



The Australasian

# Christian Standard.

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

PUBLISHED FORTNIGHTLY.

Vol. XI—No. 9.

MELBOURNE, MAY 7, 1896.

Subscription 5/- per annum post free.

## Current Topics.

### THE BIBLE AND THE EAST.

THE current number of *The New Age* gives an interesting review of a new volume entitled "The Bible and the East," by Lieut. Col. C. R. Conder, from which we have taken the following extracts:—Lieut. Col. C. R. Conder, who has so long been identified with Palestine Exploration, seeks to show the bearing of exploration and monumental study on the understanding of the Bible. To do this he conforms roughly to the order of the books of the Old and New Testament, and treats in order the various questions of history, civilization, literature, and religion in various ages, from the patriarchal to the Roman. In his introduction Lieut. Col. Conder points out what is more and more manifest, that "never was the Bible more read or more earnestly studied than now; but—imperfect though they be—the means of understanding it daily become more and better. The same spirit of freedom and love of truth which led to its being rendered in the vulgar tongue lead us still to claim to read and study its pages without limits set to the right of private judgment." "Within the present century," he says, "we have witnessed not only the recovery of un hoped for sources of knowledge, and the growth of sciences founded on painful gathering of unknown facts, but revolutions not less re-

markable in the principles on which studies of every kind are founded. Comparative examination of independent facts is now the basis for all true knowledge, and the comparison grows ever wider. The slow growth of the future from the past is accepted as explaining all that has happened in our world, and the decay of all that once flourished is not less to be remembered in tracing history aright. Lieut. Conder first discusses the beginning of things.

### THE FIRST HOME OF THE RACE.

—After referring to the Mosaic record of Creation, he goes on to ask whether science and the Bible are agreed as to the first centre of the race, and as to the history of its dispersion over the earth, and says:—"The verdict of science is that in the palæolithic period man appeared in Asia on open plains, in a temperate or sub-tropical region, where seeds, game and fish abounded—to become first a hunter, then a herdsman, finally a tiller of the soil, as witnessed by the succession of palæolithic remains in Europe. This home was some where in the plateaux of Persia or farther east, and to such a centre the traditions of many early races point alike. . . . The study of language is our only guide in this dark age of early migration, but the evidence, such as it is, all points to one conclusion. It is admitted that a chain of dialects connects the most distant regions of the centres in Western Asia, where the true traces of various families of speech

are found." The study of race and language, says Mr. Conder, is still in its infancy; but no discovery of science forbids us to assume that man may have originally descended from a single human pair, living in Western Asia and speaking a language of the simplest elements, from which all human speech has been built up in time. The European, the Asiatic, and the American have all in common, the story of a Flood from which their ancestors escaped, and this tradition Mr. Conder thinks is another mark of common origin. "In earlier geologic times such catastrophes are witnessed by the piles of bones of beasts who perished in the uplands, where they found refuge from the rising tide. The variations of the Flood story indicate rather a common memory, handed down by tradition, than any borrowing of a later finished tale."

### SOME INTERESTING POINTS.

—In several chapters Col. Conder points out the minute accuracy of the Old Testament record. The "topography of the Exodus," he says, "is an actual topography, easily followed out on the ground, and the chronology of the Hebrew text of the Old Testament agrees, from Abraham's time downwards, with monumental dates. . . . It may in time come to be recognized that the words of the Pentateuch form a better foundation for history than the fragments of Manetho or the baseless theories of

those who set aside its dates and its geography as fabrications of a late priesthood." In discussing the written form of the Pentateuch Col. Conder says that before the growth of monumental knowledge the argument which used to be maintained, that the Pentateuch could not have existed in written form among a people who were ignorant of letters, falls to the ground. "It is certain that in Moses' age a knowledge of writing was widely spread in Western Asia . . . there were three distinct systems of writing in use." But facts are given to show that the alphabet had not come into use in fifteenth century B.C. The oldest alphabetic text known which can be dated with certainty is the Moabite stone, about 900 B.C.

**TUNNELLING** 700 B.C.—Lieut.-Col. Conder has reproduced sketches of several of the wonderful stones which recent research has discovered, such as the Moabite stone, the Hamath stone, and the Siloam inscription. In many respects the most wonderful is the latter—the Siloam inscription at the Pool of Siloam. It dates from about 700 B.C., and is written in pure Hebrew. It is a most extraordinary example of the confirmation which is ever increasing as to the accuracy of the Old Testament story. In 2 Kings 20 and verse 20 we read, "now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?" Again, in 2 Chronicles 32 and verse 30 we read: "This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David." The two quotations refer to the great aqueduct and the Pool of Siloam made to collect the water supply of Jerusalem, which still exist. About 700 B.C. an inscription

was written on this aqueduct; and on July 15, 1881, two English engineers, Lieuts. Conder and Mantell, made a "squeeze" from it, and lo! we are carried back 2,500 years, and see the men at work making the "conduit," for the inscription reads:

The cutting. Now this is the method of the cutting! while the workers raised the axe each to his fellow, and three cubits were left, each heard the voice of the other calling to his fellow, for there was an excess of rock to the right and . . . the cutting, the workers heaved each to meet his fellow, axe to axe, and there flowed the waters from the spring to the pool a thousand and two hundred cubits, and . . . cubit was the height of the rock [over the heads of the workers?]

Here we have the story of the St. Gothard Tunnel told thousands of years before it was begun: The point of junction referred to in the above inscription was determined, by the Survey Party of which Lieut. Conder was a member, near the middle of the tunnel, and the length as chained proved to be 1,200 cubits of about 16 inches, which length of cubit also agrees with the measurements of the Galilean synagogues and of the Temple ramparts.

Lieut. Conder's book is rather for the expert than the general reader, but all who carefully study it will find it full of the deepest interest.

**STINGING REBUKE.**—The following is from a sermon recently preached in America:—"If in the early days of Christianity, the Apostle Paul went down to Rome, and without a pulpit save the street corner, without churches, or colleges, or Bible societies, without ecclesiastical machinery of any kind, was, by virtue of the omnipotence of the gospel and the power behind it, able to overthrow the heathen religious systems in the heart of the empire, ought not American Christianity of to-day to be ashamed to confess its inability to cope with a few hundred foreigners who come in from year to year? The real trouble is that

modern Christianity is ceasing to be Christian. There are Americans and Canadians by birth or adoption high in church or state who are an infinitely greater menace to civil and religious freedom than thousands of the half-cultured and half-civilised immigrants who come here from Europe. It is wickedness in high places and not in low that is the supreme curse to any country."

The Australasian

Christian Standard.

(Published every alternate Thursday).

MELBOURNE, MAY 2nd, 1896.

EDITOR:

F. G. DUNN, 13 Queensberry-st., N. Melbourne.

EDITORIAL CONTRIBUTORS:

A. B. MANTON.

G. B. MOSEY.

DR. J. C. VEECO.

A. M. LUMBRIDGE.

Articles for publication (which should be as brief as possible) to be addressed to F. G. DUNN, 13 Queensberry street, North Melbourne.

Subscriptions, 5s. per annum, post free to any part of the world. Remittances should be made to

M. McLELLAN, Manager and Publisher, 515 Elizabeth-st., Melbourne.

PURITY. PEACE. UNITY. LOVE. POWER.

THE IDEAL CHURCH OF THE NEW TESTAMENT.

No. 1.

"ECCLESIA" OR "CHURCH."

