

# The Australasian Christian Standard.

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

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## Current Topics.

### ② CORONATION OF THE CZAR.

The *Southern Cross* has the following timely remarks on the lavish expenditure connected with the coronation of the Czar:—"It is worth while to note here that it is proposed to expend, in the course of that ceremony, in mere eating, drinking, millinery and general pomp, the gigantic sum of £7,000,000! This can only be described as an example of huge and stupid waste. Money is a great power; in a sense it is the modern equivalent of the ancient miracle-working power. It cannot heal the sick; but it can build hospitals and pay doctors. It cannot multiply bread by a touch; but it can feed the hungry, clothe the naked, shelter the homeless, purify foulness and sunshine into a thousand empty lives. The crowning of an emperor ought, no doubt, to be attended with royal splendour; but to expend nearly £8,000,000 sterling upon histrionic and semi-barbaric pomp in a world where so many little children lack bread, and which is so afflicted with wretched want and ignorance, is surely an offence against common sense. How will the transaction stand when tried by the test of rudimentary Christian morality?"

**A VERY REMARKABLE DISCOVERY.**—The theatre of University College, London, was crowded on a recent afternoon to

hear a lecture by Professor Flinders Petrie. He has just returned from another two months' work at excavation in Egypt, and there was a large gathering of Egyptologists. The professor described his work amongst the ruins of the temples at Thebes. There he discovered a large stela about ten feet long, covered with inscriptions of the reign of Amenophis III. The stone was beautifully polished, and most carefully and clearly cut. The wretched tyrant Memphthah at a later date had taken this stone and carved a long inscription on the other side. Then a later monarch had used the stela in forming a foundation for his temple. But in Memphthah's inscription is found the remarkable words: **THE ISRAELITES WERE DESTROYED, NO SEED.** This rendering is unquestionable. It is the first satisfactory discovery of an allusion to the children of Israel in hieroglyphic inscriptions. More than forty centuries have elapsed, and the children of Israel are not destroyed yet. Memphthah is supposed to be the Pharaoh of the Exodus, as Rameses is generally believed to be the Pharaoh of the Oppression. This one allusion, indefinite as it is, pricks the bubble of a vast amount of modern criticism. Mr. Petrie promises an article discussing it fully in the *Contemporary*.

**POOR CHRISTIANS.**—"Jan Maclaren, the author of the "Bonnie Briar Bush," says:—"Are Christians as a body a down draught

on Christianity? If this were really the case, and for nineteen centuries Christians had been more or less disreputable people, then it may be taken for granted that there would have been at least one religion less in the world. Indeed, it is not an extravagance to say that if any impartial person made a careful observation of one hundred Christians to the spirit of religious science, he would be astonished not at their utter unlikeliness, but at their distinct likeness to Christ. Were I, however, at the ear of our friend when he is selecting his specimens, I would make a suggestion. Do not, if you really wish to get a reliable result, include among your hundred or your ten a certain proportion of obvious hypocrites. Any shrewd person can distinguish between this kind of man and a true Christian as easily as between silver and silver plate. It is bare justice to exclude such characters from this trial, since religion is no more responsible for them than a manufacturer for the adulterated goods which are sold under his name, but which he never produced. Religion has been badly treated in this affair, for she has been held responsible both for her own prodigals, whom she must not disown, and then for other people's prodigals she did not rear and heartily dislikes. You may find an unworthy medical practitioner in a great city, but you do not on that account condemn a noble profession. You may see the name of a merchant on the board of a bogus

company, but you do not therefore conclude that every merchant is a swindler. It is not usual to judge any body by its camp followers except the Church of Christ, which toils under the load of half the reprobates in the country. It is preposterous to assign every cheat and vagabond to religion, and to assume that all irreligious people are high-minded and honourable. Your hundred may, of course, include a Peter who will on occasion deny Christ, a John who on occasion will call down fire on a Samaritan village; and those are imperfect Christians. They must be accepted, but we firmly repudiate Judas.

### MORAVIAN MINISTRY.—

What made the Brethren's Church, says *The New Age*, shine so brightly in Bohemia before Luther's days was not their doctrine, but their unselfish and blameless lives; not their opinions but their practice. That indeed called forth the admiration of Calvin and was the despair of Martin Luther. The secret of this and the wonderful success of Moravian missions in the most unpropitious quarters of the globe, it cannot be doubted, depended and depends, in the greatest measure, on the training and unmercenary, Christ-like character of the Moravian ministry. When a man came forward as a candidate for the ministry he knew that he would have to stand a most searching examination. His character and past life were thoroughly sifted. He must have a good knowledge of the Bible, and his life must be free from blemish. Besides the ordinary duties connected with divine worship, he had to visit all his congregation at least once a quarter, to take a companion with him when he visited the sick, to undertake any journey or mission, however dangerous, at the command of the elders, to be as moderate as possible in eating and drinking, and to earn his daily bread by the sweat of his brow. He was forbidden to engage in any business that brought

in large profits. If his daily labour brought him in more than was absolutely necessary for his daily bread, the surplus had to be handed over to the general funds of the church. If he inherited a legacy, that was treated in the same way. The minister had not even a private house. The parsonage was called the "Brethren's House." As a general rule the ministers were advised though not forced to remain single, etc. There are now, we learn, seventeen provinces in the Moravian mission field, and in every one of them—in Greenland, Labrador, Alaska, the Moskito coast, Surinam, in South Africa, in Australia, on the confines of Tibet, in Jerusalem, and again in old Moravia and Bohemia—the tireless Brethren are at their hard, hard task, making the crookedest places of the earth straight.

