

The Australasian Christian Standard.

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

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Current Topics.

THE REFERENDUM ON THE Bible in State schools, says *The Southern Baptist*, has made it pretty clear that the large majority desire no interference with the present system of education. The three questions together may have confused some, and it is possible that if the second question had stood alone more would have answered "Yes" to it. But the question of a capitation grant could not fairly be kept out of sight in deciding about the Bible in the schools. The one is in close connection with the other. No matter how they are put, we hardly think the decision will be different. This decision does not mark the country as godless. Multitudes who love the Bible, and want it taught to their children, cannot on principle vote for its introduction to schools supported by the State.

FAMILY LIFE.—The *Watchman* says some good things about "Family Life" and "Church Life," which we reproduce here for the benefit of our readers:—The New Testament sets forth a distinctive type of human character. The world has so thoroughly recognised it that men who profess no allegiance to Christ assume to decide readily whether or not a given action conforms to the Christian standard. The New Testament goes further than this, and sets forth an ideal of family life. It does not regard men

simply as separate individuals; it looks upon them as members of human households, and outlines the peculiar duties which this relationship involves. For various reasons the Christian type of family life has not been so sharply impressed upon the consciousness of the world as the New Testament ideal of individual character. But wherever the gospel has struck a deep root into a community, the precious flower of the Christian family has blossomed. The ethnic faiths have not produced that which can reasonably be confused with it.

CHURCH LIFE.—We do not often enough remind ourselves that the New Testament also embodies a type of church life. According to the Scriptures a church is something more than an association of individuals; it is such an association organised for specific ends and informed by a definite spirit. A church is a distinct entity, with its own impulses, purposes and temper. All its members may be Christians, and the spirit of the church still need to be Christianised. In the Book of Revelation we find churches blamed or praised for corporate characteristics which all their members do not share. A good share of the failures in church life arise from the Hinduism of Christians to this point. They do not see that a church is something more than an association of a hundred or two of more or less imperfect Chris-

tians, each of whom lives his own life in pursuance of his own ends; they fail to grasp the truth that church life means the blending of different personalities and endowments and spiritual attainments in a common work and purpose and disposition; and that until individuals are unified and harmonised in their relations to each other, so that they are moved by common impulses, and co-operate with a common purpose, an association of Christians has not become a church.

"SWEETENING" THE CHURCH.—It is with churches as it was with the ship "Dumbula," whose "sweetening" Rulyard Kipling describes in the current number of *McClure's Magazine*. The ship, new-built and loaded with her 4,000 tons of freight, had left Liverpool, and soon as she felt the lift of the open water, began to talk. In his inimitable fashion Kipling describes how the captain and the deck-beams that supported it, the stringers, the frames, the screws, the thrust block, the engines, and every part of the vessel, from the garboard strake to the smallest rivets, were in protest against the strain and wrenchings of the waves. At last, after the long and stormy voyage, the "Dumbula" verified what the captain had said, "That a ship is in no sense a rigid body closed at both ends. She's a highly complex structure o' various and conflictin' strains, w' tissues that must give an' take, according to her per-

sonal modulus of elasticity. . . . Even after a pretty girl's christened a ship it does not follow that there's seech a thing as a ship under the men that work her. . . . She's all here, but the parts of her have not learned to work together yet." When the "Dimbula" after crossing the ocean was coming up New York Harbour, suddenly all the talking of the separate pieces ceased, and melted into one deep voice, which is the soul of the ship. She has "found herself." She had been "sweetened" as the sailors say. And what must happen to all good ships, must happen to all good churches. All the discordant voices of those that compose the church must melt into one deep voice, which is the soul of the church.

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PURITY. PEACE. UNITY. LOVE. POWER.

THE IDEAL CHURCH OF THE NEW TESTAMENT.

No. 2.

"CHURCH" AND "KINGDOM."

W E concluded our previous article by making the enquiry if the idea of "the church" exhausted that of "the kingdom." In attempting to answer

the enquiry, we may say that in the nature of things the word "kingdom" seems to embrace more than can be found in the word "church." The former, for instance, includes within its territory all the angelic hosts, whilst the latter does not; and if for no other reason than this, it must of necessity be the larger phrase. But notwithstanding that this is so, we are not thereby debarred from regarding the church as being identical with the kingdom in the stages of its development. It is beyond question that the Kingdom of God found visible expression in apostolic days, and equally beyond question that there was nothing on earth, other than the church, by which it could be adequately expressed. The church, then, is the Kingdom of God upon earth, and it is only on this assumption that we can understand such passages as those found in Col. 1: 13: "Who hath delivered us from the power of darkness and translated us into the kingdom of the Son of his love;" and Rev. 1: 10: "I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." But the word church or *ecclesia*, while it fairly expresses the kingdom in its earthly development, does not express the fullness and glory of the kingdom in its heavenly state. It is, then, "the general assembly and church of the first born" (Heb. 12: 22-24). It is in the convocation "to Mount Zion, the city of the living God, the heavenly Jerusalem, to the myriads of angels, the general assembly and *ecclesia* of the firstborn, whose names are enrolled in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel," that we have expressed in

its fullness the kingdom of eternal glory.

The members of the Christian *Ecclesia* are citizens of a more glorious commonwealth than that which pertained to Israel after the flesh. This idea is beautifully brought out in the Epistle to the Ephesians (2: 12-22). The Ephesians, Paul says, were prior to their conversion "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" but after their conversion they were "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The phrase "fellow-citizens with the saints" is thus applied to the Gentile Christians as now united with the Israel of God in one "commonwealth." Eadie well expresses the thought of the apostle thus: "Their names are engraven on the same civic roll with all whom 'the Lord shall count when he reckoneth up the people.' It is as if they who had dwelt in the waste and howling wilderness, scattered, defenceless and in melancholy isolation, had been transplanted not only into Palestine, but had been appointed to domiciles in Mount Zion, and were located in the metropolis, not to admire its architecture, or gaze upon its battlements, or envy the tribes who came up to worship in the city which is compact together; but to claim its municipal immunities, experience its protection, obey its laws, live and love in its happy society, and hold communion with its glorious Founder and Guardian." Not only are they citizens of a glorious commonwealth, but pertaining to the "houses," for the "resident aliens stood opposed to the 'houses,' the families or clans of the citizens—the unit in ancient law being always the family

and not the individual. The Gentiles were brought into a 'household,' and that household the household of God Himself." Thus does the Apostle Paul in most explicit language declare the identity of the Ecclesia with the Kingdom of God—a kingdom not yet fully developed, but hereafter to be consummated in eternal glory.

THE CHURCH OF THE OLD TESTAMENT.

The church of the Old Testament is an expression frequently used by modern theologians, but we are afraid they sometimes use it in a sense which the facts of the case do not warrant. From a New Testament standpoint there was no church in Old Testament times. It is true that Stephen in his address before the Sanhedrim refers to "the church in the wilderness," but it is certain that the word "church" is out of place here and is calculated to mislead. Nevertheless, the Israelites were an *ecclesia*, inasmuch as they were a "called out" nation. The difference, however, between the Jewish and Christian *ecclesia* was of such a vital character as to sharply divide the one from the other. Entrance into the first was an accident of birth and had nothing to do with piety or fitness, whereas in respect to the latter nationality does not count, but spirituality does—it demands a *new* birth as a condition of membership. "Except a man be born anew he cannot see the kingdom of God."

Just as the Mosaic dispensation had its "kingdom" or "ecclesia," and both were to a large extent synonymous terms, so also the Christian dispensation. The former was confined to a single nation—the latter is open to all mankind. The privilege of the first could only be assumed by natural birth, whereas those of the second are only secured by a spiritual birth. The *ecclesia* kingdom of the Old Covenant had a

glory of its own, but the *ecclesia* kingdom of the New Covenant surpasses it in glory. The former when compared with the latter has no glory at all by reason of the glory that excellet. Just as the moon has a glory of its own when the sun is down, but none at all when the sun is shining in its strength.

THE BEGINNING OF THE CHURCH.

