make us that we neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

M. F. W. KIPPE,
President, Victoria District.

MISCELLANEOUS.

CONDOLENCE—

To Sister J. D. Imrie and all who are bereft by the lamented death of Elder J. D. Imrie, we take this public method of extending condolence and our heartfelt sympathy to and for you in this your hour of need. We feel to bow to the inevitable, and humbly petition the all-wise God to pour into your sore hearts the healing power of the Holy Spirit—the greatest of all balms.

We feel certain that throughout the entire Mission the Saints will sympathise as well as weep with you. You have lost a husband, son, brother and true friend; the Mission has lost a Missionary, Elder, and brother; the Bishop a

Counsellor, and the N.S.W. District its Clerk.

We cannot ask more than that God will abundantly bless you as He alone can.

C. A. BUTTERWORTH.

J. W. WIGHT.

Ministers in Charge.

July 1st, 1903.

BORN.—June 4th, 1903, to Bro. and Sis. Wm. C. Heinrichs, of 120 Beattie-street, Balmain, a son. Blessed June 28th by Elders G. R. Wells and R. Ellis, and named "William John." The "Standard" acknowledges receipt of a birth offering for the tract fund.

CORRECTION IN MINUTES—

To the Editor,—Re the statement in report of Victoria District Conference in your last, that statistical report of the Richmond late Melbourne Branch was "referred back for correction":—I beg to state that the above report was correct in every particular. The protest against its adoption was on the first day raised by a delegate from Richmond, who must have forgotten the rule of the Branch, that all members are admitted by vote, and that a certain member was voted in after the statistical report in question had been adopted by the Branch. Being present on the second day of the Conference I was able to explain this matter, which was satisfactory, and on motion the report was then received and adopted. As this explanation and motion, did not appear, the minutes, as published, were certainly incomplete as well as incorrect on this point.

G. W. MILLARD.
Clerk of Richmond Branch.

GOOD WORDS FROM AMERICA—

Macon, Mo., May, 25, 1903.
To Marie Madrers, corresponding secretary of the Balmain Religio Society:—

Dear Sister,—We rejoiced when the good news reached us that this department had revived there, and we trust that the Religio has indeed been re-established among you never to go down again. The Society is doing so much for the young people of this land, that we are sure it must prove a blessing to the young people of any other land who will engage in it. Our young people are coming to realize more and more what great opportunities for the cause of Christ lie before us. We have taken up a work that we believe is destined to become an important factor in educating the world to a knowledge of the Truth, and in warning the world that we are living in the last days, near the second coming of the Saviour.

Jesus said that the Gospel had to be preached in all the world before His coming. This the Religio is helping to do by the distribution of Gospel literature. This missionary branch of our Society is going hand in hand with the oral preaching of the Word, and will reach hundreds and thousands that cannot be reached by preaching. In Australia where the great Latter Day work is so little understood, is there not a wide field for Religio effort along this line? It is a grand work, and one in which Religians should be engaged everywhere. If we want to be a power for good, we must be DOERS for Christ, as well as learners. We are coming to realize this great truth more and more, and it is well that we are. May the Z.R.L.S. of Australia become a mighty factor in helping to gather out the honest in heart in that land, is the prayer of your sister and co-worker in the Gospel cause.

LOUISE PALFREY.

(Editor of "Religio Quarterly.")

MARRIED.—June 29th, 1903, Chas. Hy. Blair Davis and Jessie Skelton, at the home of the groom's parents, 309 Hunter-street W., Newcastle, the editor officiating. A pleasant social evening followed.

OTHER CHURCH PAPERS—

This office will receive and forward subscriptions to the following papers published in the interests of the Church:—"Glad Tidings," 3/-; "Canadian Messenger," 2/6; "Prophetic News," 2/-; and "Sanhedon's Banner," 4/-.

"AUTUMN LEAVES."—A religious magazine, published monthly for the youth of the Church. Price 4s 2d per year. Discontinued when one year in arrears.

ZION'S HOPE.—The Sunday School and Children's Paper of the Church, published weekly at Lamoni, Ia., U.S.A. Single copies 2/1 per year; in packets of four to six to one address, 1/8 per year each subscription; in packets of seven or more to one address, 1/6. Sample papers sent from "Standard" Office on application. "Feed my Lambs."

"THE SAINT'S HERALD."

(Estab. 1860). The main official organ of the Church. Issued weekly at Lamoni, Ia. U.S.A. Subscription 6/3 per year. Discontinued when six months in arrears. (The "Gospel Standard" will receive subscriptions and renewals for this, as well as for "Autumn Leaves" and Ensign.")

CHURCH DIRECTORY.

NEW SOUTH WALES.

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

NEWCASTLE.

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

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

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

STOCKTON.—Sunday School, 10.30 at Bro. Hooper's; Preaching, Mondays, 6.30 p.m. at Mr. J. Wright's.

NORTH COAST.

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Bible Class, Wednesday, 7.30.

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

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

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

VICTORIA.

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

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

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

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

BRISBANE (Q.)—South Brisbane Branch, Knowsley Hall, Coorparoo. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching 7. Prayer Meetings, Wednesday, 7.30, as arranged.

KIATANGATA (N.Z.)—Saints' Mission, Masonic Hall. Sundays: School, 11; Preaching, 6.30; Fellowship Meetings, first Sunday in every Month.

"ZION'S ENSIGN."—"The Missionary Paper" of the Church. Sermons stenographed reported nearly every week; letters and spicy articles from the Missionaries Per year, 4s 2d in advance.

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel Standard.

VOL. 2., No 8.

Balmain, August 15, 1903.

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

Editorial Staff.

G. R. WELLS, Editor.
65 Nelson Street, Rozelle, N.S.W.

W. J. HAWORTH,
Contributing Editor.

With correspondents throughout
Australasia, Canada, and U.S.A.

RAYS OF LIVING LIGHT.

No. 5.

THE LAYING ON OF HANDS.

We have already pointed out that cleansing from sin is contingent upon "walking in the light." That to walk in the light is to follow Jesus, to FULFIL his law, to OBEY His doctrine. Reference to Hebrews 6 : 1-2 should convince the reader that "The laying on of hands" is a principle of the doctrine of Christ. As such it will be observed by all who desire to choose the Lord's side, for "He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John, 9). This doctrine is a part of the teaching of Christ (Heb. 6 : 1-2), therefore to reject it is to call down upon ourselves the condemnation of God, for whosoever transgresseth, and ABIDETH NOT IN THE DOCTRINE of Christ HATH NOT GOD." (2 John, 9).

The laying on of hands is practised—

(1.) In the blessing of children (Matt. 19.)

(2.) Administration to the sick (James 5 : 14).

(3.) Ordination to the Ministry, and

(4.) In confirmation of baptized believers.

It is of this ordinance, commonly called confirmation, that we wish to treat specially in this article. We do not believe that it should be made only a ceremony in which a young candidate assents to the promises made for him by his "God-parents" in infancy. Since baptism should only be administered to those who are able to make a PERSONAL COVENANT, the writer looks upon confirmation as it is generally practised as a Popish farce. As such, it is simply

a dead, useless ceremonial FORM. Why should it be so? In Bible times it was for the bestowal of the Holy Ghost—the abiding Comforter. "I will PRAY the Father," said Jesus, "and He will send you another Comforter." Just prior to His ascension, He "breathed upon" His disciples, and said, "Receive ye the Holy Ghost." On the day of Pentecost the promised Comforter was given. In the Ministry of the Apostles the laying on of hands, with prayer for the bestowal of the Holy Ghost was a common practice. Ananias, a servant of God, laid hands upon Saul "that he might receive the Holy Ghost." (Acts 9 and 22). Philip "preached Christ" to the people of Samaria, converted and baptized them, but it was essential that Peter and John should come from Jerusalem and lay hands upon them and pray "that they might receive the Holy Ghost." That they received it after the ordinance was honored is evidenced by the fact that even the wicked Simon Magus recognised that such was the case (Read Acts 8). In Acts 19 we are informed that Paul baptized certain people, and then laid hands upon them, and they received the Spirit.

Is it not essential that we should receive this precious gift now? "Except a man be born of water and of the SPIRIT he cannot enter the kingdom of God." (John 3 : 5). It is then necessary that we receive the Holy Spirit—the Comforter. The world cannot receive it or give it to us. Will God do so? Here is His promise: "The promise (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." (Acts 2 : 38-39). God is calling us to-day, therefore, the Holy Spirit is for us, upon obedience to the same conditions as those of the first century received it. (See also II Tim. 1 : 6-8; Deut. 34 : 9; Hab. 3 : 3-4).

Why then reject an ordinance that will bring such blessings to us; Why reject a principle of Christ's doctrine? We cannot receive the Comforter in any other way—or from the world, therefore to reject the laying on of hands is

to reject one of God's greatest blessings. To accept it is to receive light, comfort and consolation in the Holy Ghost, as an abiding Comforter, and at last a part of the first resurrection.

NEWSY NOTES:

THE NEW POPE—

Leo XIII is no more, except as a canonized Saint. At the age of 93 he relinquished a reign of over 25 years, and is remembered as an able Pontiff, but to the day of his death he never gave up the dream of restored temporal power—an irreconcilable companion to his endeavours for peace. The new Pope, who takes the title "Pius X," has announced to the rulers of nations that he is personally solicitous for their welfare; he "desires to see peace strengthened everywhere." It is impossible to believe that peace can be the fruit of the policy which keeps temporal power in the forefront. The Papacy is still unreconciled to the Italian Government, and yet cries "Peace, Peace!" Strange anomaly that! We all know what Scripture says of it. Were the new Pope to announce that he had abandoned the determination to get back territory and temporal allegiance, a new story of peace would be told, a sounder peace; and a new era of prosperity for the church would begin such as she never knew before. But that means the abandonment of the boasted tradition "Semper Idem," and such a wise policy is not at all probable.

We have all been astonished by the announcement that one of the Catholic nations has exercised the right of veto. The Austrian Government decided before hand that Cardinal Rampolla should not be Pope, and it was this very veto that blocked the election of Rampolla, the ablest man in the College of Cardinals. He, "white with passion," told his brother Cardinals that this veto was an interference that the Church had never acceded to. Well may he protest; for it seems that the church is not altogether supreme even in its own affairs. However, Rampolla will still exercise a great influence in the future policy as

Secretary of State, which is nearly as good as being Pope.

Only Cardinals can vote in the election of a Pope, which is carried out by ballot. Cardinal Sarto was elected on the seventh ballot. The "Sacred College" of Cardinals numbers seventy. Is this a remnant of the idea of the "seventy" established by Jesus? The word "Cardinal" comes from the Latin "cardo," meaning a hinge. This office is sometimes referred to as "Apostolic"; but there were 12 Apostles, not 70. The Roman College of Cardinals contains 50 Cardinal Priests, 14 Cardinal Deacons, and six Cardinal Bishops. It is pertinent to ask: "WHERE ARE THE TWELVE APOSTLES?" If "Semper Idem" is the motto, the very same order of church organization instituted by Jesus should be in existence now. We fear that "Semper Idem" is a misnomer.

The Roman claim is that Peter was the first Pope, but along with that claim goes the fact that Peter was a member of the truly "sacred college" of Twelve Apostles—not the "seventy." The present Pope was elected from and by a body of seventy Cardinals. Verily, things have changed in spite of "Semper Idem."

* * * * *

PRESIDENT SMITH IN ENGLAND—

For the first time in the history of the Church, the President of our organisation has gone out of his native land on an official visit. In company with Elder R. C. Evans, his first counsellor, and Eld. Wm. Newton he sailed from New York on June 17th, and arrived at Southampton on the 25th, where they were joined by Elder Rushton. An itinerary full of appointments, extending through England, Wales and Scotland has been arranged, and a busy time awaits them. We doubt not that a big reception is in store for them at all points by the Saints, and we wonder if the English press, which has criticised the "yellow" feature of American journalism, will be any less sensational, and more correct in their articles on President Smith than the American journals. We will wait and see. Rudyard Kipling has not set a very good example of reliability so far.

* * * * *

AMERICA'S TWIN RELICS—

No garden is so well kept but noxious weeds will spring up from time to time. Uncle Sam's garden is no exception, and though he is very proud of it, he must acknowledge that he still has those twin relics of barbarism to watch—slavery and polygamy. The whole world was surprised lately to hear that negro slavery was being practised among the planters of the south. We thought slavery was dead. Is it a matter of surprise

that many refuse to believe that polygamy is dead, specially in view of the fact that Utah Mormons still believe in it? When pressed every true Mormon will confess that his church believes in it, though they do not preach it as a rule. He cannot see any inconsistency in believing the so-called divine doctrine and not teaching or practising it. Therein lies the danger and the deception, and we may be pardoned for entertaining distrust towards them, considering the church still dabbles in politics. The planters of the South believed in slavery and secretly practised it. A sincere belief in a principle leads to practice. A Mormon elder in Adelaide lately defended polygamy in public. Where there are seeds there must be weeds, though the seed may slumber for long intervals beneath the surface. The above-named "twins" have come down the ages together, and have shown wonderful vitality.

* * * * *

Religious instruction in Public Schools has been a much cherished policy by many people, specially the clergymen. The Minister for Education in N.S.W. got in a good one lately when he said that, "notwithstanding the facilities granted to clergymen to visit freely and teach the scholars morals, 3000 schools attended by 241,799 only received eight visits each in a year from ministers of religion." "Do as I say, and not as I do," is being repeated again, as in the past.

* * * * *

BORN AGAIN; HOW?

There is a great controversy raging around the above caption, some Christians believing that a man may be, and in fact is, "born again," by simply believing in Christ: "trusting in Him as their personal Saviour"; while others contend that it is necessary to be baptized in water.

The advocates of salvation, or justification by faith, and faith alone, base their reasoning upon certain texts of Scripture, which would certainly lead one to suppose their theory correct, if the contexts were not studied and the Word of God understood and made to harmonise in letter and spirit.

PAUL'S ANSWER to the Philippian jailer (Acts xvi: 31) is one of their strongholds: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"; but if the next two verses are read their theory is exploded. Verse 32 reads: "And they (Paul and Silas) spake unto him THE WORD OF THE LORD, and to all that were in his house," while verse 33 records their baptism in obedience to the said "Word"

which undoubtedly included Matt. 3: 15; 4: 4; 28: 18-20; Mark 16: 16, and John 3: 3-5, 36.

John iii: 16, is also used as an argument in favour of salvation by belief only; but the trouble is that that passage is made to contradict the verse, in which Jesus says to Nicodemus: "EXCEPT a man is born of water and the Spirit he CANNOT enter the kingdom of God. Paul (Rom. 6: 3 and 4) says: "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." Christ was buried in Joseph's tomb, and afterwards rose with a new, a resurrected body. If His death, burial, and resurrection are to be a type of our death, burial and arising, we must cease from following our evil and carnal desires; die to the things of the flesh, be buried (baptized) in water, leave the old nature behind (bury it) and arise to walk a new life in Christ. It must not be thought that formal baptism will avail us anything unless accompanied by a living faith, for Paul says: "Ye are risen (from the watery grave) with Him through the faith of the operation of God." (Col. ii: 12).

IF BELIEF ALONE is sufficient, why did Philip command the chariot to stand still, while he and the eunuch went down into the water? The eunuch already believed that Jesus Christ was the Son of God—then why baptize if belief alone would save?

THE CASE OF CORNELIUS, who received a spiritual blessing before baptism (Acts x: 44) is used by the objector as evidence that baptism is not essential, but he should bear in mind that that manifestation was exceptional, and given to convince Peter that the Gentiles were not "unclean" as the Jews supposed; and further there is no evidence to prove that the Spirit would have remained with that household as an abiding Comforter had they refused to obey the command given by Peter in verses 37 and 38.

We are told that the Holy Spirit will not dwell in unclean temples, and as baptism with change of heart is for the remission of sins (Acts ii: 37, 38) it was necessary for them to be cleansed by having their sins remitted through "the baptism of repentance." Cornelius's case was clearly an exceptional case and not the rule.

THE "THIEF ON THE CROSS" is a well-known objection, but I think a poor one; for even if the thief had been commanded to

be baptized, he could not have come down from the cross to obey. God would not ask him an impossibility. It is by no means improbable that he had previously been baptized. Compare Luke 23: 42 with Matt. 7: 21, and Mark 1: 3-5.

"THE JUST SHALL LIVE BY FAITH" is said to be another proof that faith alone will save (Gal. 3: 11), but who are the "just?" Does not Paul have reference to those who have obeyed the Gospel? The 27th verse of the same chapter reads: "For as many of you as have been baptized into Christ, have put on Christ." A perusal of the first eleven verses of this chapter will convince any fair-minded person that the Apostle was showing the difference between the Mosaic and the Gospel covenants, and, not, as some suppose, absolving them from the necessity of obedience to the "perfect law of liberty"—the Gospel.

We read that though Christ were a Son, yet learned he obedience by the things which He suffered: and being made perfect He became the Author of eternal salvation unto all that OBEY Him. (Heb. v: 8, 9) Paul says: "See that ye refuse not Him that speaketh (Heb. xii: 25). God spake from heaven through His Son, and upon His obedience to the baptismal rite expressed pleasure and said: "HEAR HIM."

As our objective idea is to become sons, we also must learn by obedience; be both "hearers and doers of the Word" (Jas. i: 22). Yes, we must cast aside our own notions, and such arguments as "non-essential," "done away with," etc., and come to Jesus in His own appointed way; be born (baptized) of water and of the Spirit. Then, if faithful to the end, we shall reign with Him, "for we shall be like Him."

LABOURER.

A WORD TO MOTHERS.

To you mothers I say: Have a care how you act and speak before your children. Next to God's it is your name that will most powerfully influence your child through life. Therefore, see to it, O woman, that the light in thee be not darkness. Be negligent of your own moral life, and it will forever be vain to redeem your child by setting before it the mechanical influence of moral precept. If you are wise you will seek to sway your child by the power of moral habits that spring from a lofty and enduring love.

There are mothers who indolently think that they have discharged their whole moral duty to their

children when they have dressed them in their best clothes and hurried them off the premises to Sabbath School. A mother cannot commence the training of her child too soon. Who can measure the imagination of a little child? There are, doubtless, influences in the very earliest of a child's life that tell most powerfully on its future. You do not make a child lovely because you clothe it in costly apparel. No child is lovely till it is happy; all happy children are lovely.

Keep close and constant companionship with your children; let it be your most strenuous effort to train the unfolding senses of your little ones. Show them how the Eternal fills all space with love and beauty. Train their eyes to behold the beauty that God has placed in every created thing.

Mothers, be patient with the children. Never speak of them as a burden and a trouble. If there were no children in the home how straight and tidy the house might be! There would be no disarranged drawers, no torn clothes, no stained carpets, no muddy tracks of little shoes across newly scrubbed floors, no midnight watches by the cradle; no weak arms of women made weary through carrying living burdens in midnight places. We have known those who have regarded these things as the drudgery of domestic life, and themselves slaves, because it was their lot to endure such things. Then we have known how the Great Father has stretched out His hands and carried the lambs in His bosom to the eternal home. But if, to-day, these absent ones could come back to lonely mothers who once chided them! If on the best carpet there could be found the muddy impress of little feet, or the remnants of a shattered toy. O, God! what sunshine would be there! What laughter and what tears! O, women! you who have been through the sorrow and travail, the fear and sleeplessness of domestic life, tell me,—would you, if you could, blot out the memories that spring from contact with your little ones?

Children are not pushed into life to swell the statistical returns of the Empire, but to enlarge our souls, and to kindle there the flames of divinest sympathies. If it were not for the dependence and weakness, the pleading sob, and the glad laughter of these children of ours, it were evermore meaningless to bend the knee and say: "Our Father who art in heaven, hallowed be Thy name. Thy kingdom come," for list ye! there would be for us no God, no heaven, and nothing 'hallowed' either here or yonder. Small wonder, then, it is that Christ, laying His holy hands upon a child's head, said,

"Of such is the kingdom of heaven."—Rev. H. Worrall in "The New Idea."

SOME THOUGHTS ON PRAYER.

(Read before the Zion's Religious Literary Society of Richmond, Victoria, June 12th, 1903).

The word efficacy is defined,—the power to produce effects; and prayer,—the act of earnestly asking a favour or a solemn address to the Supreme Being.

In his first epistle the Apostle Peter tells us, "the effectual fervent prayer of the righteous man availeth much." The man who had been blind from birth till healed by Jesus Christ, basing his utterance on the Old Testament records, when questioned by the Jews said: "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth His will, him He heareth." James tells us in his epistle, "If any man lack wisdom let him ask of God," but we are to ask in faith "nothing wavering; for he that wavereth is like a wave of the sea driven with wind and tossed. For let not that man think he shall receive anything of the Lord."

At the outset we should have it clearly shown that the power of our prayer to produce effect depends upon the manner in which we deliver our address to God, and the condition we are in at the time. If we have a favour to ask of God we must not approach His footstool in lightness of manner or speech, or without due consideration of that which we are about to ask; to ask Him for anything that we may consume it upon our own lust; neither must we approach Him in the proud spirit of one who believes him or herself to be justly entitled to that which he or she may desire, for "God resisteth the proud but giveth grace to the humble, and as the spirit within lusteth to envy," and, "in God we live and move and have our being;" we should be prepared to acknowledge our dependency upon Him, humble ourselves, and say from the heart "Thy will be done"; and He will lift us up.

Have we asked favours of God in the past and received no acknowledgement? Have we felt disappointed and accused God of being hard on us? Or have we recognised afterward that it may not have been expedient for us to receive? Have we ever asked God to decide for us what our own reason, which He gave us, should decide? Let us consider these things. I know instances of people saying there is no God, "I asked Him for something and did not get it; and

I wanted it so badly." Did they go to Him in a humble manner and ask Him for something that it was expedient for them to receive, acknowledging their weakness and proneness to err? Or did they ask Him for something that they might gratify their own desires? There must have been something wrong in the light of the facts, "If any man be a worshipper of God and doeth His will him He heareth: ye ask and ye receive not, because ye ask amiss."

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not upon the earth for a space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth her fruit."

The writer has prayed to the Lord for certain favours and received them time and time again, but he has also prayed for certain things that in the light of later events, he has seen that had his requests been granted they would have redounded to his own hurt and he has been glad to thank an All-wise and Loving Father for withholding them from him, and that he afterward gave him wisdom to see his folly, and no doubt this has been the experience of others.

Some of us have asked God to heal us of our infirmities, and have continued doing the things which cause us to suffer, some of us have suffered as a result of too often over estimating our ability to digest certain foods, which God has advised should not be used except in certain extremities, and by drinking hot infusions which reason and wisdom directs should not be used. "These things ought not to be." We are told to live by every word that proceedeth from the mouth of God, and if we have the weight of wisdom with us our prayers will much more avail.

We should remember in our prayers not to use vain repetitions as the Scribes and Pharisees did, for we will not be heard by over-much speaking. I have known in some of our meetings the same sentiments to be expressed in the prayers of half a dozen of the participants when in those instances one prayer would have been sufficient for all. Our prayers should not be garnished with high sounding words or doubtful phrases, especially in a meeting, but our language should be of a plain straight-forward kind, and should be clothed with simplicity, sincerity, and humility, so that even the most simple can understand, and with the knowledge that even before we ask our heavenly Father knoweth our wants. Our prayer should be for the welfare of others, and the general advance-

ment of God's cause, and not too frequently for ourselves, except by way of asking forgiveness, which will only be granted in harmony with our willingness to forgive others; also that God's spirit be with us to guide us through life. "Seek ye first the kingdom of God and His righteousness," and all that is necessary for you will be given unto you. Remember also that God's ways are not our ways, but as high as the heavens above the earth so are God's ways above our ways. Much more could be said upon the subject, but I am sure if we take notice of the things mentioned, and ask God to be with us in spirit while we reflect over them, the power to produce desired results will be with our prayers and produce for us the right results, and we shall be blessed indeed.

G. W. MILLARD.

CORRECTIONS.

No book has been misunderstood and misrepresented more than the "Book of Mormon." Some suppose it teaches polygamy. This supposition is based, no doubt, upon the fact that Brigham Young believed and practised polygamy. His Church (the Mormon Church of Utah, U.S.A) also believes in it, and has practised it when it could. The aforesaid book, however, positively condemns said practice. This is not generally known. Many suppose that to believe in that book means to be a polygamist. To prove that they are mistaken we quote from it the following: "David and Solomon truly had many wives and concubines, which thing was abominable before Me, saith the Lord." Again, on the same page it says: "There shall not any man among you have save it be ONE wife; and concubines he shall have none." (p. 116) Could anything be plainer? Does it not show that Brigham Young and associates violated the teachings of this book? Does it not prove what the Reorganised Church of Latter Day Saints claim, viz., that the Mormon Church of Utah has departed from the teachings of Joseph Smith and the early Latter Day Saints?