The Australasian

## Christian Standard.

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PURITY. PEACE. UNITY. LOVE. POWER.

### THE IDEAL CHURCH OF THE NEW TESTAMENT.

—:—:—

No. 3.

THE GREATEST THING ON EARTH.

In the mind of the Apostle Paul the church was the greatest thing on earth. Others might be overawed with the greatness and

magnificence of imperial Rome and be disposed to give it the first place amongst the organisations which had a visible existence upon earth, but not so the great apostle to the Gentiles. Not that he underestimated the power and splendour of the vast fabric which seemed to fill the world with its glory; on the contrary he proudly claimed to be a citizen of the empire over which Caesar ruled, and when occasion required was not slow to assert and exercise the rights and privileges of a free-born Roman citizen. It was only by comparison that Paul saw that the greatest thing on earth was not the Roman Empire, but the empire of Christ as seen in the Church of the Living God. Before this thought all earthly magnificence faded away. The first thought in the mind of Paul was Christ as the visible manifestation of Deity, and next in order stood the church because of its essential unity with Him who was its Head.

IS THIS CONCEPTION IN DANGER OF BEING LOST?

It appears to us that there is no place of primitive Christianity which stands more in need of being restored to its ancient position than the apostolic conception of the dignity and completeness of the Church of Christ. This conception has been to a large extent ignored in the past, and the tendency in the present day is to still further degrade the church and bring it down to the level of an imperfect nineteenth century ideal. Under the influence of this retrograde movement the church is fast becoming an institution which does not hold the first place in the esteem of its members, and because of this outsiders fail to give it that respect which a fair reproduction of the New Testament ideal would at once demand and secure. Some of the tendencies which are leading in the direction indicated are (1) a loose

method of interpreting Scripture, (2) a disposition to slight apostolic authority, (3) a loose conception of the duty of the church in regard to discipline, and (4) an evident disposition to allow its legitimate work to pass into the hands of others. These things, with others that might easily be mentioned, are factors which the discerning observer has no difficulty in recognising as exerting a demoralising influence on the church as it now exists, and as likely, unless checked, to exert a still more baneful influence in the future.

The first step to be taken in order to get out of this state of things is to place before our minds the apostolic ideal of the church, and the second is to reproduce that ideal in actual life as far as possible.

#### THE APOSTOLIC CONCEPTION.

To understand the apostolic conception of the church it is necessary to understand, (1) Paul's idea of the dignity and power of Christ, (2) and the relation which the church sustains to Him and His work.

There is very great need in the present day, for a deeper study of the matchless epistles which Paul wrote to the churches at Ephesus and Colosse in order to the proper understanding of the *present* glory of the Son of God. It is, perhaps, because these portions of Scripture are neglected, that many earnest Christians relegate to a future period of time the power and glory which the Apostle Paul declares Christ at present enjoys. Without meaning to do so, they rob Jesus, for the time being, of the honour and dignity which Paul in all the wealth of inspired imagery lavishes upon him. Paul, to use the words of Maclaren, "groups together the whole universe of created beings, actual or imaginary, and then high above it, separate from it, its Lord and Creator, its upholder and end, he paints to the naughtiest person of the only begotten

Son of God, His First born, higher than all the rulers of the earth, whether human or superhuman."

"The Lord of all, Himself though all glorified."

Sustains and is the life of all that lives.

Nature is but a name for an effect

Whose cause is God. He feels the secret

By which the mighty process is maintain-

[All things] are under One. One Spirit,

Who *is* the *glad* *seems* with *living* *love*.

Rules universal nature. Not a flower

But shows some touch, in frickle, streak, or

Of His untrifled pencil. He inspires

Their holy oils, and imparts their hues,

And bathes their eyes with raptur, and

includes

In grains as countless as the sensible sands,

The forms with which He sprinkles all the

earth.

Happy who walks with Him! whom what

he feels

Of flavour or of sweet la fruit or flower,

Or what he views of beautiful or grand,

Perceives with remembrance of a present

God!" (Gospel—The Task)

All this and more is ascribed to Jesus by Paul as an actual present possession. And as the power and state and grandeur of an earthly monarch are reflected upon the people over whom he rules, so with Christ and His Church. Whatever power or honour is given to Christ is in some measure transferred to the church. The church is a sharer in the glory and honour of Christ, so that if we rob Christ of aught of these, we rob the church. If Christ is a glorious King, His citizens enjoy the reflected glory of His Kingship; but if He is no King, and His Kingship is in the future, then the ideal church loses at once in prestige and in power. Strange as it may appear, there are those who deny the *present* Kingship of Jesus. They are ready to recognise some petty potentate on earth as being entitled to the use of the word "king," but they deny it to Him who is far above principalities and thrones and dominions. The absurd

plate suspended from his neck on which is inscribed the legend "King Jilly," they call a king—but not Him to whom "all authority in heaven and in earth" has been given. It is no wonder, then, that the church occupies a lower place in the esteem of many modern disciples than it did in that of the Apostle Paul, or that they fail to catch the thought that makes the church the grandest thing on earth for all time.