The day of Pentecost is properly regarded as the birthday of the Christian *Ecclesia*. It was then the first Gospel sermon was preached under the authority of the Great Commission. Never before or after has such a sermon been delivered. The occasion was one of supreme importance. The gates of the new kingdom were thrown open. The conditions by which an entrance could be secured were made known. The keys, by which the doors of the holy citadel were to be unlocked, were in the hands of Peter and, faithful to the trust reposed in him by his divine Master, he did not neglect to use them, and as a result three thousand became citizens of the Kingdom of God. It was here that Peter made plain the words of Jesus to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Here, then, we have the beginning of the *Ecclesia* of God. That this may be clearly seen, we quote the following from an admirable article in *Lut's Quarterly*, which says:—"When did Jesus Christ build His church? On this point one thing is certain, namely, it was not built until after the conversation at Casarea Philippi. His own language is decisive of this. He says: 'I will build my church,' which He could not say in truth if it were already built. Again, He says: 'He will build it on a rock.' Now, as we have seen, this rock is the truth that

Jesus is the Christ the Son of God. But this rock was not laid in Zion until after Jesus was crucified. Now, unless His church could be built before the foundation was laid, it could not have been built till after His crucifixion. Again: the church was composed only of persons who were, according to the Scriptures, saved or pardoned. But Jesus Himself fixed the conditions upon which persons may be saved. Until these conditions were made known none could be saved according to the Scriptures. Now these conditions were not made known, even to the chosen apostles, until the day in which Jesus ascended to heaven; and even then He forbade His apostles making them known to the world, for whom alone they were designed, until they were endued with power from on high. This power they did not receive until 'the day of Pentecost was fully come.' This must be admitted when it is remembered that the same authority which required them to announce the terms of salvation in a single instance, required them to preach 'the gospel to every creature.' Now, as there were uneducated men, and as there were various languages then as now, it was absolutely necessary that they should be qualified to speak with tongues. Therefore, as they were all with one accord in one place in Jerusalem on the ever-memorable Pentecost after the death of the Man of Sorrows, 'they were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance' (Acts 2: 1-4). This day, about ten days after Christ's ascension, is the earliest possible time for the establishment of the church, inasmuch as it was the first time in which material suitable for the building could be found. Moreover, it was not until that day that the foundation truth was laid in Zion.

But on that day, and afterward, the church was in existence; for many were added to it. Now, since it was in existence on that day, but could not have been built prior to that day, it follows of necessity that on that day it began." This line of argument is unanswerable and settles definitely the precise time of the beginning of the Church of Christ. To some this may not seem a matter of much importance, but a little reflection will very soon show that it is a point on which much depends. The Acts of the Apostles has been appropriately called "a book of beginnings," and undoubtedly the most important one in it is the beginning of the Church of God. In this way we know *when* and *how* the foundation of the church was laid, and consequently are enabled to build according to the plans of the Divine Architect. But we must leave off here and resume the theme in our next issue.

The Expositor.

SOME OTHER CHURCHES.

No. 1.

Apart from the four Gospels, the writings of the New Covenant centre round sixteen different churches which may be classified as follows:

The model: Jerusalem.

The seven churches of the Gentiles while under the direct teaching of the apostles, viz.:—Rome, Corinth, Galatia, Ephesus, Philippi, Colosse and Thessalonica.

The Hebrew church generally.

The seven churches of the declension or falling away, viz.:—Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

The Gospels give us the Christ Himself.

The Acts give us a model church, and the passing over of the testimony from the Hebrew to the Gentile.

The letter to the Hebrews stands alone, and although we can draw valuable lessons therefrom, yet our very Gentile association precludes out thorough comprehension of it,

seeing it was written for Hebrews.

We have not the same difficulty with respect to the others, for they were specially composed for Gentile readers, and it is worthy of note that the number written to is exactly the same as that of the typically prophetic churches of the Revelation through John.

The fact must be kept well before us, that each of these letters had its definite object—either to command, or to rebuke some line of conduct, and withal to instruct. They are therefore by no means a bundle of utterances to be mixed up and applied haphazard to our own selves. It behoves us to discover what called forth the epistle, in order to understand the position of the church in question, and to compare it with the model. Next to see which of these churches *ears most resembles* and to act upon the letter. But on no account let us, if only Corinthians, take to ourselves commendations meant for Ephesians; nor insist upon it that the explanation of a phrase addressed to the Philippians must necessarily be that which suggests itself to a Corinthian intellect. To do so is, in my humble estimation, to bring wisdom and experience to the bar of ignorance and folly, and to display convincing evidence that we still cling closely to the carnal mind which is very much given to judging after this fashion.

ROME.—The letter to the Roman church shows us the view Paul took of those he was writing to. The brethren, though not exactly babes but rather well-grown children, had not had their elementary teaching from an apostle direct; so Paul writes it for them with pen and ink, and it is a priceless boon to us that he has done so. Though the apostle more than once rises to the apostrophe, yet there is nothing in the epistle condemnatory of the church itself. In it we find the whole sum and substance of the faith explained in a manner suited to the logically developed mind of the most practical Gentile nation of the then world, and if any one book can be said to be of more importance than another, this, to the evangelist, is the one, for it includes everything he can possibly require. Anything beyond is only the growth of the doctrines here inculcated in the believer as he advances in the Christian life. It, therefore, we find in the modern church lines of action which are not the legitimate outcome of the principles laid down in this epistle, it will

be well for us to discard them at once.

Our Roman brethren knew the outline of the world's history, and the utter failure of law, either Jewish or pagan, to amend the race; they could see that it had at best only a restraining power, and that in spite of all the world was growing worse. Were they puzzled? The apostle clears up the mystery and shows them that the Christ dwelling in the man is what mankind needs. Without His Spirit we must go further and further astray, for we are all shut up into sin; with Him in our hearts we cannot but progress towards the right, for where He is He must rule. He will never divide His seat; if He cannot be Alpha and Omega He will leave. The Holy Spirit is the leaven in the loaf, let it rise and all is well; knead and manipulate it ignorantly and our bread is spoiled.

The Roman believers are written to as a church of neophytes. Are we babes in Christ, let us take the food appointed by the Holy Spirit. Are we teachers of babes, then let us keep to the primer provided by our Lord for his infant class. We may rely upon it, He knows perfectly well what He is about. We may otherwise find ourselves in the position of the next church, consideration of which I must leave for another paper.

New Thebarton,
Adelaide, April 4.

A. DAVISON.

Original Poetry.

THE LAST JUDGMENT

A REVERIE
BY J. INGLIS WRIGHT.

(In Three Parts)

PART II

The plain shone like a sea of molten glass—
Small wavelets overlapping rippling bars,
And not a soul stood on it fearlessly.

Not while I watched the wearied vigil task
Of soul and soul, and soul,—proceeding grim,
Pass slowly by me to the Judgment Bar,
Too true, I saw them leave the throng of those

Who, Nature's beings, in their multitude
Dimmed the horizon of the chambering
plain

I saw them thus, I say, but not again,
Saw but the one of whom I now would speak

When I drew closer to the blazing throne,
Because my time was fast running nearer still

Hush! What a world is this! time is not here!

All's slow and solemn, awful in its state.
Hush! for another being passes on
To face the justice of Almighty God.

Out, out, upon the plain he drags his way,
A weary pilgrim, feeble, tottering, old.
No nobleness of presence here, no mien—
But, strange! no fear in that bright lustrous eye.

Nor faltering step, betrayed an anxious dread
The steadfast look, the cheerful smiling glance

Evinced the confidence of knowledge born
Anon he stands in front the Judgment bar.
Anon the silvery cadences of song
And Alleluias from around the throne,
Are silenced all, though first but gently hushed.

And once again the death-like stillness reigns,
While from the scroll of life the angel scribe
Aloud proclaims the immort thoughts, and words

And acts, of that poor soul, from cradle to sepulchre
Even on to death's last gasp on mother earth,
No unbreathed thought, no half done crime
Escaped

No prayer of faith, or act of love,
No hateful word, or selfish deed,
No tender word, or kindly help,
No rebel curse, or sinful strife—
All! all were written on the scroll
And read aloud by angel's voice
Each sentence ringing crisp and clear
Like evening bells, sweet melody,
Borne on the frosty winter wind

Now silenced all around of voice or sound
While forward stepped the awful angel scribe

Fearing within his hand the part of scroll
On which was written all of human life
That this weak man had lived, and angel read

"Take heed, O son of earth, make answer thou,
That judgment may be given in equity,
In wisdom absolute, and justice pure,
Shall not the Judge of all the earth be bright?"
And as with bowed head his stately steps
Withdrew, the wilderness smote my heart
Awe

Uplifted them, the head of earth's weak son,
Uplifted, with a monarch's fearlessness,
And gazing straight before the ransomed
through,

His eye sought quick the blazing light that
streamed

Refulgent from the eternal Judgment throne.
No word escaped those tightened lips so
thin.