IT is generally admitted that the translators of the Bible have been successful in giving a very fair rendering of the original tongues in which the Old and New Testaments were written. In one notable instance, however, they failed to translate where translation was easy, while in another they insisted on translating when the preservation of the original word would have been better. There was no scholarly excuse for anglicising the Greek word *laikos*, while there was ample reason for retaining the Greek word

*eclesia*. In the first case a good English equivalent is found in the word "immerse," but in the second a very inefficient substitute is found in the word "church." The Greek word *kuriakos*, which is given by some as the root of the English word "church," cannot be said to have the same significance as the word *eclesia*. "The latter word is 'derived from *ecleo* 'to summon' or 'call out,' and was used by the Greeks in the Saviour's day to denote the lawful summoning of the free citizens together on matters of common or civil business, and so used in contradistinction on the one hand to *synagoge*, a mere *congregation* or gathering of all classes without legal warrant and for any purpose, and on the other hand in contrast with *panegyris*, a 'festive convocation' or 'joyful assembly' of the whole people. Its exact appropriateness to the gathering together of the people to the Shiloh, in obedience to His call or summons by the gospel, is most manifest. In the assembly of the saints we have all that is implied in this expressive word. They do not come together without command, their meeting is not inordinate, they meet not as unprivileged persons, they assemble not for sinister ends, but as the called of the Lord, as the fully enfranchised citizens of the kingdom of heaven; they are convoked by the mandate of the great King on business of state and common interest (1 Cor. 5 : 4)."

"When a language has not the correct representative of an important word, the idea of which requires expression in the translation, the proper course is to assimilate and introduce the term in question. Now, if we except *eclesia*, the English language has no word exactly synonymous with that of the Messiah's selection. The word *church* has no similarity of meaning

to it; *congregation* is the equivalent of the Christ-rejecting and rejected synagogue. Assembly is no more expressive than congregation; convocation is nearer, and therefore better; it denotes *call*—a *calling together*, but it wants the peculiar thought of the divinely chosen term—the idea of *calling out*. Yet this is a chief peculiarity of the true character and position of the Christian *Eclesia*. It is a people called out of the world, a peculiar, a purchased, a separate people. No church that stands in amalgamation with the world—the unconverted or unregenerate—possesses that which is an essential attribute of the *Eclesia* of God."

"CALL," "CALLED," "CALLING."

We have thus quoted at length, from Milner's Messiah's Ministry, as a fitting introduction to the consideration of this most important theme. And having had placed before us the true significance of the original word which is rendered *church* in our English version of the scriptures, we will be better able to appreciate the words "call," "called," and "calling," which are frequently found in the writings of the New Testament. The consideration of the word *eclesia* in connection with these words opens out the fine harmony of thought which runs throughout a number of Scripture words and phrases. In the parable of the Marriage Feast given by our Lord the servants are sent out to *call* in those who were "bidden;" an evident allusion to the Gospel *call* or summons. Elsewhere those who have heard the *call* and obeyed it are denominated the *called*, and these in turn are exhorted to walk worthy of their high *calling* in Christ Jesus. Hence the term *eclesia*, signifying "called out," is an eminently appropriate designation for the people of God. We are not now writing with any intention of urging that

we should abandon the English word *church* for the Greek word *eclesia*—the former has become too deeply imbedded in our forms of speech to be easily removed—all that we desire is that in our usage of the modern word we do not forget the meaning of the ancient one, for which it now stands.

"CHURCH" AND "KINGDOM."

Just here, it seems appropriate to enquire what relation the words "church" and "kingdom" have to each other. Are they synonymous terms, or if not, what relation do they bear to each other? Before answering this question it will be well to notice that the phrase "kingdom of God" is dominant in the Gospels, while that of "church" occupies the more prominent place in the Epistles. The burden of the preaching of John the Baptist and of Christ and His disciples was "The kingdom of heaven is at hand;" but after the ascension of Jesus there is not a single instance on record either in the Acts of the Apostles or the Epistles in which this message is urged or even repeated. The nearest approach we have to it is found in Acts 8 : 12, in which it is said that the Samaritans believed the things which Philip preached "concerning the kingdom of God and the name of Jesus Christ," a very natural statement if the kingdom had come in any sense at all, and an evident intimation of a surrender of previously formed opinions. The silence which reigns throughout the Acts and the Epistles in relation to the intensely earnest message found in the Gospels, "That the kingdom of heaven is at hand," can only be satisfactorily explained on the assumption that the need for the proclamation of this message no longer existed—that in fact the kingdom of heaven had come and had found definite expression in the *Ascension* of the living God. The

association of "church" and "kingdom" in our Lord's blessing to Peter shows that they are related terms. "On this rock I will build my church;" "I will give unto thee the keys of the kingdom of heaven." Christ here represents His church under the image of a fortress built upon a rock, and to Peter were assigned the keys of this fortress. Thus it is said of Eliakim: "And the key of the house of David will I lay upon his shoulder" (Isa. 22: 22); he was to have the power of admitting to or excluding from the king's palace. It was Peter's high privilege to open the kingdom of heaven for the admission of mankind. This he did at Pentecost. Subsequently when using the "keys" especially for the benefit of the Gentiles he defended his action in so doing before the council of Jerusalem by saying: "Men and brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe" (Acts 15: 7), an undoubted allusion to our Lord's blessing pronounced upon him.

The Kingdom of God under the Mosaic dispensation consisted of a "called out" (*ecclesia*) nation—the Kingdom of God under the Christian dispensation consists of a "called out" (*ecclesia*) people, without respect to nationality. Admission into the first was obtained only by natural birth; but in regard to the second natural birth is of no avail—"Ye must be born anew." All the high privileges conferred upon the Mosaic "Ecclesia" are transferred to the Christian "Ecclesia"; hence Peter says: "But ye are an elect race, a royal priesthood, a HOLY NATION, a people for God's own persuasion." "Here," says Plumptre, "the glories that attach to the company of believers in Christ are brought before us in a mosaic of Old Testament phraseology. The

'chosen generation' comes from Isaiah 43: 10, the 'royal priesthood' from the Septuagint of Exodus 19: 6, where the English version has more accurately 'a kingdom of priests,' and 'a people for God's own possession' is seen from the context to have derived from Isaiah

43: 21." The church (*or ecclesia*) is then in the mind of Peter a "kingdom of priests" and a "holy nation," thus abundantly identifying the "church," with the "Kingdom of God." Whether the "church" exhausts the idea of the "kingdom" is a question we must consider in our next issue.



A. C. RANKINE.

A. C. RANKINE.

—:—

"There's a Divinity that shapes our ends,  
Rough how them how we may."

I was born in the golden city of Ballarat, Victoria, in the year of grace 1865. Surrounded by Christian influences, my father and mother being connected with the Christian Church. Early in life I was taught to study the Word of God, and to reverence it as such. Pennies and half-pennies were offered me if I would memorise so many verses of Scripture while my parents were at the house of God on the Lord's day

morning and evening. Sometimes I was allowed to accompany them, but it was not in me to be still during service, so oftener I was left at home. When about eight years of age, my parents removed to South Australia. Here I was sent to school for several years, and when about the age of fourteen vain attempts were made by the schoolmaster, as well as by some friends, to induce me to continue my studies with a view of becoming a Government school teacher. But I said "No." Nothing would suit me but farming. I wanted to grub the big trees, plough the fields, saw the seed, reap

the harvests, ride the wild horses, put up the fences, &c. So arrangements were made for me to proceed to the south-eastern districts of South Australia. I proceeded thither, followed by my parents a year or two later, when we crossed over the Victorian border and settled in the West Wimmera district. Here for six years farming received my attention. I did all the things enumerated above. Whilst in the Wimmera I corresponded for two newspapers—the *Welly Times*, of Melbourne, and *Wimmera Advertiser*. This gave me a fondness for journalism, and I made up my mind to apply for a position in the *Daily Telegraph* office, Melbourne, with which the *Welly Times* was connected. But a journalist I was not to be.