Another point upon which the "Book of Mormon" has been criticised is this: It says "The horse" existed on the American Continent in ancient times, and tells of that animal in relation to South America especially (p. 23). This position was contradicted by learned (?) men, but later developments have sustained it. A person who would now say horses never existed in America until taken there by Europeans would not be "up-to-date." Is it not a singular fact that, in many instances, the farther we get away from ancient

times the more we learn about them? It took a number of centuries to unravel the mysteries of Egypt. And very recently researches were made in the land of Babylon which throw a flood of light on Biblical history.

Only last year an American exploring party made some valuable finds. The result of the expedition (copied from "Harper's Weekly") are stated in the "Town and Country Journal" of June 17th, 1903 (p. 37). They appear under the caption of "The Newly Discovered Hipparion." This animal is believed by scientists to be the most ancient of the horse family. This discovery was made in the Niobrara River beds in the southern part of South Dakota (U.S.A.) We quote the following: "In the earliest ages of man there were wild horses on all the Continents, but probably on none of the islands, such as Australia. They differed from modern horses in having shorter skulls and deeper jaws. Their legs were also shorter, and their feet smaller in proportion to their bodies. They resembled overgrown zebras. The quarries containing their remains are so common in river and lake beds of the latest geological epoch that the name of Equus beds have been applied to them. In South America has been found an ancestor of the horse of the same epoch, called 'Hippidium,' with many of the peculiarities of the 'hipparions' but with a head as large as the modern horse."

If any person who reads this has been in error on either of the foregoing points let him stand corrected.

ALMA C. BARMORE.

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

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

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

EDITORIAL BRIEFS.

DEFICIENT POSTAGE—

We have paid fines on letters bearing insufficient postage amounting to quite a sum, this year. Letters from the United States and Canada still require 2½d (5 cents.) per ½oz. Our neighbourly State, Victoria, is so fortunate as to have a penny postage, but letters to New South Wales must bear our standard of 2d per ½oz. Our Victorian correspondents will please take notice.

THE FORTNIGHTLY ISSUE—

Several have written suggesting that the "Standard" remain a monthly for a while, and use any profits accruing for issuing tracts, and augmenting the press fund. Our facilities for spreading our principles would certainly be made greater, if we had a job press with which to turn out our own tracts. Articles could often be re-printed from "Standard" and sent broadcast. Our Missioners and tract distributors could then sow with a liberal hand.

We acknowledge receipt of copy of "Newcastle Herald," of recent date, containing a timely and well written communication from Elder W. J. Haworth correcting the public statements of a certain clergyman, who in giving a Scriptural lesson at a Public School, told the class there was a Latter Day Saint Church near by that believed in polygamy. Elder Haworth believes the statement was made from lack of information on the part of the gentleman, and not with malicious intent. When will these learned teachers be up-to-date on this subject? We have explained the difference so many times that it is becoming threadbare. We shall have to issue a special number of the "Standard" explaining it again, and send one to every clergyman in Australia.

Says one of our readers:—"Last 'Standard' was better than ever if possible. Have read some parts several times. In the language of Will Carleton: 'Just keep your old goose quill a floppin', and give 'em a good one for me.'"

This office has been losing the postage and money order exs. on subscriptions to "Herald," "Leaves," "Ensign," etc. Please note slight change in the price, last page.

We can furnish photos of the late Elder J. D. Imrie: cabinets for 1/ and larger platinotypes, 2/ each, post paid.

Some caviller wants to know what brand of cigarettes the Spanish Cardinals smoked during the election of the Pope.

Gospel Health Talks, No. 5, arrived too late for this issue. It is good, and will keep for another month.

The organist of the Balmain Branch, Bro. Wm. Heinrichs, is the proud possessor of a good pipe organ which he uses at home. It ought to have been secured by the Branch to support the beautiful singing of Bro. Parkes' choir.

We are sorry to say Sister Wrigley is no better. She is now under the sole care of doctors, who say there is good hopes of her recovery. She needs our prayers.

Apostle Wight is now in Victoria, and expects to reach Sydney about the first of September.

"The Independent Patriot," a splendid weekly paper published at Lamoni, U.S.A., by brethren of the Church, now comes to our desk as an exchange. It's name indicates its policy in politics.

From Far and Near.

SYDNEY ITEMS—

The Religio Society are arranging a concert to take place on the 10th instant, the funds to be devoted to the Good Literature Bureau. It promises to be a creditable entertainment.

Elder W. J. Haworth was with us for two Sundays on his way to the North Coast. While here he designed a large chart, 12 x 8 feet, which was artistically drawn and finished in oil by Bros. H. Ferrett and Jas. Donahue, the latter being a sign and banner painter, of Rozelle. The image of Dan. 2nd chapter, whose "form is terrible," stands some seven feet tall as the main feature, and from that follows an instructive and elaborate representation of the organization of the Christian Church, the Apostasy that followed, the Reformation,—then the Restoration, which is characterised by the "little stone cut out of the mountain without hands": a fitting close to an eventful line of history and prophecy. The "mark of the beast" occupies a prominent place. The chart also abounds with prophetic applications and historical dates. It must be seen, and Elder Haworth's sermon lectures heard to be appreciated fully. It is a credit to its designer and the artists who so kindly donated their work.

ORANGE BLOSSOMS—

A quiet wedding took place at the home of Prof. Joseph Parkes, No. 2 Mary-street, Leichhardt, on August 8th, when Bro. Parkes gave away his eldest daughter, Jennie, to Mr. T. A. Sterland, of Rozelle, and the editor spoke the official words that made them one for life. The bride was attended by Miss Laura Wright, of Leichhardt, and the groom was supported by Mr. Albert Sterland. The happy couple left the same evening for Newcastle, where they will spend a week, after which they will be at home to friends at Darling and Nelson streets, Rozelle. They have our very best wishes.

NEWCASTLE NOTES—

The Missioner now occupies weekly at Stockton, Dudley, and West Wallsend. Religio Home Classes have lately been organised at these places. Bro. W. H. Gamidge, the District Home Class Superintendent, is active along his line. Preaching at Hamilton and Wallsend is fortnightly as formerly; four sermons, three Religios, and one Sunday School per week keep the Elder in a state of healthful activity, physically, mentally, and spiritually. All we want is more time, more days in a week.

There are other things we would like to do. As to the final results of our labours we do not prophesy. We are busy about causes and are leaving the effects with God. We are safe in saying, however, that more good than harm is being done.

WATCHMAN.

To the Editor,—I have again taken up Sunday School work here. Although there are four other schools within a quarter of a mile from my house, yet I have a good attendance, and they are very attentive. We also have a Religio Class, which was organised by Elder Barmore, and if we all take an interest in the work our brother's labour will not be in vain. We have taken up the history of God's dealings with the ancient Americans, which is very instructive and interesting. We meet every Friday night in my house. We also have a preaching service at the house of Mr. J. Wright (who, I am very pleased to say, is taking a great interest in the Sunday School and all the meetings). These meetings are conducted by Elder Barmore every Monday night. May God bless his efforts in spreading the Gospel here in Stockton.

R. V. HOOPER.

Stockton, 31/7/03.

TUNCURRY—

This place has long been a sort of rallying point and base of supplies for the North Coast Mission, and will always be known in the history of the work in New South Wales. Elder C. Avery and wife arrived there from the Richmond River on the 21st ultimo. They had a pleasant trip over, the Elder preaching along the route. He baptized one at Corindi, near Grafton, and others are near the door. The confirmation on the river bank reminded one of Apostolic days. Elder Haworth joined him at Tuncurry a few days later, and they left by horse and trap for Nambucca on the 3rd instant. Elder Paul Hanson, whose headquarters are at Tuncurry, has been conducting interesting meetings at Laurieton, John's River, Lorne, Upper Landsdown and other points. The workers will speed the plough, and wield the sickle as fast as the Lord of the harvest opens up the fields of the North Coast Mission.

MELBOURNE—

To the Editor.—We are still moving steadily along in this part of the Lord's vineyard. The attendance at our Sundays meetings is gradually increasing with the finer weather, and we notice that there are more strangers attending than usual. One more has been added to the fold since writing last, and

we have hopes of a substantial increase ere long. The concert which was held on the 14th, turned out a splendid success, clearing the organ debt, and leaving nearly £2 to hand over to the building fund. The splendid attendance speaks well for the standing of the Saints with the people in Richmond. If we had attempted twelve months ago to carry out the same programme I do not think we would have got twenty people to attend.

The debate has certainly done our cause a wonderful amount of good, and cleared away the cobwebs of bigotry and prejudice. At the time of writing propositions for another debate have been drawn out and sent to the Rev. Voliva, "Overseer of the Christian Catholic Church in Zion." Respective Churches to be affirmed in harmony with the teachings of Christ and the Apostles. Rev. Voliva is a boaster of no mean order, if John Alex. Dowie can beat him he is pretty clever. Some time ago when Dowie was delivering a sermon in Chicago he referred to Joseph Smith as a "dirty dog, wallowing in the filth of his polygamy." Recently some one in Melbourne circulated the report that Dowie had three wives, and then the fat was in the fire! Voliva threatened to have the parties put in gaol. I happened to be present when he was crying out about it, and could not help thinking that the motto, "Do unto others as you would that they should do unto you," would apply to this particular case. Dowie can throw plenty of mud, but when some of it sticks to his fingers it is not nice. Both told untruths. Dowie was the first to tell one, but when one was told about him it was a horse of another colour. May we who represent Christ always show a meek and humble spirit, and show to the world that we are at least trying to emulate His example.

W. MACKIE.

BRISBANE'S NEW CHURCH—

Dear "Standard."—Our Church building is now making rapid progress towards completion, thanks to the energy and resourcefulness of the principals in the firm of "Messrs. Barkus and Co." The boards are being nailed on with all possible speed, and in a week or so, I dare say, the roof will be on. It will be a day of rejoicing for the Saints here when it has so far progressed that the services and meetings can be held in it. There have been no new additions to the branch since the last reported brother was baptized, but I believe there are some near the door of the kingdom. Bro. Imrie's demise cast quite a gloom over us here, though we thought he might not be allowed to remain long in the flesh. From a human standpoint it

seems hard to realise why a young worker with such ability and love for the Gospel Message, and such intense desire for its promulgation, should be taken away at the very threshold of his ministry but the Lord knows what is best for all. Bro. Imrie is now relieved from all pain and sorrow, and is enjoying a peaceful rest in the Paradise of God. May we, one and all, live steadfast and true to the end, that we also may share the same blessing.

C. E. BERGLIN.

July 31st.

GEELONG—

We have changed our location, and are now in our own house, which is nearly finished, and you may now give "Garden Street, Geelong," as my permanent address. I baptized three here, and we are holding regular meetings on Sundays, but there is no special interest just now. Our boys are well again, and I am still improving. Have been working hard, manually, on our house and I feel better for it. I wish the Lord had a few churches to build and I had the contract.

C. A. BUTTERWORTH.

Garden-street, Geelong, Vic.,
August 2nd,

FROM NEW ZEALAND—

Editor "Standard."—Enclosed find two subscriptions to "Ensign," and three more to "Standard," making nine in all for the latter, from those, too, who are not members; whether they will be remains for the future.

Attendance at preaching services in the hall is a little better of late. Tract work in N.Z., so far, seems to be the most successful failure I ever experienced. I was reading lately in the Baptist Encyclopedia of when that church first sent missionaries to India in 1813. They laboured there four years before the first soul began to make an enquiry; so we are not discouraged yet in N.Z. Our friend, the puntman still sticks to us; a poor man like myself and crippled in one hand, but he is true steel—a man that has a mind of his own. He has aided us in several ways, for which we feel grateful. He bought a book of Mormon. I walked down some 4 miles to see how he liked it. He had read it through, and was on the second reading. His wife had sometimes noticed tears trickling down his cheeks while reading it. When asked what was the matter he replied: "Just having a little joy to myself." He says it is a true record. Others, whose names I need not mention, have been kind and Christian-like—the Lord bless them all. I expect to try some other towns when warm weather arrives. Out-door speaking racks

and ruins my voice. Only one sermon a week indoors, requires greater effort to wait than it does to preach.

D. E. TUCKER.

Kiatangata, July 7th.

REVELATION AND PROPHETS.

No. 1.

(By PAUL M. HANSON).

It is sincerely believed by many, maliciously by some, that God does not, and has not since the days of John the Revelator, revealed Himself to mankind through Prophets. Such belief is either true or false—it either aids or hinders the onward march of the kingdom of God. It is for or against God. It has arguments, conclusive arguments, to sustain it, or it is utterly untenable. There is a God, and because of that fact there is no argument under the sun which proves the reverse—everything proves He lives. So in regard to God revealing Himself through Prophets: if it be true, there will be something to prove it; if false, there will be nothing—absolutely nothing—to prove it true. Whatever may be presented must from the very nature of the case be overwhelmingly in favor of the doctrine or overwhelmingly against it.

God revealed Himself to man through three mediums: the visible creation, the consciousness of man, and through prophets. The medium of communication through prophets was the chief means employed by the Lord to make known His will; and the revelation given through them from time to time (not all at once) constitute in part the Bible as we have it.

Since prophets were the chief medium employed by the Lord to unfold Himself it is of great importance that we know if what the world says is true: that God has ceased revealing Himself through prophets—the chief medium—but continues unfolding Himself through the visible creation and the consciousness of man—lesser means.

As we view the physical universe we are awed like a child would be in looking at that which is exceedingly grand, beautiful, and majestic. Here we have the proofs of an Architect's planning as we see it when looking at a huge well-constructed building. We might as well be told there was no builder and designer of the building as there was no Creator of the earth. When we see the seeds to be planted, rich soil to plant them in, rains to make all vegetation grow, and a sun to ripen the fruit that we may live, all these things "reveal" the loving watchcare of God over us, and that the earth

was created to be inhabited. The beautiful verdure, too beautiful to describe, and the songs of the birds reveal that God was pleased to have us surrounded with what would make us happy and cheer us on. Whether we look to the heavens, or to the trees, flowers, and animals of earth, they all give us revelations of God: they unfold to us His love, power, and glory. The visible universe continues to reveal how much would be lost if that means were rejected of God—

We learn that the earth is but one of a number of planets of the solar system, and that the solar system is but one system of untold myriads as they appear in the telescope. We are almost lost as we gaze into the immensity of space and see the blazing suns. Even the solar system bewilders our minds to contemplate it; and as we endeavour to follow the various planets around the sun and form an adequate conception of the distance of their orbital travels, our minds are fatigued—we can form no adequate conception of them. But the revelation comes to us from our observations that God is able to do what He has promised through the prophets. Surely, if a man dies it is possible for God to "raise him up at the last day." Again, when we look at the visible creation (our own bodies) we are led to believe that since God had the power to bring us into existence He will have the power to bring to pass the resurrection of the dead.

And as the heavens are so bright and glorious it dawns upon us that the life to come may be just as glorious as was prophesied by Christ and the prophets. No wonder man in his sins cannot see the glorious Personage on high! How glorious He must be when even His works cause us to wonder and adore.

As we see the heavens moving in their beauty and perfection, the revelation comes to us, in harmony with the prophets, that we, too, should move in harmony before God, if we wish to dwell with Him.

Praise the Lord for the revelations of the visible universe that turn my poor, doubting spirit into tears. Praise Him for all His goodness and the wonderful provisions of His divine law.

Space is boundless: it enables me to believe God is infinite as He has said through the prophets. Eternity has no beginning or end: if that be, cannot the God of the prophets be "without beginning of days or end of years?" We cannot see how eternity can be nor can we see how God can be an Eternal Being. The eternity of time and the eternity of God are beyond all reasoning, yet we accept the fact of each for it is easier to think

of eternity than of a time when there was no time, and it is easier to think of God as having always existed than to think of a time when there was no God. The knowledge of each comes to us intuitively—is a direct revelation from God to the soul.

Since it is revealed through the consciousness of man that there is a Supreme Being, men, if they are not acquainted with the revelations of God through Prophets; cut down a tree, make a God, and bow before it.

Christianity, as revealed through Christ and the Prophets, is perfect; therefore, it is the final religion. The ways of God as therein revealed should not be perverted by man. If the revealing of God through the prophets is a part of Christianity, and prophets are rejected, part of Christianity is rejected.

God started in the beginning to reveal Himself to man through the three mediums referred to: the visible creation, prophets, and consciousness of man. WHY DID HE START REVEALING THROUGH THESE MEDIUMS IF HE DID NOT INTEND TO CONTINUE? He has continued to this day to reveal Himself through two of the means He chose in the beginning, and it is not likely that He has discarded the chief means—through which our most precious revelations have come—and retained the lesser. CHANGEABILITY does not follow in the wake of God's progress. Since God did from the beginning till now reveal Himself through two of the mediums, and through the third for more than 4000 years it is not probable that the third means (prophets) was discarded after so long a use.

If God ceased to reveal Himself through the Prophets 1800 years ago, why did He not cease as well to reveal Himself through the visible creation and the consciousness of man? If any means was rejected the lesser ought to have been. If the prophets are not the chief means, WHY WAS THE BIBLE GIVEN THROUGH THEM? Surely, those revelations, the acceptance of which bring eternal life and the rejection of which bring condemnation, were given by the chief means employed by God to manifest Himself. And yet it is said the chief instrument has been "done away with," and the lesser continued.

MISCELLANEOUS.

IN MEMORIAM—

In memory of Mrs. Kate Pater-son, daughter of Edward and M. J. Pascoe, and sister to Mrs. Adelaide M. Wells, and E. T. Pascoe;

died at Newcastle, August 27th, 1897, aged 27.

"Thou art gone to the grave; but we will not deplore thee;

Since Christ was thy Ransom, thy Guardian thy Guide; He gave thee, He took thee, and He will restore thee;

For death has no sting, since the Saviour hath died."

CARD OF THANKS—

To all Saints and friends who have helped me since the death of my dear husband, by kind words and letters of sympathy, I wish to express my deepest gratitude. It has helped me to bear the sting and has bound me closer to you in the bonds of fellowship in Christ.

MRS. SARAH IMRIE.

A SOVEREIGN'S WORTH—

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

THE GOSPEL BANNER.—Sermons in pocket pamphlet form, issued quarterly by the "Ensign" press, 1/- per year.

We have also back numbers of this series in any quantity, and at prices as follow:—"Is Water Baptism Essential?" "Personality of God," "Save Yourself," "The Law of Life," "Signs of the Times," "God is Light," "The Book of Mormon," "Retrospective View of the Reorganisation" (by C. E. Briggs). Single copies 2d; two for 3d; 1/- per dozen.

"AUTUMN LEAVES."—A religious magazine, published monthly for the youth of the Church. Price, 4/6 per year. Discontinued when one year in arrears.

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

"THE SAINT'S HERALD."

(Estab. 1860). The main official organ of the Church. Issued weekly at Lamoni, Ia. U.S.A. Subscription, 6/6 per year. Discontinued when six months in arrears. (The "Gospel Standard" will receive subscriptions and renewals for this, as well as for "Autumn Leaves" and Ensign.")

CHURCH DIRECTORY.

NEW SOUTH WALES.

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

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Tuesdays, 7 p.m.

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

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

STOCKTON.—Sunday School, 10.30 at Bro. Hooper's; Preaching, Mondays, 6.30 p.m. at Mr. J. Wight's, King-street; Religio, Fridays, 7 p.m., Bro. Hooper's.

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Bible Class, Wednesday, 7.30.

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

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

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

VICTORIA.

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

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

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

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

BRISBANE (Q.)—South Brisbane Branch, Knowsley Hall, Coorparoo. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching 7. Prayer Meetings, Wednesday, 7.30, as arranged.

KIATANGATA (N.Z.)—Saints' Mission, Masonic Hall. Sundays: School, 11; Preaching, 6.30; Fellowship Meetings, first Sunday in every Month.

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

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel Standard.

VOL. 2., No. 9.

Balmain, September 15, 1903.

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

Editorial Staff.

G. R. WELLS, Editor.
65 Nelson Street, Rozelle, N.S.W.
W. J. HAWORTH,

Contributing Editor.

With correspondents throughout
Australasia, Canada, and U.S.A.

NEWSY NOTES:

BAZAAR GAMBLING—

On opening a Bazaar at Redfern (N.S.W.) on August 19th, Archbishop Kelly (R.C.) handled the subject of bazaar gambling as follows:—"People would talk about gambling, but he might quote two or three wise sayings in answer to them. One was, "You will never do any injury to any one who consents to be injured"; and if they robbed by means of bazaars, "Where," he asked, "was the injury when people consented to it?" This is a new argument; we always thought robbery or injury was wrong under any circumstances. It is the old policy: "The end justifies the means," and is a vicious seed to sow.

"HEARTILY TIRED"—

In bright contrast to the above was the utterance of the new Anglican Bishop of Melbourne, at the recent Church Society Festival, at the Sydney Cathedral, in which he expressed approval of the method of collecting the money used—that of DIRECT GIVING, which he named as "altogether admirable." Said he, "Many of us are heartily tired of bazaars and sales of work; in fact, any system of giving which demands SOMETHING IN RETURN."

Why is it that Christian people and children of God will draw their purse strings so tight for direct giving, and pay so liberally through an indirect means of raising money?

PLEA FOR GREATER FAITH—

The Bishop of Melbourne discoursed mainly on the modern want of faith. The answer to the question, so frequently asked: "Why have we failed?" was he thought; "Because of your unbelief; be-

cause you do not know the secret of doing God's work; God's work must be done in God's own way. You want faith. You want more belief in the power of God. You want to get rid of your unbelief before you can do these mighty deeds." This reminds us of the Saviour's words: "When the Son of Man cometh, shall He find faith on the earth?"

"WHEN DOCTORS DIFFER"—

In a speech on the preferential proposals the British Liberal Party's Leader recently said that there is about 30 per cent. of England's population underfed, that is, ON THE VERGE OF HUNGER; that this was about the number of the total population in all the colonies—over twelve millions. Protectionists see a remedy in preferential trade; while freetraders allow that things are bad enough under freetrade, but affirm that under the Colonial Secretary's preferential proposals, "for every man in the colonies who is benefitted one head will be shoved under water in the British Isles." We are inclined to doubt that there is wisdom enough among the statesmen, or honesty enough among the politicians to do away with this want and hunger. "Thy kingdom come, Thy will be done."

MOBOCRACY—

Correspondents to the press from the United States of America state that the whole country is awakened to the need of stern measures to repress mob violence as seen in "lynching," which spirit is so rampant that life will soon become unsafe. We hope it is a real old American awakening, one that will purge the land of this disgrace, which has its foundation largely in improper child training, and a perverted idea of American liberty.

LABOR TYRANNY—

Some contractors in New York suffer much from the black-mailing of labor union officials. One contractor recently swore in court that he had to pay £2000 to labour leaders to avoid being tied up in his contract (the demand was for £10,000). It is reported that the workers themselves have risen late-

ly against this policy, and strikes and threatened strikes are not so frequent. We have heard about "the tyranny of capital," but we are sure there is also growing up "the tyranny of labour." They were all "tarred with the same brush," back in the days of Adam. Both sides need watching, and both need the refining influences of the Gospel of Christ.

SIGNS—

In one issue of the "Sydney Morning Herald," August 11th, 1903, we read of the fox pest, onion eel-worm pest, sparrow pest, and the codlin moth pest in apples. In other recent issues we have noticed much on "swine fever," and now comes the news from Queensland that the most abundant wheat harvest of years is likely to be garnered this year,—IF "the rust" does not set in and cut down the yield. "Pestilence" is named by Jesus as one of the signs of His coming ("Thy kingdom come"). Cannot we all see that there is some reason for calling these the "Latter Days," and the people of the Church of Jesus Christ "Latter Day Saints?" Daniel, the Prophet, speaking of these days, says: "The wise shall understand, but the wicked shall not understand." Dear reader, are you among the wise or the foolish virgins in this consideration? Would it not be foolish to shut your eyes to the war sign, the earthquake, distress, iniquity, pestilence, Gospel preached, and other signs mentioned in the Saviour's great prophecy (Matt. 24) all of which are in evidence at the present time throughout the world?

"DAMNABLE ERRORS"—

The "Evangelical Council" of Protestant ministers in Sydney was startled at a recent meeting, when a letter from a well-known Church of England clergyman was read. He had been asked to join the A.P.D.A., and his reply to Dr. Dill-Macky ran thus:—" . . . The fatal errors and doctrines of the Church of Rome are the results of ignorance. She is 300 years behind the times, and will awake to the fact some day. . . . What is the Protestant faith? Any one can be a Protes-

tant and make his own creed. In fact, Protestantism is only a name for indefiniteness. It is purely negative; it is really no faith at all. There can be no communication between the Church of England and the Protestant Churches, which fact is seen clearly from our Prayer Book, which insists that clergymen from other churches seeking to enter the Church of England must be ordained. In our eyes the minister of the Wesleyan Church has no authority; he is simply a layman. . . . I yield to no one in my devotion to the Church of England. I am ready to live and die for her, and to maintain her cause against the errors—the damnable errors—both of Rome and popular Protestantism.”