No head took he of all around, but gazed,
And looked, and waited with a strange ex-
pectancy.

(Now may this pen be live with living power
That I may tell the glory of that hour)

The throne of Judgment glistened brighter still.

The clouds of liquid sun that formed and hung

On either side, the curtains of Divinity,
Withdrew themselves apart and cressets made
That from their midst might shine in view
of all

The brightest of high heavens—the Christ.
And then, oh! glorious, marvellous sight,
That mortal cannot comprehend, or thought
Encompass in its puny, finite grasp
Oh, heaven of heavens, thy glory over-
powers!

Magnificence celestial, brilliancy
Of radiance, such as death but shatter all,
And defies itself but by itself
What words can tell the gorgeousness, what
words

Be-spoke the dazzling power, the majesty,
The adoration universal, pains,
And thrilling Hallelujah's that arose
The glory of unnumbered worlds and powers,
Of universes, far beyond all ken
The homage of creations, vast and limitless,
Is rendered in triumphant harmony
Thus from the throne descends the Son of
Man.

Of Virgin born, the Saviour of mankind:
I recognise the lowly man of Galilee,
But now the eternal Son of Deity.
Might Hallelujah's lengthened, long and loud
As reverberating thunder, full and clear
The Incarnation of all Love stepped forth
And slow descended from the Judgment
throne,

Until His feet the plain of light do press.
And now all song and praise again subdued
Even while the Master of all might and being
Moved toward earth, the now quick trembling
son of earth,

And from his hand withdrew the scroll,
While in a voice of sweetest melody,
He spake aloud before th' assembled throng
These words of grace, and tenderness su-
preme

"This child of earth is Mine alone,
For him there is no judgment, and no
condemnation, neither fear
Here in his room I stand, and thus
His name do openly confess
Before th' assembled universe,
For by the power of love Divine
He shines at and, faultless, and pure.
His name within the Book of Life
Is written. Hear witness, angels, all,
Ye hosts of Heaven, and ransomed souls,
He is a Son of God!"

Now did the eyes behold the eternal King
Place on that throving form a starry crown
That sparkled like huge diamonds in the sun
While sunlight, his garments' wondrous
brilliant

Became, all lustrous like the Shining One's.
Then midst the anthem of the choral throng
The son of earth transformed, and beaming
his

Did follow on the footsteps of Omnipotence
Until beneath the throne of Deity,
He took his place by Christ's right hand
midst loud

Resounding shouts of victory and joy

Again the plan was recounted o'er and o'er
By living spirits, who recounted each
The loving deeds and Christ-like acts per-
formed

By this exalted, noble man of earth.
Who told how to themselves his love did
reach

And that by word and look of tenderness,
By self denial, by hard won task attained,
By sacrifice, by weariness and pain,
Yet through them all, though weak, he lived
and loved

In Christ's dear name, to each ministrant,
By His great might, alone upheld and led
Methought 'twas strange no alien tongue
proclaimed

His earthly waverings, and thoughtless sins
His fallings and his very evil deeds,
Even as I thought, mine eyes fell on the
scroll

Whereon 'twas plainly writ the every word
Of evil and of good. "But, strange to me!"
Across the evil record there was drawn
A line of pardoning blood that blotted out
The evil from that scroll. "I know it all!"
These were the sins confessed, avowed, for-
given,

Atoned for by the precious blood of Christ,
Not reckoned up in judgment, for they were
no more.

Now while I thought, the voices quickly
ceased

And music, even that of Paradise,
Fell on my raptured ears, as I, all awed,
Enchanted, but with quickened breath

The angel choir, with lips of golden throat
Prayed softly, while upon the fragrant air,
Falling as dew, fell in Eden's bosom,
The voices born in union so sweet
Came to mine ears, and thus, entranced I
heard

Them sing, the praises of the ransomed saint

"On earth midst sinners die,
And tribulations try

He dauntless lived to God
Midst all of grief that came,
Of anguish and of pain,
Christ's name he bore unshamed
Now blameless death he died
And by His God a right hand

He takes his blood bought throne.
He has done till of love,
Is perfected above
Through Christ the risen Lord.

Now let all angels sing,
Loud praises to our King
Holy, Holy, Holy,
All worthy is the Lamb
Holy, Holy, Holy,
Amen, amen, and Amen.

NEW ZEALAND LETTER.

—30—

GETTING READY FOR THE FEAY.

The other week the temperance people were marshalling their forces in anticipation of the election contest of next November. And as the result of the Conference, they are, all over the Colony, from Auckland to Invercargill, going solidly for complete, national prohibition. Some of the "knowing ones" indicated by their speeches that we are within *three* years of the realization of this devoutly to be wished for consummation.

A very successful social was held, at which Mr T. E. Taylor, of Christchurch, editor of the *Prohibitionist*, gave an hour's address that carried his audience into a whirl of enthusiasm. Mr "Tom" is one of those speakers who have the knack of making themselves understood—and felt.

STOP THE LEAK.

While our legislation is far ahead of anything in Australia, there are yet any number of anomalies that need righting. For instance the Bill passed last session provides that each vote of a drinker shall be equal to a vote and a-half of the sober men! That's funny, isn't it? Why is it that for every two men with an unquenchable thirst for beer who record their votes *three* clean men are needed ere their wishes are made law? No matter how many of our inhabitants want to see the country sober, unless there be a *three-fifths* majority the few drinkers can always carry the day.

On the same day, at Fiddling, Sir R. Stout exposed the folly of the "regulating" business. He said that as a boy he lived in a village where the people earned their living by going to sea in small boats. When these boats were drawn up on the beach, a plug was taken out of the bottom to let the water get away. If a boat went to sea with the hole unplugged, the water would rush in and threaten destruction to the occupants. Would the men, in that case, start bailing out the water with a view to "regenerate" things? Or would they rather

PUT THE LEAK IN?

Just so with the terrible leakage of our resources through drink. Many of the best men of the community are dying every year, and over 2,000,000 (two million) in money annually wasted by this same ruinous trade. Men every where see the appalling leakage and are vainly and foolishly trying various means of "regulating" the traffic. Why not stop the leak by putting the plug in? Thanks, Sir Robert, we shall take your hint—we're tired "bailing out."

JOHN JONES.—Our friend the Freely-terrian had a Conference last week, which appears to have passed off very successfully. But we noted some strange things that were said. A paper having been read by the "Rev" James Chisholm on "The Unique

Position and Distinctive Testimony of the Presbyterian Church of Otago." In the discussion that followed one minister referred to "certain sectaries who were busy trying to discredit infant baptism." Then the gentleman whose easily-remembered name heads this paragraph, "Mr" John Johnson, "thought it was necessary that ministers should preach more doctrine, especially that of baptismal regeneration, and the scripturalness of infant baptism." This is quite refreshing, and the quality of the gentleman's verbiage demands the honored place we have given his name. We have long had the suspicion thrust upon us that this particular kind of regeneration was taught somewhere, and now here comes a Presbyterian who avows it belongs to them. Oh yes, by all means preach the *scripturalness* of infant baptism; but, if Mr Johnson can find one of their ministers who will publish *one text* of Scripture supporting "infant baptism," the writer of this shall undertake to raise £500 to reduce their church debt.

In their discussion of the subject, "Conditions of effectual prayer for the Holy Spirit," one of the ministers, "Rev" W. Will, enunciated views that might have come from a Disciple of Christ, and must have sounded strangely "advanced" to his brethren. He was "not in sympathy with a good deal of the language which was used in connection with the Holy Spirit. They asked for a baptism of the Spirit, but he did not know where to look in the Bible for such language. The Spirit was already in the church—it was received when a man became a Christian. The Spirit was in the church, and to ask that it be given was to use language that was not wise."