#### THE EMPIRE OF CHRIST.

"In the eyes of the Roman world," says Mathison, "in the eyes of praetor, pro-consul, senator, emperor, there is flashed the image of a Kingdom not before seen among the Gentiles, not before seen among the Jews,—a Kingdom whose characteristics are vice, whose watchword is priesthood, whose sceptre is sacrifice, and whose strength of power is the weight of its burden bearing."

Such is the new empire which breaks forth in the writings of Paul that bear the impress of the Roman captivity. Foreshadowed in the epistle to the Romans, promulgated in the epistle to the Ephesians, and reiterated in the epistle to the Colossians, it becomes henceforth not only the centre of his religious but the rest of his humanitarian sympathy. Sacrifice is no longer the cloud which obscured for a time the empire of the Son of man; it is itself the empire of the Son of man, the source of His authority, the sceptre of His throne.

The exaltation of Christ is henceforth with Paul not the *empire*, but the result of His cross. If He has received a name before which every knee must bend, it is because He Himself has bent the knee to humanity. To crown Christ simply as King is to crown Him on the ground that He has risen above the circumstances of human pain

and human weakness; but to crown Him as the head is to put the diadem on His brow on precisely the opposite ground—on the ground that human pain and weakness have become universally His own."

If we want to understand what Christ and His Church really are we

must take our stand with Paul in his Roman dungeon and understand through him what the prophets saw dimly in allegory—not having the light that shone from Calvary.

In our next we will deal with "the relation which the Church sustains to Christ and His work."



F. W. GREENWOOD.

F. W. GREENWOOD.

I was born on November 24th, 1859, in the *two-facet* town of Burton-on-Trent, England. But touching this subject I was evidently born in the objective case, as I am a life-long abstainer and an ardent prohibitionist. My schooldays—that happy period of a boy's life—were spent in Derby at St. Andrew's, where J. Erskine Clark, editor of the *Chatterbox*, was the vicar. He was the right man to edit a children's paper. At eight years of age I became a chorister in St. Andrew's church, and well remember the

pleasure I experienced when I first donned a white surplice. It is true it was several sizes too long, and had to be held up as I marched out with the other boys, but what was that compared with the pleasure it gave!

On October 2nd, 1867, I was christened (or as they call it, baptized), when *according to my catechism*, I was "made a member of Christ, a child of God and an inheritor of the kingdom of heaven." Well, if I was a child of God, I was a very disobedient child. I cannot say that I was an unbeliever, for I have never had a doubt about God's word, but have always desired to serve Him,

yet I was neither begotten "through the word of God which liveth and abideth," nor "born of water and the spirit."

I continued to sing in church choirs for eight years, during which time I was the leading singer in several large churches, my last place being St. Mark's, Bradford, Yorkshire, and *twice* during my career as a paid choir boy I was *out on strike* for higher wages. It could be truly said of me during that time "I drew near to God with my lips but my heart was far from me." I have not much faith in paid choirs—still I have not swung to the other extreme. I believe in a choir (or band of singers, which the word simply means) of converted men and women, and then they will *sing the gospel* in such a way that the congregation will join, and the hearts of sinners will be touched and turned.

Soon after my voice "broke," as singers term the change from treble to tenor or bass, I was smitten with the colonial fever, and before I was eighteen years old left Old England for New Zealand. I came out here to seek my fortune, and, after a good many ups and downs, I discovered what I thought to be a treasure in a field, and I went and sold all that I had and bought that field. Ever since then I have been a rich and a happy man, for my treasure proved to be a pearl of great value—"the pearl of greatest price." On Dec. 22nd, 1886, I was born a second time. I had been dead in trespasses and sin long enough, far too long, but now I was a new man in a new world. Old things had passed away, and behold, all things had become new. I cannot tell just when the change began in my mind, but I knew that God had made provision for my salvation before the world began, and I know when it took effect within me.

It was no flowery sermon that convicted me of sin, but the consistent life of the family of Mr. D. Bonthron, with whom I was boarding. It was the preaching in the home, the *living epistles* which I knew and read. Soon after my conviction I visited, out of curiosity, the Church of Christ in Invercargill on the Lord's day morning. There were *only six brethren* breaking bread, but that solemn feast sent me away with new thoughts. The final result was that I was baptised and threw in my lot with that little band—threw away the teachings and coun-

mandments of men and took my stand on the word of God.

Practically speaking I had received no schooling since I was nine years old, but now I began to attend night school. I studied by night and day to make up for lost time, but found it hard work. After removing to Christchurch I determined to devote the remainder of my life to the work of an evangelist, and in order to be a more efficient workman decided to take a college course. I found the expenses of the N.Z. University too heavy for me, but was fortunately told to correspond with Bro. Maston and C. L. Thurgood. The result was that I sold my home and all that I had, gave up a good situation which I had held for eight years and sailed for America on July 10th, 1885. I reached Kentucky University with but £30 to commence a five years' college course. College life proved to be no child's play. I am glad that I went, but had I known all the struggles that were before me I could never have faced it. God has wisely hidden the future from us.