During my farming experience I often thought of my lost condition out of Christ. It often troubled me, but again and again I resisted the strivings of God's Spirit. I knew the will of God, but I did it not. No true happiness was mine, for I was untrue to my conscience and rebellious against God. Strange to say, even whilst in this state, when in the solitudes of the Australian bush I used to stand before the trees and endeavour to preach sermons. The text that would generally occupy my mind the most was, "The fool hath said in his heart, there is no God." This was the text from which I preached my first sermon after becoming a follower of Jesus Christ. When about twenty-one years of age I determined to serve God, and, "honour to whom honour is due," largely through the instrumentality of Bro. Gordon, sr., late of Strathallyn, S.A., now deceased, I decided to be immersed. To carry out this duty I travelled from the Victorian border to Adelaide, a distance of over 200 miles; and in the Unley chapel Bro. Colbourne baptised me into Christ on a confession of my faith in Him, on the evening of June 2nd, 1880. Immediately after, still having an earnest desire to devote myself wholly to the work of God, I decided to proceed to the Bible College in Kentucky, America, to be further instructed in the word of life, and to better fit myself for the Master's work. Here I remained two years, and am ever thankful for having had the honoured privilege of being permitted to sit at the feet of such honoured servants of God as Mr. Garvey, Graham, Grubbs and Collis. On returning to Australia I further

studied under Bro. Gore in Adelaide, and to him I owe a great deal. The Norwood church, as many know, through mismanagement, &c., was destroyed, and the chapel was closed for some eighteen months. Efforts were made by some of the Adelaide brethren to re-open the chapel for preaching services, and the work had been going on for some little time when I was asked by the Evangelistic Committee to speak at Norwood. I consented, and this opened the way for me. My first congregation numbered about twenty souls. For the past seven years the work in this district has received my undivided attention. The Lord has blessed our united labours, and a large and healthy church with an increasing influence for good is the result. Wonderful are the ways of God. I may say that when I came to Adelaide to be immersed, I induced Bro. Colbourne to go across the Victorian border and preach the primitive gospel. There were few members of the church of Christ in that locality in those days save my own immediate family. Bro. Colbourne's efforts were not in vain, as several were gathered into the fold, and thus the foundation of the work in the North-west Wimmera was laid.

This brief sketch of my life would be incomplete without mentioning that my parents are still alive and now living in Victoria. They are, I believe, among the oldest disciples in the colony. Further, I must not forget to mention that three years ago I determined to enter the matrimonial state, and am thankful to say that in the partner of my life I have one who helps me in every way.

"Eye since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

A. C. RANKINE.

## Correspondence.

MUSINGS AFTER THE CONFERENCE.

To the Editor of the A.C. Standard.

DEAR BROTHERS.—  
Having just returned from the Conference, I have been musing a little over what I saw and heard. First some brethren who refrained from attending, because, they said, these annual gatherings do no good. I did not hear that these dissatisfied brethren

had "shown a more excellent way." To say that no good springs from our Conference is a sweeping assertion. Is not legitimate pleasure a good? Certainly its opposite, pain, is an evil. We teach our children

"To religion that way go,  
Sacrifice pleasures while we live,  
and why do we, unless it is because we believe that "the living God giveth us richly all things to enjoy?" I confess that I found great pleasure in meeting with kindred spirits, brethren and sisters rejoicing in the same bright hope of eternal life through Jesus Christ our Lord. We met there from various parts of the colony, were able to see one another's countenances, and ask after our welfare and the progress of the churches in their localities. We met after the labours of a year, and are again scattered, hoping that in the good providence of our Heavenly Father the majority of us will meet at the next Easter gathering, for doubtless before then some who were at the Conference of 1894 will have finished their pilgrimage. Possibly some will say that all the good I have mentioned is self-gratification. True, but I have not said that this is the only goal. In itself it is a great good, but these Conferences are educational. Solomon says in his Book of Proverbs, "Iron sharpeneth iron," so a man sharpeneth the countenance of his friend," and surely he must be very obtuse, if there be one, who has not had his countenance sharpened by attending the Conference just closed. For it has been a notable Conference. Yes, the Conference and the picnic that followed were notable meetings, notable for the amount of controversy war beyond that of any previous gatherings known to me. I know some object to controversy, but the lives of our Lord and His apostles were those of continued controversy. Speaking for myself, I enjoyed it, for all the time I was in the happy position of listener, endeavouring to learn, get my countenance sharpened, and pick up some points that might be useful to me on my return home. We read in the fifteenth chapter of the Acts that at Antioch there was no small discussion and disputation over the question of circumcision; but I am glad to say that although there was "no small disputation" at our meetings, there was no discussion. There was no infringement of the first verse of Hebrews 13:

I was delighted to find that while a few brethren would raise the dividing wall between the baptised and the unbaptised, and introduce the American practice, the great bulk of the brotherhood defend it. I pray God that they may be as successful as Nehemiah was in his day. Until an example can be produced of an unbaptised person in the life-time of the apostles having been recognised as a church member, or admitted to the Lord's Supper, I maintain that it is

illegal for us to do so. The Master said: "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." That door is wide enough to admit every sinner who confesses his faith in Jesus Christ and manifests his repentance towards God, and narrow enough to refuse all who will not comply. I noticed alarm was shown by some at mention of "baptismal regeneration," but there can be no necessity for alarm so long as we acknowledge that it is "not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration (flavor, or bath of regeneration; or, as Rotherham translates it, "a bathing of a new birth") and renewing of the Holy Ghost." But the principal controversy was over Mrs. Dunn's essay. A remarkably good paper, for which I trust our of the STANDARD will be found. But, as I know your pages are at this season crowded, I reserve my comments for next issue.

Just one word to say that while I am not so anxious as some for a large muster of paid preachers, but would greatly prefer a number of honorary ones who would work for love's sake and not a pecuniary fee, I really acknowledge that men have been supported in the scattered rural districts who could not have been unless the churches had combined for this purpose. In this way the Conference does good. Another word of caution. It is from the editor of the *Little Abode*. He had been musing after the jubilee, the fiftieth annual gathering of the churches of Christ in Britain, held last August in Leicester. He says—"We must hasten slowly. All experience shows that if we appoint and support men as preachers simply because they are fluent speakers and able to make converts, we may be losing the large influence which one in this position has to those who will soon lead us from the freedom whereto we have attained." This advice is well worthy our attention in Australia.

Ballarat.

M.

## Open Column.

[After Mrs. Gould has finished his articles, Bro. C. Martin, of Ballarat, will reply.]

### THE SECOND COMING OF CHRIST.

We saw in our first article that Christ and His apostles had predicted that this age would end in a similar manner to all previous ages, that is, in utter failure. To our mind, then, there is *only one hope*, and that is, that *the Master will come*. He who has "all authority in heaven and in earth." HE, who is

THE KING OF KINGS! *The only one* who is entitled to rule and reign. *The only one* who can bring about peace and righteousness, and that by His own personal rule.

Long ere this the Gospel should have been carried to the uttermost parts of the earth, or to put it in Christ's own words, should have been proclaimed "for a witness unto all nations," in order that the last sinner may be gathered out of the world, in order that the bride, the church, may be complete, so that the Bridegroom may come for His bride.