Then Dr. Dill-Macky volunteered this very interesting definition of “Protestantism”:—“A common belief in the Lord Jesus Christ.” Protestantism, said he, did not teach that “salvation was to be obtained through any doctrine or ritual, but through faith in and personal relationship with a personal Saviour.” Just how “personal” relations are to be obtained with an absent party was not explained; nor, was it shown how that Saviour, being absent in person, can institute any kind of relations without His “doctrine” being preached by a called ministry. We would be interested in the Doctor’s definition of what is a “personal Saviour.”

On their return to Chicago Dr. Torrey and Mr. Alexander were accorded a grand reception. In an 18 months’ tour round the world they claim 30,000 converts.

An artesian bore in the Coonamble district, N.S.W., has proved successful, the yield being two million gallons per day, from a depth of 1600 feet.

GOSPEL TALKS.

No. 5.

CLEANSING THE TEMPLE

(Continued).

“If any man defile (margin ‘destroy’) the temple of God, him shall God destroy, for the temple of God is Holy, which temple ye are.”

In our last talk, internal cleansing was dealt with, and we are now in a position to deal with external cleansing. Recognising the fact that we are only stewards of our bodies, we are bound (when the knowledge reaches us) to observe the laws given to keep them in the best condition in order that we may be “witnesses” and fitted to be used, if necessary, in the service of the Master. Watch carefully

the preparation of an athlete for a contest, and you will see what an important part cleanliness of the body plays in his training; as our race is for a higher prize we cannot afford to disregard any point, however trivial, apparently, if we would be winners. The writer believes that any one who will earnestly and conscientiously carry out the rules so far set down will receive such a return that he will realize HERE AND NOW a reward which will amply repay any slight effort needed to make a commencement. (This leaves the glorious promises of the hereafter as treasure laid up, so to speak, and should be a sufficient inducement to any to continue. I was very much struck when reading an account of the daily service in Solomon’s Temple to notice that it was necessary for the entire body of each priest to be bathed in water before engaging in the services of the day. Whilst realizing that many of the Jewish customs and ceremonies were but types and shadows, yet some of their rules relating to hygiene, food, and the care of the body are well worthy a closer study. There are various views held by those desirous of improving the body, as to the advantage, or otherwise, of a daily cold bath, but each student must study his own organism, and find out which form of cold bath will best suit his constitution. By cold bath is meant simply A TONIC BATH, and not a “wash”; this tonic bath, which is merely a dip under the water two or three times with or without soap, as preferred, may be in the form of a shower, a plunge, or a sponge down, but the point to be observed in following either is TO SEE THAT THE BODY RE-ACTS WITH A DISTINCT FEELING OF WARMTH AFTER THE BATH. Should this not be the case it will be better to well rub the body with a rough towel or gloves immediately before taking bath, or else raise the temperature of the water slightly, but this should not be raised higher than 80 degrees in the coldest weather. A good substitute for this tonic bath may be had by dipping a towel into cold water, well wringing same, and rubbing the body well with this damp towel, finishing of course with a dry one. The best time for taking this tonic bath is immediately after rising in the morning; if the household duties will not permit of this being done the next best time is just before noonday. For a beginner I would strongly recommend the latter time, until the warm season sets in, when the early morning bath should be taken, and will then be easily continued during the winter without any unpleasantness. During the summer months several

of these cold baths may be taken daily if required.

The writer has often been told that cold baths were very weakening in their effects, but he has never been able to find any grounds, for this “theory,” on the other hand he has had stacks of experience as to their beneficial effect when rationally used, and any reader can get an object lesson during the coming summer by noticing where people go (to recuperate) when they are run down or relaxed by the heat, and it will invariably be found that a “cooler change” will be chosen on account of the BRACING AIR, &c. This in brief is an application of the law of the cold bath.

For cleansing purposes a hot bath should be taken once or twice weekly, but this should in every case be followed by a cold shower or sponge down in order to CLOSE THE OUTER SKIN, or harden it, and the best time for this hot bath is immediately before retiring for the night. The Turkish (or hot dry air) bath is, in the writer’s opinion, not to be preferred to the moist heat obtained as above. There are very few places in which a system of baths as described cannot be improvised, and they must not be overlooked or in any way neglected if we are desirous of bringing our bodies into a condition of physical fitness. That some hints may be found worthy of acceptance in this paper is the prayer of the writer.

JAS. CLARK.

Toowong, Q.

—*—

THE WORD OF WISDOM.

No. 1.

(By M. F. W. Kippe, Vict.)

A great deal has been said and written on the subject since it was given the Church, and yet not too much, as conversation and observation among the Saints will certify. Some think when they have decided the “hot drinks” question they have settled the whole matter. They will sip their milk and water and wonder why they are so often sick, and have so little of light, wisdom or knowledge to guide them. Dear brother, sister, have you read and studied the Word of Wisdom? Before following us further, please do so. You will find it in “Doctrine and Covenants,” sec. lxxxvi. If you have no such book you can get one in a few days from one of our book agencies for 3s, post paid. A reading of that section will show that the hot drinks question is a very small part of it. We will dispose of that at the start by stating that the one through whom the “Word” was given, also the early Saints, understood

it to refer to the common hot drinks of the day: tea and coffee, which the people drank copiously. Some who are in reputation have remarked with a superficial show of wisdom that "if the Lord meant tea and coffee He could have said so." So He could; but He had more wisdom and foreknowledge than these critics. Other hot drinks have come into use since then, and still others will be invented. It is more likely an All-wise Being would use a term that covers them all. "Tea and coffee" was too narrow a term (just what would have been used if the revelation was man-made) and for every hot drink that came into fashion an appendix to the said "Word" would have to be given. The term "hot drinks" is broad and comprehensive, making the "Word of Wisdom" applicable to all time—something that will never be "behind the times"; such a phrase has never been justly applied to God's wisdom.

Consider the promises attaching to the keeping of all the conditions of the said "Word." They "shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; the destroying angel shall pass by them, as the children of Israel, and not slay them." Surely the conditions upon which these promises depend are worth studying.

Disease is not part of God's plan; it is the devil's work, brought on by neglect or violating the laws of nature, which are also God's laws. Christ came "to destroy the works of the devil," and He healed all manner of sickness, and all manner of sickness, and those who were "oppressed of the devil." Jesus can do it yet, for He is "the same yesterday, to-day and forever," and His Church is again established among the children of men with all those beautiful gifts and blessings. The deficiency lies with His Saints. Are we willing to give OUR BODIES "A LIVING SACRIFICE, holy, acceptable unto God, which is our reasonable service?" Are we willing to "keep under" our bodies, and bring them into subjection, lest that by any means, when we are preaching to others, we ourselves become castaways? Remember God is not bound to fulfil his promises if we neglect to do our part. We must be co-laborers with him, "observe all things" whatsoever He has commanded us to do, and then, if sickness comes upon us, we can boldly go to the Throne of Grace and plead with Him, that if it be His will, we may be healed. James says: "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 has committed sins, they shall be forgiven him. CONFESS YOUR FAULTS one to another, and pray one for another THAT YE MAY BE HEALED." The Saints as a rule are not open-hearted and penitent enough when they are sick. They do not think of, much less confess, the sins they have committed, which brought on the sickness. Both patient and elder should freely speak with one another, confessing their faults. The Elder should have the confidence of the patient, and should merit it by his Godly conversation and conduct, being a man of God. God is only pleased with us when we come with a contrite heart and a broken spirit, and with full determination to forsake our wrongdoings and more earnestly keep all his laws. If we draw nearer to Him He will come nearer to us; and have we not been told to "COME UP HIGHER?"

Divine healing through the "laying on of hands" is like anything else in nature having cause and effect—that is, if we properly understand it; if not understood, it is "a miracle." To the practical Saint there is no such thing as a miracle; it is all cause and effect; but to the natural man, who does not understand the working of God's law, anything not comprehended is a miracle!

In our next we will present some of the practical features of the "Word of Wisdom," speaking not from theory, but from practical knowledge. The writer has sought to know the truth in this way that he may realize that wonderful freedom which an experimental knowledge of the truth always brings. We have found God in nature the same as the God of written revelation. He has not neglected the food question, upon which depends our energy for physical work, as well as energy for mental and spiritual action.



From Far and Near.

NEWCASTLE NOTES—

The missioner's appointments remain about the same as formerly. The two branches, Wallsend and Hamilton, have lately decided to hold a re-union once a month. It will occur on the first Sunday, and will include the 3 p.m. and 7 p.m. services. It will be held in the two churches alternately. The first re-union will be at Wallsend on the first Sunday in September.

At the 7 p.m. service the memorial service of the late Sis. Sarah Lewis, wife of Bro. David Lewis, will be preached. On

September 9th the Wallsend Religion will give a concert in aid of the Gospel Literature Bureau. Considering the cause it aids it deserves to be a decided success.

We extend thanks for the "Heralds" and "Autumn Leaves" that have been sent us, but we need more. Of "Heralds" we especially need Nos. 1, 5, and 26, of vol. 48; and Nos. 8, 11, 12, 15, 25, 28, and 31 of vol. 49; but will accept any others. Of "Leaves" we need Nos. 1, 2, 3, and 4 of vol. 1; No. 1 of vol. 4; Nos. 1 and 8 of vol. 9; No. 3 of vol. 10; Nos. 11 and 12 of vol. 13; Nos. 2, 3, 4, and 6 of vol. 14; Nos. 1 and 4 of vol. 15; and No. 1 of vol. 16. Any one who can send part or all of the aforesaid numbers (or any others) will please forward them to Elder A. C. Barmore, Pokolbin-road, Hamilton W., N.S. Wales.

WATCHMAN.

31st August, 1903.

FROM BRISBANE—

Dear "Standard."—In last month's issue I mentioned the fact that ere long, the Saints up here would be able to worship in a house designed and erected for that purpose only, and I wanted to impress the readers with the fact that the chief merit in the enterprise is due to our worthy President, Elder J. W. Barkus. Through a printer's error, however, my object was greatly modified. In my copy I had: "Thanks to the energy and resourcefulness of the PRINCIPAL in the firm of Messrs. Barkus and Co." whereas the "Standard" has it: "the PRINCIPALS in, &c." Had I put "principal partner" or "managing director," the error, would, no doubt, have been avoided. I do not mean to say that the other Saints have done nothing, far from it, we have all taken a keen interest in the matter and, I believe, all done what we could, but the fact remains that the promoter, the contractor, the architect, the builder, and the foreman of that building, is Bro. J. W. Barkus. Under separate cover you will find a series of photographs of the structure showing its progress in various stages. Since the last one was taken the roof has been added, and as soon as the outside is finished there will be another picture forwarded of the building in its outward completeness, which, I can assure you, will be worth looking at.

As soon as the Church is ready for use we shall require a Missionary again to give us a hand in promulgating the Gospel and help to convince the people of Brisbane of the fact that the Reorganised Church is ever striving to uphold, and to the letter adhere to the principles which Christ gave to the world to save men from their sins and see-
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cure for them an inheritance in God's Celestial Kingdom; and also, that these principles were taught by the original Church, to which the Reorganized Church is the only true and lawful successor, making those who have departed from these principles, and added man-made and abominable doctrines, not only usurpers of the succession which they claim, but also blasphemers and seducers of the fair name of Christ.

C. E. BERGLIN.

MORMONS IN BRISBANE—

(From Queensland "Figaro.")

In your issue of June 18 I notice a letter from S. J. Foster, Mormon Missionary, in which he takes exception to a paragraph which appeared in your issue of June 11th, and states: "Nor are we enticing substantial colonists to go to Utah, but on the contrary, we are trying to get permanently established here." If this is true then the Utah Elders have completely "changed front, right about turn in fact" in fact. This may have been brought about by the return of several members of the Utah Church who went from Brisbane to Salt Lake City. I received from one of these a number of letters which I have carefully preserved, and which I think, Sir, will prove the truth of your statement. In one of these letters the following paragraph occurs:—"Well now I think I had better stop, or you will say with some of the other folks that I am apostatizing, but no, never, not from the everlasting Gospel; but I will apostatize from those who commit such frauds on folks and get them to give up their homes and work, and then when they get here never trouble themselves whether you have got anything to eat or not, and after one has treated them so well on their missions. You asked me to tell you about the people, some of them are alright, but a great many are all wrong, quite different from what I expected to find them. For instance, we have a Mormon right opposite us, he has four wives right here, and they say he has three somewhere else, but that I don't know for sure, I only want to speak to what I know. Well these four are out in the morning at 5 digging potatoes, or hoeing weeds, and milking cows while he does the 'bossing,' and if you heard him shouting at them sometimes you would feel as I do, that you did not want to be one of them. I suppose you want to know what I think of Utah, well I will tell you. When I go up on the mountain, just above where I live, and look right over the top and across the valley, I think it the prettiest place I ever saw, but when I go down in the city and see all the rough men (loafers as we call

them) and all the drinking and gambling saloons, and 'loud-dressed girls' I begin to wonder what sort of a place I have come to. Brisbane is not a patch on this for 'wickedness,' and when I think that my whole heart was bent on bringing my girls here so that I could train them right and in good company, why it makes me feel sick." My personal experience of six years and a half membership in the Utah Church here in Brisbane is in perfect accord with the statement you made in your issue of the 11th June. The Utah Elders teach that full salvation, or as they term it, "The Highest Exaltation," cannot be gained here in Brisbane. A person must go to Utah, or "Zion," as they call it, and go through the Temple and be sealed and receive their endowments. If any of your numerous readers would like to see the letters please tell them "Barkis is willin'."—J. W. BARKUS, Leamington Park, Coorparoo."

FROM MAORI-LAND—

Writing from Kaitangata, N.Z., to Elder Hanson, Elder D. E. Tucker says:—"It will soon be a year since we landed in New Zealand, and all things considered, I think we have done reasonably well. If I can accomplish as much each year that I stay, I will be satisfied. If some of the Saints would get me another bundle of those tracts, "Do you know?" I would be very pleased to have them, as I believe that I can use them to better advantage than any other tract. I want to do all I can between now and my time for returning home in the way of opening the way here so those who follow me can have a starting point and a base to work from. I want to get the way opened so the Church will have a sure foothold in this Mission. I will be leaving here when the weather gets warmer to preach in some other town. Brother Robert Hall says he will drive me in a cart to Milton of Saturday nights, where we will hold an "open air," and drive back here after meeting—a long drive for one sermon; but I am willing to do that if it will do any good. The Gospel must be preached to them whether they accept it or not. I think we will also try Clutha. We cannot tell when or who may get hit with a Gospel shot.

Some tell me this has been the coldest winter yet had in N.Z. Water froze when there was fire in the house."

THE PRESIDENT IN WALES—

President Smith writes interestingly to the "Saints' Herald" of his and Elder Evans' tour in London and through Wales, remembrance of which will be "indebible." He says: "It is yet too early to begin to record our im-

pressions of the country in an extended way or of the work; though we are safe in saying we find a good people anxious for the spread of the truth, and devotedly maintaining the cause." They were both well and preaching with satisfaction to the Saints. Bro. Henry Ellis, of Llanelly, Wales, thinks their visit will give "a lasting impetus" to the work of God throughout the country.

WHO WERE THEY?

Bro. H. Griffiths, of Oakvale, Vict., writes that he was recently contending with a friend for the idea of "one body" of Christ, and urging that the Reorganized Church of Jesus Christ of L.D.S., is indeed that "one body" teaching the ancient "one faith." The objector then quoted the following Scripture (Mark 9: 38, 39):—"And John answered Him, saying, Master we saw one casting out devils in Thy name, and he followed not us; and we forbade him, because he followed not us." But Jesus said, 'Forbid him not: for there is no man which shall do a miracle in My Name, that can speak lightly of Me. For he that is not against us is on our part.'

This seems to explain itself. It is the interpretation put on it that staggered our brother; but we should not allow men's interpretations to sway us. Nothing in this Scripture contradicts Paul's teachings re one true Church. Jesus was a very wise Teacher, and He knew it might be possible for some of John's converts to be abroad who might not be acquainted with the main body in Judea, and the advice given was certainly the safest. Furthermore, He knew that God works with honest people out of the church according to their faith, who might receive various blessings—why should we forbid them? And perhaps there was a suspicion of jealousy belonging to it, as was the case in the days of Moses, when that leader said: "I would God that all the Lord's people were Prophets and that the Lord would put His Spirit upon them." However it might appear on the SURFACE, nothing can change these principles:—"No man can serve two Masters," "If Satan cast out Satan, he would be divided against himself," "He that is not against us is on our part."

RETURN THANKS—

Sister Bertha Rankin desires to express her grateful remembrance to those who assisted her during the sickness and death of her late husband, and for kind words and sympathy.

(The above was mentioned to us in due time for publication in our last, but we regret to say that it had been missed because of a multitude of cares.—Ed.)

The Gospel Standard.

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

SUBSCRIPTION PRICE.

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

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EDITORIAL BRIEFS.

TITLE OF "ELDER"—

A novel point was taken against Elder P. M. Hansen, by a correspondent to the Manning River "Times." This title smasher, writing from Cundletown, and signing the pseudonym of "Orion," reported our Elder's meetings, and also that of the Rev. Phillips (Anglican); but he drew strictures on Bro. Hansen for permitting the use of the title "Elder," challenging Bible authority for the same, while making no comment whatever on the title of "Reverend," which he applied to the other preacher. Bro. Hansen replied through the "Times," pointing this out, also showing a New Testament authority for the office of "Elder," and the Bible use of "Reverend," which is applied only to the Deity (Psa. 111: 9, "Holy and reverend is His name.") It was very clear "Orion" had made an unjust discrimination between the titles "Elder" and "Reverend." We are sorry our space will not permit of a production in full of all the interesting points. Suffice it to say "Orion" was invited to give

up his title and sign his Christian name, and it is our opinion he found in Bro. Hansen an "Elder" worthy of his attention, and "Orion" failed utterly to give any Scriptural warrant for "Reverend."

Dr. Ham, Government Medical Officer, of Brisbane, recently purchased and analysed a tin of jam, labelled "Purple Gage," which contained one-half sugar, one-third pumpkin squash, the rest water and purple dye. Would it be consistent to eat such trash, and when sick, ask the Lord to forgive us and raise us up, when we ought to know that the Lord has "warned and forewarned us?" Hardly! Would it be strange if the Elders sometimes "can't exercise faith?"

In England the Anglican clergy are supported mostly by endowments, which enables the people to more generously support foreign missions.

We acknowledge with thanks the receipt of copies of the Queensland "Figaro," containing interesting matter, one of which is reproduced in our news columns. Bro. C. E. Berglin also scored one in a letter in a later issue, in which is reprinted a good article on our Church identity in Sydney "Daily Telegraph," of January, 1902.

"Zion's Ensign," of July 23, contains an excellent article on "The Government of God," by Elder P. M. Hanson; and the last two issues of that excellent journal "Autumn Leaves," contain illustrated articles on the work of our pioneer missionaries for Australia—Wandall and Rogers.

Our work in Norway and Sweden is more prosperous than ever before.

By letter from Elder Jno. Kaler we learn that "the hard-hearted Missourians are clearing out, and their places being filled with Saints," and thus the "redemption" proceeds.

IS BAPTISM ESSENTIAL?

(By A. C. Barmore.)

Sometimes the question is raised as to whether baptism (of water) is essential to salvation or not. Many have taken the negative side. It is our purpose to take the affirmative. Before we can do so intelligently, however, we must define the principle in hand; must tell what a proper baptism consists of. We hold that the following points constitute its essential characteristics: First, we must have

A PROPER SUBJECT.

That is, a person who has faith and has repented of his sins and dead works. (See Mark 16: 16; Acts 8: 12, 36, 37; 2: 38, 39). Infants or persons of unsound mind cannot comply with these conditions, and are not, therefore, fit subjects. It would be impossible for them to believe, and they have no sins to repent of, because they are irresponsible. The same may be said of the heathen prior to suitable instruction. Responsible persons who do not manifest these prerequisites are not worthy of baptism. Second, we must be baptized according to

THE SCRIPTURAL MODE.

Which is immersion. (See Matt. 3: 16; Rom. 6: 3; John 3: 5; Acts 8: 38, 39). This is a contraverted point as well as all others relating to this subject. We could give other references, but those cited are really sufficient. Third, we must be baptized for the right purpose. The purpose is three-fold as will be seen later on. Fourth, we must be baptized by some one whom God has called and authorised to officiate. (John 1: 6, 33; Acts 19: 1-7). Not being baptized by such a person invalidated the baptism of the twelve persons referred to in the last citation. If both faith and repentance, or either, be lacking the person may subsequently correct himself without a repetition of the baptismal act,—but not so in case the administrator has acted without authority.

Thus it will be seen that while baptism, as the word itself signifies, is by immersion, yet immersion alone does not make a Gospel baptism. The latter consists of more than the mere act of dipping the body in water. With this high estimate of baptism in mind we affirm its essentiality, and offer the following reasons therefor:—

First, it is to fulfil all righteousness. Jesus so taught when in conversation with John the Baptist He said: "Thus (in this way) it cometh us to fulfil all righteousness." (Matt. 3rd chap.) Some claim the "righteousness" referred to here was that of the Mosaic law. This cannot be, because baptism continued to be preached and practised after the law was "nailed to the cross." Evidently John could not "fulfil the law of Christ" without baptising Jesus, nor could Jesus do so without being baptized. If any person says he can meet all God's requirements without baptism he claims to be higher in God's favor than Christ.

To "fulfil all righteousness" is to keep all God's commandments. The two expressions mean one and the same. Baptism is surely a divine command. All Christians admit this. The Apostle Peter, acting under commission from Christ,

and by inspiration of the Holy Ghost, so taught. (Acts 10 : 48). The writer has often heard the remark : " Baptism is ONLY a commandment." Why seek to depreciate a divine principle by the use of the emphasized word? Does the fact that baptism, or anything else, is a commandment lessen its importance? Surely not; it makes it more positive and imperative. The Bible teaches that obedience to the mandates of heaven is essential to salvation, as the following will prove : " Blessed are they that do His (Christ's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22 : 14). " Though He were a Son, yet learned He obedience by the things He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." (Heb. 5 : 8, 9). No one who has failed in the discharge of his entire duty will or can be saved. Solomon says : " Fear God, and keep His commandments : for this is the whole duty of man." (Ecc. 12 : 13) Anything less than our " whole duty " will fail to bring full salvation.

It was not the waters of Jordan that cleansed Naaman, but obedience to the command of the Prophet (II Kings, 5). So also it is not water in baptism that benefits, but submission to the divine will, which bids us go through water. It was not marching, trumpeting, or shouting that brought down the walls of Jericho, but compliance with God's plan. Three acts are involved in this plan. No one of these by itself could have secured the desired result. It required

THE THREE COMBINED.

So also faith, repentance and baptism are needed that we may obtain remission of our sins. Any one of these principle alone would be insufficient. Baptism is referred to as being " for the remission of sins," because it is one of the three links in the chain of obedience which results in the pardon of sin. Some of the friends of this principle have in their zeal and unwisdom placed too much stress upon the mere act of immersion, and have thus subjected the institution to ridicule. Every part of the word of God is essential to salvation in its time and place, but we should not place over much reliance upon particular principles. Man should live by EVERY word of God. (Luke 4 : 4).

Second. By Baptism we are inducted or initiated into Christ, and thus enter into fellowship or communion with the Church. (Rom. 6 : 3, and Gal. 3 : 26-27).

Third. It is " for the remission of sins." (Mark 1 : 4; Acts 2 : 38; 22 : 16). An argument (?)

brought against this position is based upon I Peter 3 : 19-21. There it is said : " Baptism doth also now save us." Peter does not mean that baptism is all there is to the Gospel, but teaches that it does as a part of it " save us." It saves in this sense : A certain house cannot be bought for less than £200, therefore the last pound will buy it, because it becomes the turning point. And not only so but every pound of the entire sum buys it, because it is essential to the purchase. The same may be said of pennies, for the owner may not sell for a penny less than the stated price. " But," says the objector, " Peter says baptism is not ' the putting away of the filth of the flesh.' That means it is not ' for the remission of sins.' " Are you absolutely sure? Wait awhile; let us see. In II Cor. 7 : 1 we read : " Let us cleanse ourselves from all unfilthiness of the flesh and spirit." " Spirit " in this case evidently means " the inner man," and " the flesh," the " outward man " or body. According to Biblical usage then Peter teaches that baptism is not for the cleansing of the physical man. He means that it is not an ordinary ablution or bath, but it is " the answer of a good conscience toward God." The last two words are used to signify its spiritual import. It is not a temporal or natural institution. It is compared to the salvation of Noah and family, which was a temporal event. The two facts resemble each other. The spiritual is a " like figure " to the natural. They were saved " by water," by means of the Ark. We are saved " by baptism " by means of the Church, including, of course, its other principles and provisions. What did the flood accomplish? It transferred the aforesaid people from the wicked, ante-diluvian world to a world free from sin and corruption. And baptism transfers us from the kingdom and powers of darkness " into the kingdom of God's dear Son."

The foregoing three points represent the reasons for and the necessity of baptism. Any one of them proves it is absolutely essential. Whoever rejects it does so at his peril, as did the Pharisees of old. (Luke 7 : 30).

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We are indebted to Bro. C. E. Berglin, the enterprising secretary of the Brisbane Branch for a series of photos of the new Saints' Church and premises in various stages of progress. It will be a credit to the Church when completed.