One fine Lord's day in November, 1885, I preached my first sermon at the Church in Kentucky where Bro. J. C. Dickson was then labouring. What kind of a sermon it was I shall not venture to say, but will leave that part of it to Bro. Dickson, who kindly acted as critic on that important occasion. My first engagement as an evangelist was with the Church at Millsville, Kentucky, where I labored two years. During that period I held my first protracted meeting, extending over three Lord's days—about 18 nights. The 18 converts were baptized in the Kentucky river, while hundreds of people lined the river banks. This meeting deepened my own spiritual life as well as blessed others, and intensified my longings for the souls of men.

After many struggles and triumphs I graduated on June 10th, 1890, and having accepted an invitation to labour with the church at Auckland, turned my face once more towards the land of my adoption. In company with my beloved college-mate, Bro. J. C. Dickson of Adelaide, I visited Ireland, Scotland, and England, in the order named, where I renewed old friendships and gained once more on the scenes familiar to my childhood.

Saying farewell to England we sailed for Adelaide, where Bro. Dickson took unto himself a partner, and

so I had to travel on alone. Passing through Melbourne I reached Christchurch on October 4th, and was married on October 8th to Miss McJarrow, to whom I owe in a great measure whatever of success I have attained, both for her encouragement and help during my college course, and for her devotion as my help-mate.

On Oct. 27th, 1890, I began my labours with the church in Auckland, where I enjoyed four and a half years of happy service for my Master. Receiving a unanimous call from the church at Oamaru, I accepted the invitation and reached here April 22nd, 1895, and continue to this day.

## The Expositor.

SOME OTHER CHURCHES.

No. 2.

**CORINTH.**—In the letters to the various churches, the salutation at the beginning of each is worthy of attention, and from that in 1 Corinthians we may gain a valuable lesson. One which had proper attention been paid to it, would have saved believers a vast amount of trouble, as well as paper and ink.

All will admit that our brethren at Corinth were very much below the mark, and that the apostle had to reprove very firmly upon many points. No one holding the popular view of sanctification can for a moment contend that the Corinthians came up to his ideal; yet for all that Paul declares them to be "sanctified in Christ Jesus." In my opinion this salutation settles the point.

The apostle tells them that they had been enriched in everything in Him (Christ Jesus) in all word and all knowledge; that the testimony of Christ had been confirmed in them; and that they came behind in no gift. Everything necessary for the Christian life had been bestowed upon them and they had but to wait for the revelation of the Lord Jesus Christ, whose business it was to confirm them, unapproachable unto the end. He reproves them, in that instead of trusting to the faithfulness of him who promised, they had virtually undertaken to confirm themselves.

How had they done this? In

the first place, they had planted the seed of sectarianism among themselves, by commencing to choose teachers according to their own fancies, thus opening a door to, and encouraging, diversities of doctrine. Up to this time as all the teachers had taught the same, viz., reliance upon Christ alone, such a procedure evidenced most clearly that they had gone backward in the faith. No doubt they honestly thought that they were becoming more advanced, and were in a passion to judge which teacher was the most capable of advancing them still more. The object was no doubt right enough, yet they over-estimated their powers, and therefore used means that, as the sequel shows, could only and did produce the opposite result. The apostle gives utterance to a fervent thanksgiving that he had done so little personally to give color to such a line of action. He foresaw all the evil entailed, and if we study the history of Christendom we cannot fail to see that nearly all the evils which have torn it to pieces, from apostasy downwards, have been the result of the Corinthian course being persisted in. The first four chapters of the letter are entirely devoted to combating this evil.

Paul draws attention to the fact that the wisdom of this world, which I have no doubt they called "common sense" only caused both Jews and Greeks to stumble, while the only safe rule was the word of God; also that they could not boast of any very great amount of worldly wisdom amongst them. Even he never professed to come with any, but only Christ-crushed. Nevertheless, there was a wisdom, and a high one, far higher than "common sense," but it was only comprehended among the spiritual and perfect. To the others it was a mystery. The carnal could not understand it. Paul had this wisdom but he could only teach our brethren as carnal babes—to be fed with milk as they could not feed themselves. They had not grown one bit, but had rather become dwarfed; their jealousies over their teachers showed that they were as carnal as ever.

The Apostle gives the Church a solemn warning. He is the Master builder who has laid the foundation truly; if, however, they take the work out of his hands and build rubbish, as they were sure to do, he warns them of the consequences. They must not deceive themselves; in order to become really wise they

must become fools in the world's eyes.

The Apostles are the divinely appointed teachers. Stewards of Christ they have the ordering of all in the absence of their Lord, and are answerable to Him alone. Our brethren can in no case reign without them, although they have acted as though they could. They had made a mistake and were told of it pretty plainly.

Space prevents me treating the letter in an exhaustive manner, but let us study for ourselves the consequences of the Corinthians' mistake. Fornication of the worst kind, litigation, entanglement with idolators and consequent adoption of gluttonous practices at the Lord's table, after the fashion of the heathen feasts, and contempt towards each other. Finally let us give great attention to the exhortation concerning that love, first to our Master and then to his brethren, which will cure and prevent all these evils.

In that love which dares all things to keep the brethren within Christ, even certain miscomprehension and possible offence, I am compelled to say, that were the First Epistle to Corinthians entitled the Epistle to the Christians at the Close of the Nineteenth Century, I am afraid it could not touch us more closely than it does.

The Church at Corinth, as we learn from the next letter, kissed the rod in the hands of the Apostle and were blessed accordingly. I pray you brethren let us follow their example.