No doubt much confusion has arisen in the minds of many Christians when examining this subject by finding that Christ is sometimes spoken of as coming *for* His people, and at other times as coming *with* His people. From our search of the Scriptures we are satisfied that the coming of Christ is divided into two acts.

In the first act the Lord will descend into the air *for* his saints, as taught in 1 Thess. 4: 16-17—"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first: Then *we which are alive* and remain *shall be caught up* together with them in the clouds, to meet the Lord in the air," etc., etc. It is certainly clear from this passage that the Lord will come *for* His people, and that they shall be caught up to meet Him in the air. Indeed if this did not take place it would be impossible to understand the many scriptures which speak of His coming to this earth *with* His saints. Notice, that in this passage there is not one word about the wicked dead, or judgment; it simply states that Christ will take unto Himself the righteous dead and living. Then shall these passages be fulfilled:—Matt. 24: 40-41—"Then shall two women be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." Also in Matt. 25: 1-13, in the parable of the Wise and Foolish Virgins, we have the wise taken and the foolish left behind or shut out.

Thus when Christ comes *for* His people, it will *for them alone*; the godless, the wicked, will remain on the earth, and thus the mystery of iniquity will have a clear field (2 Thess. 2: 7), consequently the wicked one or lawless one will

have full opportunity to rear his head. Now we can understand what Paul means when he speaks about "perilous times in the last days." Verily for a little while Satan will have it all to himself.

In connection with the taking away of the church, it should be borne in mind that God in all previous ages removed or took away His people before He executed judgment, as, for instance, in the cases of Enoch, Noah, and Lot.

In the second act, Christ returns to this earth in great glory and power, and is frequently spoken of by the Old Testament prophets (Zech. 14: 1-9; Ps. 2, etc., etc.). The New Testament adds that when He does come in glory and power He will be accompanied by His people, who were previously caught up to meet Him in the air, as described in 1 Thess. 4: 16-17.

In Rev. 10 we find that when Christ comes to this earth in judgment He is followed by the armies of heaven, and we affirm that these armies consist of the saints or Christians who had already been caught up to meet Him in the air. This will be apparent if we turn back to verses 7 and 8 of the same chapter. We there see stated that "the marriage of the Lamb is come," and the wife (the bride—the church) is ready, and it was granted that she should be arrayed in fine linen, which is the righteousness of the saints. These saints then are the armies which follow Christ when He comes to this earth to smite them with a rod of iron. There can be no doubt about it, for it is plainly stated in the 14th verse that the armies were clothed in the "fine linen" previously mentioned as belonging to the saints (the wife, the bride, the church), and thus it follows, as a consequence, that the saints (the wife, the bride, the church) must have previously been taken up into heaven.

When He comes *with* his saints it will be to take judgment upon the living nations as recorded in 2 Thess. 1: 7 and Jude 14: 15—"When He shall be revealed from heaven. . . . to take vengeance upon them that know not God."

The references to the coming of Christ in the New Testament as well as the Old are so numerous that we could occupy page after page, and yet all of them agree in making the coming of Christ to consist of the two acts we have briefly referred to. First, He is to come "in the air"

for His people, the bride, the church. Then Satan, in the person of the "lawless one," is to have his own way for a brief time. *It will be a terrible time.* Then follows the second act in His coming, which will be to this earth, with His saints, to judge the living nations, as recorded in Matt. 24: 31-46.

In closing we would observe that from the very many injunctions made by Jesus and His apostles to watch and wait for the Master that the coming of Christ is the hope of the church, not the conversion of the world, or death.

Let us hear Jesus and Paul once more.

JESUS.—"I will come again."

PAUL.—"The Lord shall descend from heaven."

JESUS.—"I will receive you unto myself."

PAUL.—"Christians shall be caught up to meet the Lord in the air."

JESUS.—"That where I am, there ye may be also."

PAUL.—"So shall we ever be with the Lord."

JESUS.—"Let not your hearts be troubled."

PAUL.—"Comfort one another with these words."

*Our only hope is in the coming of Christ!*

Even so come Lord Jesus, come quickly. F. GOODRIE.

Wagga Wagga, April 29.

## Sisters' Page.

"To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."  
Ecl. 1: 10, 11.

Contributions for this "Page" should be addressed to Miss Hill, 23 Blenheim street, Balahara.

### EXECUTIVE.

The meeting was called to order by Mrs. Huntsman. Our bible lesson was Colossians 1, special stress being laid upon the 10th verse. The correspondence included a letter from America and India. Miss Thompson told of her work, and the baptism of a young married woman, whose husband had been baptised recently. A letter of thanks from the General Conference Secretary, also one from Sister Mrs. Gray. The conductors in connection with sisters' prayer meeting, Dorcas and hospital visitation were appointed.

It was resolved (D.V.) to hold a missionary meeting in Swanston-street chapel, Friday, June 5th. An account of the sufferings endured by some of our brethren and sisters in Armenia was read by Sister Maston. We were reminded to send on stamps for the Denmark Mission. 37 present. Next meeting, June 5.

### SUNDAY SCHOOL REPORT.

Additions from schools: Footscray 2, South Melbourne 1, Prahran 1, Collingwood 1, Swanston-street 1. North Fitzroy school has been visited. Their number has suffered through removals. Bro. Gole has charge of the young women's Bible Class, and Bro. Cowley the young men's. The infant class numbers 57.

Swanston Street has the perfection of order, regularity and quietness. Number present, 65.

Dorcas.—The morning school has 89 on the roll, with an attendance of 70. The afternoon school has 104 on roll, with an average of 75. They have a library and mission box. This school takes the premier place in the S.S. Union examination. M. HALL.

### DORCAS.

Park Street, Uxley.—Again we have an opportunity of reviewing our past year's work. We have held 19 meetings, having gone into recess for three months during the summer. The poor are not neglected during this period, as cases needing assistance are referred to the sisters, who give from the stock of clothing what is required. The average attendance has been small, but sufficient sisters come to do all that is needed. The society has made and distributed 59 garments, also several parcels of clothing and 3 dozen yards of material. Direct monetary relief has been afforded to the extent of 33s. We have paid for material £4 17s. Our friends have assisted us by donations to the value of £3 9s. 10d., and from the church we received £1 9s. Our members' subscriptions amounted to £2 19s. That our labour of love, though small, is appreciated, is testified by the letters of gratitude received from those whom we have assisted in the past. A. M. HALL, SEC.

Swanston Street.—During the year we have held 11 meetings, with an average attendance of 5. 37 garments have been made up, and 34 have been given to those needing help. Six dresses were sent to Miss Thompson for the mission in India,

members subscribing 3d. per month to provide funds for material. We take this opportunity of thanking the friends who have given us donations. We have a balance of 18 6 to begin another year's work.

C. H. KEMP.

### PRAYER MEETINGS.

Pray, though the gift you ask for  
May never combat your fears.  
May never repay your pleading—  
Yet pray, and with joyful ears  
An answer—not that I hope for,  
But diviner—will come one day;  
Your eyes are to dim to see it,  
Yet strive, and wait, and pray.  
—A. PIERCE.

Sisters' prayer meetings are held: Monday—Prahran, 4 p.m. Thursday—North Fitzroy, 2.30 p.m. 4th Thursday—Malvern, at Mrs. Huntsman's, Stanhope-street, 3 o'clock. Any sisters are welcome to these meetings.

### MODEL—No. 1.

A suggested programme for sister's prayer meeting. Topic—Our Home Missions.