* * * * *

All matter intended for publication should reach the editor not later than the 6th of the month of issue.

REVELATION AND PROPHETS.

No. 2.

(By Paul M. Hansen).

In the beginning God chose the sun to give light to the universe; in the beginning God chose prophets to give His will to the world. We know God still uses the sun—we are told He does not use Prophets. Reasoning by analogy we conclude : since God chose the sun to give light and it now abides, Prophets, too, must stand in the place appointed by God to give Divine Light to the world. The spark of " life " breathed into us at creation has not ceased to reveal to us many things intuitively. The universe, of which the earth is a part, has not discontinued revealing to us the greatness of the One on High. We cannot believe the other means has been abolished. If men reject revelation through living Prophets, they should be consistent and reject the revelations of God that come through the physical universe and through their own souls, for God employed one means like unto another, and I repeat, why did he choose those methods of revealing Himself to man if He did not intend to continue? God says He " changes not." (Mal. 3 : 6).

The Lord did not choose one means of unfolding Himself, or two, but at least three. Reject any one of those means and God is not that far revealed to our understanding. If the Lord revealed Himself to mankind simply through Prophets and not through the physical universe, men could not believe that the Prophets told the truth, and when Prophets would speak of the will of God, His love and kind watch care over all, they could not see examples of such love and care, and looking into a planetless sky and on a barren earth would ask : " How are we to know these things?" God did not choose to reveal Himself through Prophets alone but through the boundless universe as well; hence, men when they heard the revelations through the Prophets could look out upon the broad universe, and seeing the wondrous things there, not contradicting, but in affinity with the words of the Prophets, would exclaim : " These things may be true!"

But one may go to God and ask and receive for himself a knowledge of their truthfulness. It must be true that man can do that for all creation glows with such a thought. The principle of asking and receiving from God dawns upon us as a true one, for he who seeks faithfully in the physical realm for knowledge of certain things receives it. Why cannot the principle be extended to the realm

of God Himself; for if the principle is true in one part of the universe it must be true in every other part—hence if we faithfully seek WE CAN KNOW (John 7: 17).

What would be gained by rejecting the revelation of God through the physical universe? What is gained by rejecting the means of communication through Prophets? How much is lost by denying the privilege of going to God to enquire if "these things" be true! The revelations through inspired men directing that all men should worship God appeals to us, when we open our eyes and see how much the Lord has done for us. What could the Lord have done that He has not done? He has been heard through the Prophets, seen through the universe, and often has spoken peace to our souls. When the physical universe reveals that the flowers and trees are beautiful through being governed by law, and the planets move according to law, we should not be staggered when the Prophets come to us with the "law of the Lord." The infidel has said the world did not need revelation to guide—reason was sufficient. The religious world says that our reason will guide us safely through the Scriptures—inspiration, and revelation has ceased. If man can by his reason alone understand the things of God, why were the Scriptures given by inspiration? The infidel would have us believe that men have never been left to follow the light of their reason alone, but we turn to Greece and Rome, and find when they relied on their reason alone they worshipped idols, and the heathen of to-day follow the light of their reason without revelation, and they worship gods of wood and stone.

We cannot comprehend and find out God's plan for our government only as He reveals it or makes it known. Jesus said "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal Him." (Matt. 11: 27). CAN WE AFFORD TO BE WITHOUT PRESENT DAY REVELATION?

Paul said (I Cor. 12: 3), "No man can say that Jesus is the Lord, but by the Holy Ghost." It was not "flesh and blood" that revealed unto Peter that Jesus was the Christ but the Father in heaven. (Matt. 16: 17). We can say we think or believe Jesus is the Lord, but according to Paul we cannot say He IS the Lord "but by the Holy Ghost." Multitudes saw Jesus in the flesh and were none the wiser,—they did not believe in "present revelation." They "knew God spake unto Moses" and the Prophets, but they did not

believe that God spake so late as the days of Christ.

The greater part of the religious world says we do not need Prophets—we have the Bible. In olden time did not the Jews have the Bible (Old Testament) yet God sent them Prophets? Since the Bible was given by inspiration, is it improbable that inspired men would be continued to unfold its teachings? The Scribes of Christ's time misinterpreted the law—they were uninspired. But what inspired man ever misinterpreted the law or Bible? Does not the divided state of Christendom make known that the Bible interpreted by uninspired men results in divisions, dissensions, and sects? If the Bible without inspiration to lead is sufficient in our day, why was not the Bible alone sufficient in the days of the Jews—why did they have Prophets, inspired men as well? The Mosaic system was "typical" of the grand system to come under Christ. Paul says the law was a "shadow of good things to come." (Heb. 10: 1). Now, if the law had inspired men to expound it, and the Gospel now has uninspired men to teach it, the Gospel is not the "shadow" of the "good things" of the past and Paul was wrong. But Paul says the LAW was the "shadow of good things to come": We should have now the substance.

A portion of the Scripture often employed to show that Prophets have ceased is the following: "Beware of false Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7: 15). The strongest advocate of modern Prophets accepts that quotation without comment as a guide, which, if followed, will prevent being imposed upon; for "false prophets" would contradict not only the revelations of God through "holy men," but also the revelations of the physical universe, and confusion would be the result. Jesus does not warn the Church, to whom He was speaking against the principle of revelation and all Prophets, but against FALSE Prophets. "False Christs," and "false teachers," are spoken of in the Bible as well as "false prophets." If "Beware of false Prophets" means there shall never come true Prophets; then, to beware of "false teachers" means we shall reject all teachers; and beware of "false Christs" means there shall come no true Christ! In the words quoted above Jesus did not teach that there should not come true Prophets, for He goes on to give the rule by which men would know the Prophets. He said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Therefore, by their fruits ye shall know them."

(Matt. 7, 18, 20). Had Jesus intended there should never come Prophets He would not have given that rule, but would have said: "Beware of all Prophets!" but He did not for in so doing He would have cast reproach on one of the means ordained of God for making known His will. Instead of saying "Beware of all Prophets!" He says in Matt. 10: 41 "He that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward. The antithesis of this would be: He that does not receive a Prophet in the name of a Prophet shall not receive a Prophet's reward. He who receives a Prophet of the Lord, as such, and obeys the words of the Lord given, is entitled to the same reward as the Prophet; for both have obeyed the Lord. He who rejects the Prophet (the kind that Jesus had in mind) will not receive the reward of the Prophet, for not only is the Prophet rejected, but also God, for He sent the Prophet. The man will not receive the reward for He has rejected the means leading to the reward.

(To be continued).

MISCELLANEOUS.

DIED—

LEWIS.—Sarah, beloved wife of Bro. David Lewis, at Holmesville, Wallsend, August 12th, 1903, after a brief illness. Gone in the bloom of womanhood from a happy home, where a devoted husband and three little children are left to mourn her unexpected demise. The interment took place at West Wallsend Cemetery, the burial services being conducted by Elder Barmore, who also preached the memorial sermon in Wallsend Saints' Church, September 6th, 1903, before a large and sympathizing audience. "Another hand is beckoning from the farther shore."

IN MEMORIAM—

In fond memory of my late lamented father, John Jacob Heinrichs, who departed this life August 29th, 1901, aged 54. "There is no death, What seems so is transition."

Wm. C. HEINRICHS.

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CHURCH DIRECTORY.

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

NEWCASTLE.

HAMILTON.—Saints' Church, Gosford-road, Broadmeadow. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching, 6.30. Prayer Meeting, Thursday, 7.30. Religio, Tuesdays, 7 p.m.

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

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

STOCKTON.—Sunday School, 10 a.m., and Preaching, 11, at Bro. Hooper's, Mitchell street; Religio, Fridays, 7 p.m., at Mr. J. Wright's, King-street.

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Bible Class, Wednesday, 7.30.

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

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

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

VICTORIA.

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

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

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

BRISBANE (Q.)—South Brisbane Branch, Knowsley Hall, Coorparoo. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching 7. Prayer Meetings, Wednesday, 7.30, as arranged.

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WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Gospel Standard.

VOL. 2., No. 10.

Balmain, October 15, 1903.

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

Editorial Staff.

G. R. WELLS, Editor.

65 Nelson Street, Rozelle, N.S.W.

W. J. HAWORTH,

Contributing Editor.

With correspondents throughout
Australasia, Canada, and U.S.A.

NEWSY NOTES:

"YOM KIPPUR"—

This is the Hebrew for "Day of Atonement," the holiest of all mentioned in the Jewish calendar. All strict Jews abstain from eating, drinking, smoking, and business during the 24 hours from sunset to sunset, and spend most of the time in fasting and prayer. Sunset, September 30th, ushered in this great day and the Synagogues were the main place of worship from then until the blast of the ram's horn announced the close at the next day sunset. Some attend this service in the shroud in which they expect to be buried. The conclusion of the services is the repetition of the "Neila" (the very same as used when a Hebrew is dying). At the close of a long fast when faces look pinched and countenances stricken, this service reminds them of their latter end, and is said to make the scene impressive. Immediately the horn's blast sounds the close of the day, the congregation ends the season of humiliation and self-abnegation. Amid animated conversation, they file out and then go to their homes where well-filled tables await them.

The Jew is in a pitiful attitude as far as the Atonement is concerned. He is without a divine sacrifice, and his Sabbath prayers breathe out the sorrowful, unconscious admission contained in this sentiment:—Accept the wasting of my flesh and the loss of my fat through fasting as a sacrifice. Note, THE Sacrifice, which would make the Day of Atonement an historic event, has not yet become apparent to them. Re, this point, a perusal of their Prayer Book is interesting. Truly, as Paul says,

"BLINDNESS IN PART is happened to Israel, UNTIL the fulness of the Gentiles be come in." (Rom.

11: 25-6). Then a "DELIVERER" shall come, and the people that rejected the True Sacrifice will be willing to say, "Blessed is He that cometh in the name of the Lord." (Lu. 13: 34-5). This does not mean the Lord Himself, but some one who is to come "in the name of" (by the authority of) the Lord. No where else but in this peculiar Latter Day Movement of ours can the above thought meet fulfilment; nowhere else is the Hebrew question and Israel's long-felt want so fully supplied. This will be more apparent as the cup of the Gentiles is seen brimful. For the present it is sufficient to note that one of the main objects of the Book of Mormon is to "convince the Jews that Jesus is the Christ."

Some of the leading Rabbis believe that there is a prophecy of the Messiah—the Great Sacrifice, couched in Genesis 3: 15—The "seed of the woman" shall bruise the serpent's head, &c. Paul saw, and wrote, that the Sacrificial Lamb must take on him "not the nature of angels," but "the seed of Abraham," and, like them, "partakers of flesh and blood"—what for? "THAT THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, that is, the Devil" (Heb. 2.) Jesus broke the bands of death; the serpent's head has been bruised; his end is certain; "the last enemy that shall be destroyed is death." "So, when this mortal shall put on immortality, THEN shall be brought to pass the saying which is written, 'O death, where is thy STING? O grave, where is thy victory?' But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

JEWISH COLONY; EAST AFRICA—

At Basil, Switzerland, the Zionist Conference of this year was favored with the statement that Great Britain has offered the Jews territory in East Africa "for the formation of a Jewish Commonwealth under the suzerainty of Great Britain." Negotiations have been in progress for some time between representatives of the Zionist movement and the British Foreign Office with a view of obtaining a place of settlement for poor and

persecuted Jews. "So little satisfaction has been derived from attempts at arrangements with the Sultan of Turkey, as ruler of Palestine, that the project of re-establishing the Jewish nation in their ancient home seems to be practically abandoned by the leaders of the Congress. While the highest ideal would be the re-establishment of the Jewish race as an independent nation, the next most acceptable alternative would be national establishment under the British Crown. Another and most important consideration in regard to the African project would be the view which may be taken of it by Jewish financiers and by philanthropic millionaires. Baron Hirsch, in bequeathing nine millions sterling in aid of poor and persecuted Jews, made an express stipulation against any part of the money being applied to the Palestine plan, because of the risk of ultimate predominance of Russia in that region. No such objection can be used against settlement in East Africa. It is, therefore, quite within the bounds of possibility that the Hirsch trustees, who manage the Jewish Colonisation Association from Paris, may lend a not unwilling ear to any advance made by Mr. Zangwill in that direction." Thus says the "Australian Star," of October 8th, 1903. It further states that the more progressive section of the Zionists as Dr. Max Nordau, Dr. Herzl, and Mr. I. Zangwill are in favour of the new scheme. British diplomacy and democratic, noble statesmanship score once more.

A NEW MESSIAH—

A new Messiah has appeared. He hails from India, and is said to betray as much of the spirit of the lowly Galilean as does his American counterpart, J. A. Dowie. But it is Dowie whom this East India fraud berates most savagely. He challenged Dowie to a prayer duel, each to pray for the death of the other, and the one who dies first loses. This will be acceptable to the false Prophet of Zion we are sure (says the "Ram's Horn"), for he feels confident of his power to remove his enemies by means of prayer. Did not D. L. Moody die within a year? Can we escape the conclusion that if anybody attacks www.LatterDayTruth.org

Dowie he must forego the hopes of three-score and ten. It is to be hoped these two prophets will meet in the duel. They are both nuisances. On the present hypotheses of science, that every disease germ has another germ, which, if fed to it, can exterminate it, perhaps if these two heresies locked horns they would consume each other.—“The Watchman.”

REVELATION AND PROPHETS.

No. 3.

(By PAUL M. HANSON.)

We read in I Cor. 12 : 28, “And God hath set some in the Church, first Apostles, secondarily, Prophets, thirdly teachers.” Here it is distinctly stated that God set PROPHETS in the Church as that he set teachers there. By what rule of interpretation is one to be discarded and the other retained?

There were Prophets this side of Christ’s death, during his life, and in the ages before. Of the Prophets this side of his death we read of Agabus, who prophesied of the sufferings which awaited Paul (Acts 21 : 10, 11); those in the Church at Antioch (Acts 13 : 1); and all know of John the Revelator. John the Baptist, one of the greatest Prophets that ever lived, and good old Simeon (Luke 2 : 25) prophesied in the days of Christ; and the silver-tongued Prophet, Isaiah, the Prophets Jeremiah, Hosea, Ezekiel and Malachi, and many others lived in the days before Jesus was born in Bethlehem.

The wise man said : “That which hath been is now; and that which is to be hath already been; and God requireth that which is past.” (Ecc. 3 : 15). God revealing Himself through Prophets before and after Christ’s earthly life, and during His life, proves the truthfulness of the wise man’s words. Believers in the Bible do not limit the times before Christ when Prophets should appear to men, WHY SHOULD THEY LIMIT THE TIMES AFTER CHRIST’S DEATH when Prophets should come with the message of the Lord?

It should be borne in mind that Prophets were employed of God to make known His will, and he who speaks lightly of Prophets is speaking lightly of a means long ago chosen of the Lord, and used by Him right along the ages. The Jews rejected God’s method of manifesting Himself, and fought against it, hence, Jesus said to them, “O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens

under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, “Blessed is He that cometh in the name of the Lord.” (Matt. 23 : 37-39). Because they KILLED THE PROPHETS and rejected those that were sent unto them their house was left to them desolate. They were not to see the Lord, henceforth, till they should say, “Blessed is He that cometh in the name of the Lord.” If the Lord did not put His protecting arms around the Jews because they cast out the Prophets and killed them, and did not shield them as a hen doth her chickens under her wings, will God shield those who now say, “Away with the Prophets and cast them out!” Is an act done by one a crime, but when done 1900 years later a virtue? Verily, no! If the Jews were not to see the Lord till they should say, “Blessed is He that cometh in the name of the Lord.” are we more favored; can we see Him “as He is” if we reject those who come now “IN THE NAME OF THE LORD?” Would not such an one be inspired?

The Prophet Amos says : “Surely the Lord God will do nothing, but he revealeth his secret unto His servants the Prophets.” (Amos 3 : 7). The testimony of Bible history confirms these words. In the days of Noah, God did not say to the angels, Let the uninspired on earth,—“the blind, lead the blind.” He revealed his secret to Noah, for otherwise all would have “fallen into the ditch.” Later, the Lord appeared to Moses, saying, “I have surely seen the affliction of my people which is in Egypt. . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt.” (Ex. 3 : 7, 10). Later on the Lord had another work to do and He sent John the Baptist “to prepare the way of the Lord.” In every instance he “revealed his secret to Prophets” when he had a work to be done. Turning our eyes to Prophecies concerning the latter days we see in the distance that a work is to be done—a work wherein God is involved. If we admit Him to be connected with a work we should not deny such work will be surrounded with a miraculous atmosphere; for, whether we look at the creation, the days of Noah, the deliverance of Israel from Egyptian bondage, or to Christianity—the power of God was there.

THE GREAT EVENT prophesied in days of old and anticipated by the people of God in all ages—the coming of Christ—is to be preceded by the work of the Lord, for the Prophet Isaiah says : “Behold, His reward is with Him, and his work

before Him.” (Isa. 62 : 11). Jesus, speaking of the signs that would precede His coming, and the end of the world says : “AND THIS GOSPEL of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24 : 14). Does this not show that God’s work is to be done on earth in a special sense just before the second coming of the Lord. If not, why give Gospel preaching as a sign of His second coming. It was being preached when He uttered this great prophecy. There was to be “a falling away first.” (II Thess. 2 : 3) followed by a restoration near the end. John the Revelator writing about A.D., 96, says a voice in heaven told him to come up there and see the things which would be THEREAFTER. (Rev. 4 : 1). He says : “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, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come.” (Rev. 14 : 6, 7). This angel was to come with the “everlasting Gospel” to be preached to them that DWELL ON THE EARTH, and to every nation, kindred, tongue, and people and it was to be in the “hour of God’s judgment,”—that is, in the last days. To carry on the work of God on the earth will require inspiration, else the “blind will lead the blind.” When the angel comes with the “everlasting Gospel,” and it goes forth to every nation, Jesus’ prediction will be fulfilled which He gave as a “sign” of the end of the world.

THERE WAS A NECESSITY for the angel to come restoring the Gospel to earth, because, according to the prophecy, a dark night of apostasy was to come, and it must needs be dispelled by the restoration of the Gospel. “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” (Isa. 24 : 5). The earth was to be defiled because the INHABITANTS transgressed the laws, changed the ordinance, broke the everlasting covenant. The Prophet Amos said : “Behold, the days come, saith the Lord God, that I will send a famine in the land, NOT A FAMINE OF BREAD, nor a thirst of water, but of HEARING THE WORDS OF THE LORD: And they shall wander from sea to sea. . . . to seek the word of the Lord, and shall not find it.” (Amos 8 : 11, 12). Who will dispute that such a condition as the Prophets portray was not on the earth in the dark ages—if it was not, why did such a movement as the Reformation be-

gin, and the founding of other churches? If the Church of God was on earth immediately before the Reformation, the reformers should not have organised OTHER CHURCHES. If it was not on earth, the apostasy was complete.

Why was it necessary for the angel to come from heaven to earth with the Gospel if there was no apostasy, no famine of the Word of the Lord—if the Gospel was on earth all along the age? Why bring to earth what was already there?

(Concluded in our next).

THE WORD OF WISDOM.

No. 2.

(By M. F. W. KIPPE, Vict).

(Please read or re-read No. 1)

The Apostle Paul's admonition was: "Let us go on to perfection." We will for a moment contemplate original perfection. God gave a Word of Wisdom to our parents in the Garden of Eden, "Behold, I give you every herb bearing seed, which is upon the face of all the earth, in which is the fruit of the tree yielding seed: to you it shall be for meat." He intended all his creatures to be vegetarians at the beginning; He wants us to be so now. In our immortal body we shall be under our own vine and figtree, and if we be found worthy, we shall dwell with God on a new earth on which, on both sides of the river proceeding out of the throne of God, was the tree of life, which bear twelve manner of fruits, and yielded her fruit every month. God pronounced all things He had created "Very Good." Being a perfect Being He made all things perfect and gave a perfect Diet at the beginning. The Saints are now to work their way back again to the position the Lord originally put them in; as far as they are able to do so under the altered conditions we are living in.

"EVERY HERB BEARING SEED," I understand to include all the different grains, wheat at the head of the list, also the legumes, as peas, beans, lentils, "Fruit of the tree yielding seed," I understand includes apples, pears, grapes, cherries, berries, &c. I don't believe the Lord intended our first parents to eat the herb or tree itself, but the PRODUCT of it, as that has undergone the HIGHEST PURIFYING PROCESS. We all live on the mineral kingdom, and water; but the minerals and water must undergo a purifying, filtering process; being taken up by the roots of the herb, tree, or plant, carried right through the whole plant and deposited at the extreme end of it as the seed or fruit. No man can invent such a

beautiful filter for purifying water or invent machinery to cleanse and convert the minerals in such a way, that they become fit to sustain man in perfect health. We must not live on minerals direct if we want to have perfect health, hence should not take into our bodies salt, soda, carbonate of ammonia, tartaric and citric acids, cream of tartar, effervescing powders, lime water, &c. Chemistry is good and useful in the arts, sciences and various industries, but as a building up and healing agent it is a failure. All minerals should be prepared first by passing through the herb or tree: GOD'S CHEMISTRY, not man's. In the same way as we proceed to the Father through the Son (Christ being in our Saviour, giving us Spiritual food) the vegetable kingdom is our Saviour providing us with physical food. If we pay heed to all the teachings of Christ, LIVING BY EVERY WORD THAT PROCEEDETH OUT OF HIS MOUTH, and partake of the right physical food, we will attain to the highest position designed by the Father.

We are told not to add or take from God's Word, our spiritual food. If we do so, it becomes imperfect, is no longer "the truth." Neither should we add or take away any part of our physical food, as the herb, tree, or plant, provides it for us, or it will become imperfect food, not nourishing us completely. We then receive of certain food elements in excess and others in deficiency. Hence we should use "wheat"—the whole meal, not ghostly white flour; and I think we should eat all fruit with the skin, except nuts, bananas, oranges, &c., of which the shell and peeling should be removed; it being a covering for the fruit itself. We cannot improve upon the food God has provided for man, whether it be spiritual or physical, by throwing away parts of it and adding other things in its place. Spiritual food is always "in season," not so with physical food (at present) but it will be so on the new earth. We should eat such physical food as is in season. A ripe apple picked off the tree with all its life in it is by far superior to one having laid in a shop window for weeks. Nuts should not be left off our bills of fare, for they contain oily elements for the human body.

The above seems to my mind the divinely appointed, ideal food for man, but I wish right here also to point out that SUDDEN CHANGES from our present living to the above diet must be avoided. We must use Wisdom! He would be a foolish farmer who turned his stock, which had always been fed on straw, suddenly into a green clover paddock. Sudden changes are dangerous, more so to the aged, and middle-aged than to the young

The next best thing for man to eat is vegetables, whether grown above the ground or under the ground. They are acceptable food, but should be cleansed and EATEN WITH THE SKIN. Potatoes washed and baked "in their jackets," are very good, and not constipating. The fresher the vegetables are the better.

Among animal products milk and eggs are fairly good foods, but were originally not meant for the use of man as a food, but rather for suckling the young and producing the young bird. Fresh butter, cheese, cream, sugar, &c., are all PARTIAL FOODS, and in partaking of them our diet becomes imperfect. In eating of the animals we reject the bones and other hard parts, hence flesh food is deficient in mineral salts, and consists mostly of fat and nitrogen, and that in wrong proportions. Flesh should only be used in times of great hunger; famines cold (severe winter) when no vegetables and fruits, or grains can be got. What most people consider a real, good dinner, like soup, meat, peeled potatoes, white bread, pudding made of cornflour and apple rings, is, indeed, a most expensive, unnatural, and unsatisfactory meal. "Lo, this only have I found, that God made man upright; but they have sought out many inventions."

Most people eat because it is meal time, not because they are hungry, and they suffer in consequence from "biliousness, headache and toothache, feverish attacks, &c. A fast of a day or two will soon give relief. TRY IT. Appetite is too often FORCED by the "delicacies" on the table, also by sauces, spices, pickles, &c. The best sauce, hunger, is mostly neglected, although so cheap. Misers and hermits, who, as a rule, live on the simplest and hardest food attain to a great age. Plain living and high thinking go hand in hand.

If all people would live on WHOLEMEAL GRAIN FOOD, vegetables, and plenty of fruit, we would not require temperance lecturers. Everybody would become "teetallers," because they would have no craving for strong drinks, which the Word of Wisdom says are "not for the belly." It would also be easier to give up tea, coffee, &c., and above all, tobacco and snuff, by those who are used to those things. All those drinks make us tremble, nervous, fidgety, and give us at times brilliant but mostly FALSE THOUGHTS, and what is as bad, deaden our memory.

We should not find fault, and be harsh with our brother if he is not observing the Word of Wisdom as strictly as we are, as long as his intentions are to come up higher, and he does his best. We are all steps and stairs in our spiritual

growth, and the Saints will not be made perfect in a day. Believing, nevertheless, that we may be more perfect in our knowledge of the good way and more perfectly walk therein, I have tried to point the reader to a few sound reasons and facts.