EVIL WORKINGTON.—This character came to Christchurch in 1859, and the poor deluded people fell over one another in their anxiety to do him reverence. In '52 they built him a commodious "temple" at a cost of £1,000. It is 110ft x 60ft, and holds 1000 people. And now, after a somewhat chequered experience, those "Students of Truth" have published the result of their studies after the "pearl," and the result is as follows, carried *without dissent*:—"That this meeting of the Students of Truth knows Workington to be an accomplished liar, swindler, and deceiver, and entirely unworthy of the trust and confidence of any respectable person." In connection with this lengthy statement was read of which the following is the preamble:—"We, the undersigned residents of Christchurch, do hereby declare our conviction, arrived at from an observation of his conduct in this city during a period of six years or from personal contact with him, that Arthur Bentley Workington is untruthful socially, morally, and mentally to be a leader of any

body of people, whether banded together for religious purposes or otherwise."

NEXT TO GODLIKENESS.—A novelty in advertising is shown in a Scotch church, according to a Northern paper. The congregation could not pay their minister. To help them out of their dilemma a soap firm offered to pay £120 a year for five years on condition that their advertisement be hung up in front of the gallery of the church. The offer was accepted.

QUITE RIGHT.—The Bishop of Calcutta and Metropolitan of India has just entered upon the twentieth year of his episcopate, and it is proposed to commemorate the occasion by building in the Cathedral compound, Calcutta, a baptistry where baptism by immersion may be performed. This is frequently seen, but has any of our baby-sprinkling friends ever yet heard of a church that practices immersion putting up a "font" so that baptism by "sprinkling" may be performed?

THE TABERNACLE.—The work here moves on hopefully, and a fine interest is being aroused. Last Sunday, although raining, there were two line meetings, and at night when the invitation was given, *three* more came out for Christ. A week or two ago our brethren manifested the truly magnanimous and Christ-like spirit, that must have given joy to the angels in the presence of God, by carrying a resolution *opposing* to cordially recognise the brethren meeting in Stratford on a separate church.

I have started a Training Class for young men, and about a dozen have enrolled and taken it up with enthusiasm. Between this and the Mutual Improvement Class under the able presidency of Bro. J. Ellis Wright the young ought to be well cared for.

CHAS. WATT

Correspondence.

—30—

MUSINGS AFTER THE CONFERENCE.

DEAR BROTHER,—

Resuming my reflections on the discussion which ensued upon the reading of Bro. Dunn's essay, I point out that it became somewhat mixed. One question raised was, What was the teaching of Alexander Campbell on Communion, and the nature of a Christian church? I regard his teaching on Communion as *good and rare*, resembling John Bunyan's *Mr. Facing-both-ways*, but on the point of what constitutes a church of Christ he is distinct. Referring to the various sectarian bodies around us, one brother said that a Campbell did not desire to acknowledge them as churches of Christ, and that it was already being what a church of Christ ceases to be one, and

illustrated this by asking when does a man cease to be a man? For instance, a man loses an arm, he is still a man, minus an arm; he loses another and he is a man without arms. So with respect to his legs, he remains a man without arms or legs. So a church of Christ may lose much, yet still be a church of Christ. Some one then inquired: Suppose his head were cut off, would he then be a man? Oh! ah!! that would be going too far. The prior question whether these bodies were ever churches of Christ was not raised. Another brother asked, if A. Campbell acknowledged these churches to be churches of Christ, would he have urged their members to leave them? This question was evaded by saying that he would urge them to leave their errors. Most assuredly Alexander Campbell did more than this, he said they were commanded by a voice from heaven to leave them. Now for the proof. In his *Christian System*, he asserts that "the body of Christ is an institution which separates from the world, and associates the people of God into a peculiar community, having laws, ordinances, manners and customs of its own, immediately derived from the Saviour of the world, and is called the congregation or church of the Lord. This is sometimes technically called the mystical body of Christ, contrasting distinguished from his literal and natural body." N.B.—Having laws, ordinances, manners and customs immediately derived from the Saviour of the world. No one has shown more clearly than Alex. Campbell that the members of the various sectarian churches have been introduced to them by sprinkling, and that the edifice of sprinkling has for its corner stones Peper, John Calvin, the Westminster Assembly and the British Parliament. How then could Alexander Campbell acknowledge these sprinkled bodies as churches of Christ?

Again, he writes, "The true Christian church, or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men, and building themselves upon the foundation of the apostles and prophets, associate under the constitution which He Himself has granted and authorized in the New Testament, and are walking in His ordinances and commandments—AND OF NONE ELSE." Further, "particular congregations of the Lord . . . are by virtue of one common Lord, one faith, one baptism, and one common salvation, but one kingdom or church of God, and, as such, are under obligations to co-operate with one another in all measures promotive of the great ends of Christ's death and resurrection. It is of necessity that we co-operate, but of convenience that the churches in one country, state or nation, form regular ways and means of co-operation. The necessity of

co-operation is felt everywhere and in all associations of men. It is a part of the economy of heaven." Two points are clear from this quotation—(1) A. Campbell considered conferences of the brotherhood at stated intervals necessary, (2) He acknowledged but one baptism. In his address to *Friendly Agents* he says, "Every sectarian in the land, how honest and pious soever, ought to bury his sectarianism, and all his other sins of omission and commission, in the 'bath of regeneration.' It is a high crime and misdemeanour in any man, professing to have received the Messiah in His proper person, character and office, to refuse allegiance to Him in any thing; and to substitute human inventions and traditions in lieu of the ordinances and statutes of Prince Immanuel. . . . If, I say, you die, as you desire the union of what you call the church, and the conversion of the world, forthwith to be immersed and to be born constitutionally into the kingdom. . . . In so doing, you will, moreover, most wisely consult your own safety and security from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on, a distracted, divided, alienated and adulterous generation. If you are 'the people of God' as you profess, and as we would fain imagine, then you are commanded by a voice from heaven—'Come out of her, My people, that you partake not of the sins of this Babylon, and that you receive not a portion of her plagues.' If affliction, and shame, and poverty, and reproach were to be the inalienable lot of the most approved servants of God, it is better, infinitely better, for you to sever with them, than to enjoy for a season all that a corrupted and apostate society can bestow upon you. Remember who it is that has said, 'Happy are they who keep his commandments, for they shall have a right to the tree of life, and they shall enter in through the gates into the city!'"

Here, my dear reader, I leave you, and ask you to determine whether Alexander Campbell regarded a church that substitutes the sprinkling of an infant for the immersion of a believer—an ordinance of man for that of Christ—as a church of Christ.

Then at the picnic there was debate over the question, Should public prayer be offered at the meetings for the proclamation of the gospel? But, notwithstanding the earnestness displayed by some brethren about this, it appeared to me a dispute *de lana capena*, for whichever side a brother takes he will acknowledge that "Except the *Levites* build the house, they labour in vain that build it except the *Levites* keep the city, the watchman watcheth but in vain" (Psa. 127). And the Apostle Paul says, "I will therefore that men pray *everywhere*, lifting up holy hands, without wrath and doubting." Again, "Be careful for nothing, but in everything

by prayer and supplication with thanksgiving let your requests be made known unto God," and "Pray *without ceasing*." These quotations embrace (1) every place, (2) every thing and (3) all times, and I see no reason why a meeting for the proclamation of the gospel should form an exception. The preacher realises his need of divine guidance and support, and this is one of the "requests which should be made known unto God," either by himself or through some of the brotherhood speaking for the whole church. A request not for converting power compelling people to believe, but for ability to "speak forth," like Paul before Festus, "words of truth and soberness," words that may lead the unconverted to turn, and surrender to the king Messiah. A request to be enabled to speak as Paul and Barnabas did at Iconium, of whom we read they "so spake, that a great multitude both of the Jews and also of the Greeks believed."—Acts 14:1. May every preacher in the brotherhood be enabled to speak so, and to God shall be the praise. "Ask, and it shall be given you" is the promise.

Ballarat

M

To the Editor of the A.C. Standard.