1. Song—"When I survey the wondrous cross."
2. Scripture Reading—1 Thess. 1. Keynote given by the leader.
3. Sentence prayers. (The third one may read prayers from the Psalms—19; 14, &c., &c.)
4. Song—"Oh where are the reapers?"
5. Business—programme announced for next time.
6. Roll-call, responded to by text, an offering presented at the same time for Home Missions—a thankful penny if you like.
7. Song—"I gave my life for thee."

Here follow two-minute papers, or talks, or prayers on the Victorian Mission fields.

- (1) Echuca District.
- (2) Mallee District.
- (3) West Wimmera District.
- (4) At Large—Bible Waggon.
- (5) Points helped by Church Aid Committee.

8. Song—"Sowing the seed."  
9. "Praise God from whom all blessings flow."

N.B.—Material for papers and talks will be found in *Times* and *Standard*.

Any two or three sisters who wish the Lord's blessing and presence may hold such a meeting in the church building, or in their own homes in turn.

Lovingly prepared by Sister A. K. Thurgood.

## SOUTH ISLAND CONFERENCE, N.Z.

The Conference met at Mataura on Friday, April 3rd, Bro. Captain Stewart, Vice-president, in the chair. Churches represented—Invercargill—T. Todd senr., Sim and Wheeler; Mataura—W. Fryde, W. Laillrook, Muir and Anderson; Kaitangata—A. Roy, Burnside—T. H. Ris; Dunedin—Captain Stewart and W. Wilson; Mornington—H. Holmes; Oamaru—J. Jamison.

The chairman's address alluded to some of the weaknesses of our movement at the present day.

A resolution of regret at the decease of Jas. Butts—"one of the veteran pioneers of primitive Christianity in this island"; and of sympathy with the bereaved relatives was carried.

The EXECUTIVE COMMITTEE'S report included the following items—W. J. Way, Conference evangelist, had labored at Kaitangata for 12 weeks, where 11 were baptised and 3 restored. He next visited Mataura, where 12 were immersed, and his visit was extended here for four weeks longer. The remainder of the year was spent at Invercargill, where also much good was done. He was only engaged at last Conference for 6 months, but did such good work that the engagement was renewed to the end of the year. The financial position had caused much anxiety, but by the liberality of brethren they had been able to keep the evangelist in the field. The Nelson churches had ceased to co-operate with this Conference, having joined the Wellington Conference. A more satisfactory financial method was desirable, and it was suggested that where practicable a church desiring a preacher for a short term should be prepared to wholly sustain him during that time. Kaitangata and Dunedin churches were the only ones promising definite sums next year for home mission work so far.

The TREASURER'S RETURN showed total receipts £180 12s 4d, the principal items being—Conference promises, £21 13s; Bro. Dawson (Hawkes Bay), Duncan (Evansdale), D. C. Perkins and Manfoid, (Lyons), Dunedin members, £10 6s; Collected in Takemacle, Dunedin, £20 2s 2d; Tabernacle, evangelist's salary, £3; Church Mataura, £39; Church, Burnside, £4 10s; Church, Kaitangata, £13 8s; Church, Invercargill, £40 13s; Lent by Captain Stewart, £3; Church, Westport, £5; special efforts in Dunedin, £35 14s 10d; Balance from Conference fees, £2 10s 3d. *Expenses*—£123 8s, as follows—Areas of salary to Bro. Way, Bull, and Marten, £18 40s; Bro. Bull—vote at Conference, £10; and one week's salary, £2 10; Bro. Way's salary, £140 10s; Repaid to Captain Stewart, £3; Sundries, 7s; Balance in hand, £5 18s 4d.

The church at Mornington was on application received into the co-operation. An application for admission from brethren in the old Baptist chapel, Esk-street, Invercargill, was held over for consideration by a special meeting of Conference to be held immediately after the annual meeting.

A motion recommending churches to allow only members above 16 years of age to vote at business meetings was lost.

On SATURDAY Bro. Way gave his report, which showed that as a result of his labors about 35 were added to the churches.

In the afternoon S. Elborn read a paper on "Who are responsible for the conversion of the world?" for which he was heartily thanked.

ELECTION of Executive Committee—President, H. Holmes; Vice-President, Captain Stewart; Secretary, T. H. Ris; Assistant Secretary, J. Routledge; Treasurer, W. Wilson; also S. Aburn and S. Elborn.

MONDAY, APRIL 6.—Resolved "That this Conference rejoices at the rapid growth of the prohibition sentiment in New Zealand, and urges every member of the Churches of Christ to use every lawful means to totally abolish the liquor traffic from these islands."

It was decided to hold next Annual Conference at Oamaru, and T. H. Ris was appointed evangelist.

On April 5th, Conference services were held in the Mataura chapel, and Bro. Way preached to a large audience there at night. On Monday evening the Conference tea was held and largely attended. Captain Stewart presided at the public meeting and addresses were delivered by Brethren Ris, Todd, Holmes, and Way.

From the statistical tables we learn that the present membership of the churches co-operating is as follows—Burnside, 8; Christchurch, 91; Dunedin, 290; Invercargill, 78; Kaitangata, 37; Mataura, 106; Mornington, 12; Oamaru, 100. Total, 725. The Dunedin returns were incomplete, and "the membership to date is not absolutely correct."

## AUCKLAND CONFERENCE

The Thirtieth Annual Conference of the Churches of Christ in the Auckland District was held on Friday, April 3rd, in the Cook-street meeting house.

There were about 200 delegates and brethren present. The Conference opened at 9.30 a.m. with a prayer and praise service.

Bro. A. M. Bryden, the Conference President, delivered an earnest address. He welcomed the delegates assembled, and suggested and urged that each member of churches should, outside of their weekly contributions, regularly lay aside a sum for the further preaching of the gospel. The spirit of the scheme was approved by the Conference, and was referred to the Evangelist Committee to arrange.

Bro. F. Evans, Secretary of the Evangelist Committee, read their report, which showed creditable work was being done by most of the churches and their auxiliaries. The report stated that a number of the North Auckland churches had united and engaged Bro. Latimer to labor for them. It regretted that during the year three elders and a very large number of brethren had passed away.

The Treasurer's (Bro. Morton's) report showed £35 odd in hand.

Reports of the labors of Brethren Bull, Laing and Latimer were also given.

The following were elected on the Evangelist Committee for the ensuing year—Brethren A. Bryden, I. Davies, F. Evans, A. Kelly, W. Marson, J. Morton, W. Vickery.

At 2 o'clock, after lunch, Bro. C. Forde, of Helensville, read the Conference Essay on "Forgiveness." A good part of the afternoon was spent discussing it, which on the whole was in favor of the essayist. He received a vote of thanks for his preparation.

Congratulations were received from and sent to sister Conferences sitting in the other provinces.

At the tea, held at 6 o'clock, about 400 sat down, and did ample justice to the good things spread. At 7 o'clock the after meeting was held. Bro. R. Downey presided, and the following programme was excellently rendered—Chairman's address, chorus, recitation, quartet, address, chorus, recitation, solo and chorus, address, quartet, recitation, chorus, hymn and prayer. United worship meeting was held on Sunday. Bro. Davies presided, and Bro. Laing exhorted. Brethren J. I. Scott and W. H. Evans addressed the school at 9 o'clock, and at 6.30 Bro. Bull preached a forcible sermon on "Christ Rejected." There was a large attendance at these meetings.

On Monday, on account of the weather, the proposed picnic could not be held, but as it became fine in the afternoon, breaks were hired, and an enjoyable drive round Auckland's beautiful suburbs was indulged in.

The Christian Std. Band of Hope opened its 10th session Tuesday, April 7th, at 7.30 p.m. A choice programme was illustrated with lantern views by Mr J. C. Morton. Mrs. Hanham sang "The Holy City," Mr. Marson "The Village Blacksmith," and Mrs. Hadfield recited other items, all illustrated. A good meeting was held, and three pledges taken.