While writing this I think I have the spirit of God resting upon me, and my prayer is that the God of peace may make us perfect in every good work to do His will, working us in that which is pleasing in His sight, through Jesus Christ, to whom be glory forever. Amen.

FAITH ONLY.

(By J. H. N. Jones).

Many religious men of modern times have taught, and are still teaching, that faith in Christ, and that alone, will justify and finally save mankind.

A seeming foundation for such belief is found in some New Testament Scriptures, notably Paul's statement: "The just shall live by faith" (Gal. iii: 11), and the further statement in the 26th verse: "For we are all the children of God by faith in Christ Jesus." In his Roman epistle is found another seeming support: "Therefore we conclude that a man is justified by faith without the deeds of the law." But the law here referred to is not the Gospel, but the Mosaic code. Paul was evidently combating a heresy which manifested itself early in the Church's history, to the effect that a man after obeying the Gospel, must be circumcised and keep the law of Moses. (Acts 15: 1). His writings to both the Romans and Galatians are full of argument against this error, which will be seen by a perusal of the entire chapter wherein such statements are made. When Christ came the carnal law "which made nothing perfect" (Heb. vii: 19) vanished away, and the Gospel law—"the perfect law of liberty" (Jas. 1: 25)—became operative. It may be urged that Paul and James are in disagreement on the point, but not so; when rightly understood, their teachings are in perfect harmony. James wrote: "Faith without works is dead." What kind of works; those which Paul named as not essential? No, but works in harmony with the Gospel covenant. "For neither circumcision availeth anything nor uncircumcision, but FAITH WHICH WORKETH BY LOVE" (Gal. v: 6).

That faith alone is not sufficient is evidenced as follows:—"And though I have all faith so that I could remove mountains, and have not charity, I am nothing." (I. Cor. xiii: 2). Charity "believeth all things," rejoiceth in the

truth," which is the Word of God: "Thy Word is truth." (Jno. xvii: 17). Therefore, if I have that faith "which worketh by love," I will yield obedience to the doctrine of Christ, for He said: "IF YE LOVE ME KEEP MY COMMANDMENTS." Jesus commissioned His servants to go "teach all nations," "preach the Gospel to every creature," and, upon obedience thereto, and faithfulness to the end men "shall be saved."

Peter enunciated that law under the direction of the Holy Spirit on Pentecost Day, when in reply to the question, "What shall we do?" he said, "Repent and be baptized every one of you in the name of Jesus Christ." (Acts 2: 38). Then those Pentecostians who "gladly received his word were baptized." Perhaps the reader may solace himself with the thought that he was BAPTIZED WHEN AN INFANT; but this is not in harmony with the commission of Jesus to His Apostles (Mark xvi: 16) or the declaration of Peter; for, in both instances, belief precedes baptism, and in the latter repentance also. A little child cannot believe, and has nothing to repent of, therefore, is not a proper subject for baptism, and as a consequence, such baptism is NOT VALID.

The law of Christ was honored in its entirety by the people of Samaria, to whom Philip "preached Christ," and they were baptized by him, and afterwards received the laying on of hands by Peter and John ("that they might receive the Holy Ghost"), who were sent down from Jerusalem when the Apostles heard that Samaria had received the Word. (Acts viii: 12, 19). Thus we have not only faith, but repentance, baptism, and the laying on of hands as "principles of the doctrine of Christ," which agree with Paul's letter to the Hebrews (vi: 1, 2), and which John refers to as follows: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." (I John v: 12).

Now, seeing that "he that hath the Son hath life" (I John v: 12), and "he that abideth in the doctrine of Christ, he hath both the Father and the Son," is it not imperative that we yield obedience to all the principles of that doctrine? We would then be "born again" (John 3: 5) not "of the bondwoman," which "gendereth to bondage" (Gal. iv: 24)—the fleshly law—but of the freewoman,—the law of life.

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

MISCELLANEOUS.

IN MEMORIAM—

KEITH.—In loving remembrance of our beloved daughter, Jessie Blair Keith, who peacefully passed away on October 3rd, 1902, aged 17 years.

"Calm on the bosom of thy God,
Young spirit, rest thee now,
E'en while with us thy footsetps
trod,

His seal was on thy brow."

Also, in fond memory of our beloved Alma Agnes, who passed away on January, 3rd, 1903, aged 14 years and 9 months, sister of the above.

In thy pure and joyous childhood,
Jesus called, 'Child, come here to me.'

Just a little while, dear Alma,
And we hope to be with thee."
J. M. KEITH AND FAMILY.

PASCOE.—In sacred memory of Edward Pascoe, who departed this life, at Broken Hill, October 27th, 1898, aged 48.

Lone are the paths, and sad the
bowers,

Whence thy meek smile is gone;
But, oh! a brighter place than
ours,

In Paradise, is now thine own.

Inserted by his wife, son and
daughter.

TO WHOM IT MAY CONCERN—

This is to certify that Bro. Robt. Hall is hereby appointed to labor with Elder D. E. Tucker as a minister of the Reorganised Church of Jesus Christ of Latter Day Saints in New Zealand, and we hereby commend him to all with whom he may meet, as worthy to represent such Church and Mission as an Elder.

Your brethren in bonds,

C. A. BUTTERWORTH.

J. W. WIGHT,

Missionaries in Charge.

BLESSINGS COPIED—

Quite a number of Saints are finding their Patriarchal Blessings becoming dim, or the paper worn, and desire a new copy. If such will send their old copy to this office, the manager will furnish them with a new type-written copy on durable paper, an exact duplicate, for 1/6 per page.

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

The Gospel Standard.

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

SUBSCRIPTION PRICE.

To members of the Church in the Commonwealth, per year 3s
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To non-members of the Church 1s.
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EDITORIAL BRIEFS.

THE CHURCH TREASURY—

On the first of last month the Bishop had to borrow about £30 from the bank to keep the Mission work going. All the Saints will join us in the hope that the Treasury will recover itself soon; and we are sure it will recover if those of our Church, who have always been going to do their duty when it is convenient, would only stop procrastinating. **PROCRASTINATION, Dear Saints, IS THE THIEF OF OUR TREASURY,** as well as of time. We have been asking for more labourers, and now that we have them, let us keep the work going. Those in charge do not want to take one Missioner out of the field. Let's every shoulder to the wheel and get the waggon out of this rut, on to more solid ground,—NOW; not next year. In about eight weeks the Bishop will close his books for this year, and send in our report to the General Conference. Shall we report a deficit? "Is your name written there?"

We thank Bro. C. E. Berglin, for so promptly meeting our request for the block which prints the photo of the new Brisbane Church appearing in this issue. The original was taken by the brother's own camera, and he has thus helped us to spring a pleasant surprise on the readers of the "Standard."

INDIGESTION—

A sister who lets her light shine in various ways writes:—"My cousin has closed our Gospel (postal) chats by concluding that, just as we cannot all digest the same physical food, even so we cannot all digest the same spiritual food, therefore 'we are to trust to Christ for salvation,' and she closes by adding: 'John says, Let no man deceive you; he that doeth righteousness is righteous.' So, you may post the Standards I ordered for her to ———."

Surely, your cousin has not given this matter deep thought, or she would have discovered that her quotation teaches, "He that doeth righteousness is righteous, **EVEN AS HE (Christ) is righteous.**" (1 John 3: 7). Also, **IF** we walk in the light **AS HE** is in the light," we have fellowship and the blood cleanseth, &c. (1: 7). "He that saith he abideth in Him ought himself also so to walk even as He walked." (2: 6). Thus the Apostle begins the epistle. And he continues: "Whosoever believeth that Jesus is the Christ, is born of God By this we know we love the children of God, when we love God, **AND KEEP HIS COMMANDMENTS and His commandments are not grievous.**" (5: 1-3). "Ye are my friends if ye do whatsoever I command you." "He that believeth not the Son shall not see life." "If a man love me he will **KEEP MY WORDS.**"

Now, is it not clear if we all honored the above, we would all keep the same commandments, and live "by every word that proceedeth out of the mouth of God," and, therefore, all partake of the **SAME** spiritual food? When we cannot digest physical food we know, we have a weak digestion, and are not properly nourished in body. True, we do not have the same tastes, but when in good health we can all digest the same kind of food if properly prepared. I am afraid your cousin's spiritual digestion is weak so that she cannot digest (believe) all of the bread of life. We eat "the true bread" by believing His words and obeying them, then we are "righteous even as he is righteous"; for He kept every command and honored every principle that He now asks us to honor. Now that she has refused further communication, all you can do is to commend her case to the "Great Physician," and trust that some day she will

recover from this self-confessed spiritual indigestion and be able to eat of the same spiritual meat and drink of that same spiritual drink common to both former and Latter Day Saints, so that we may all eventually get back to the Tree of Life and "eat and live forever."

We learn by card that Sister Morley, of the Hamilton Branch, passed away on Sept. 24th, and was buried next day at Charlestown-Dudley Cemetery. Elder Barmore conducted the services and preached the sermon at the Church in Broadmeadow, on October 24th. "Her sufferings are over—sweet rest is now her portion."

Just before going to press we learn with regret of another death in the family of Bro. A. De Lore, of Tuncurry—a very heavy blow this time, the loss of his wife. We extend sympathy.

From Far and Near.

SYDNEY—

Since we last went to press Elder J. W. Wight returned to Sydney from his visit to Victoria and South Australia, looking hale and hearty—we have never seen him so well. After a few days here he left for a visit to the branches of the North Coast, as far as Nambucca, accompanied by Elder Hanson. He intends afterward to visit Brisbane for a week, and will return to Sydney in time to take passage for San Francisco on the R.M.S. "Ventura," Nov. 9th.

The Austral Sunday School of Balmain will hold its annual picnic on the same day. The plan is to hire a boat for the day; entertain Bro. Wight in one of the many quiet retreats in Port Jackson during the forenoon 'take him to the "Ventura"; say "Good-bye," "Farewell"; and then return to the picnic grounds and finish the day. Everybody anticipates a good time. It will be a send-off worthy of our departing brother.

MELBOURNE—

Things are quiet just now. We hold open-air services every Sat. night, corner of Swan and Lennox streets, Richmond. The warm weather is setting in with every indication of a magnificent harvest.

W. MACKIE.

GEELONG—

Last Sunday was a special day of fasting and prayer with the Saints for the advancement of the work here, and they enjoyed an unusual degree of the Holy Spirit's presence to the confirmation and upbuilding of all present. Several very instructive and encouraging prophecies were given, relative to the

spread of the restored Gospel upon the condition of peace, harmony, and diligence, among ourselves, with love and consecration of our all to the Lord. Clean, new vessels for new wine is the only safe and sure preservative for both. Bro. Baxter and daughter, also Bro. McIntosh were present from other parts, and enjoyed their visit very much. The horizon is brightening in this quarter, and we hope ere long to furnish you with some good news of the Lord's adding to the Church such as should be saved.

X

FROM BRISBANE—

To the Editor,—At last we are able to report the Church Building as finished. The seats have yet to be made, but we hope to be able to open it on November 1st. It has certainly been a hard pull, and difficulties one after the other have arisen, but the brethren and sisters almost without exception, have worked and given far beyond what one could reasonably expect. "Going without to give," has been the order of the day. I have been certainly the captain, but the "company" has been very much in evidence. May the Lord reward them!

There has been one very sore disappointment, and that is the absence of sympathy from our brethren and sisters in the other States. We have been seriously thinking of suggesting the revision of the hymn, "Blessed be the tie that binds." Do they really understand our position here? All alone; with as much Brighamite opposition as there is in all the other States. If they do understand, "May the Lord reward them."

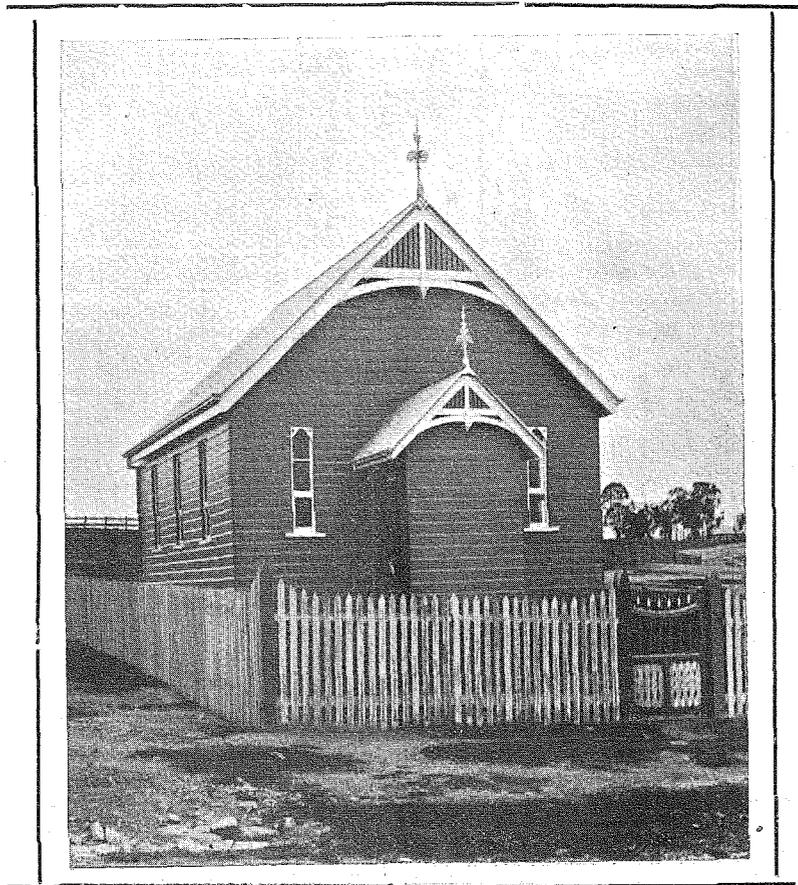
But there has been the silver lining. We have been made to rejoice in spirit by the presence and power of the Holy Spirit. Since our last report we have baptized two, whom the Lord had prepared to receive His message. At the confirmation, the gift of prophecy was given, and our brother and sister had a message of peace and promise. The faith of the Saints was strengthened, and we all went home "rejoicing in hope of the glory of God."

In our evening meetings we have had great freedom. The Spirit of the Lord has been present giving us the "seeing power," and helping us to see "His will." We are looking for greater things in our new Church, for the Lord has promised, and we know He will perform it.

J. W. BARKUS.

Leamington Park, Coorparoo, Q.

THE GOSPEL BANNER.—Sermons in pocket pamphlet form, issued quarterly by the "Ensign" press, 1/- per year.



BRISBANE'S NEW CHURCH.

Editor the "Gospel Standard".—As requested, I send you, herewith, a block of our new Church. In order that the readers of the "Standard" may become acquainted with the circumstances, as the result of which that building now stands there, as a monument of the advent into Queensland of the restored Gospel, and as an edifice erected to God's honor and glory, in which the soothing balm of that Gospel will heal many an aching heart and be the means of bringing thousands of precious souls within the ranks of Redeemed Israel, I will give a short sketch of its history to date.

The design of the building as it now stands, was imparted to our President, Elder J. W. Barkus, in a vision. Some time after this he received a letter from Sydney, as to whether he would be prepared to give the whole of his time to active missionary work; and he was told to fully consider the matter, go into it with Patriarch Alexander H. Smith, who would shortly be in Brisbane and come to final arrangements with him. Bro. Smith came, the above proposal to Bro. Barkus was discussed, and when the latter related his vision and said he thought his first duty was to see it an accomplished fact, the reply was: "Go ahead, Bro. Barkus, that is of the Spirit." Subsequently, in an interview with the brethren on the future of the work in Brisbane, Bro. Smith said: "Until you get a Church of your own, you will only be a 'tramp church,' and the work here will make very little progress. It will mean some sacrifice to you though, brethren, but you will be amply rewarded. I commend each of you, individually, to look upon it as a MISSION."

Bro. Alex. H. Smith represented the first Presidency during his visit to Australia, and the decided stand he thus took in favour of the building of a Church as soon as possible, strongly impressed the brethren and sisters with the importance of the matter, and that they had to be up and doing.

Well, we have done our best, and the task is now all but achieved. The seating accommodation of the building will at present be for about 120, but the ultimate capacity will be for 300. The accoustical properties are excellent, and it will serve as a model for Church building in general. The material used consists of hardwood and weatherboard. It is nicely situated at the corner of two

streets, opposite the Logan-road Railway Station. Probably the first Sunday in November will see it officially opened.

In view of the above mentioned circumstances and the fact that at the time of the inauguration of the United Building and Co-operative Plan, we had already paid a deposit on the allotment for the Church, and were bound by agreement to an early completion of the purchase, we were not in a position, then, to fall in with the scheme; and at a special meeting of the brethren and sisters in regard to the matter, it was resolved,—“That as it would be detrimental to act otherwise (the way we were placed) both to the spiritual and financial progress of the work here, the matter of the said project be laid on the table pro tem.” We are all in sympathy with the Co-operative Plan, and will give it our hearty support, as soon as our hands are free, but as to when that will be I cannot at present conjecture.

C. A. BERGLIN.

NAMBUCCA—

We arrived here after several days of driving through rain and mud, and were soon at work. Good audiences greeted us everywhere, and the interest is excellent. The various features of our faith are being canvassed.

We are keeping busy. Guess we have preached over 60 sermons between us the past six weeks. Bro. Avery and I have been separated most of the time, and will be for some time to come. We have had appointments at Argent's Hill, Warrel Creek, and Corindi, and we have Orara and Never Never in prospect. Some time in November we will work toward the Manning, and from there to District Conference at Newcastle.

Two more were baptized by Bro. Avery at Corindi, and there are others who are almost persuaded. Bros. Wight and Hanson visited Argent's Hill branch for a few days at the end of September. The branch has a picnic planned for the 7th of this month; also an interesting event is expected to transpire same day, of which you will hear more later on.

W. J. H.

Later,—On the 7th instant, two of our estimable young people, Bro. Aden Gill and Sister Emily Ballard said “Adieu” to single blessedness, and “Welcome” to the matrimonial state. The ceremony was performed by Elder W. J. Haworth, in the local church, which was tastefully decorated for the occasion. The groom was supported by Bro. George Ballard, junr., as best man, and the bride by Sister Allie Ballard, as bridesmaid. The attendance at the ceremony was a record one for Argent's Hill, the church being taxed to its utmost capacity. After the ceremony the company adjourned to Bro. Edward Ballard's paddock, where in conjunction with the annual picnic of the Sunday School, the event was “kept up.” At the wedding breakfast, the officiating minister, on behalf of the company, in a happy speech, wished the newly-married couple much happiness in their new sphere of life, along with the usual “we wish you health, wealth, and prosperity.”

Mr. Lewis Ballard responded on behalf of the bride and groom in a neat little speech. A very enjoyable day was spent by all present, and the party returned home tired all over,—a sure sign that the picnic was a success. Before dispersing cheers were given for the bride, bridegroom and officiating minister.

Bro. Wight's visit here was prolonged on account of sickness. For several days he was very ill, but after administration he recovered, and was able to be present at the wedding and picnic.

I. N. FORMER.

FROM ADELAIDE—

Dear “Standard.”—Notwithstanding our recent silence we are still alive and in the faith. Our work here shows increasing vitality though none have as yet been baptized. We think much progress has been made in educating the people upon the differences between ours and the Utah faith, and many friends have been made who, in future, will no doubt prove of assistance to our cause. We have been somewhat hindered lately by the severe illness of my partner in life, she being confined to her bed for nearly three weeks, thereby delaying our proposed street preaching campaign, she being our torch bearer. We still hold forth to good crowds in the Botanic Park, and last Sunday night our hall showed increased attendance.

Tracting is our most effective means of reaching the people, and though some of our sectarian friends (?) object to the method and call it “dishonorable,” we have made many friends in that way, and feel that the good end sought justifies the means used. We would like to thank those who have so kindly supplied us with literature, and trust they will receive their reward. Also choose we this means of thanking the sisters here who have so kindly ministered to the wants of the sick one, and feel to say that greater kindness could not be shown than has been. Wherever our lot may be cast in future years we will always remember the Adelaide sisters and cherish their many acts of love.

We find that it takes time and lots of patience to establish our work, especially when there are so many counter attractions as a city provides. Then the fact always seems to confront us:—“Straight is the gate and narrow the way . . . and FEW there be that find it.” When the truth is buried beneath so much misunderstanding, because of the doings of reprobate men, it makes it doubly hard for the seeker and for the preacher. We, like Brother Tucker in New Zealand, are hopeful that a foundation will be laid for future operations, and trust that some of the seed sown by us may yet strike root and finally provide fruit.

The year is rapidly speeding to its close, and we are looking forward (D.V.) to meeting our brethren of Victoria in Conference: a much-needed respite after our somewhat lonely year's labour, which, being our first, is naturally felt more keenly than would have been the case with a veteran. Trusting all Saints are progressing. I am, in Gospel bonds,

J. H. N. JONES.

41 Sturt-street, Adelaide.

Later,—Since writing the last I have baptized three and blessed two children. Two of them, a young married couple, parents of the two children before mentioned, and who seem to have a good grip on our work. The second was the son of Bro. and Sister Hughes, aged about 13. To give you an idea of the spirit with which they have taken up the Gospel; I need only tell you that on the day of their baptism (Saturday, 3rd October) their little one showed signs of illness, and they immediately procured a bottle of oil, had it blessed, and the child administered to, with the result that the next morning the child was out of danger (Jas 5: 14-16). Truly God does bless us when we show child-like faith and confidence in Him.

TUNCURRY—

Elder P. M. Hanson organised a Religio-Literary Society here on the 16th of September. Started with 17 members, one added since, and more to follow. The president elect chose the Committees: Programme, Flowers, and Look-out. All seem energetic and steady improvement is hoped for. We have only two “Quarterlies,” but a new supply has been ordered.” Thus writes Sister Blanche Flood.

Incidentally we learn from Bro. C. S. McLaren that his second son, Glenroy, was thrown from a horse last month by which he received a complex fracture of the left elbow. He was taken to Taree for surgical treatment, and was twice under an anaesthetic for operations. The doctors regard it as a serious case, which may result in a stiff arm. We hope this fear will not be realized.

www.LatterDayTruth.org

BLOTTED OUT—

"Repent ye therefore . . . that your sins may be blotted out." (Acts 3: 19). "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." (Rev. 3: 5).

Here are two kinds of blotting out that may take place, both of them subject to our own actions. By disobedience the human race lost the privilege of partaking of the tree of life, and consequently their names were removed from the book of life. The only entries recorded are an account of our sins in another book.

Now, by obedience to the "perfect law of liberty," the "law of the spirit of life," our sins may be blotted out, and our names written in the Book of Life, never to be blotted out—unless we forfeit the right by further disobedience. On the day of Pentecost, Peter thus laid down the "the law of the spirit of life in Jesus Christ":—"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)

"And you, that were sometimes alienated and enemies . . . yet now hath He reconciled, in the body of His flesh . . . IF ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

A SOVEREIGN'S WORTH—

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

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CHURCH DIRECTORY.

NEW SOUTH WALES.

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

NEWCASTLE.

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

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

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

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

NORTH COAST

TUNCURRY.—Saints' Church. Sundays: School 11; Preaching, 7.30; Fellowship Meeting every first Sunday in Month, at 3; Bible Class, Wednesday, 7.30.

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

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

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

VICTORIA.

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

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

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

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

BRISBANE (Q.)—South Brisbane Branch, Knowsley Hall, Coorparoo. Sundays: School, 10.30; Fellowship Meeting, 3; Preaching 7. Prayer Meetings, Wednesday, 7.30, as arranged.

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

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

THE RELIGIO QUARTERLY—

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

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

The Gospel Standard.

VOL. 2., No. 11.

Balmain, November 14, 1903.

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

Editorial Staff.

G. R. WELLS, Editor.

65 Nelson Street, Rozelle, N.S.W.

W. J. HAWORTH,

Contributing Editor.

With correspondents throughout
Australasia, Canada, and U.S.A.

EDITORIAL BRIEFS.

Our WATCH-WORD is "RE-STORATION," not "Reformation"—restoration of the New Testament, Christianity in organisation, doctrine, gifts and practice. Not a human effort only; the Church was organised by command and direction of God, and is sustained still by His guidance.

The word "RE-ORGANISED" always appears prefixed to the name of our Church on all books and tracts. Send for a tract explaining the necessity of this; samples free.

DO NOT CONFOUND the two leaders, Joseph Smith and Brigham Young. The Prophet foretold the sins and follies of the Brighamites, who are really a heretical offshoot, from the true body. Joseph Smith was never at Salt Lake City in his life, not within a thousand miles of it.