DEAR SIR,—

Knowing the wide circulation of your paper, I wish in the interests of truth to correct Bro. Maston's note on his visit to New Zealand. In the name of our sisterhood, age womanhood, I protest most strongly at his assertion that women are mostly fools. I have heard before that men are, but it is not often that he writes himself down as one. Now what are the facts concerning the granting of the franchise to our women at the last election? The temperance vote in a scattered country district with several small townships the men and women carried prohibition by three-fifths of a majority and 269 votes to spare. Twenty drinking bars closed. In Chalmers district, which includes Kaupoi, N. E. Valley, Port Chalmers and Ravenhall, a radius of 13 miles with a seaport town, we carried prohibition and only 35 votes short of prohibition. You must remember that half of the voters on the roll must vote, or the poll is void. Then the reduction vote was counted with the drink traffic as against prohibition. In some places the publicans got their friends to stay away from the poll, so as to spoil the voting power of the temperance party by making a void poll. So you see what we had to contend against. In the city of Dunedin 1,350 voted for the drink, 2,470 voted for prohibition, 3,900 for prohibition. So we carried prohibition and closed 25 per cent of the public houses in the city. We have a brewery turned into a starch factory and meat preserving company, and most of the closed public houses have been

turned into general trade-shops. All licensed houses are closed at 10 p.m. sharp. This could never have been done if the women had not got the vote. For years we tried to return a temperance committee, but could not manage it; but the first election when every woman had a vote we put our temperance men in with large majorities. And so it has been from one end of New Zealand to the other. In some places where we were not victorious very many of the temperance people refused to vote because they were against the then Licensing Act. Next election we expect to poll a much stronger vote against this accursed traffic. As I was one who worked all day at the polling booth, I know what I am talking about; and will Bro. Maston tell me now that the woman's vote has put the hand on the temperance dial back ten degrees since we got the vote? We are a long way off getting "our rights." I really did not think it was so easy to stuff an American, especially one who had been so far from home. There is no question but in the temperance cause we will go on to victory, and it will be no puny men that will help us, but the noblest and best that God has given to us—women. Bro. Maston says that he did not talk much politics; more's the pity, seeing he knew a few well-known facts! Yes, Bro. Maston, to save your bacon you waited till you got home to shoot at us. Well, I hope to see you some day at Ephesus. Till then, farewell; but see to your facts next time.

DANIEL HUSLOP.

REPLY.

It is passing strange that I should always be coming in contact with the "dear sisters," because everybody who knows me will testify that I have a profound respect for people of that persuasion. Mrs. Huslop twists me about getting away before saying too much on the "woman question," but I think those who read the above will admit that I acted according to my usual good judgment in doing so. It strikes me that if I had acted otherwise I would not have had much "bacon" to bring away. But now to business. I did not say that "women are mostly fools." As a female politician my honorable friend should stick to the truth, and if she don't she will find herself in danger of writing her self down as something worse than a fool, and that will be bad. What I did say was that "taking her on the whole, she is about as big a fool as man," and I was going to add if not a little bigger, but I didn't, and I don't want Mrs. Huslop to charge me with it. "In the interest of truth," Mrs. Huslop had better be a little more careful what she is writing about. She gives us a long array of figures to show some of the immediate results of the new franchise poll, all of which I admit, but to say that the women did it all is to talk non-

sense. Indeed, at the first Mrs. Huslop admitted that the "men and women" divided the honor, but towards the close of her letter, as the subject grew on her free mind, she forgot the "puny men," and could think of only "the noblest and best that God has given to us—women." Now in this last sentence lies the fallacy of the whole question. It is simply not true that women as a class or a portion of the community are any better politically or morally than men. That the female vote assisted in the instances cited I admit, but taking into consideration the effect of the vote on the whole aspect of temperance legislation in the colony it has not been favorable. The first house of representatives elected under the new order of things is one of the weakest in many respects, and especially from a temperance standpoint, that colony has had for many years. The present government is the friend of "publicans and sinners," and the change made in temperance legislation by the present house of parliament in New Zealand have not been in favor of the temperance party. I again repeat that I am quite willing that women should vote at the poll, with the men, but that it is going to change the whole aspect of the political landscape, or like magic, purify the political atmosphere and bring about sweeping moral reforms, is simply bunkum. Some people have been trying for a long time "to stuff an American," I am well acquainted with this kind of "stuff," but it won't go down. Mrs. Huslop has not got all her "rights" yet, it seems. I really can not imagine anything more the dear woman can want. The New Zealand woman has now the right to vote, ride the bicycle, etc., etc., so say nothing of the right to stay at home and make it the happiest place in the world; and if she should fail to go to the polls, but will discharge the last duty faithfully, she will not lose her reward. But my time is up. A. B. MASTON.

HOME MISSIONARIES' REPORTS.

The following is an epitome of reports received from Victorian missionaries:—

W. D. LITTLE.—Had visited the usual places in his circuit, viz., Lillimur, Kaniva, Bunderdown, Mundulla, North Yanac, also Yearning, Flunip, Dnyarrak, Buckingham, etc. Two additions by faith and baptism and one formerly immersed. Two of those take membership at Lillimur and one at Kaniva. Delivered lectures on "Spiritualism" and "Secularism" at Kaniva.

G. H. BRONSON.—Had visited Hangerang, where he found the brethren still anxious to honor Christ in the breaking of bread, also willing to do what they can to spread the gospel. Also visited Galapipi, Galapipi

East, Brim, Warracknabeal, Murtoa and Horsham. The two last-named places were visited owing to having received an invitation from Bro. Henn of Minyip to baptise one at Murtoa. Last Sunday evening (17th) preached at Horsham, when five came forward and confessed their faith in Christ. The new chapel at Brim will be finished in about two months.

T. HAGGER.—Since last report had laboured at Wedderburn, Echuca, Kyabram, Ballendella, Kerang East, Murrabit, and Menzeroop. A good interest prevails at Wedderburn, where two who had been previously immersed decided to unite with us. At Echuca one was added by faith and baptism. At Kyabram also, one was baptised (a married daughter of Bro. Morgan's). Bro. Lawson has been visiting the churches in this circuit, and has done much good by his timely visit.

Church News.

AFRICA.

JOHANNESBURG.—Bro. Tom Henton writes: My principal object in writing you was to give you as much news as I could of the progress of church work in South Africa. Bro. E. H. Horwood-Watkins has given me as much information as he could of the "early days" of the Church of Christ out here. The earliest trace I can find of any meeting of brethren holding life belief to our eyes, are found in Port Elizabeth. Here Bro. Watkins met in his private house with a brother from England. I think this was Bro. Tickle, who came out to South Africa a year or two ago for the benefit of his health. These two brethren met for some time, and were joined for short periods by one or two others at different times. With the departure of Bro. Tickle the meetings were discontinued and eventually fell through altogether. A great blank occurs here, and for two years or so there was no Church of Christ meeting throughout Africa. It is strange to think that throughout the length and breadth of this great continent even at the present day there is but one Church of Christ meeting as such in all Africa—and that is in Johannesburg. Towards the middle of last year Bro. Watkins made another attempt to start a meeting. By this time he had settled down in Johannesburg and had been joined by one of his brothers from England. Then enquiries were instituted for any "isolated" brethren on the Rand, and as a result Sirer Handker threw in her lot, and so a meeting was started in the Dorchester Club Rooms, Dorchester room of the present suburbs of Johannesburg. But shortly after the meeting failed. The next step was taken

towards the end of 1893, when Bro. Watkins renewed his praiseworthy efforts to establish a cause here. By this time another of his brothers had arrived from England, and these were soon joined by Bro. Wickens from South Yarra (or Prahran), and with the hopes of further Australian contingents another start was made in December of last year. The arrival of Bro. E. Kemp, Don McColl, Christopher, Warner and self put new life into the church here. Our meeting place was Bro. Watkins's office, and it was the most "primitive" of primitive churches. We used to use bales of printing paper for seats, and for the table we used to "dissed" the "copying press." These meetings were exceedingly enjoyable, though I'm afraid they used to make some of us think very much of home—anyhow Sunday morning and home-sickness somehow became synonymous.

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SOUTH AUSTRALIA.

George T. Walden and family arrived in Adelaide on Monday, May 11th, on his way from England to Sydney.

NEWS.—Our special services have been held, and as a result three souls were won for Christ. The meetings have also proved to be a blessing to the members who took part in the same. Prayer meetings were held every evening, and open-air services were conducted by several brethren in different parts of the district. These meetings have, we are sure, accomplished good. The services were continued for ten evenings. Bro. Gore, Colbourne, H. D. Smith, Dickson and A. Smith helped us in the work. One of the converts referred to is an old lady 55 years of age. She was baptised with another of over 70 years of age, who has since confessed Christ, and both were yesterday morning received into fellowship. A young man confessed Christ last night. Two have been received from the Carradon Baptist church since our last report.