## VICTORIAN CHRISTIAN S.S. UNION

—20—

RESULTS OF ANNUAL EXAMINATION  
1896.

The following is a complete list of the Prizes and Certificates awarded:—

## SCHOOLS.

**First Division** (under 10)—1st prize, Elsie McClelland, *Lygon-st.*; 2nd prize, Rose Tully, *Doncaster*; 3rd prize, Edward Downing, *Newmarket*. Certificates of Merit: Harry Park, Fred Southgate, *Asot Vale*; Louis Holmes, May Stevenson, *Melbourn*. Certificates: V. Tainall, *Fitzroy Taborade*; Herbert Gould, *Bearidge*; Percy Ackett, *N. Melbourne*; Jessie Kemp, *Swanston-st.*

**Second Division** (10 to 12)—1st prize, Samuel Wiseman, *Asot Vale*; 2nd prize, Lily Park, *Asot Vale*; 3rd prize, J. Mc Gregor, *Fitzroy Taborade*; 4th prize, Maggie Clarey, *South Yarra*. Certificates of Merit: Florrie Stranghen, *Newmarket*; Sydney Southgate, *Asot Vale*; Bruce Thompson, *Collingwood*; A. Cox, I. Minetti, E. Watts, *Fitzroy Taborade*; Ernest Wyatt, Alex. Wilson, *North Carlton*; Chris Gould, *Bearidge*; Inez Cust, Florrie Lynch, *Sarvey Hills*; Ruby Grey, *Ingleton*; Elsie Huntman, Alice Carroll, *Melbourn*; Alec Clary, Alf Hagger, Tilly Walsh, Herbert Lewis, *South Yarra*; Edith Ford, *Chilwell*; Harriett McMillan, *North Flinders*; John Ewers, Violet Pelt, Albert Tully, *Doncaster*; Charles Dunsdale, *Lygon-st.* Certificates: Robert Stewart, *Asot Vale*; Fred Rejland, *Ernest Payne, Collingwood*; G. Latool, *Fitzroy Taborade*; May Holland, Fanny Fryer, *North Carlton*; Minnie Grimidis, *Highgate*; Ann Short, Ernest Lewis, *South Yarra*; Ivy Woot, Ivy Nell, Annie Woot, *Chilwell*; Ella Smith, *Doncaster*; Henry Baker, *Lygon-st.*

**Third Division** (12 to 15)—1st prize, Ethel Wiseman, *Asot Vale*; 2nd prize, Frank Russell, *East Leight*; 3rd prize, Robert Ewers, *Doncaster*; 4th prize, Mabel Chick, *Glenferrie*. Certificates of Merit: Alfred Kemp, *Asot Vale*; Frank Petty, Robert Hillhouse, Albert Gill, *Doncaster*; G. Mitchell, *Newmarket*; Emily Masters, William Payne, *Collingwood*; C. Watts, Lydia Cox, *Fitzroy Taborade*; Albert Eaton, *Adelle Hagger, South Yarra*; W. McCann, *North Melbourne*; T. W. L. Wilson, *Sarvey Hills*; Chas. Goodrich, *North Carlton*; Ida Dunn, C. H. Mitchell, *Swanston-st.* Certificates: Annie Stewart, Maria Peters, *Asot Vale*; Evelyn Dixon, *Collingwood*; Lily Gould, John Mar rows, Ada Nichols, *Bearidge*; Helena Ellis, Rose Gartell, *North Richmond*; Fred Lewis, Rose Reynolds, *South Yarra*; May Duff, Laurence Wood, Sydney Moysey, *Chilwell*; Win Ewers, Olive Tainton, *Doncaster*; May Spence, Reginald Barker, Alfred Ravenshall, Ada Vandool, *North Melbourne*;

Frank Thompson, Albin McColl, Minnie Dyon, *Lygon-st.*; R. O. M. Gole, *North Fitzroy*; Ettie Reid, Armanda Aspinall, *Newmarket*; Laura Scott, *Sarvey Hills*; Lizzie Lecke, Lydia Huntsman, *Melbourn*.

**Fourth Division** (15 to 18)—1st prize, Percy Ewers, *Doncaster*; 2nd prize, Ethel Moysey, *Chilwell*; 3rd prize, Frank Dawkins, *Collingwood*; 4th prize, B. Jewell, *Fitzroy Taborade*. Certificates of Merit: Mabel Martin, *South Melbourne*; Vera Simpson, *Newmarket*; J. Jennings, W. Wenk, *Fitzroy Taborade*; May Gould, May Fazakerley, *Bearidge*; Lucy Darnley, Maud Clippierfeld, Ethel Thornton, *North Richmond*; Eva Lemon, *Glenferrie*; Florence Tainton, Edwin Morrison, *Doncaster*; B. Merrilleck, *East Leight*. Certificates: Wm Park, *Asot Vale*; Katie Chester, *Collingwood*; A. Watts, *Fitzroy Taborade*; Ethel Munsell, *Bearidge*; Ethel Patterson, Anne Craigie, *Glenferrie*; Ethel Gartell, *North Richmond*; Frook Lee, *East Leight*.

**Fifth Division** (over 18)—Special prize, Annie Edwards, *North Melbourne*; special prize, Emily Gill, *Doncaster*; 1st prize, Miss McDonald, *Chilwell*; 2nd prize, F. Williams, *Fitzroy Taborade*; 3rd prize, Florence Brough, *Chilwell*. Certificates of Merit: Maud Rae, Mary Rae, *Newmarket*; Martha Lopp, *Asot Vale*; L. Collings, *Fitzroy Taborade*; Alex. Moutat, John Ellis, *Bearidge*; Edith Bar-Leel, Lizzie Davey, *Glenferrie*; Alfred Clements, *Doncaster*; George Newdall, *Lygon-st.*; Douglas Putman, *Melbourn*. Certificates: Rose Smith, Thos. Clements, *Doncaster*; G. Wenk, *Fitzroy Taborade*; D. G. Carson, *Fitzroy*.

## TEACHERS.

**Senior Division**—The following are in order of merit—1st prize, A. R. Main, *Collingwood*; \*Miss Cox, *Lygon-street*; \*Jas. McGregor, *Fitzroy Taborade*; \*Miss Enderby, *Lygon-street*; \*D. A. Lewis, *South Yarra*; \*E. F. Ryall, *Melbourn*; \*Dr. Cook, *Bearidge*; 2nd prize, T. H. Parkes, *Fitzroy Taborade*. Certificate: T. Gole, *North Fitzroy*.

\*These competitors being previous first prize takers, and not having attained the highest position, only receive Certificates.

**Junior Division**—1st prize, Jno. McIntosh, *Lygon-st.*; 2nd prize, F. J. Cook, *Fitzroy Taborade*; 3rd prize, Miss A. Kemp, *Asot Vale*. Certificates of Merit: A. W. Connor, *Chilwell*; H. Peacock, *Collingwood*. Certificates: Jno. Collings, *North Fitzroy*; H. J. Banks, Jno. Holland, *North Carlton*; Miss Moore, *Fitzroy Taborade*; A. Doonan, *Lygon-st.*; F. W. Martin, Miss B. Chick, *Glenferrie*; Miss M. Sparks, A. E. Varcoe, *Asot Vale*; J. Tully, *Doncaster*.

25/96.