OUR HEADQUARTERS are over 1200 miles east of Salt Lake City, and in the very heart of the country, State of Iowa. Here is the Seat of the Presidency and Bishopric, and other heads of departments, as well as a large printing plant, a College of learning, a "Saints' Home" for the poor and aged, and a congregation of over 1200. The U.S. Consul for N.S.W., the Hon. Orlando Baker, belongs to the State of Iowa, and can assure you as to our bona-fides. He has given us privilege to give him as reference on this point, and he is not a member of our Church.—Read his special statement in another column

DON'T be any longer misled or scared by the hogey-man, who says, "They're all the same." We are as separate and distinct from

the Utah Mormons as Roman Catholic is from Protestant, and if you will insist on calling us "Mormons," let it be understood that we represent the original pure teachings of the same, and we repudiate the Brighamite article. Occasionally, we hear of some person who doubt our statement that we have nothing to do with the abominations of Brigham Young. It seems natural for some to imagine or surmise that there is deception—something being held back till converts get to America. Now, it is quite true that the Utah missionaries hold something back, which cannot be obtained here, something secret, which cannot be known until the endowments of the Salt Lake Temple have been received. Still, some prefer to believe that we are deceiving them in some way they cannot exactly explain. We have a brother here in the Church in Sydney who made a special trip to the United States at his own expense to satisfy himself about these matters. He can tell you whether or not we are genuine. He is satisfied about our bona-fides. His address is R. Ellis, draper, Catherine-street, Forest Lodge, Sydney. He has since had over 25 years' experience in the Church. If you think we "keep something back," you might write to this gentleman, enclosing a stamp for reply.

OUR PEOPLE WILL COMPARE favorably with those of other denominations in zeal, respectability, intelligence, and righteousness. We are part of the Commonwealth, we are here to try and live our religion, and we cannot afford to entertain anything as doctrine or practice, secretly or otherwise, which is contrary to good morals. Allow no one to frighten you on this point; let common sense rule.

WE ARE NOW REPRESENTED in all the States of the Commonwealth, except Tasmania. We have no notion of "taking people away to America." All are free to act for themselves. We are building houses of worship in the various States, and we encourage members to stay here. We are endeavouring to build chapels on the co-operative principle, so that the

smallest congregation need not feel it any more a burden than the largest.

OUR FINANCES are gathered on the Bible system of tithes, offerings and special consecrations—all free-will; we levy no tax, no quarterly dues on members. Our Missioners who give their whole time, and are under General Conference appointment receive support from the Treasury for their families, but the minister himself does not draw on this. He must go out in faith trusting God. This has been the rule for three quarters of a century, since the restoration of the Gospel, and the work has spread, and the Missioners have not murmured or gone on strike. The Bishop is the financial officer, and is the trustee for the Church in all matters of property. Modern Bishops, in other Churches, we are aware, have quite a different charge, but we refer with pleasure to the view of Dr. Hatch, an eminent Anglican Bishop, which is, that the bishops of New Testament times were men who had the oversight of alms and charities and finance, and had associated with them the deacons.—See "The Early Church and the Roman Claim," page 10, by Prof. Rentoul, M.A., D.D., President of Ormond College, (Presbyterian) Melbourne.

We have received a copy of the Brisbane "Telegraph," of the 3rd instant, containing a short account of the new Saints' Church up there, the opening of which is fully given in another column. The report concludes with this statement:—"This Church does not teach polygamy, and several other doctrines taught by other people calling themselves Latter Day Saints." For this very reason the "Telegraph" should have printed "Reorganised" with a capital "R." It is a noun adjective, rendered necessary by the Brighamite departure from the faith, which faction still retains the original name, but not the original doctrine and Church authority.

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

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JOSEPH SMITH A TRUE PROPHET.

J. H. BEADLE'S TESTIMONY.

In his book "Polygamy; or the Mysteries and Crimes of Mormonism," written against the Utah Mormons, the above-named writer (page 199) quotes the following prophecy delivered by Joseph Smith, December 25th, 1832:—

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come when war will be poured out upon all nations, beginning at that place: for behold the Southern States will be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus shall war be poured out upon all nations.

And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war.

And it shall come to pass, also that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh, quickly, saith the Lord. Amen."

This wonderful prophecy began to be fulfilled 28 years afterward, in the Great Civil War of the United States. It began, as foretold, in South Carolina; slaves did rise up and fight against their masters; the Southern States called on England and other nations to defend themselves; during the progress of the war the Indian massacres were really appalling; and, as foretold, war has been raging somewhere in the world ever since, and if the Bible prophecies are true, a "full end" of all nations will be made when Christ comes and the

kingdoms of this world become the kingdom of God and His Christ. So there is unmistakable evidence of the sure fulfilment of the rest of this prophecy.

BEADLE'S COMMENTS

on the above Prophecy (page 200) are as follow:—

"It would be difficult to find in the sacred books of any nation a prophecy so nearly and unmistakably fulfilled as this. All prophecy, as a rule, requires a deal of helping and piecing out with explanation as to what part is local, and what is general, and more than one commentator has found the Hebrew prophets vague, ambiguous and indefinite as to time and place when he would gladly have found a specific application to his own sect or enemies. But Joseph's Smith's prophecy on the war is

SINGULARLY EXPLICIT.

Half of it has been fulfilled, and the Saints are confidently waiting on the other half. It is a law of mind that what we prophecy often we come to wish for; and if there was no other cause, the tendency of all their preaching and prophesying is to make them look eagerly for the downfall of our Government." (1)

According to the above, all the prophecy under consideration has been fulfilled, save the downfall of the United States Government. Reader, will you please go back, carefully re-read the prophecy, and see if you can find the downfall of the United States Government foretold? You can't find it. That the Utah Mormons have prophesied such, is quite another thing. Then if this is not foretold by the above it is clear that the whole of the prophecy, save that portion relating to the merging of the worldly kingdoms into the Kingdom of God at the coming of Christ, has been fulfilled! This is an eloquent testimony to the prophetic mission of Joseph Smith, and still men cry: "Impostor, false prophet!" Will they affirm that a corrupt tree will bring forth good fruit? Surely a true prophecy is good fruit!



VALEDICTORY.

TO THE SAINTS OF AUSTRALASIA,

GREETING:—

Eighteen months and more ago I was interviewed as to my willingness to leave home and loved ones to come, for the second time, to your shores in the capacity of a missionary. My answer was that if I could be assured that God wished it I would do so. The assurance was given, and resulted in my presence with you.

ASSURANCE OF YOUR PLEASURE.

On receiving the news of my appointment one of the missionaries already here wrote me of your pleasure re my return, and I can assure you that I felt pleased at the anticipation of meeting with you again after an eight years' absence, and the assurance thus vouched caused me to look forward with pleasant anticipation to our meeting again. Still, I was hardly prepared for the very warm-hearted welcome you everywhere gave me.

THE LABOR PERFORMED.

Of the labor done among you by all the ministry and its results I need scarcely remind you, as it is yet fresh in your memory, but the noble assistance you have given in the accomplishment of our mutual aim will ever remain a pleasure to memory, as well as redound to your good in the day of reward.

ADDITIONS NUMERICAL.

Something like 120 have been added to the Church in the time. By the united effort of all, and the work accomplished by Bro. A. H. Smith in the selection and ordination of "a Bishop for Australia," etc., the work in this land has certainly reached a much higher plane in a spiritual and organic sense (as well as the largest numerical accession) than it has reached before for the same period in its history. All of this tends to encourage.

DEVOTIONAL.

With no thought of flattery, but rather, a deep sense of the necessity of speaking where the occasion arises for the expression of "a word fitly spoken," I cannot fail to commend you, as a people, for the devotion to our common faith you everywhere manifest. And in our devotional exercise where "prayer is wont to be made" your habit of all kneeling is commendable, and should be encouraged rather than discouraged as it tends to humility, and humility brings Godliness.

PLEASURE.

The Australians, as a whole, are a pleasure-seeking people, and on this point, as much as in any phase of your characteristics, there exists a need of the warning voice. That "there be some sports are painful," there can be no question; while it is just as true that there can and should be "sports" of a truly pleasurable kind. We should not deviate toward either extreme in seeking the pleasure intended to give to us a more healthy tone, both physically and spiritually; but the rather search for the "golden mean," and finding that, plant our feet upon it so firmly as to become "immoveable, always

abounding in the work of the Lord."

FINANCIAL.

So far as the assistance granted to the ministry is concerned, there is no people on the earth's surface more liberal; and yet it must be a fact deplorable to all that the Bishop reports an overdraft of some £30. It may be that your liberality in a private way has something to do with this depletion. It is no doubt true that "these ye ought to have done, and not leave the other undone." Yet with your brightened crop prospects, and the better financial tone resulting, I am sufficiently optimistic to feel that WITH A UNITED EFFORT the Bishop will be able to show a credit balance in his forthcoming annual report. What think you?

GENERAL PROSPECTS.

Commencing with BALMAIN, as the largest Branch in the Mission, it is pleasant to be able to state that while clouds of a minor nature have fitted across its spiritual horizon at times, recent meetings of a priesthood and business nature have resulted in the choice of needed and additional officers, unanimity marking the choosing, so that now there is no visible disturbance anywhere present. Among the most pleasing features now observable are the good singing developed by their able chorister; the flourishing Sunday School; the increased interest in the Religio; the maintenance of a Daughters of Zion Local, with its noble work; and the large congregations that on a Sunday night presage the necessity of chapel enlargement, and a troubling of the font water at no distant day. The RICHMOND Branch has doubled in the past year, and now reaches close to the hundred mark. A Church building is one of their crying needs. Here a Sunday School and Religio both flourish; and with Godly zeal and continued humility, the prospects are good for a continued healthy growth. WALLSEND expects, through the United Building Fund, to get the Church Debt paid this year; and that Branch has in it, as they have also at HAMILTON, the "helps" which develop the young. BRISBANE, by an energy and zeal never outstripped, and seldom equalled, has erected a Church edifice, and prospects there are good. TUNCURRY now has a flourishing Sunday School and Religio, and is making progressive strides. There, some necessary ordinations have taken place, and regular meetings are again being held. NAMBUCCA has a good Sunday School, which compares favorably with any in Australia, and with their chapel free from debt should prosper. JOHN'S RIVER also has a good Sunday

School, and though, as yet, there exists no organisation of a branch, a dozen or more baptisms have resulted from preaching there. LAURIEON is to have regular appointments, and will likely have a Sunday School at no distant day. ADELAIDE is a good field for future activity, and our faithful Missionary and his companion there are beginning to reap the fruits of their labors. Over the water, in NEW ZEALAND, the prospects are brightening, so that all in all we see every reason for hope.

"HELPS."

The Sunday School and Religio organization, as well as the Daughters of Zion are potent factors in stimulating activity; and activity of the healthful sort, is necessary to life. I am proud of your activity in these, and I trust for its continuance. Let "Do or Die" be your watch-word, and stimulate "Home Class" work where organization cannot be effected.

THE MISSIONERS.

Our faithful men, Brethren Butterworth, Wells, Tucker, Haworth, Barmore, Hansen, Jones, Mackie, Avery, and Hall are commended to your notice as those who need your prayers and assistance. I am proud of the fact that like the wheels of time our ministerial association has gone smoothly along. The first-named of these will now be in sole, instead of associate charge. From his long and faithful service, you know of his integrity without my telling of it.

DEPARTURE.

"The time of my departure" has now come, and I know not if I shall be permitted to see your face again. With you I have both wept and rejoiced, I have both sorrowed and enjoyed. God knows that my desire has been to serve Him faithfully, and to the best interests of His work and people; that I have come far short of the high ideal, we all know. Across the fathomless deep the blood-tie has continued to bind, and, as I now lessen the distance between that tie and myself, I realize that proportionately the distance broadens between the Australian Saints and your departing servant; and the "tie that binds" in a Gospel sense, reaches deep into the well of my emotion, and draws forth many a keen regret in the thought that I may see your faces no more. Yet, if not in this life, when the death knell of time shall have sounded may we be permitted to tread eternity's shore in that Godly association that will permit the clasping of hands where parting is no more. To this end I commend you to God and the Word of His Grace.

As our silent paper messenger permeates the sanctity of your homes, a near or afar, and you are permitted to peruse these lines and realize that the writer is sailing o'er the deep, may he claim sufficient of your time for an intercession with God for his safety while journeying homeward; and may these lines plead unto you for a continued "walk with God," and faithful observance of His commandments. To this end may we all continue faithful, and finally receive a crown of life.

In Gospel Bonds,

J. W. WIGHT.

Sydney, Australia,
October 27, 1903.

OFFICIAL TESTIMONY.

"TO WHOM IT MAY CONCERN—

"I take pleasure in certifying that I have been for a number of years acquainted with the denomination of people calling themselves the Re-Organised Church of Jesus Christ of Latter Day Saints, and have always understood that they are utterly opposed to the doctrines of Polygamy, as taught by the Mormons, in Salt Lake City, and that this afore-mentioned Church has no connection or sympathy with the Utah Branch. Their headquarters are at Lamoni, Decatur County, Iowa, and I have had every opportunity to become acquainted with their doctrines and usages, having read their papers from time to time and heard their ministers preach.

"While I have no sympathy with the special doctrines which separate them from denominations called orthodox, I cannot refrain from giving testimony as to their good citizenship, and to their good reputation for zeal on all moral questions, and education. I may say that they have a flourishing and very reputable Institution of Learning at Lamoni.

"I give this letter specially to the gentlemen representing the above-named Church in Australia, in order to disabuse the public mind that they have any sympathy with the doctrines of Polygamy or any relations whatever with the Mormon Church in Utah.

"(Signed) ORLANDO H. BAKER.

"U.S. Consul.

"U.S. Consulate, Sydney, N.S.W.

"November 4th, 1903.

OTHER TESTIMONY—

Writing to the Queensland "Figaro," September 10, 1903, G. Buckmaster (formerly of U.S. Army) says of a colony of early Saints, who after the break-up at Nauvoo, settled in the State of Texas (U.S.A.) that he was quartered in 1852 "quite close"

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to this settlement. To use his own words:—"I base my opinion by what I saw of their exemplary, sober, industrious, and charitable lives at Hamilton Valley, Texas. With the exception of the Trappist Monks, at Mount Melleray, Ireland, I never saw a community that led such orderly, incessantly industrious lives; and it would be well for Australia if they could be induced to found such communities here."

This colony of Saints were under the pastoral charge of Elder Lyman Wight, the father of Apostle J. W. Wight, who has just finished a Mission in Australia, and who is a native of the State of Texas.

"JAD JENOINE" writes thus to the "Sunday Sun" (Sydney) of our Brethren in Queensferry (Vict.) among whom he spent four months:—"No intoxicating liquor was allowed to be sold. The people are inoffensive and industrious. I saw absolutely no polygamy practised—the rule being one man, one wife. They have made many converts among the fishermen of the Bay."

REVELATION AND PROPHETS.

No. 4.

(Concluded).

After the dark days of apostasy, when the Gospel would be brought to the earth by the angel, as spoken of by John the Revelator, the laws, ordinances, and covenant would be taught, believed, and obeyed, as they were in the days of Christ, and not "transgressed, changed and broken," as in the Middle Ages. Of what worth is John as Revelator if what he revealed is not to be received? He speaks of the restoration of the Gospel by an angel (14: 6-7). The angel was to come in the "hour of God's judgment"—near the end of the world.

In about the year 1830, a young man by the name of Joseph Smith, in the land of America, claimed he was sent "in the name of the Lord," and received instructions from an angel. Such a claim deserves consideration before we can say "false prophet." The claim of a man to be a prophet is before us—Jesus has said, "By their works ye shall know them."

In the first place it is not unscriptural for a Prophet of the Lord to come, for, as has already been seen, the Jews were not to see Christ until they should say: "Blessed is He that cometh in the name of the Lord." Amos said, "Surely the Lord will do nothing, but he revealeth His secret unto His servants the Prophets." (Amos 3: 7). In Rev, 11th chapter is

found an account of what two Prophets, who are yet to come, are to do. "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will." (6th verse). If it is unscriptural for Prophets to come later than the first century, then this much of the Bible is false; but if they are to come, the belief that Prophets have ceased making their appearance is farther from truth than the Southern Cross is from the Polar Star!

By turning to Jer. 6 we will see in part, what the province of a Prophet is, and at the same time see what kind of fruit was borne by Jeremiah. He says in the 16th verse, "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. But they said, We will not walk therein." In the days when Mr. Smith presented his divine claim the Gospel laws of 1900 years ago were being "transgressed"; the ordinances were "changed"; consequently, the covenant was "broken." Even to this day alterations and violations of the law of life as preached in the first century are to be seen and heard. It is unpopular now to believe in Christianity as it was proclaimed by Christ and His Apostles. Jesus taught, "He that believeth and is baptized shall be saved"; now the order is reversed to, "He that believeth and IS NOT baptized may be saved." The former quotation is found in the Bible (Mark 16: 16) the latter quotation is found in the world's book of salvation. The ordinances have been changed, or cast to one side as though they never had been instituted. The Laying on of Hands was an ordinance in the Church 1900 years ago, and was observed (1) for the blessing of children (Matt. 19: 15); (2) administering to the sick (Mark 6: 5; Acts 28: 8); (3) ordination to the Ministry (Acts 6: 6; 13: 3); (4) for the reception of the Holy Spirit, the promised Comforter (Acts 8: 17; 19: 6.) Thus one might go on voluminously showing the difference between ancient and modern Christianity, but it is evident the results do not follow the preaching of the Gospel which followed it 1900 years ago: THAT FACT ALONE PROVES APOSTASY. The same cause should produce the same results. If the Gospel came down the ages UNCHANGED from Christ till now, the same condition of affairs would obtain now that existed then. If some one were to write a history of the Churches of to-day, how different

would it be from the history of the Church as given by the writers of the New Testament! in organisation, faith, doctrine and practice.

If Jeremiah was sent of God to tell the people to "ask for the old paths, and walk therein," etc., is it unreasonable, unscriptural, or incredible that God should send a Prophet in our time with the same message to invite the people back to righteousness? The same need exists. The people said to Jeremiah, as they said to the Latter Day Prophet, "We will not walk therein." Instead of the Christian world asking for the "old paths," and walking therein, they say, "these things are done away." Is it not likely, judging by the character of God from the past, that He will do now what He did in all ages: send one to prepare the way of the Lord? The antediluvian world would not receive a Prophet. Antediluvian tendencies should not be encouraged for, as it was in the days of Noah, so it would be in the "coming of the Son of Man."

For no other reason was the modern Prophet killed (shot to death in cold blood) than that he claimed to be a Prophet of the Lord. But what kind of "fruit" did he bear? He claimed to be sent "in the name of the Lord." In that respect he was like all Bible Prophets who preceded him. The prevailing belief of his time was that Christ would never come "in like manner as he ascended," that the only coming of Christ was when He came at death to conduct the spirit away. The resurrection of the body from the grave was not believed. Concerning those things he did not say (as the Prophet dressed in "sheep's clothing" would say): "Go on, you are all right; it doesn't make any difference what you believe, just so you are sincere." Instead of this he declared that the coming of Christ, in the clouds of heaven in power and glory, is an event that is near at hand. He said, "The earth will cast out her dead," and the body will be resurrected, the spirit and body re-united. He affirmed in harmony with the words of Jesus, that the ordinance of baptism, with its prerequisites, is essential to salvation. Leaving nothing out, he taught that the Laying on of Hands should be observed not only for one purpose for which it was observed in Bible times, but for ALL those purposes. He declared that the words of Jesus, "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," (Mark 16: 17, 18) will

stand as true, though "heaven and earth passed away." He said God will not only HEAR prayer in this age of the world, but will ANSWER prayers of faith, for He is unchangeable. He declared the Church should be in organisation, faith, doctrine, and practice now, as it was in the days of Christ and His Apostles. He brought forth the "sealed book" of Isa. 29 (which chapter please read). Through his life he "contended for the faith once delivered to the Saints"; and, finally, after much persecution, with never a conviction of guilt by a jury, he sealed his testimony with his life's blood. Such, not to mention many true prophecies uttered, are his fruits. If he was a false Prophet do we not need a true Prophet to come forth to fulfil Scripture? If the bearing of such fruit as the above constitutes him a deceiver, what kind of fruit should be borne by a man of God?

The ignorant saying of some, such as, "The Saints look to Joseph Smith instead of Christ," are too ridiculous to notice. We regard him as a man called of God to do His work. What denomination does not look to some man as being prominent in the founding of their Church: there is Henry VIII, Calvin, Luther, the Wesley brothers, Alexander Campbell, and many others; all esteemed by their followers as great men. The difference is we look upon Joseph Smith as having been inspired.

God has said His work would be on earth in the last days. It will, consequently, be a perfect work. A perfect work cannot be established without inspiration—it could not in the days of Christ, it cannot now. Any religion given of God to man has God and man in it. And whoever God calls to do His work when he "sets his hand the second time," will feel the shafts of ridicule and scorn from the worldly-minded, for they do not believe in servants of God; also from professed religious people, who do not believe in inspiration; for they have "a form of Godliness but deny the power thereof." To what servant of the Lord in the Bible can we turn who was not inspired? **WHERE IS THE WORLD DRIFTING.—TOWARD GOD OR ANTE-DILUVIAN TIMES?**

It is reasonable to believe that since God did for 4000 years, and more, work through the instrumentality of Prophets and inspired men, He will now carry on His work in the same way. If He did for so long a time work through the instrumentality of inspired men, but now sanctions the "blind leading the blind," has he not changed?

The doctrine of polygamy has been changed to Joseph Smith, but that doctrine can no more be

proven to have been his than the doctrine of the Nicolaitanes (Rev. 2:15) can be proven to have been taught by the Apostle Paul. All the writings of Joseph Smith, whether given as revelations, or otherwise, when speaking of the marriage state, provide for ONE WIFE ONLY. If anything written by him, by revelation, or otherwise, existed, favoring polygamy, the Church in Utah, founded by Brigham Young, would produce it at once, for they are in desperate straits to maintain their cause. Polygamy could not be denounced in stronger terms than it is in the "Book of Mormon" (the "sealed book" of Isa. 29—a history of God's dealings with the ancient people of America) which Joseph humbly claims he brought forth by the power of God from records hid away by the people, which people archaeology now abundantly proves to have existed. Comparatively nothing was known of American antiquities at the time the book was printed.

The charge of "wine-bibber," "Beelzebub," "Nazarene" (which indicated that which was low) did not prove that Jesus was not the Saviour; the Saints in Paul's day being defamed of the world, and being defamed by the world, and off-scouring of all things" (I Cor. 4:13) did not prove they were not Saints of God; and the charge of "Mormons," "Polygamy," and "Impostor," does not prove that God has not set His hand in these latter days, and established His Church, like in the days of old, wherein men may walk in the "old paths." We repeat that God will not reject what has always been the CHIEF means of revealing His will, for lo! so long, and continue only the lesser means. Should the spark of life go out, through which God speaks peace and knowledge to our souls, darkness would be our portion. Should God cease to be revealed through the visible universe, we could not in our present state form just conceptions of His power, glory, love, and infinitude. If God has ceased to speak through Prophets, who will call the world, when they go astray, back to the Lord their God? Amos said, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets." (3:7). **SURELY the Lord is NOT DOING NOTHING**, therefore, the voice of the Shepherd will be heard, like in all the ages—through Prophets—calling His sheep from crooked paths back to the true fold.

If we welcome those who come "in the name of the Lord," we are on the side of the people of God; if we say, "Away with them," we stand with the Jews.

PAUL M. HANSON.
Tuncurry, N.S.W.

OBEDIENCE TO PARENTS.

"JUST A MOMENT, MOTHER."

The old maxim: "One cannot successfully teach and train children who has not had the experience of rearing them," does not, in every particular hold good. We learn some important lessons from experience, while others, just as important, may be learned from an observation of circumstances. A large percentage of our school teachers are unmarried, and it is largely by them the children are tutored and trained. But the first duty of the child is to its parents.

"Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." (Deut. 5:16). It may be said that was given to the Children of Israel. True; are there any Children of Israel now? If so, is not this same command in force to-day? If there are not Children of Israel on earth to-day, is it not in force to children of whoever they may be? Let us see. "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. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." (Eccl. 3:14-15).

Some children obey their teacher through fear of punishment; others because they have been taught to do so by their parents before going to school. Then, if the teacher would be as careful to teach the child to obey its parents, would it not profit both the child and its parents? And if the teachers fail to do this, are they doing their duty? And if children obey their teachers, or parents, through fear of punishment alone, can they be considered obedient children in the full sense of the term? I have known some children whose parents have told them not to go outside of the lawn to play, who went to the gate (which opened on the outside) and swung as far out as the gate would carry them. Were those children honouring their father and mother? It may be asked, in what respect should children obey their father and mother? "Children, OBEY YOUR PARENTS in ALL things: for this is well pleasing unto the Lord." (Col. 3:20.) Then, it may be urged, if the parents tell the children they are not to go to any other Church, except the one of which the parents are members, they must obey, otherwise, they are dishonouring their parents. The next verse reads: "Fathers provoke not your children to

anger, lest they be discouraged." Parents may advise, counsel, and instruct their children; but they should not force them in religious matters. One may say: "Does not this same Apostle say, 'Children, obey your parents in the Lord: for this is right.'" (Eph. 6: 1.) Yes; and how do they get in the Lord? By first having faith in God. (Mark 11: 22). Then by repenting of all that is of a sinful or evil nature, and being baptized for the remission of sins. (Acts 2: 38) and receiving the Holy Ghost. Paul says: "Honour thy father and mother; which is the FIRST COMMANDMENT WITH PROMISE." And what is the promise? "That it may be well with thee, and thou mayest live long on the earth." (Eph. 6: 2-3). What a grand promise! Read it again. But if they do not honour their parents by obeying them in all things, it will not be well with them, neither have they the promise of a long life on the earth. And this is one of the evils that Paul says will bring about dangerous times in the last days: Children being "disobedient to parents, unthankful, unholy, and without natural affection," etc. (II Tim. 3: 2-3).