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MAY 18. A. C. RANKINE.

MILBURN.—Since last notice another has been received, making a total of three since we had Bro. South with us. The attendance of old members keeps up, and we have occasionally a stranger or two, and with recent additions we have some nice morning meetings.

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April 30. R. C.

THE STRAIT.—We have been called upon to suffer the loss of one of our number, Sir Francis E. Pearce, who fell asleep to Jesus last Friday morning, and for remains were laid in the grave on the Lord's day. The burial service was conducted by Bro. T. J. Gore, who also preached here tonight. While we have had a time of sorrow, we have reason for rejoicing in one young lad who came out and took the good conver-

sion. May he prove faithful to the end. Bro. Cameron is at present in Melbourne on a short visit to his family.

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MAY 17. W. P.

STIRLING EAST.—We have been favoured with a visit from Bro. Cameron, the evangelist appointed by the General Evangelistic Committee to labour in the southern district, and expect him again shortly. On Easter Sunday and Monday we held our S.S. anniversary, and had a very successful time. In the absence of Bro. Macgregor Bro. Ennis from Grote-st. gave out the prizes to the children, and Bro. Neays gave an address and spoke in the morning and evening. The financial position of the school is good, and six have been added to the church from the school during the year. Bro. Colbourne was at the public meeting on Monday evening and gave a stirring address.

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R. PETER.

UNLEY.—We had the pleasure of listening to Bro. John Vere in the morning and Bro. T. J. Gere in the evening last Sunday, who gave us a good and stirring discourse to a good attendance. Today Bro. Gore addressed the church and Bro. J. Manning preached in the evening. Our platform has been well filled since Bro. Green's absence, but we will be very glad to see him back again. We have called for tenders for the erection of a chapel at the Mitcham block, which will be a branch of the Unley church.

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MAY 10. T. G. STORIE, Sec.

YORK.—Bro. Gore, at the direction of the Evangelistic Committee, has been spending a fortnight with us, during which time he has visited nearly every brother and sister in the Church, as well as preached the good news, and exhorted the Church. We have not yet seen any additions, resulting therefrom, but we look forward to this in the near future. Our earnest wish was that he might have stayed with us a little longer to have finished the work he has begun, but it is not yet to be so. May God abundantly bless him.

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MAY 16. W. B.

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NEW SOUTH WALES.

ENMORE.—It is now some time since a report appeared from this church, but we are still toiling on.

Since Bro. Watt has left us we have had the services of Bro. W. T. Clapham, G. B. Moysey, R. C. Gilmore and B. Huntman, who have nobly sowed the word of life, but hitherto with but few additions.

We are all looking forward to the arrival of Bro. Walden, and are praying that he may reap a glorious harvest from the efforts already put forth, and that he may scatter the seed broadcast, so that "the word of

the Lord may have free course and be glorified" in the salvation of many souls.

On the whole the various meetings have kept up fairly well, but we want to realize that the command has been given, "Speak unto the church at Enmore that they go forward."

Our Lord's Day School is increasing rapidly, over 50 new scholars added during the year. With a school of over 500 scholars the seating capacity of the school room is pretty well taxed, and we would take this opportunity of inviting the parents to visit the school and inspect the same. C. A. K.

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VICTORIA.

MELB.—We rejoice to announce the obedience of three to the fourth. They will be a great help to us, for which we thank God and take courage. Bro. Park is here, and visits everyone where there is a chance of doing good. Had a fine pupil meeting at Curro, 12 miles west of here. One of our new members was a local preacher for the Wesleyan people, and he already persuaded another, whom we hope to receive into the "body" soon.

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GEOFFREY GARDNER, Sec.

DUNOLLY.—The Church at Dunolly held a tea and public meeting on Wednesday, May 6th. The public meeting was presided over by Bro. E. T. Grant. Some very good singing was rendered by various members. Bro. G. B. Moysey, who visited Dunolly for the first time, delivered an address on "Perseverance in Well Doing." The local paper, referring to Bro. Moysey's effort, characterized the speech as "one of the ablest delivered in Dunolly for some time." Hearty votes of thanks to all were moved by Brethren Carr and Beays, and the singing of "Be glad in the Lord and rejoice" brought the gathering to a close.

HEATON.—We are pleased to report that the Master's work here is going on steadily. We have had Bro. Hagger with us again, and the saints have experienced a refreshing time. We have had six week night meetings at the chapel and three at the Village Settlement—large and attentive audiences. Great interest is being manifested by those who have not fully realized His love, and the brethren, seeing this, press onward and take courage. Since we last wrote two have found "what a wonderful Saviour is Jesus," and have come to Him in His own way. There are some even "not far from the kingdom," who so hope will not rest satisfied until they awake in His likeness.

Our esteemed Bro. Lawson has been edifying the church here in his usually bright and instructive manner, and altogether we have had an interesting and glorious time. May our Father bless His

children here in His service, and not only us but all those who love His appearing.
May 9. W. H. M.

DUSOLLY.—Things in general are on the improve with the church here. We are reaping fruit for the labour spent. We had the pleasure of baptizing a lady last Saturday evening work, who made the good confession on the previous Sunday evening; also two came forward last Sunday evening and we immersed them on the Monday evening, making three for the month.

E. T. GRANT.

GLEANNING FROM QUEENSLAND.

Readers of STANDARD will think perhaps crops in Queensland have been a failure, or else reapers leave not much behind to glean. There is a little in both suppositions.

It is late to present gleanings from our Conference, yet it is wise to see the crop in first. A funny thing occurred right at the start. At a previous Conference a constitution was adopted, but churches had been accustomed to live constitutionally for the past twelve years that only three or four had qualified themselves, so there was nothing left but to suspend it and so save the Conference from being suspended.

After hearing one the Brisbane delegates at an attempt to constitute the "Swan League," I determined more than ever to oppose "poor rotten" charity.

Somehow there seems to be a desire on the part of many churches to evangelize apart from direct Conference control, either in circuit or alone, so the evangelistic committee is almost a superfluousity at present. And yet who can deny the value of a well organized co-operation? For example, eight years ago the "Labour party" at a general election sent one man to Parliament who was at upon and laughed at, but they organized and during that Parliament increased their representatives by three in by-elections. At the general election they sent into the House seventeen men, and after the late election they can boast of twenty, and five or six seats "almost gained," whilst our Constitutional Opposition, with three-fourths of the Labour platform but no organization to speak of can only secure six seats. Yet our churches fail to co-operate as they might and ought.

Bro. Pund is working with about six churches. At Rosevale a union has been effected between disciples and German Baptists, of whom there were eleven and eight of the former. They will be known as the Church of God at Rosevale. The memorial of the Lord's death is to be blessed at the end of the morning service, and the contribution box is to be removed from its position at the door before the

gospel services. They have a school of about 40 scholars and are in a mood for erecting a chapel free of debt on an acre of ground that is promised.

The Roma Church, I understand, has bought the Congregational chapel and outfit for £200, which latter includes an organ not one whit behind the Brisbane Church's machine. The Roma Church is to be congratulated for possessing Brethren D. Brown and Saunders, who procured the building for the Church.

YOUR ALIENS.

NEW ZEALAND.

OHASHAU NOTES.—Bro and Sis. Leishman, after an absence of 30 years, have gone home to Scotland.

Sister Beswarrick, who lost her husband in the recent boating fatality in Auckland, has gone to live with relatives in the North Island. A farewell social was given to these brethren, which proved beneficial by drawing us closer together in the bonds of Christian love.

The churches in Albertland, Auckland, sent £13 to show their Christian sympathy with Sister Beswarrick and family in their sore bereavement. This was unolicited, and sent to those whom they had not seen, yet loved because they were brethren in Christ. Yet some people persist in saying that the gospel has lost its power.