E. F. RYALL, Sec.

## Church News.

## SOUTH AUSTRALIA.

For some time past considerable agitation has been going on in this colony in reference to the introduction of Bible reading into the State Schools during school hours. And its advocates have been of opinion that of the mind of the people could be determined, it would be found favourable to such introduction. Some sections of the religious community, especially the Roman Catholics and Episcopians, have been somewhat urgent for an education capitation grant for their denominational schools. So, at the late general elections the whole colony had an opportunity of speaking out on these matters, and it uttered no uncertain sound. The first question was, "Are you in favour of the continuance of the present system of education in State Schools?" to which about 17,000 answered "Yes," and about 12,000 "No." The second was, "Are you in favour of the introduction of scriptural instruction in the State Schools during school hours?" About 13,000 said "Yes," and 23,000 "No." The third was, "Are you in favour of the payment of a capitation grant to denominational schools for secular results?" 20,000 replied "Yes," and 22,000 "No." Such a polling settles these questions for many years to come, and a good deal of agitation will be needed to bring the subject presently and effectively to the front again.

At the elections which have just been held, Mr. E. L. Bateholer, a member of Grote-st. church, was returned at the head of the poll for West Adelaide as a labour candidate; and Mr. Jas. MacLachlan, a member of the Alma church, for the district of Wooroora as an independent representative. Mr. J. Brooker, a member of Robert street, Hindmarsh, received the highest number of votes for the district of West Torrens, and another member of the same church narrowly missed election in the Onkaparinga district in the interests of labour.

**HINDMARSH**—Since last writing we have held our usual quarterly church meeting. After the business had been disposed of, an essay was read by Sister Nelly McVean on "Women's Work in the Church." It was an excellently written paper and very comprehensive in its character. A goodly number of the members spoke in complimentary terms as to its merit, and we trust the whole sisterhood, as well as the brethren, will carry into practice its valuable suggestions, so that the Church may become more efficient in all branches of its work for the Lord.

We take this opportunity to notify the brotherhood of South Australia especially that the church has decided to alter its

Sister L. Dickens, of Lygon-st., who is at present in Perth, W. A., is teaching a class in the Sunday School.

hour of meeting on the Lord's day morning. From the second Sunday in May it will be 11 a.m. instead of 10.30, so that we shall be in union with all sister churches in this respect.

Our Sunday evening gospel services are largely attended, and many should follow the Lord as the result, but this is not the case; we are very anxious about it. One came forward a week ago, and one last night. They are sisters, and doubtless will be baptised and admitted in due course.

April 20.

**BALABAYA**—The Sisters' Home and Foreign Mission Band continue to hold monthly meetings, when missionary matters receive due consideration. The interest of the younger folks is kept up by the rendering of dialogues, recitations, part songs, etc. The Band have decided to support the Kanaka Mission; £3 was sent on to the treasurer a few days ago.

Several thousand stamps are going forward to Melbourne to assist Bro. Jensen's Denmark Mission. E. DONALDSON, Sec.

**NORWOOD**—I am pleased to report that the Lord's work is steadily progressing in connection with the Church here. During the month of March two were added to the Church by faith and obedience, and one by letter of commendation. On Lord's day evening, April 10th, a married woman confessed Jesus as her Lord and Saviour, and last Lord's day evening the husband of the aforesaid woman came boldly out for Christ. They will both be immersed into Christ on Thursday evening next. We pursue (1st) holding a week's special services next week, and we are praying that the good seed will not only be sown, but that some will take root in good and honest hearts, spring up and bear much fruit to the glory of God.

April 26.

A. C. HASKINF.

**BALABAYA**—On August 27th of last year a meeting was held in the chapel for the purpose of forming a Sisters' Home and Foreign Missionary Band. Eleven sisters were present. Mr. D'Nes (evangelist) occupied the chair and opened the meeting with singing prayer, after which he read a letter from Miss Tonkin, containing valuable information about the work. All present joined the band, and the following officers were elected—President, Mrs. A. H. Rich; Vice President, Mrs. W. T. S. Donaldson; Secretary and Treasurer, Mrs. M. Donaldson. The newly-elected president then took the chair, and the other business of the meeting was proceeded with. It was decided that the members of the band contribute £1 per month towards the funds of the society. Also that the officers arrange for a meeting to be held during the ensuing month. Since then the band has met monthly, the meetings being held for the members and the public alternately. The

roll contains 42 names, attendance of members being from 10 to 30. The programme for the public meetings includes addresses, vocal and instrumental music, recitations, readings and dialogues. In December Mrs. Richards' resignation as president was accepted with much regret. Mrs. Harris was elected to fill the vacant office, and Mrs. Paterson was appointed to the vice-presidency. Early this month £3 was forwarded from the funds of the band to the Kanaka Mission. Mrs. M. DONALDSON, Sec.

—O—

#### VICTORIA.

**CHELTENHAM**—The anniversary of the church at Cheltenham of 1896 is one long to be remembered. The beautiful weather all through, the excellent exhortation and stirring gospel address of Bro. Maston on Lord's Day, both calculated to help us in the divine life. The splendid meetings on the Monday, with the addresses on Christian Union by Bros. F. Pittman, E. M. Ludbrook, D. A. Ewers and Isaac Selby, were a treat that was much appreciated by all present, and thus we are stimulated to work on for the Master, whom we thank for past blessings, and pray that His smile may rest on all our future efforts. R. W. T.

**LILLIMUR**—On Lord's day, 12th inst. the day after returning so far towards home from our Conferences our Bro. Rankine addressed the Church here, and preached at Dinjarrack in the evening, and on the Wednesday evening following preached at Kaniva and baptised one on the confession of her faith in Christ. She had been for many years a member of the Church of England, but for some time has learnt the more perfect way, and having known our brother from his boyhood, she desired that he should immerse her. Our brother left for his field of labour in South Australia on Friday. B. J. L.

**WEDDERBURN**—We have had another visit from our esteemed Bro. Hagger. He preached three evenings to large and attentive audiences, especially on the Sunday evening, when the building was packed. On Monday evening the 20th inst. the teachers and friends of the Sunday School met to spend a social evening, and right well they carried it out. Bro. Duckett occupied the chair. He opened with a short address, and a number of the senior scholars gave recitations, dialogues, duets, etc. Bro. Twiddy and Hagger addressed the meeting, the former on "The spirit and method to be observed in conducting the Sunday School," the latter on "The requirements of a Sunday School teacher," each speaker being attentively listened to. Altogether a pleasant and profitable evening was spent and enjoyed by all present. F. JACKSON, Sec. S. S.

#### NEW ZEALAND.

**PETONE**—Bro. Wright resumed preaching here last September, after a six months' rest. Since then there have been ten additions by faith and obedience, and two by letter from Wangauau.

We had a visit this month from Brethren Lewis and A. F. Turner, who preached for us. Their discourses were greatly appreciated.

Brethren T. Carter and S. A. Wright represented Petone at the Conference held in Wellington at Easter.

The Conference was in every way a pronounced success.

Bro. C. Howe has resigned the position of secretary of the Petone church. Correspondents will please note this, and address, for the present, all communications to R. A. Wright, 37 Thomson-street, Wellington. W.

—O—

#### QUEENSLAND.

**MARYBOROUGH**—On Lord's day morning, 19th inst., a stranger came to our meeting. I only being present, he stated that he was a converted man. I tried to teach him the way of the Lord more perfectly. Bro. Ellis also had a talk with him after the meeting, when he expressed a wish to be immersed, and, although he had only been a week in town and was leaving for Bundaberg next morning and a perfect stranger to all of us, we were unanimous that we could not refuse his request. He appeared to know what he was doing. I immersed him at 7.30 p.m., a good number being present, including Bro. Evans, who with his sister wife arrived the previous night from Adelaide, bringing letters from the church there. The name of the man immersed is O'Brien, a rope worker by trade, possessing satisfactory testimonials.