New Thebarton, A. DAVISON.  
Adelaide, 6th April.

#### ABOUT NEW ZEALAND.

New Zealand is a small country, but it is certainly a very wonderful country. Not that it is so absolutely remarkable in its physical outlines or general make up, though even in this respect its exact counterpart is not to be found; but its people, its government, and geographical position are all interesting, and as the years go by are bound to attract increasing attention from the whole civilised world. The New Zealand people pride themselves on being original in just about everything you can think about. I rejoice at every manifestation, whether in New Zealand or any other country, of government for the people and by the people, so long as the thing is not al-

lowed to run to seed. The scenery of New Zealand certainly can not be surpassed in any country, and personally I believe that the romantic nature of the scenery has had a lot to do in the formation of both the physical and mental nature of the people. J. A. Froude says that New Zealand contains "mountain

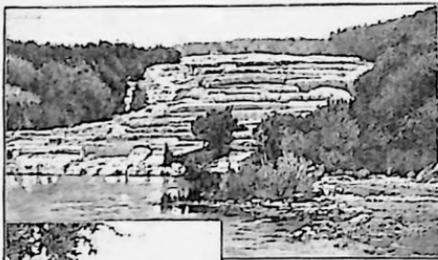
human nature, is it too much to expect that from this country will spring a race of robust Christians who will influence the whole world for good and right. It is good to be a poet, artist or orator, but if in addition these great attainments are consecrated to Christ they will be two fold blessings to the

world. In subsequent numbers of the A. C. STANDARD we expect to have a few illustrated articles on the cause of primitive Christianity in New Zealand. Until a few years ago, the ter-

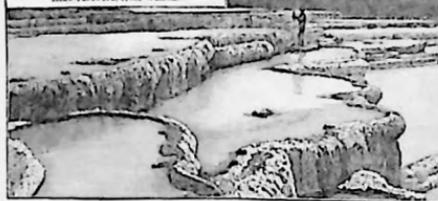
terraces (of which we have an illustration in the Auckland province was one of the most interesting things to be seen in the islands. On June 10, 1886, great volumes of red hot stones, boiling mud and ashes were suddenly hurled from Mt. Tarawera, and the whole neighbourhood was laid in ruins, the beautiful terraces being swallowed up, it is thought by some forever, others

think that they will reform; but it is quite evident that many generations must pass before they can be reproduced in their original beauty.

—A.B.M.



Lake Tarawera, from Waikanae.



ranges grander than the giant bergs of Norway." The result of this combination of natural forces is that New Zealand has developed the finest and healthiest race of people in the world, and a recent writer declares "that it will be in the inexhaustible soil and spiritual capabilities of New Zealand, that the great English poets, artists and philosophers of the future will be born and nurtured." If this is to be true of these very desirable elements in

## Original Poetry.

### THE EAST JUDGMENT

A REVERIE  
By J. ISLETS WRIGHT.

(In Three Parts)

#### PART III

Again a powerful ball, no length of life  
Gave utterance to break the spell supreme  
Once more the Angel of the Reed I saw,  
And solemnly descended, calfs and slow,

To where the Book of Everlasting Life,  
And where the scroll lay open wide unrolled,  
With awful dignity he stood, unmoved,  
Waiting, and that but for a moment brief,  
Until another shuddering, quaking soul,  
Stepped out upon the undulating plain,  
And halted, opposite the Throne of Thrones,  
Where, looking round, with glance self-satisfied,

And self-complacency, the manner born  
Of ignorance and pure audacity,  
He stood himself erect, and would he brave  
To hear the angel scribe read from the scroll,

Which bore the record of his life on earth

I watched him closely as the angel read  
The history of a selfish, self-willed life,  
I noted once and oft, the stubborn pride,  
The self-reliant look subdued, and all  
His daring fearlessness any way, complete,  
Until a trembling, piteous sight, he stood  
Convicted, by the keenest blade of truth.  
Ah, vain would he, even now, have tottering  
fallen

Prostrate, to hide his agony and woe.

But no! some occult force his frame upheld  
Until the reading ended, and the scroll—  
Or rather, all that part wherein was writ  
The record which the angel scribe had read—  
Was separate torn, and by the angel  
placed,

Within the hand of him to judgment come,  
Then slow retraced his steps, and took his  
place

Beneath the throne of transcendental light  
Then rose, in princely state, the Apostle  
Paul,

From off a throne of greatest eminence,  
His form, though changed, beauteous and  
bright,

My quivered eyelight marked him none  
the less,  
Though rose a raimented saint, of sacred  
rank

A Paul, the subject of the Gentle race  
With serious dignity, in solemn words  
He spake aloud, all else was hushed and  
still

"Thou son of man, this is thy appointed  
day,

The Day, when by that man that God  
ordained,

And I sent to earth, and raised Him from  
the dead,

The world in righteousness is being  
judged,

To meet that in thy judgment thou  
shalt not speak

And urge thy claim to happiness and  
life,

But well thou knowest that this can  
only be

By claiming kinship with the Son of God,  
Speak on, thy life is all before thee now,  
That judgment may be given in truth  
and right."