Our quarterly business meeting was held on Wednesday night. There was a large attendance, and a happy time was spent discussing ways and means to extend our Lord's Kingdom. Not a discordant note to be heard. The treasurer's report showed that the last quarter had been financially heavy on account of moving into our new hall. Two quarters' rent had been paid—the one due on leaving St. George's Hall, and the one in advance for the City Temple. They had also raised about £40 for seats, &c., and yet with all these various calls the collections on Lord's day mornings were an increase of £18 above those of last quarter's. He reported the church out of debt and for the first time in their history had also good assets.

Bro Greenwood was then asked to leave the room for a few minutes, and on his return the chairman said that he had a pleasing duty to perform, viz. to tell him that during his absence they had agreed, without a dissentient voice, that they were highly pleased with his first year's labour amongst them, and had unanimously agreed to substantially increase his salary. Bro Greenwood briefly replied, thanking the members for this practical mark of their appreciation.

During the year 29 have been added to our number, and the interest in all departments of church work continues unabated.

April 24

AUCKLAND.—Our Young Men's Bible Class No. 2 held its first half-yearly meeting at the home of Bro and Sister Evans on the evening of the 21st inst. As I doubt not the secretary is too modest to send you a report, and our church reporter was not present, a line from the present writer will be in place.

Ten years ago Bible Class No. 1 began its existence. Through the instrumentality of that class quite a number of our young men have been instructed, helped and qualified for useful service through the unremitting labours of its president and their own hearty co-operation. Most of the members of that class are scattered now; the few that remain meet as a Bible Students' Class.

Six months ago Bible Class No. 2 was formed with the lads from the two senior classes in our two Sunday Schools. Bro W. H. Evans, who has been in this good work here for ten years now, is the president. It is a work he loves, and one of the secrets of his success is, I doubt not, that he inspires the confidence and gets the co-operation of his class, wisely arranging for each member to have something definite to do.

Knowing what lads are and the short time the class had been in existence, visitors to the half-yearly meeting were much gratified at the evidences of good work being done. The secretary's, treasurer's and registrator's reports were well and carefully prepared and clearly and distinctly read by these officers. Readings, recitations and essays were carefully selected and thoughtfully prepared and well delivered, evidencing the possession of capabilities which we trust will tell for Christ in the future history of these young men.

Bro Evans through physical weakness is almost continually deprived of presence at church meetings, consequently cannot take much part in church work. But his work among our young men has told in the past, is telling now, and may it long continue to tell for their good and the glory of Christ.

April 23

T. J. D.

AUCKLAND.—Although the work here is not advancing by great strides, it is making steady progress. Bro Pund, assisted by other of the brethren, is doing good and faithful work, the result of which is seen in the two or three who are being added to the church.

On Sunday evening last two young men from Bro Evans's Bible Class were immersed into Christ. Of these, one was a son of Bro Davis, the other a son of our Sister Jesus. On the previous Lord's day we also witnessed the confession made by a sister.

Bro A. M. Bryden has just returned from the north, where he has been preaching the gospel for the past fortnight.

Our Bro. Latimer still continues his evangelistic labours in the country districts. The work is very hard, but the seed is being sown, and no doubt the fruits will hereafter appear.

April 25

A N

WELLINGTON.—The Church here has been experiencing grand times lately.

The Sunday School Union favoured us by holding its annual tea and business meeting in our chapel, thus paving the way to Christian Union.

Then, again, the Conference was a great success. The visiting members were simply delighted at the results, and the concluding tea and public meetings came off splendidly. Never has so great joy and enthusiasm been experienced in our midst as that of Easter, 1895.

Following our Conference, the Endeavour Union of Wellington favoured us. A rally was held in the chapel, and a great many of our brethren availing themselves of the opportunity, attended and received instruction and spiritual benefit.

Now our much esteemed Bro. Edward Lewis is with us, and Bro. A. F. Turner is preaching in the Nelson district. Bro. Lewis is preaching better than ever, and has evidently "caught on" in Wellington. His addresses are powerful, yet plain and easily understood. He seems thoroughly to understand human nature, and fresh faces and strangers constantly roll up to hear him. I may say that four have surrendered to Christ, and more are making enquiries. May God continue to shower His blessings upon us. Bro. Lewis' teachings are very edifying, and altogether the church is being confirmed and strengthened, and built upon the most holy faith.

27th 1896.

JOHN A. SHENNAN.

WAIKANAIA.—Siberia has resigned with us, for some time, and still there does not seem much to report. However as a church we still live and are working quietly and peaceably. Of course operations with us are not being much extended, yet at the same time we trust that our talents are not lying dormant. It is ours to redeem the time, knowing that the days are evil. This we are pleased to say is being done by a few of the faithful ones, yet we pray, Lord, that their number will be increased. Meetings are not largely attended, yet those for the breaking of bread do prove a source of spiritual refreshing to those who most to remember the death of our blessed Lord. On the evening of April 14th, a tea meeting was held, when our delegate who represented us at the Annual Conference gave a detailed account of what happened there. No addresses to report. A. Rev. 1896.

TASMANIA.

The writer has again been renewing "ambiguities" with the brethren of the

south, and has much pleasure in forwarding on report of visit.

TASMANIA.—MEETINGS.—Met in fellowship with the brethren in their meeting house, Impression Bay, on the 12th inst., and exhorted the church. In the evening proclaimed the word in the Wedge Bay Hall to a full house, who evinced much interest and gave a rousing hearing to the things spoken. At the close one came out for Jesus, another following at the next meeting on Tuesday. Others were convicted, but lacked the courage to publicly confess Christ. May they be led into the light. The meetings have been well sustained all along.

REVELLE AND BEHAM CASEL.—Met in fellowship with the brethren here in their commodious new meeting house on Lord's day, 19th inst. Exhorted them to greater effort. In the afternoon proclaimed the message again to a good audience, with a well sustained effort, though no visible results. May those impressed be led to further realize their position. Returned to Hobart, benighted in health and spirits, and fresh for city work.

MURRAY STEEL MISSION.—Glad to report progress of the absence. At the close of an address on "Heartiness for the Million," one came out for Jesus, being the first fruit of our mission here. Others were deeply impressed, and we believe fully convinced of their need of a Saviour, and it is our fervent hope, and trust and prayer, that they yet may realize "pardon, peace, and power," so that we may have soon to chronicle fresh conquests for Jesus.

The meetings are looking up, and we are encouraged by the appearance of fresh faces.

Before closing, we desire to thank those brethren who so kindly donated us money and kind to help us along, viz., the churches at New Ground, South Linton, and Impression Bay, also to thank others for their kind expressions of sympathy, and promises of future support. Above all our gratitude ascends to our Heavenly Father for that in answer to fervent prayer He has vouchsafed His blessings, and prompted the giver's by His good Spirit.

We believe that the Lord "has yet much people in this city." May we be faithful in searching them out, and thus be found "co-workers together with Him." "Brethren, pray for us."

Hobart, April 27. W. DONALDSON.

OUR BUDGET.

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We hear that it is likely Bro. G. B. Maysiey will enter upon an engagement with the church at Swanston street.

Bro. S. Lee writes to us that last Lord's Day there were ten at the morning meeting at Shepparton. He hopes soon to get a good following there.

Bro. C. Nasham, to Earl St. Windsor, is now secretary of the church at St. Kilda. All communications for that church should now be addressed to him.

We expect shortly to commence a short series of illustrated sermons of New Zealand life, especially that pertaining to the cause of Christ in that colony.

Mrs. Pittman asks any sisters who may have old bed clothes to spare to please forward them to the Home Home. Any parcel sent to us to Toorak Station will come free.

After the acknowledgments were closed we received the following—Foreign Mission Fund—Bro. and Sis. Wiseman, Assent Vale, Zt. Sister Marlett, Yarravilla, to J. W. WITSON.

At the last meeting of the Sisters' Executive, Sister Hill, the indefatigable secretary, was presented with a writing desk, in recognition of her untiring labours. It was a well merited presentation.

The next preachers' meeting will be held in Lygon st. chapel on Monday, June 2nd, at 2 p.m., when Bro. McCrackent will read a paper on "The Perfect Law of Liberty." Discussion to follow. All preachers and workers invited.

If any of our readers are in need of a Bible or Testament, the Austral Co. has now a good supply on hand. Those living away from Melbourne being in want of any of these things can write, giving an idea of price and size of book required, and it will be posted at Melbourne prices.