"But," says one, "Paul was a bachelor." So am I; and like Paul, I have learned some things from the sad experience of others; one of which I will mention:—In the latter part of the summer of 1874, on one beautiful Lord's Day morning, a Mr. Emell and wife, who lived near the bank of a deep stream of water, went to visit one of their neighbours. They had two boys aged respectively 12 and 14 years, and two who were much younger. The father and mother, on leaving, instructed their boys not to go in the stream of water, as neither of them could swim. But the boys did not honour their father and mother as they should have done, though all the boys were usually good children. They went into the water, but had been in but a very short time, when the one 12 years of age ventured too far, and went beyond his depth. He soon began to sink and call for help. The older one in trying to rescue his brother from a watery grave, went down with him, and both were drowned. When I arrived men were in a boat midway of the stream hunting for them, but failed to find them. Presently a man was seen coming very fast; who upon arriving, without a word to any one very quickly doffed his clothes, and plunging into the water swam out near the boat and then dived to the bottom, from which he brought them up one at a time. This man was an expert in the water, and fearless. Their

bodies were laid out on the bank. A physician was there and examined them, but said he could do nothing for them. A sad scene for that father and mother. The boys did not honour their parents' authority and superior knowledge by obeying them; so it was not well with them; neither were their lives long on the earth. They disobeyed the Lord and their parents. For this reason the Apostle wrote, "Children, obey your parents in all things: for this is well pleasing unto the Lord." (Col. 3: 20.) When the Lord speaks He wants people to obey Him, or He would not speak, not only in one command, but in "all things whatsoever He commands." (Matt. 28: 20.)

One other circumstance I will relate:—A pleasure-seeking party went to view the great geyser on North Island (N.Z.), near the town of Rotorua. Among the party were two young ladies and their mother, and two young men, one of whom was a brother to the guide. They were anxious to see the geyser play, and to take snap shots with their cameras; so, when they were very near the edge, they were told by the guide several times to move away, as they were in danger. The brother of the guide answered, "If anything happens we'll get the sack." The guide then told the mother of the two young ladies to "persuade them to move away, as he considered they were in danger." The kind mother called to her daughters to come away. One of them looked at her mother, smiled, and said: "Just a moment, mother." DURING THAT MOMENT an explosion took place in the geyser, and an immense volume of hot water, and mud and stones went up, some to the height of 300 feet.

As soon as the vapour had sufficiently cleared they began to look for the four young people. But, oh! "Just a moment, mother." That poor mother's heart was broken. One daughter was aged 19, the other 20 years. The four lifeless bodies were picked up by boats some two or three hundred yards below the geyser where the great force of the water carried them. Their clothing was torn from them, and they were badly disfigured.

The advice and command of that loving parent was not obeyed. Hence they did not honour their mother. So it was not well with them, and their lives were not long on the earth. And lest some should think this command not binding on the children now, I bring the testimony of one other:—that of our Greatest Witness, who is our Leader and our Commander, JESUS THE CHRIST: "But He answered and said unto them, why do ye also transgress the com-

mandment of God by your tradition? For God commanded, saying Honour thy father and mother; and he that curseth father or mother, let him die the death."

And our Saviour we must hear and obey in all things whatsoever He commands. So, I repeat, "Children, obey your parents in all things."

DANIEL.

From Far and Near.

SYDNEY—

The annual S.S. Picnic on the 9th, with over 200 attending, was a success in every way, the only check to pleasure being the farewell of Bro. Wight. After group photos were taken, Bro. Wight was carried shoulder high to the Meadowbank Wharf, where the parting hand was given, and verbal messages lodged for friends in America. Then the Saints sang "God be with you till we meet again," as the school's chartered steamer, the "Lilac," took him and a small party to Sydney, where he went direct on board the "Ventura," and was soon off while the ship's trumpeter played "Auld Lang Syne," and "Au revoir, but not Good-bye." The "Standard" wishes him "bon voyage."

A two-manual Mason and Hamlin organ, with pedal-bass arrangement has been purchased by the Branch at a rare bargain price, and an organ committee has accepted the task of gathering funds to pay for it. The committee means business, evidently, as a splendid "varied entertainment," in "Fornleigh" Hall, is announced for the 17th. Programmes and tickets are already issued, paid for by local advertisers. Admission, 1s, and 6d, with special concessions to families. The hearty co-operation of all is asked, and, we have no doubt, will be given. The excellent singing enjoyed every Sunday is worthy of a good organ, and the voices of our young people are being brought out wonderfully. Such difficult selections as "Lift up your heads" (24th Psalm) and "Daughter of Zion" have lately been rendered, thanks to our able chorister.

Sunday, the 8th, was an important day, in-as-much as two specially fine sermons were preached by Elder Wight, and the following ordinations performed by Bros. Wight and Wells:—Bro. Joseph Parke, to the office of priest; Bros. Hy. White (senr.) and Wm. C. Heinrichs, each to the office of teacher.

MELBOURNE—

Editor "Gospel Standard."—We are still striving over here to convince the people that it is better

to obey the whole truth than to conform to a part of it. The Lord's work is slow, but it is sure. Our picnic (Sunday School) came off on Tuesday (Cup Day), and was a fine success. It was estimated that over one hundred were present. The weather was perfect, and all enjoyed themselves, returning home at 8 p.m., thoroughly tired out. It was held at Hampton, which is an ideal picnic place, near Brighton Beach. The Religio Picnic is to be held on the 9th November, at Heidelberg. One more has been added to the fold, and we have at present another name for baptism, which will take place shortly. The attendance at the hall is good, and we are now preparing for vigorous operations during the summer months, holding open-air services three times a week, viz., Tuesday and Saturday evenings on the streets, and Sunday afternoons in the Gardens and Parks, with the exception of the first and third Sundays in the month, which will be Sacrament and Fellowship Meetings at the hall. We hope by this means to get the Gospel before hundreds we would not reach, if we did not go out. May success crown the efforts put forth is our prayer.

In bonds,

W. MACKIE,

5/11/'03.

CHURCH OPENING AT BRISBANE--

The Editor, the "Standard."—The official opening of the new Saints' Church took place last evening, Saturday, 31st October, when almost all of the brethren and sisters connected with the Branch, with their families, assembled in the building at 7.30 p.m. The President, Elder J. W. Barkus, opened the service with a most impressive prayer, which had a singularly melting influence on the hearts of those present and prepared them for the solemnity as well as the sublimity of the occasion. After prayer the President handed the keys to the Deacon, Bro. J. J. Wilson, and formally declared the building opened, dedicating it (as far as at the present stage possible) to the Lord. The meeting was then turned over to the brethren and sisters, giving them an opportunity to clothe in language the feelings which the unmistakable presence of God's Holy Spirit wrought in their hearts. Most of them were not slow to avail themselves of the opportunity thus offered to give vent to their pent-up feelings of joy and gratitude. Without fear of exaggeration I can truly say that at no time before, in the history of this Branch, has the Holy Spirit been present in so abundant a measure, and the tongues of the brethren and sisters loosened to such a degree as

on this occasion. Above all, we enjoyed the "more sure word of prophecy," the nature of which was to us most encouraging, and left an impress not easily forgotten.

To-day we had Sunday School at the usual hour in the morning, Sacrament Meeting and preaching at 3 in the afternoon, and at the evening meeting, Bro. Barkus ably dealt with the subject, "The Old Jerusalem Gospel." A goodly number of strangers were present.

C. E. BERGLIN.

November 1st, 1903.

NEWCASTLE NOTES—

The Dudley Sunday School Picnic, held on Eight-hour Day, 21st October, was a decided success. The Wallsend School will give one on the 9th November. It will be held in Bro. E. J. Haworth's paddock.

The Hamilton Branch will give a concert on November 30th. The admission fee will be 6d for adults and 3d for children. One was given at the same price by the Wallsend Religio on September 9. From it the sum of £4 10s 6d was realized. It was given in the interests of the Gospel Literature Bureau of New South Wales. The one now in prospect is to meet local needs.

Sister Hatch, of the Hamilton Branch, is sorely afflicted, and desires the prayers of the Saints everywhere.

Elder J. W. Wight arrived early on October 29th. He preached at West Wallsend that night, at Hamilton on Sunday afternoon, and at Wallsend on Sunday night. He has been very busy visiting the Saints before he leaves Australia. All of us regret his departure. May God give him a safe voyage.

WATCHMAN.

31/10/'03.

THE RELIGIO IN AUSTRALIA.

DEAR RELIGIANS,—

Over a year has elapsed since the Religio began to be revived. Is it still reviving, also surviving and progressing? Judging from the general indications we can truthfully say it is. It was never before as useful, nor as firmly established. There are in New South Wales four Locals and three Home Classes. At least two of the latter are large enough to be organised into Locals. Very recently Bro. Hanson formed a Local at Tuncurry, and Bro. W. J. Haworth organised a Home Class at Argent's Hill. The latter place once had a Local. In Victoria there are two Locals. We suggest to the members there the advisability of forming a District Association at the coming Conference. Such an organization keeps the workers united and the work alive.

It has proven so in this State, and elsewhere.

The officers of the New South Wales Religio are as follow:—President, G. W. Stewart, Pitt-town, Wallsend; Vice-President, A. C. Barmore, Bruncker-road, Hamilton West, Newcastle; Secretary, Florrie Potter, Michael-street, Jesmond; Treasurer, Ruth Haworth, "Martindale," Wallsend; Superintendent of Home Class, W. H. Gammidge, Carrington, Newcastle; Superintendent Gospel Literature Bureau, Florrie Baggs, The Boulevarde, Leichhardt. Anything spoken or written to any of these relating to their respective lines of work, will receive prompt attention. The "Standard" Office keeps printed matter relating to the Society, including the "Book of Mormon," maps, and Quarterlies. The latter, however, begin with the second quarter. If any wish to begin with the first of the "Book of Mormon" study, let them notify any of the above. We will do our best to supply them with back numbers.

We believe Home Classes could be established everywhere. Its purpose is to carry the "Book of Mormon" study to the isolated Saints, and, please remember that the Religio is more than a young people's society. Its course of study is equal to the intelligence and dignity of anybody.

In conclusion, we suggest that you read often D.C. 117: 12, and also abide by it. Nothing in God's Church can succeed unless it has a divine purpose, and sticks to the object in view.

In Gospel Bonds,

ALMA C. BARMORE.

MISCELLANEOUS.

BORN—To Bro. and Sis. A. W. Ferrett, Cecily-street, Lilyfield, Sydney, on the 30th October; a daughter, which is to be blessed (Matt. 19: 13-15) and named "Linda Marie." The "Standard" expresses thanks for birth-offering.

GREETING—

To the Australian Saints,—In the past you have done nobly for the work of God, and the Trustees of Graceland College appreciate your offerings and sacrifice; we have not been ignorant that you have suffered under many adverse circumstances. May the Giver of all Good restore to you manifold in the near future is our wish and prayer. Hoping that your interest in this Institution of Education at the Headquarters of the Church will not flag we would state that the College still needs your help. For Graceland,

ROBT. M. ELVIN.

Box 224, Lamoni, Iowa, U.S.A.

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The Gospel Standard.

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

SUBSCRIPTION PRICE.

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

To Members in America 75 cents.

To non-members of the Church 1s.

Address all communications to "The Gospel Standard,"

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

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All Church Books and Tracts are kept on sale.

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

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

I. W. ALLENDER, Secretary.

A SOVEREIGN'S WORTH—

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

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

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CHURCH DIRECTORY.

NEW SOUTH WALES.

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

NEWCASTLE.

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

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

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

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

NORTH COAST

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

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

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

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

VICTORIA.

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

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

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

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

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

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

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

THE RELIGIO QUARTERLY—

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

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

The Gospel Standard.

VOL. 2., No. 12.

Balmain, December 15, 1903.

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

Editorial Staff.

G. R. WELLS, Editor.

65 Nelson Street, Rozelle, N.S.W.

W. J. HAWORTH,

Contributing Editor.

With correspondents throughout
Australasia, Canada, and U.S.A.

EDITORIAL.

INFORMING THE PUBLIC.

SHALL WE PLACE OUR
CHURCH HISTORY IN THE
PUBLIC LIBRARIES OF THE
LARGE CITIES OF AUSTRALASIA ?

Soon after last issue of the "Standard" we received word that our Adelaide Missioner, Elder Jones, was having it "hot and strong." After a heavy day's labor for the cause of truth, for which mind and body had already been sufficiently taxed, he was being vigorously assailed at his Sunday night after-meetings on the street by a certain crowd who used copious quotations, confidently relied on as authentic, which they had during the week gathered from encyclopedias and so-called histories in the Public Library.

It was not hard to see that what Bro. Jones might say in refutation of some of the false statements was not likely to have equal weight to the great mass of matter brought by his opposers from the "authorities" (?) in the Library. It seemed egotism and presumption on his part to ask the people to accept his own little story instead of their dignified "Library proof." Does not the Library contain the best information, and is not an encyclopedia the sum total of the whole circle of learning? Well, certainly it ought to be, but, unfortunately, encyclopedias differ on the history of the true Latter Day Saints. Some contain only copied articles that contain old, worn-out and exploded theories and false statements,—but the public does not know that. It is our duty to inform the public. If the

Public Libraries do not contain the very latest and most reliable information, it is our duty to see that they get it, to say nothing of the duty we owe to our Missioners in this connection.

As Bro. Jones felt the force of this pressing need keenly, he made the suggestion, that it would be "a good move" to place our own Church History in every library of the principal cities of Australia, with no thought that Adelaide was likely to benefit by the proposal so early. The editor felt that such a thing was needed in every city where our representatives are introducing the work, but urgently so now at Adelaide, which would greatly strengthen the hands of our lone Missioner. We decided to advance the first three volumes of our Church History from out of the stock of books on sale at the "Standard" Office. We sent them at once with instructions to place them in the Adelaide Public Library as a contribution from the Re-organised Church of Latter Day Saints, and then tell the young men, who had been misinforming themselves and the public, to go and read the other side.

Bro. Jones lost no time in doing this, as the following from him, dated November 26th will show:—"Dear Bro. Wells,—I have received the books and tracts safely. I need hardly say that I appreciate your prompt action, and I feel sure that it will prove of great benefit to the cause of truth. This morning I took the three volumes of Church History to the Library, and they seemed quite pleased to get them, and asked for the fourth volume to complete the set. I told them I would do my best to obtain it later on. We will lose no opportunity to advertise the new acquisition, and can now demand that our opponents read both sides before judging. We have had also to defend the cause in the city papers. You seem to fully realise the situation here. Thanks for the extracts from other encyclopedias; some are new to me, and will be used on occasion; others, I have already used to advantage, and I believe I will now have my opponents fairly well in hand. There are three Brighamite elders here

who join hands with the others (Pilate-Herod alliance). They have also the advantage of earlier arrival here than I, they being thus better acquainted. Nevertheless, I do not cave in but fight with all my limited powers for what is right and true."

It will cost £1 to accomplish this necessary work. In cutting red-tape with prompt action, we felt sure we were but the agent for the Church using discretionary power, and that it would be received with hearty approval once the situation were known; and we believed some one or more would gladly cover the expense. However, we are not begging; there will be no need to. Knowing the Good Literature Bureau of the N.S.W. District Religio-Literary Society had raised some money to use thus, and were wanting just such an opportunity as this, we have passed it over to them, asking if they, as a Society, wish to be responsible for placing such good literature in the Adelaide Public Library.

There are at least four other similar opportunities which may at any time become actually as urgent as Adelaide. For our Church is represented in the cities of Melbourne, Sydney, Brisbane and Auckland. Let us not be satisfied till we have placed a set of our Church History in the Library of each place, as well as the Book of Mormon, and the Spalding "Manuscript Story" (which, it has been falsely alleged was the origin of the Book of Mormon). Soon after our arrival in Sydney, some ten years ago, we had the pleasure of presenting on behalf of the Church, the latter two books to the Sydney Library; (our history was then unavailable). Who will say there is not an excellent work for us to do along this line? Of course, we cannot do it all at once, but without neglecting the usual work, let us set our hands to this, and let our light shine as it should. Let us inform the public and strengthen the hands of the missionaries.

LATER.—We have received word from Bro. Geo. Stewart, Superintendent of the N.S.W. District Religio Society, which is, that he fully agrees that our Church History should be placed in the prin-

cial Libraries, so far as possible; and that the Religio of N.S.W. will pay for this first donation to the Adelaide Library. We acknowledge receipt of an order for £1 from the Good Literature Bureau, and congratulate the Society on this effort, and wish them many like happy returns for the New Year.

* * *

NEWSY NOTES.

A few years ago the invasion of the electric light made holders of gas stock feel gloomy. But the invention of the incandescent mantle saved them from ruin, and made coal-gas lighting more effective than ever before with the old flat-flame burner, which, with a cubic foot of gas, gave only a little over two-candle power. With the incandescent burner, we get 32-candle power from the same amount. Under the old system gas rich in carbon was required; under the new, low-grade gas is best. The mantle contains the carbon, and the gas must contain heating power, rather than illuminating power, which renders the carbon mantle white hot, while the draught of the burner brings in oxygen from the air for a large part of the illumination, which makes all the difference in cost of light, as well as power.

By those who claim to know, it is announced that lemon juice kills typhoid fever germs; while others claim the discovery that strong coffee carefully administered in the early stage of the disease will dispel the stupor that settles over the patient. Because mental stupor is nearly the first symptom manifested in typhoid, it is regarded as a nervous disease. Coffee acts on the nerves. Putting the two treatments together we conclude that two or three tablespoonfuls of strong coffee every two hours alternated with a glass of hot lemon, ought to be a cure for typhoid if taken in time. Nevertheless prevention is far better than cure and should receive the attention it deserves. Regarding the former, much ignorance prevails; regarding the latter, much delusion. But we must deal with things as they are, awaiting more perfect conditions. For this reason, we offer the above suggestion, knowing that it will do no harm and will not cost much to try it. Many people who might be cured by natural methods without medicine, refuse everything that does not give "something to take."

* * *

"People who eat plenty of onions will be immune from small-

pox," so says Dr. Seligman, vaccine Physician to an English Board of Health. That would certainly be preferable to the risks of vaccination, but why not study how to be immune from filth diseases all the time by keeping the blood pure?

* * * * *

Says Rev. William Williams, a noted Welsh preacher:—"Our prayers often resemble the mischievous tricks of town children, who knock at their neighbour's houses and then run away; we often knock at heaven's door, and then run off into the spirit of the world instead of waiting for entrance and answer, we act as if we were afraid of having our prayers answered."

* * * * *

Elder John Kaler writes that our Australian United Building and Tent Fund has attracted the attention of some of our American brethren, who think that the principle of it is right in line with the spirit and genius of this Latter-Day work. If all over here realised this, we could do much more than we now do, or have done to advance our cause. The Melbourne Branch is in sore need of a new church building. It is bad economy for them to continue paying rent that could be applied to a building of their own. Brisbane is trying to carry the burden of paying for a Church all "on their own." Let us unite our forces. Are you a subscriber to the fund? Why not cast in your weekly mite, which will amount to quite a sum in time if faithfully kept up? Write for a pledge card explaining all about it, addressing either Bishop George Lewis, or this office. "In union there is strength."

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People in the various States of the Commonwealth, who formerly knew nothing about our faith and probably never would in this life are now getting acquainted with it through the pages of the "Standard," sent by some friend, or given by the Missioners. If you missed the opportunity to do some such good this year which is now nearly gone, how about next year? Let us hear from you.

* * * * *

Advertise religion and the Church as a hospital for the cure of bodily ills, or as a community where the loaves and fishes are plentiful, and it is certain there will be no lack of "converts"—but to what would they be converted? And would such conversion tend to do away with selfishness or to foster it? What are the motives that take some people to the Chicago "Zion?" Aside from the rosy views of that earthly Paradise, if they should

happen to become dissatisfied with the autocratic management of "Elijah" Dowie they could leave him and do well, for the States and Canada are quite prosperous just now. It is wise to have two strings to their bow.

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STRANGE SIGHT AT BATHURST—

Bathurst, Tuesday.—On Monday morning about 1 o'clock a phenomenon occurred, causing no small amount of consternation to those who witnessed it. The night was fairly clear, suddenly there appeared in the heavens a light of exceptional brilliancy, which spread, and something was heard to pass through the air with great swiftness, resembling the passage of a shell. For a moment some pedestrians who witnessed the strange sight were bewildered. When they again looked they noticed an object was visible, but was disappearing in the clouds. For some five minutes a spectacle was perceptible in the form of a bar-swing which gave forth some strange and beautiful shades of light.

Bro. John Smith, writing from Seal Rocks Lighthouse, N.S.W., says that the first assistant there saw the same thing, and he adds:—"Jesus said (Luke 21 - 11) there would be 'fearful sights' and signs in the heavens, as well as wars, famine, pestilence, from which there should be 'fear' and 'perplexity,' and we are certainly having it."

* * *

GOOD AND HARMFUL PASTIMES.

(Read before Hamilton Religio, 15th September.)

In essaying to write upon this theme we attempt a broad and complicated subject. To begin with; we must recognise the varied temperaments of people. Just as our faces differ so our tastes and works differ. While all cannot comply with the same rules in a particular sense, all may be subject to the same general standard. God requires all mankind to obey the same general standard, the Gospel, but He does not give them the same gifts nor call them to the same office. An old maxim says, "Many men, many minds." God recognises this fact, and so must we. St. Paul, in reasoning along this line, says: "One believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not" and let not him which eateth not judge him that eateth, for God hath received him." (Rom.

14 : 2, 3.) One man may by reason of a good digestion take certain liberties in reference to his food. Another who has some form of indigestion must be more abstemious in his eating. Neither of these men should insist upon the other living according to his rules. It would be wrong for either to "condemn" or "despise" the other. Later on the Apostle says: "Let every man be fully persuaded in his own mind." (v. 5.) He also adds "None of us liveth to himself." (v. 7.) Since, then, we can neither live nor die by an utterly selfish standard why should any man insist upon all others conforming to his notions? He must consider the feelings, desires, and needs of others. He should, therefore, allow the greatest possible freedom in relation to both opinion and action. God's people, above all others, should be tolerant. The system by which they live teaches them to do so. What is mercy (the spirit of forgiveness) but liberality expressed in other words. The Law of Moses lacked mercy, hence it contained no "liberty." For this reason it is called the law of "bondage." The Gospel on the other hand, is referred to as "the law of liberty"; nor does this "liberty" interfere with its perfection. (See James 2 : 12 ; 1 : 25). To the contrary it helps to make it "perfect." Its lack in this respect is one reason why the Law of Moses was imperfect. Applying these facts to individuals would lead us to the following conclusions: Righteousness leads a man to be liberal, free, and generous; meanness leads him to be critical, exacting and severe. So far as he is good he manifests the former qualities, and so far as he is mean the latter. Nor does the fact that some Christians (so-called) are austere and autocratic in disposition alter the matter. Those that have such a disposition lack that much of being true Christians. They misinterpret the pious and austere side of Christ's character.

Let us now apply the above principles to "pastimes." First, let us ask: "Do we need pastimes of any kind?" The word means, as its sound indicates, something by which we "pass away the time." In other words it means "enjoyment, entertainment, recreation." Do we need anything of this nature? Some say, "No! for it kills time." We answer, "Yes, decidedly." Only those that are harmful "kill time," or lead to vicious habits. We shall now proceed to say what these are, and those that are "good" as well. Please remember, first of all that as all digestions are not equally

strong, so all minds are not. What one mind can appreciate or endure may be unbearable to another. What is one man's meat may be another man's poison. But surely there should be something for both mind and body to relieve the strain that work brings upon us. This is especially true of young people. "All work and no play makes Jack a dull boy." The writer recommends all indoor or out-door games that are not injurious to life, health, or habits. Some games are used for gambling purposes, while others are played with too much violence to be safe. These, of course, should be avoided, and care should be taken to prevent the most harmless and innocent from going too far along these lines. Out-door games are valuable, chiefly for the exercise they require, and are especially good for persons of sedentary habits. They are not so necessary for those who do manual labor. Of in-door games we suggest those that bring the most benefit to the mind. Some develop the mathematical or other reasoning faculties, while others teach useful facts concerning history, geography, literature, and Scripture, of which some card games, as "Authors," &c., are examples.