Strengthened by some unseen and secret  
power

The son of earth was ravelled for that dread  
hour,

And lifting up his voice in pleading tones,  
He thus entreated: "Judge of all the earth,  
Oh! princes, nobles of the quick and dead,  
Let me but speak, and answer give to this,  
This scroll— Ah! I cannot answer make!  
Then why, great Judge, should I be here  
even now?"

What evil have I wrought? 'Twas not with  
me,

To render evil to my fellow men  
I lived unto myself, the scroll speaks true,  
Ner thought of others, but my own best  
good,

The world with all its pleasures I enjoyed,  
And here I humbly avow that in it all  
No act of harm or ill did I to any one,  
Not actually, but this thought, I do own,  
That if my path were stopped by fellow man,  
Unwittingly I may have wrought him ill,  
But not more than I suffered from my kind,  
From those beside me sought I nothing, ner  
To those around me gave I laugh or merriment,  
I sought no heaven, nor looked beyond the  
grave.

My time on earth was short, and much I do  
And I do, ———

Oh! God in mercy! still my babbling  
tongue

And pardon send out of Thy boundless love  
I seek Thee now, oh Christ! in mercy, I,  
In prayer grant me of Thy clemency

I have rejected all Thy pardoning blood  
And all the ransom Thou so dearly bought  
I know it! Even now it burns my heart,  
The thought, that when on earth I lived for  
all,

Yet thus neglected all Thy saving love  
And now I am condemned and lost, ay, lost!  
For ever, and for evermore, and aye,  
Oh, mercy grant, I seek but mercy now—

Even as he raised his voice in piteous wail,  
That died away, in very sound and force,  
The voices of the assembled throng, sweet,  
Hymned soft, subdued sweet offerings of  
praise,  
And hushed not, till the veil of Deity was  
rent,

Until the gorgeous covering of light  
Was drawn aside, forming a portal wide,  
Through which transcendent might and  
power supreme,

Mercy Omnipotent, and Justice Infinite  
Personated in the Eternal King  
Might pass, attended by no retinue  
And standing, once the Son of Man, but now  
The immortal Judge of His own blood-  
bought earth,

Before the assembled concourse of the  
saints,  
The judgment in a voice of deepest sadness  
Thus pronounced:—

"Within thee upon thy earth, had I have  
A dusker woe in days of life,

Thou to thyself alone didst live  
And to thyself alone didst die

But to this end thou wert not made,

Ner did God give thee life therefore  
But rather that the love He gave  
Might through the life my fellow men  
And be the means of bringing some  
To rest their trust upon My Name  
Of loving acts that didst not own,  
Ner canst thou that of thy harvest reap  
But for the good undone, unrolled,  
The chosen manifold and oft,

Yet passed unnoted by for these,  
Thou shalt receive thy recompense  
Ner think to that a place in heaven,  
Such would be vain for such as thou,  
For heavens is but much higher love,  
And well thou knowest that in thy heart  
Miles no more, but self alone

"Thou can for mercy now be happy  
No mercy didst thou ever show,  
And as on earth thy hand didst deny  
My name and my divinity,

So now, before the angel throng,  
The assembled multitude to view,  
Thee now do I, the Christ, deny  
Depart from me, ye cannot, go—  
Depart! to all eternity.

A rest,—a pause,—of silence pitiless,  
That made the heart beat like an ocean  
wave,

While the great angel Judge ascended high  
The grand white throne, and entered far  
within

The cloud of blazing light, enclosing close  
Deity's dread holiness and state,  
The presence chamber of Almighty God,  
I would not, —nay, I cannot now describe  
The grandeur inconceivable and rare  
That follows on the movements of the Christ,  
Unnumbered worlds have sent their sons to  
swell

The host of angels and of ransomed souls,  
I would not, nay, I may not thus relate  
The scenes and sounds of that great judgment  
day

And were I thus to strive, how vain the task,  
For mortal comprehension could not grasp  
Or by the boldest reach of mental thought  
Conceive of something with which to com-  
pare

The infinite, unfathomable, grand,  
Beyond all earthly contrast, unexpressed,  
Even as the flashing lightning's shaft pro-  
claimed

Deity's dread presence once more veiled,

And ere the angels and the ransomed host  
Broke forth in adoration and in praise,  
Mine eyes fell on the boundless plain of light  
Whereon the last poor child of mortal now  
stood;

And as I looked, as best these mortal eyes  
Could look in such a maze of wonderment,  
I witnessed this—oh I speak it solemnly—  
A flame of golden fire its mantle shape  
Enriched that for ever-lost poor man;  
And, ere I speak, the plain all opened wide,  
Engulfed within itself the whole, and left  
No trace, no sign of life or death behind.  
I terror-stricken gazed, bewildered quite—  
—But! What is this? What seizes on me  
thus?

As if my body were beyond control,  
And yet my mind can order every step  
Say! What is this? and whither do I move  
Oh, Heavens, it is my call, my time to go  
And stand before the judge of quick and  
dead.

Lost! Lost! I cannot answer, self-con-  
demned

I stand convicted by my heart alone  
In pity save me! save me! 'tis not I  
Oh, let another take my room and place!  
I lived to self on earth and deemed it well  
Oh, who will save me now from endless hell?  
On earth, no Christ for me, I would have  
none

Oh Him, nor yet of His sweet grace and  
truth,

Nor of His love, though I assembled with,  
And with His followers bore the holy name  
Of Christ, but indeed it was a lie  
I had of Him not,—a damned hypocrite!  
Oh! give me life to live but once again.  
Let me not speak! I cannot answer make  
The record angel reads: Oh, hideous scroll!  
The Judge descends! Oh, Heavens, what  
can I do!