April 21.

S. O'BRIEN.

#### OUR BUDGET.

—O—

Bro. Hart, photographer, lately from Warracknabeal (Vic.) is now in Perth, W.A.

**HELD OVER**—J. L. Wright's "Last Judgment," part 2, several Articles, and items of Church News.

Bro. Houchins has commenced his labours at N Fitzroy last Lord's day evening. Splendid meeting. One confession.

Bro. McLellan has been preaching at South Melbourne for two Lord's days, and will be for the next two months.

Bro. A. B. Maston is now conducting a series of lectures on "Christ in the Tabernacle" on Wednesday evenings at Dinjarrack. Considerable interest aroused. Good meetings.

Read this number of the STANDARD, and then ask your neighbour to subscribe.

Bro and Sister Geo. Chabrook and Bro H. Legg, formerly of Glenmark, Victoria, meet for worship on Lord's days at Harvey, WA.

Bro J. Barnacle has taken up the work for three months at Newmarket, commencing last Sunday night, preaching to a fine audience.

Bro Selby (who lately sent in his resignation) has agreed at the request of the church at Lygon-st. to withdraw the same and remain another 12 or 18 months.

A H. Bryant, who is still too unwell to resume preaching, has by the doctor's instructions taken up his residence in Bendigo. His address is "Springhurst," 45 Garsed-street, Bendigo.

We regret that through an inadvertence the name of our esteemed Bro J. G. Burt was omitted from the list of speakers at the Temperance Demonstration in connection with the Victorian Conference.

The Sunday School at Ascot Vale held its fifth anniversary services on Sunday and Tuesday evenings last. On Tuesday night the meeting was very large, quite a number being unable to get in. The building was beautifully decorated and the services passed off most successfully. They have a large and flourishing school there.

The church at Ballarat is now having the benefit of the labours of A. B. Maxton, who is to preach there every Lord's Day during May. Last Sunday they had a large audience, the chapel in Dawson-street being crowded. One was baptised and another made the confession and was baptised on Monday night, when Bro Maxton preached to another full house.

Bro Rhodes of WA, writes of the joint picnic recently held at Claremont. "I know of brethren there from Richmond, Malvern, Prahran, Lygon-st., Cheltenham, Warracknabeal, Ascot Vale, Billerica, also from Geelong and Unley (S.A.)." Also under date April 25th the same brother writes:

"Two baptisms (at Perth) in the river yesterday morning. Albany Bell and wife arrived. Large meeting Sunday morning. Bro M. W. Green preached at Fremantle."

In the Temperance Hall, Bendigo, on the 29th ult. a largely attended meeting was held to bid goodbye to Bro Houchins. Mr J. Taylor presided, and addresses complimentary to Bro H. were delivered by various speakers. Bro Gould presented him with a purse of sovereigns on behalf of the church. Bro Houchins had been about 20 months in Bendigo altogether, but, owing to illness part of the time, he only preached 38 Lord's days. During that period he baptised 66. Six of these were during the last week he was in Bendigo.

The annual business meeting of the Sunday School Union will be held at Swanston-street on Monday next, the 11th inst, at 8 p.m. Teachers and Sunday School workers, honorary members and friends, are all cordially invited to attend. The distribution of prizes and certificates gained in connection with the annual examination, as published in another column, will take place in Lygon-street on Monday, the 12th May, at 8 p.m., when a varied programme will also be submitted. Prize takers who have not yet received their prize orders should call on the Secretary at once, at 317 Collins-street, Melbourne. E. F. RYALL, Sec.

"OUR FUTURE AND MISSION."—My essay on the foregoing subject, delivered at the late Victorian Conference, has probably been more widely criticised than any other delivered before that body. Evidently it has set the brethren thinking about "our position," and this being so, my object in writing it has been largely achieved. The adverse criticism it has been my "privilege" to hear and read has been defective in one important essential, viz., "It has ignored the standpoint from which I dealt with the various questions touched upon." This mode of procedure always lightens the task of the critic, but it lacks the vital element of touching upon the real question under consideration. E. G. DUNN.

A number of friends and sympathisers with the Rescue Home conducted by Mr and Mrs. Putnam, met in the lecture hall of the Swanston-street Christian Chapel on Saturday evening, April 14th, for the purpose of considering the question of holding a Sale of Gifts in aid of the Home. The meeting was of a most enthusiastic character, and after a brief discussion it was unanimously decided to hold a Sale of Gifts at the end of September or beginning of October next, as might be found most convenient. The following officers were unanimously appointed, viz., Chairman, Mr. J. Morris; Vice Chairman, C. H. Martin; Secretary and Treasurer, M. Wood Green, jr. The assistance of all is earnestly requested, so as to make the undertaking a great success. Further particulars will be published shortly in the meantime all desirous of helping in this work should write to the Secretary, Burke road, Camberwell, Victoria.

Bro Watt is doing a good work in Danedin. The audience is gradually growing in numbers and interest. Little "doggers" are being circulated freely, advertising each service, with subject. On one side of the "dogger" is a brief synopsis of sermon to be delivered. The following is a synopsis of sermon on "God's Glorious Gospel," delivered on April 25th—Columbus and Dr. Bruce—The power of God's glorious gospel, as seen in Athens, Corinth, Rome, Jerusa-

lem, and in Paul—A glorious display of God's wisdom: Doing the best thing in the best way; some difficulties explained—A glorious display of God's love: A simple that all may understand; duties from homophy and other follies of that ilk, in that such things can only be understood by the just—A glorious display of God's mercy: "Beginning at Jerusalem," 3000 of the Lord's murderers—A glorious display of God's power: God's most potent agencies; silent rather than bisterous; lightning, not thunder, kills, the power of the rain dries; the work of evaporation, the gospel and idolatry—A glorious display of God's amazing construction: The Divine One becomes man, what this entailed, the lossiness of some of the means God employs.

A NOTABLE AMERICAN UTTERANCE.—Speaking in the U. S. Senate recently, a well-known Senator (Mr. Woodlett) said—"When I read that powerful Government have called themselves together against Great Britain, and that the people of those little islands, 'compensated by the insulate sea,' in defence of what they deemed their rights, were marshalling their navies, ready, undaunted, to face a world in arms, unyielding and unafraid, I thanked God I was of the race! There is no drop of blood in me. Mr. President, that I am of English origin, and I have no ancestor on either side since 1840 who was not born in the soil of New England; but my heart beats faster when I recall the glorious deeds of Clive, and Lawrence, and Napier, and Wellington—"

England's greatest son,  
He that gained a hundred fights,  
And never lost an English gun—

of Drake and Hawkins, who fought the Spanish and swept the Spanish Main, and of the incomparable Nelson—and my pulse quickens when I realize that the splendor of their achievements is part of our glorious heritage and that the language of Burke and of Chatham is our mother tongue. Whatever of advancement and of progress this century shall bring us must largely come through the spread of the religion of Christ and the dominance of the English-speaking peoples; and wherever you find such you find communities whose freedom exists and law is obeyed. Blood is thicker than water, and, until some just cause divides us, which Heaven forbid, may those two great nations of the same speech and lineage and traditions stand as brothers, shoulder to shoulder in the interest of humanity, by their union compelling peace, and awaiting the coming of the day when "Nation shall lift up sword against nation, neither shall they bear any more." Not only did the angry Senate "stand" this, but we are told that it was received with applause in the galleries, which nobody sought to suppress.