The Presbyterian Elders' Association held social reunions from time to time and lately have been inviting "lay preachers" from the various religious bodies to place before them the methods adopted in regard to "lay" preaching in connection with their respective churches. The turn having come for the Churches of Christ to be represented, Bro. F. G. Dunn, F. M. Ludbrook and M. McLellan attended. In responding to this request Bro. D. pointed out that we did not recognize any such ecclesiastical distinction as "laymen" and "clergymen," but that all were expected (according to their various abilities) to do what they could in preaching the gospel. In a twelve minutes' address Bro. Dunn placed our position on this subject before the meeting. His remarks were well received and even applauded occasionally. He was pleased to be able to agree with an essay of Professor McDonald on the Eldership, in which it was admitted that in the churches during the time of the apostles there was a plurality of elders. M.

Bro. R. G. Cameron has been over from S.A. on a brief visit to Melbourne. He speaks well of the work in which he is engaged.

Those wishing to spend a pleasant evening should reserve Tuesday evening, June 10th, Chelwynn-street Sunday School anniversary. Singing by the scholars. A good time expected.

Bro. A. M. Ludlow sends us word that he has not forgotten his promise to send on sketches of his travels in the Holy Land. As soon as he has sufficient copy written to ensure a continuous supply we may expect to hear from him.

At the request of the Missionary Committee Bro. C. G. Lawson has been visiting the churches in the Echuca Circuit. He has already visited Echuca, Kyabram, Hal landella, Merrigun, Wedderburn, and Faralhurst. The brethren have been cheered by his visit.

For the information of brethren who have "ministered of their substance" to the needs of Bro. and Sis. Rogers, and through them to the Lord Jesus, we may state that they have gone to Melbourne and consulted a doctor, who has pronounced the disease a cancer that our sister is suffering from, and cannot promise a cure. Bro. R. is still unwell, and they value highly the love of the brethren to them in their great need.

At the last meeting of the Victorian Missionary Committee, Bro. McLellan, the Conference Secretary, was appointed to visit the churches with a view to obtaining increased contributions to the funds. The treasurer's statement shows a deficiency already, and it is considered most unwise to allow this deficiency to increase further without making an effort to keep it down. We will speak for Bro. McLellan a favourable hearing and a generous response.

Bro. Walden having now arrived from London, being at present at Adelaide, he will be passing through Melbourne on his way to Sydney on Thursday, the 25th inst. It has been arranged by the Lygon street officers that a welcome public meeting will be held on the evening named (next Thursday), in the Lygon-street Chapel at 8 o'clock. Addresses will be delivered by Bro. Moysey, Maston, Houchins, and Isaac Selby.

A large and enthusiastic audience was present last Monday evening in the Lygon-street chapel on the occasion of the annual meeting of the S.S. Union. Bro. Swain (the newly appointed president) was in the chair. Bro. Tully, the retiring president, distributed the prizes in a very happy and expeditious manner. An interesting programme was rendered, which was of a varied character, including recitations, dialogues, choruses, dumb-bell exercises, etc.

We have received the following card of invitation:—"The pleasure of the editor of the A. C. STANDARD and interested subscribers' company is requested at the Burwood Boys' Home on Saturday, May 30th, 1896, at 3 o'clock, to witness the opening ceremony by His Excellency the Governor and Lady Brassey." We may say for ourselves that we have very much pleasure in accepting the invitation and hope that the generous founder of the institution will find his best wishes realised in the noble work, thus to be formally inaugurated.

We direct the attention of our readers to the letter from Bro. T. Kenton, who writes from Johanne-burg. In it he says,—"It is strange to think that throughout the length and breadth of this great continent even at the present day there is but one Church of Christ meeting as such in all Africa." This statement ought to set us thinking. The brethren in America, Great Britain and Australasia should rouse up and do something to win Africa to primitive Christianity. The best way to send the light of the Gospel into the dark parts of Africa is to plant churches in the more civilised parts, so that these may become the missionary agents of the future. Africa is the coming continent, and now is the time to secure a foothold.

LOVED ONES GONE BEFORE.

KAMMACK.—Our beloved sister in Christ Margaret Kammack passed away from this life to be present with the Lord on April 27th. Our sister was in fellowship with the church in St. Kilda for many years, and was highly esteemed and loved by all who knew her, but on account of her occupation could not attend the morning meetings regularly, but was always glad to be present when she could. On her dying bed she testified her love for Him Who died for her and how highly she enjoyed the last meeting for the breaking of bread, two or three weeks before.

ACKNOWLEDGMENTS.

RESCUE HOME

Gratefully received—Churches at Taradale, 10/6; Nathalia, 4/6; Doncaster, 2/7/10; Geelong, 1/12; Lillimur, 14/6; Newmarket, 1/4/8; North Yanac, 1/1; Chatham, Manning River, N.S.W., 4/12/9; Colodge, 10/6; Echuca, 1/9; St. Kilda, 1/10; Melbourne, 2/1/6; Maryborough, O., 1/7/6; Nth. Fitzroy, 1/1; Shepperton, 10/6; Colac, 15/6; Healdy Beach, S.A., 1/1/6; Mildura, 4/6; Tongahall, 1/6; Brighton, 1/1; Port Pirie, S.A., 1/1; Falkenmet, 1/15/10; Verrier, O., 15/6; Gilneig, S.A., 1/18/9; Wingham, Manning River, N.S.W., 1/5; Ballendulla, 1/1.

Roma, Q., 1/17/6; Mr. James Saunders, Roma, Q., 1/21/6; "C," 1/30/6; 1/1; Miss S., Swanston-street, 4/6; A Collingwood Member, 1/3; Col. card, Miss Kerr, Sydney, N.S.W., 1/14; Miss R. Fox, Port Fairy, col. card, 6/6; Sunday School, Sydney, Campbell-street, 4/2; Parcel of clothing, Mrs. C. H. Howard, Carnadale, N.S.W.; Parcel of clothing, Mrs. Griffin, Armadale; Parcel of clothing, Sisters, Wedderburn; Parcel of clothing, Sisters, Milyip; Case of fruit, Mrs. Falkener, Mildura Armadale, Vic. JOS. FITTMAN.

BRO. W. W. DAVEY FUND.

Received with thanks:—T. Paul, Grantville, 10/6; Bro. Holland, Nth. Carlton, 20/6; Church, Het Het, 12/6; South Launceston, Tasmania, 20/6; From Doncaster, per Bro. Maston, M. Zellus, 20/6; L. Adams, 2/6; T. Clements, 2/6; H. Crouch, 10/6; Mr. Watson, 2/6; A Brother, 3/6; Church, Berwick, 45/6. Hendigo, May 18. W. BROCKWAY.

VICTORIAN BIBLICAL INSTITUTE.

Church, North Melbourne, 1/1/6; Sister Mrs. Clow, 1/6; Miss Clow, 2/6; Per H. W. C.—J. G., 4/6; H. W. S., 1/1; A. T., 3/6; D. T., 1/6; F., 1/6; H. W. C., 2/6; H. C., 2/6; H. Meld., 4/6; A Friend, per I. Selby, 8/6; J. M., 5/6. W. C. THURGOOD, Treas.

VICTORIAN MISSION FUND.

Warrambool, per Sister E. M. McCulloch, 6/6; Bardonston, 1/10/6; Kanla, 1/3/10; Sister Copeland, Katoomba, N.S.W., 1/1; Bro. T. Pinter, Meridith, 10/6; Bro. A. W. Smith, Nathalia, 12/6; A Bro. and Sister, Euroa, 10/6. "Mildford," J. A. DAVIES, Treasurer.

SUBSCRIPTIONS RECEIVED.

With thanks J. Sharp, Theo. Pinter, A. Daniels, Mrs. E. Young, 5/6; W. E. Rathbone, J. C. Symes, 10/6; A. Roy, Dr. S. J. Magarey, 20/6. MARGARET MCLELLAN, Publicist 528 Elizabeth-st., Melbourne.

Advertisements.

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

CHURCH OF CHRIST, COOLGARDIE.

Brethren visiting Coolgardie are invited to call on Brethren Clarke and Payne (next to the Theatre Royal), or on Bro. Boyle, Sydney-street, who will be pleased to direct the way to our Meeting House, where a hearty welcome awaits all members.

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