Lost! From this glory, from these realms of  
love,

For ever more, and aye! for ever lost  
The light is blinding me, . . . Oh, angel write  
About thy reading, let me even die  
Oh, God! there is no death, 'tis all life now  
Eternal happiness or endless woe  
The Judge! . . . The Immortal Judge! . . .  
He comes! . . . He comes! . . .

Oh, God! Where am I? do I really live,  
And hast thy loving kindness marvellous  
Spared me existence yet a while on earth,  
I thank Thee that I do but wildly dream,  
And that 'tis but a vision which I've seen  
My heart beats quick as if beyond control,  
The cold sweat breaks upon me like a rain  
Oh, what a vision! I thank Thee I but  
dreamed,

That for the awful judgment day I may,  
With serious thankfulness myself prepare  
While thou hast given me opportunity  
And warning, such as that most solemn sight  
No more of self for me! Thee be  
That in the sacred eyes of heaven's Judge

All selfishness a punishment doth bear,  
Surpassed not in severity or woe  
By that which murders merit and receive.  
Oh, God! in humble thankfulness I pray  
That thou would'st lead me ever in thy love,  
So that when called at that great Judgment  
Day  
I may in Christ be found, redeemed and  
saved.

## Open Column.

[After the Guide has finished his article,  
The C. Martin, of Ballarat, will reply.]

### THE RESURRECTIONS.

In order that we may have a clear understanding of future events, it is absolutely necessary that we should carefully examine the Scriptures that speak of the resurrections; and we desire to state here, at the outset, that we do not believe in the popular notion of a general resurrection of the righteous and wicked at the end of the world, for we are firmly convinced that the Scriptures teach of a number of resurrections.

Our faith will be cleared considerably if we first consider the passages which speak of a "resurrection OF the dead" (Acts 24: 15) and a "resurrection FROM the dead" (Luke 20: 35).

It is pretty evident that Peter, James and John were somewhat puzzled when Jesus cautioned them, immediately after His transfiguration, "that they should tell no man what things they had seen, till the Son of Man were risen FROM the dead" (Mark 9: 9). They could not understand the phrase "FROM the dead," and yet they must have been well acquainted with the idea of a resurrection OF the dead, for we find Martha, in speaking of Lazarus, who was dead, saying, "I know that he will rise again in the resurrection at the last day." The prophets had taught the resurrection of the body in general terms only, and while the Jews had a firm belief in the resurrection, they did not understand at that time that there would be a resurrection FROM the dead; hence we find Peter, James and John questioning one another as to what the rising FROM the dead should mean (Mark 9: 10).

We do not wonder at all that they were puzzled at the term FROM the dead, because up till this time they were only acquainted with the idea of a resurrection as taught in general

terms in the Old Testament.

We have only to look for a moment at the terms "OF the dead" and "FROM the dead" to see that there is a wide distinction between them. If we say that Messrs. A, B and C departed from the company at an early hour, it is understood clearly that when they departed they left some of the company behind. Hence if Jesus spoke of rising FROM the dead, He meant that He would rise out (come out) from among the dead. We are given to understand by Greek scholars that the word in the original, *ek*, is very emphatic, literally meaning out from among, or from the midst of.

Again, in Phil. 3: 11 (R.V.) Paul says: "If by any means I may attain unto the resurrection FROM the dead," or, as Greek scholars put it, "a resurrection from the midst of the dead." There could be no sense whatever in Paul saying he wished to attain unto the resurrection of the dead if all are to rise at the last day. He would attain unto it whether he liked it or not. Therefore we conclude that there is a resurrection OUT FROM among the dead.

Now, having established the fact, by the terms used, that there must be more than one resurrection, let us briefly examine the Scriptures treating of them.

In Matt. 27: 52, 53, where it speaks of the resurrection of Jesus, it is declared that many of the saints which slept (died) arose and came out of their graves and went into the holy city. Thus we have a resurrection out from among the dead—the resurrection of Jesus and some of His saints. This will not be disputed by any who believe the sacred records. It is a resurrection already accomplished, but, mark well, there is not one word about the wicked dead.

Christ has risen from the dead and become the first fruits of them that slept, and the next resurrection will consist of those that are Christ's at His coming (1 Cor. 15: 23). Mark it well again, not a word about the wicked dead.

Thus, then, the next resurrection is in the future and will comprise Christ's people, the saints, and which is spoken of by Paul in 1 Thess. 4: 16, 17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. . . . And the dead in Christ shall rise first: Then we which are alive and remain

shall be caught up together with them," &c. Mark well, not one word about the wicked dead.

Paul also refers to the resurrection in 1 Cor. 15: 51-53: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment . . . the dead shall be raised incorruptible, and we shall be changed. For this corruptible [dead saints] must put on incorruption, and this mortal [living saints] must put on immortality." Mark it well again, not a single word about the wicked dead.

The next resurrection is recorded in Rev. 20: 4, and evidently consists of those who turn to Christ after the church has been taken away, and through their faithfulness to God suffer martyrdom at the hands of the Man of Sin because they would not worship the beast or his image. Mark it well, not a word about the wicked dead.