It should be remembered that nothing is evil of itself. EVIL IS THE PERVERSION OF GOOD. Paul says: "I know, and am persuaded by the Lord Jesus that there is nothing unclean of itself." (Rom. 14 : 14). It is misuse or abuse that makes evil. Everything effects us according to what our proclivities are. For instance any kind of music inspires the writer with a desire to preach. The experience of some people, however, is very different. Again, we should be careful that we do not condemn ourselves. The writer can enjoy many things with impunity, and without compunction of conscience. He would be injured, however, if his conscience condemned him. "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14 : 22). This also: "Beloved, if our heart condemn us not, then have we confidence toward God." (1 Jno. 3 : 21). If our hearts "condemn" us we lack this "confidence," hence we suffer loss. May we live in such a way as to have always a conscience void of offence.

A. C. BARMORE.

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

EDITORIAL BRIEFS.

BEHAVE LIKE GENTLEMEN—

It is very gratifying to hear such testimony from a stranger given voluntarily, as the following was on the streets of Adelaide:—"I didn't tell you of an incident that occurred on last Sunday night at open-air service," writes Bro. Jones. "One man asked me a few questions, among which was: 'Have you read the Braden-Kelley debate?' I said, 'Yes, but we do not consider Braden a gentlemanly debater,' to which he replied, 'I'll give you people credit, that, whether on the street or platform, they behave like gentlemen—that's their chief charm.' I held out my hand and said, 'Thank you.' He said, 'I only give honour where it is due.' Almost every time I go out I have some such pleasant experience as this. I then asked him to read the Book of Mormon. He said he would, and while I talked to him upon it he listened respectfully with bowed head."

This conduct was in bright contrast to the prejudiced criticism Bro. Jones had just been receiving. It is to be hoped this will be the impression our representatives will make on the fair-minded among the public everywhere. It were a mistake to descend to mud-slinging and Billingsgate. We are glad that is not "their chief charm."

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SYSTEMATIC BRANCH WORK—

The officers of the Balmain Branch were recently called together by Bro. Ellis, the president, to consider a more systematic way of visiting the members, as well as arranging appointments for preaching, and other meetings. The area where the members reside was divided into three districts, and priests and teachers were appointed to do pastoral work in each, with the aim to visit each member at least once a quarter. The following is the visiting plan adopted until further notice:—1. Balmain and Rozelle District (to Westons-road).—In charge of A. Seaberg, H. White, and W. Heinrich. 2. Lilyfield and Leichhardt District (from Westons-road).—In charge of Joseph Parkes, W. Heinrich, and A. W. Ferrett. 3. Forest Lodge, Waterloo and Surry Hills District.—In charge of J. W. Smith and A. W. Ferrett. Bro. Joseph Thompson will take duty in connection with any of the above as circumstances permit. It will be observed that two of the above officers are undertaking duty in two districts, which is commendable. The pastoral feature of a branch officer is not discharged by preaching oc-

casionaly in the pulpit. Even when they do occupy the pulpit, with members for the audience, they should profit by the words of Paul to the Hebrews. (See 6:1). The word "pastor" means ONE WHO FEEDS, and those officers should try to speak on subjects that will nourish the souls of the flock. They already know the "first principles" by heart, why should we be continually "laying again the foundation" of faith, repentance, baptism, laying on of hands, &c.?

THE MISSIONARY'S BILLET—

In ordering some tracts from this office, one of our Missioners writes as follows:—"Will endeavour to pay later on; cannot just now as things with me are not too flush. The wife got only £2, out of which £1 7s went for rent, leaving the fabulous sum of three shillings a week to keep house on. I don't think that would suit many of our brethren who toil in the ordinary labours of life. I know I could make more than that by working at my trade. I had no idea it is such a warfare, yet I feel to trust Him in the future as I have in the past. I hope God will bless our Australian Mission with both spiritual and temporal plenty so that none may have to retire from the field.

HIS DUTY—

It is not often we hear of a convert beginning to discharge his financial obligations to the Church as early as the one whose letter follows. We once heard President Smith say that some people get converted to this work, but it seemed a head conversion only; they were Saints in theory, and could glibly talk the doctrine. Others seemed to be converted as far down as the heart, while a few others were converted as far down as the pocket-book, and felt it their duty to send the glad news on to those who had not heard it. Evidently this new brother does not intend to be a theoretical Latter Day Saint. He writes thus:—"To Bishop Lewis,—These are the first few words of communication I have had with you. As I shall be joining the Church shortly I consider it my duty to assist the Church. Enclosed please find P.O. Order for £4. I remain, yours firmly believing, ———." The Bishop's remark on this is: "The enclosed from Bro. ——— speaks for itself. I should like if we had more like him. I hope the present quarter will turn out well."

Two of the Brisbane brethren—J. Wilson and A. Leberz—expect to attend the N.S.W. Conference.

WE EXTEND TO ALL OUR READERS THE COMPLIMENTS OF THE SEASON.

From late "Saints' Herald," we learn that Elder J. W. Gilbert and wife, late of the South Sea Island Mission, have returned home to the U.S.A. They have not yet recovered from the shock received in the great hurricane that swept over those Islands early in the year, when they were in the water while the storm raged for several days, and were nearly lost. Bro. and Sister Burton, who remains there, feels very lonesome.

President Smith has returned to the United States. He "likes England," that is, the country and the people. He writes a most interesting article on "What do you think of England?" for a late "Saints' Herald," of October 28.

We are booking orders for bound volumes of the "Standard" for 1903, for delivery in the New Year. They are 1s 9d, post paid. Do you want one?

Elder W. J. Haworth informs us that it was a Local of the Religio Society and not a Home-Class that was started again at Argon's Hill. He also reports the baptism of five at Warrall Creek.

NEW CHURCH BUILDINGS—

We are informed that the Bulahdelah Saints (N.S.W.) have started a little new Church, and that Elder Barmore is engaged in Gospel work there as we go to press. Elder Butterworth, our Missionary in Charge, writes that he has commenced the erection of a new Chapel at Geelong, in Victoria, one of his cherished projects for some time past. He hopes to work off some of his cough by the open-air-sunshine prescription. He has confidence that there will be a brighter day for Geelong after there is a place of worship built. Melbourne Branch is patiently and confidently looking forward to starting a building the coming year. They very much need it, but the great obstacle is, that in the city, ground is dear, and Church sites not easy to hit upon.

OUR STAR OF HOPE—

According to our office almanac, this planet is due to rise on the date-line of the first page of quite a number of "Standards" on the 15th of January, 1904. It is reddish, like Mars, but please do not regard it as war-like as that ancient fabled divinity was supposed to be. One of our subscribers has good-naturedly named

it "The Danger Signal." It is a kindly reminder that your subscription for another year is due, and we need the money to pay the printer. Watch for it: do not forget; "Hope deferred maketh the heart (of our bank account) sick."

NEW STEAMER FOR TUNCURRY—

This new craft, now in Sydney, has just been put through her trial trips, and will at once take up the Cape Hawke trade, under the management of Allen Taylor and Co. The "Tuncurry" was designed and built at Tuncurry, by Bro. John Wright, who has sold half interest to the above company. There is nothing of her class to equal her on the N.S.W. coast. She is 120 feet over all, 22ft. in beam, and draws 7ft. 6in. of water. She is fitted with surface-condensing compound engines, 13 and 26; gross tonnage is 120, and speed at ordinary pressure, about 10 knots. She will carry 18 passengers with comfort, and is fitted with electric lights—modern in every respect. The cost is about £6000. She will carry 40,000 feet of timber, beside general cargo, and is in charge of Captain F. B. O'Beirne, and Engineer S. Hemmy, two of Bro. Wright's oldest employees.

LOOKING AFTER STRANGERS—

Lord Salisbury (says the "Watchman") once "went by mistake into a Wesleyan Chapel, thinking it to be an Episcopal place of worship." At the close, a benevolent looking old gentleman, unconscious of his visitor's identity, gave him a pleasant greeting, shaking hands with, "Are you a stranger in this place?" The Marquis admitted he was, upon which he received invitations to join the class, etc., etc. In relating this incident to a prominent Wesleyan afterwards, Salisbury said, "If this is the way Wesleyans look after strangers, I don't wonder that you succeed as you do."

From Far and Near.

SYDNEY—

As we go to press an interesting all-week Mission is being conducted at the Rozelle Chapel by Elder Haworth, in the form of sermon lectures, illustrated by oil-painted charts containing about 160 square feet of canvass. Among the subjects presented are:—"Nebuchadnezzar's Image" (Dan. 2:44); "The Church of the First Century, its Apostasy"; "The Reformation"; and last, but not least,

"The Divine Restoration of the Gospel" (Rev. 14: 6). The attendance is fair. On the second night, just after the Amen of the Benediction was said, all the six lights of the Chapel went out leaving the audience in sudden darkness. This was caused by a lack of water in the gas-meter. It was a nice illustration of the subject in hand. About the fourth century A.D. history shows there was lack of LIVING WATER in the Church, by which the light of the primitive Gospel went out (John Wesley says the Church had "turned heathen again"—see his 94th sermon). As the water in our meter had to be restored before we could have light again, just so God had to restore the Living Water, before the Light of the Gospel could shine out again in its ancient effulgence. It is to be hoped the Balmain and all the Australian Saints will not allow their own spiritual meters to stop for the want of the Water of Life to keep their souls alight.

The Branch, Sunday School, and Daughters of Zion have all elected officers for the ensuing term, and will start the New Year hopefully. The Branch has never before been so well supplied with the requisite officers. The Branch should shine as a city on a hill.

ANNIVERSARY AT BRISBANE—

Dear "Gospel Standard."—Just a few lines as a report if you have space. The South Brisbane Branch had an enjoyable event recently, when they held their second anniversary in the New Saints' Chapel, O'Keefe-street, S. Brisbane. The evening service was in charge of the Sunday School Officers, when there was a fair attendance of strangers and friends of the Church. Bro. J. Leberz, the Superintendent, opened with prayer, and then gave an address in which he showed the parents what their children are taught in the Saints' School, the purity of which teaching I hardly think anyone present could find fault with. Bro. Barkus was in charge of the singing, and we are pleased to say that the singing was not the least enjoyable part of the exercises. There were some special songs, which their leader and teacher pronounced quite well rendered. Our singing on the whole has improved. On this occasion it was rendered in excellent spirit. Prizes were then distributed to the children which gave general satisfaction and resulted in putting greater energy into the scholars to learn their future lessons so as to gain first honors for the coming year. Another result of the exercises was to bring in two new scholars. Bro.

Wilson, the Deacon, pronounced the Benediction, and all went home pleased and happy—specially the children.

A. LEBHERZ, Secretary.
November 30th, 1903.

In a personal letter to the editor, Bro. Barkus, President of the Brisbane Branch says:—"We have had some real grand times together since the Church has been opened. The power of the Spirit has been manifested to a degree that has just opened our eyes and made us long for more." In regard to the coming of a Missionary to labor in that city, Bro. B. says:—"I have nothing to say. I am praying that the Lord will send just whom He pleases. Let us hope that the Lord will send some one who will be able to do the work just as He wants it done. Sometimes I think we get on the wrong side of the way and lose some of the glorious sunshine as well as the opportunity to do His work in His own way. This may appear old-fashioned but it is the belief of J. W. B. May the Lord help us to be men able to see His will and do it. I was hoping against hope to be able to come down to Conference, but I find it is right out of my reach, and I shall have to be content to "worship afar-off."

FROM MELBOURNE—

Dear Brother,—I think the "Standard" very useful and necessary for the Church, as it gives all the Saints the Church news in a nut-shell. We have had many changes since you were here. The Richmond Branch is getting along very well, at present; our numbers are increasing steadily. One lady baptized lately. This I think makes 17 souls baptized by Bro. Mackie since being President of the Branch. I sincerely hope that before another year passes we will have the pleasure of a Church of our own to meet in. It will be much better than hiring a hall, as present. We miss Bro. Wight very much, but feel thankful for the example he left behind,—that of humility and child-like disposition in imitating the Master. I think the person who lives the life and says nothing about it is far superior to one who preaches, but does not practice. We require a lot of perseverance in this Christian race when we see so much inconsistency in professing Christians to damp our ardour.

Truly this is "the hastening time," and the Holy Spirit is teaching us our duty, and leading us through the crucible.

G. W. HAILEY,

NEWCASTLE NOTES—

The Wallsend picnic of November 9th was an enjoyable occasion for all concerned. The Hamilton concert of November 30th was a decided success. Conditions generally remain about the same in this section. On the average nothing is being lost, and gradually something is being gained. Our work is one of education, of development and necessarily progresses by degrees. Elder W. J. Haworth is now at home, visiting relatives and friends and doing ministerial labor. Elder Barmore has just returned from a short visit to Sydney, and will soon depart for Bulahdelah, where he will remain until about Christmas.

WATCHMAN.

HAMILTON—

The Editor,—We have had a notice-board presented to the Branch by Sr. Hatch, and same is now in position. An entertainment was given last Monday night to help liquidate the debt on the furniture recently purchased for the Missionary; a good programme, good attendance, thoroughly enjoyed; a good sum being realised. Elder A. C. Barmore is now in Bulahdelah. We expect to have the gas in the Church by Conference—so that we can have more light on the subject.

ALBERT H. FORD.

NORTH COAST—

Dear Brother,—Enclosed please find name of new subscriber. Will hand you the money when I meet you at Conference. Let me know at once when Conference meets. Several are talking of going, but will make no arrangements till they know the date. Bro. Sid. Wright, of Krumbach, will probably drive down with me.

Elder Avery is still with me. We have held meetings in various parts of the district the past month. Two young men were baptised at John's River on the 27th ultimo. Others are interested.

The Religio at Tuncurry is progressing nicely, and has about 30 members on the roll. A better religio session I never was in than that one I attended in Tuncurry a few weeks ago. Even children wrote essays which reflected an insight into divine things. The lesson had been well studied by all, and the Leader did not have to wait long for answers. Instrumental music, vocal solos, readings and recitations marked the programme. Long live the Religio!

PAUL M. HANSON.

Ghinmi Ghinmi.

SOWING AND REAPING—

Few there are, indeed, who realize that we are all co-laborers with Christ, and are of equal worth and importance in our different stations and callings in life. However, such appears to be the teachings of our Master who delivered to His servants certain talents, according to their several abilities, and instructed them to improve upon the amount bestowed, that upon his return He might receive His own with usury.

"One soweth, and another reapeth," but neither is he that soweth, or he that reapeth, anything, but God that giveth the increase. One will sow with a liberal hand from year to year, and commit the care of the seed to the Lord with many prayers for its lodgment in deep, rich soil, that some future day it may spring forth and yield bountifully. Another, seeing signs of life, applies the water, and with the warming rays of the sun a new plant is soon flourishing. "Paul may plant, Apollos water, but God giveth the increase," Brethren, spare not thy strength, but sow thy seed in the morning, and at eventide withhold not thy hand from watering, and the harvest will be rich and bountiful.

In the districts of Hastings and Queensferry the good seed has been scattered by loving hands, amidst trials, prayers, and tears, and left to the care and keeping of Him who doeth all things well, and from time to time the precious sheaves have been gathered into the fold with much joy and rejoicing. Last month brought tidings from Queensferry of two baptisms, and increase of love and spirituality among the Saints. Hastings had six added to their number by baptism, who desired "to reject not the counsel of God against themselves," and are now new creatures trying to live a new life. One said, "I seem to be in a new world, everything seems so beautiful, and my heart is at peace with God." Jesus said, "Blessed are they that do," for they shall enter the city by-and-bye.

X.

RELIGIO WORKERS, ATTENTION!—

Elder A. C. Barmore,—Yours received. I have been intending for some time to write you to say that we appreciate the work you have done in the interests of this department in Australia. The work over here did not progress much until we got into district organization. I have no doubt the workers in your field will find it the same. The work has made rapid

strides in Canada in a short time.

In regard to the inquiry you make concerning locals reporting through district correspondents, to "Autumn Leaves" I have had other inquiries on that point, and have written an editorial on the subject which will appear in the "Arena" in the November issue of "Autumn Leaves." It is the practice here in the States, in nearly all the districts where there is district organization, for the locals to send in their news items through a district correspondent, appointed for that purpose. I like to have the Locals report thus; it is more systematic and convenient for me. When I want to make any inquiry concerning a matter in a Local or a district, I can write to the district correspondent. It is easier for me to remember one district correspondent, than a number of Local correspondents, for they are changing all the time. It encumbers the book more to keep track of all the Local correspondents than those of districts. The district plan is better for all. To the reader, the matter of location is important. It conveys a clearer idea to see local news under district heading.

Very sincerely,

LOUISE PALFREY.

Editor and Programme Superintendent,
Macon, Mo. U.S.A.

SOUTH AUSTRALIA—

Dear "Standard"—A few lines from us may not be amiss. Since last writing we have been having rather a lively time at our open-air meetings, the chief of which is held on Sunday evening after our effort in the hall. Some young men have been reading encyclopedias, and other works containing misstatements, and have been endeavouring with them to overthrow our arguments. The chief effort is to prove Joseph Smith a polygamist, and strange to say that whilst I have been defending his name against foes, some who profess to be his FRIENDS join with his traducers in trying to down me. I refer to people (Elders) hailing from Utah, who falsely claim the name Latter Day Saint. It speaks volumes for the toleration of this community when men are permitted to stand out and publicly defend that abomination—polygamy—without molestation.

As Bro. Wight said in his Valectory, "Adelaide is a good field for future activity." There is need of laborers here, and that NOW. One man needs to be a veritable giant, physically and intellectually,

to successfully repel the numerous attacks made by the enemy upon this work. I trust that reinforcements may soon be forthcoming, for there is, I am sure, no better opening in Australia.

After holding Sunday School for little ones at 10 a.m.; then Sacramento and Bible Class, alternate Sundays, at 11; preaching in the park at 3 p.m. (to which we have to walk a mile each way) one does not feel too fit to go out and make another effort upon the street. But such has been the difficulty in getting people to come indoors that we have (Mahomet-like) gone out to them. One can get a good crowd of some two or three hundred to talk to, and that is the time we feel the need of assistance. After speaking I am usually assailed with all manner of questions, some being very cunningly put, and with evident intent to "trap" the fagged-out speaker. Methinks it would be wise to send strength to the outposts, and let the places partially subdued take care of themselves for a while. Where the battle is fiercest there is where the fighters should concentrate. We expect to return to Victoria by excursion train on the 16th of December, and spend a month attending Conference and other business of a temporal nature. During that time Hastings, Victoria, will be our address.

Faithfully,

J. H. N. JONES.

NEW ZEALAND MISSION—

Dear Bro. Wells,—I left Kaitangata, September 27th, Bro. Hall following a week later. We traveled and worked in the city of Invercargill for a month. One dear old lady and daughter (Methodists) living near our lodgings were good and kind to us. We found Bro. and Sister Cole, who were baptized some nine years ago, but not yet confirmed; both good people.

We came on to Matura, October 27th, rented a cottage at 4s per week, put a tract in nearly every house in town, and began a series of meetings on the streets, Saturday night. A "Disciple of Christ" minister was present to oppose us, which drew quite a crowd. We then began meeting in open air of Sunday nights, after the service of other churches were over, and here again we were opposed by the aforesaid minister, also a Presbyterian elder (who is the Mayor of the town); both had their say. Result: Still larger crowd, and an interesting time. These two and myself had speeches in regular turn till about 10 p.m., when I challenged them to publicly discuss the issues they had raised in their church buildings, and let

the public judge as to who is wrong. The "Disciple" minister stated publicly that he did not know enough about "the Mormon doctrine," as he called it, to debate it with us. I as publicly thanked him for his frank acknowledgment, and told the people he should be more careful in the future about coming out on the street to attack something he knew very little about, which brought forth applause from a number. I look upon this gentleman, nevertheless, as a very nice man, though as I believe in error. He called in the next morning to pay for a Book of Mormon, and to order our Inspired Revision of Holy Scriptures, Doctrine and Covenants, and Presidency and Priesthood, for which I referred him to the "Standard" Office, and you will doubtless hear from him.

I presume his intention is to post himself for debate, as he stated publicly that "controversy was his besetting sin." I hope that while he is informing himself he may be led to see the light and walk in it; but I fear his desire to "see a sign" before he believes, will, as with many others, blind his eyes to the truth (of Spiritual Blessings being bestowed now as in New Testament times).

We had another good meeting on the street last Monday evening. Bro. Hall spoke about 15 minutes, and bore a good testimony. He was favored with a goodly measure of the Spirit to aid, and he did well. We feel hopeful, are happy, and enjoying good health, for which we are thankful, and are filled with praise to God for all his goodness. Our regards to you and all the Saints.

D. E. TUCKER.

Mataura, South Island,
November 3rd, 1903.

Later.—I am now in the North Island, in Auckland, and will labor here and at contiguous points as best I can until next September, when I expect to start for my native land, as some important business is calling me hence. I arrived here yesterday in a pouring rain. Bro. Rennie (formerly of Victoria) met me at the station, and assisted me with luggage to a room he had thoughtfully rented for me at 6s per week at his own expense till I can look around for a more suitable place. He also favoured me in other ways. 'Tis good indeed to meet a friend of like faith or of another faith, when struggling alone among strangers without compensation to spread the good news of a restored evangel. The Lord bless him four-fold!

Elder Hall will remain in South Island, as his labour is needed there. Will you please say

through the "Standard" that my address will be G.P.O., Auckland, instead of Kaitangata as heretofore, and oblige.

Your co-laborer,

D. E. TUCKER.

November 19th.

MISCELLANEOUS.

CONFERENCE NOTICES.

VICTORIA DISTRICT—

The half-yearly Conference of the Victoria District will convene in the Masonic Hall, Swan-street, Richmond, on Boxing Day, December 26th, 1903, at 2 p.m., continuing over Sunday, 27th. All those of the priesthood are requested to submit their reports in writing.

M. F. W. KIPPE, Dis. President.

NEW SOUTH WALES DISTRICT—

The Annual Conference of the above District will take place at Hamilton, Newcastle, December 26th, 27th, and 28th, 1903. Branch Presidents will please see that the statistical reports and delegate credentials are forwarded. All Local Officers will please report in writing whether present or not. It will be appreciated by the Newcastle Saints if lists of delegates and visitors are sent up a week or two before the time, so due accommodation can be provided. Address,—A. H. Ford, secretary, Edward-street, Merewether. Among other business will be the election of officers, and some important recommendations will be submitted.

GEO. LEWIS, President.

CONVENTION—

To all Religio-Literary Societies of New South Wales—

A Special Religio Convention will be held during Conference to consider FINANCE; also in order that we may be able to report to General Convention held next April. Will each "Local" and "Home-Class" send in their reports. The delegation consists of one delegate for every six members. Please do not fail to report.

G. W. STEWART,
District President.

INVITATION—

The Hamilton Branch hereby extends a hearty invitation to all Saints desiring to attend Conference, December 26th, 27th, and 28th, 1903, and will the Secretaries of Branches kindly forward the undersigned names of those intending to be present as early as possible, so that suitable accommodation may be arranged.

ALBERT H. FORD, Secretary.

BRISBANE SAINTS GRATEFUL.

The officers and members of the Brisbane Branch desire to place on record their gratitude—first, to our Eternal Father for His grace and mercy towards us, and His recognition and approval of our work, in the building of a house to His Name; and next, to all the friends who have helped us in our hour of need. ESPECIALLY TO THOSE NOT IN OUR FAITH, we desire to return our sincere thanks for their kind sympathy and help, praying that at no distant date they may with us be able to "see" the glorious Light of Truth.

On behalf of the Branch,

J. W. BARKUS, President.

Brisbane, December 4th, 1903.

SAINTS AS EXAMPLES.

Do we as Latter Day Saints realize our responsibility in the world? Have we not been greatly favoured by the gift of the Gospel revealed unto us in its purity and perfection? Are we worthy of the position in which God has placed us, or do we take life easy and be "comparatively good," deceiving ourselves by imaging that we are "doing our best"? Should we, as members of the Church of Jesus Christ, frequent places of pleasure where we cannot ask God's blessing to be present with us? If we seek companionship or entertainments that are not elevating, it must injure our souls, though we are not aware of it at the time. Can we be pure in heart and continue to do so? Do we delight in frivolities that are displeasing to our Creator? Are we shallow or sincere? If the latter, we will not allow an opportunity of doing good to pass unheeded. Do we pray for strength continually, and is once a day sufficient to guard us against the innumerable temptations that assail us daily?

If we do not consider these questions at all times to combat with evil, can we hope to become children of God as our forefathers were? If it was necessary for them to commune with God, who are we, that our strength should be counted greater, and to think that praying in the wilderness was only for the ancients? We read where Jesus Christ the Son of God, went into the wilderness to pray. Why? Was it not for strength to overcome evil with good, and also food for His soul? How much more necessary then is it for us to follow the example purposed for us?

Let our motto ever be "forward," and endeavour to make our lives shine in the world for the glory of our Master and Redeemer.

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I. W. ALLENDER, Secretary.

A SOVEREIGN'S WORTH—

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

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CHURCH DIRECTORY.

NEW SOUTH WALES.

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

NEWCASTLE.

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

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

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

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

NORTH COAST

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

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

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

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

VICTORIA.

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

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

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

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

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

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

WHAT WE BELIEVE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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