Surely the omission of any mention of the wicked dead in all these passages could not have been accidental; it must, then, have been intended to remove the idea that they (the wicked dead) would have no part or lot in these resurrections.

The resurrections thus far can truly be said to be resurrections of LIFE. The persons concerned are saints; they were *dead*, or *had life*, in the spiritual sense when or earth; they went down into the grave alive, or with life, and thus when they rise it is called a *resurrection of life*. They were never dead, they were only sleeping living ones when they were in the grave. But it is just the opposite with the wicked dead. They are *dead* (spiritually) when they die; they are *dead* when in the grave, and *dead* when they rise. Thus we find a wide difference in the way dead saints and wicked dead are spoken of in the Scriptures; the dead saints are spoken of as being *dead*, and the wicked dead as being *dead*, as for instance at the final resurrection, Rev. 20—"the rest of the *dead*" (verse 5), "I saw the *dead*" (verse 12), "the *dead* were judged" (verse 12), and "the *sea* gave up the *dead*" (verse 13).

Now we come to the last resurrection, which takes place a thousand years after the resurrection of the martyrs, and the fifth verse of Rev. 20 informs us that "The rest of the dead lived not again until the thousand years were finished." It will be observed that the term DEAD is applied to the persons raised, and is used right through in the account of

this resurrection and judgment. The *dead* are seen; the *dead* are judged; the sea gives up the *dead*, and death and hell deliver up the *dead*. Mark it well, not one word about the *righteous dead*! How different to all the previous resurrections.

In conclusion, it would seem that the final resurrection embraces only the wicked dead, all the saints or righteous dead having been raised in previous resurrections; hence they are thus able to be present at the final judgment, not to be judged, but as judges, as taught in 1 Cor. 6: 2: "Do ye not know that saints shall judge the world?"

WAGGA WAGGA, N. S. W.,  
13th May, 1896.

## Foreign Missions.

F. M. LADBROOK.

A short note from Bro O'Brien, of Maryborough, Q., hints at the prospect of ten immersions amongst the Kanakas in the immediate future.

We are glad to have pulled up Bro Thomson's salary somewhat by the aid of kind friends, but the Committee is still in debt to him. Look at this week's acknowledgments, and "go thou and do likewise."

For three successive Tuesday evenings Missionary work has been the topic at North Melbourne. This special effort has been made to engender a higher missionary spirit in the society. May 12th, Bro. McLean with the Chinese Mission class attended, the scholars giving a performance. May 14th, Bro. McCracken in a few words showed the need of missionary effort and held up Christ as the greatest missionary the world had seen. He then welcomed and introduced Mrs. Booth, a worker in the Zambesi Industrial Mission, British Central Africa. Starting four and a half years ago, they have now 11 stations, 26 European missionaries assisted by 28 native Christian workers. The mission is self-supporting. Natives are taught different industries and paid for their labour. This lady is now trying to awaken the people here to the great need for practical help on behalf of the women in Africa.

Helpless and degraded, their condition is indeed pitiable. Bought and sold like cattle, and regarded as of less account, showing plainly that the abolition of slavery even in British possessions is not yet an accomplished fact.

A report of the Kanaka Mission Work was received from Bro J. Thompson. Bro F. M. Ladbrook gave a lecture on Indian Mission work and workers, illustrated by

some fine views showing the customs and manners of the people. The meetings were very enjoyable and we thank those who helped us for the impetus given to the missionary effort, the outcome of which will be of practical benefit to our brethren dwelling still in darkness.

The question to every Christian is "How much power are we willing to make ourselves for others?" Christ gave all.

L. D.

## Church News.

### NEW SOUTH WALES.

NEW SOUTH WALES S. S. UNION.—The quarterly tea and business meeting was held in the Sydney chapel, Campbell-st., Tuesday evening, May 10th. About 31 teachers sat down to tea, and at the business meeting 60 were present, the largest and best we have had not only in numbers but in interest and enthusiasm.

The president, Bro John Kingsbury, presided, and welcomed Sister Edgar, superintendent of the Sunday School work, of the Sisters' Conference, and also a visiting sister from Collingwood, Melbourne. The secretary stated that he had prepared a report for the Annual Conference, and that half of the additions in 1895 to the church in N. S. W. were out of the Sunday Schools, and had also issued a circular letter to the churches represented at the Conference, calling attention to the Union and forthcoming examination. The treasurer, Bro. Morton, stated that he had £2 4s 10d in hand, and fees due £1 10s. Bro. Clapham having gone to Curwina it was necessary to appoint an examiner in his place, Bro. Walden having given his consent was unanimously elected. Home school was received into the Union.

The annual election of officers resulted as follows.—President, Bro. John Kingsbury; Vice, D. Hall; Secretary, K. Storr; Assistant, James Hunter junior; Treasurer, T. Morton. The committee will be a representative from each school as far as practicable.

The secretary called attention to the valuable assistance he had received from the assistant secretary, Bro. James Hunter jun., and also urged all the teachers to assist in making the forthcoming examination on July 19th the most successful we have had, and they responded most heartily with good old British applause. We rejoice to report that the outlook for the Sunday School Union is a bright one, and knowing that God will bless us in our work we mean to press on. Schools representative.—Wool-shra, Petersham, Marickville, Sydney, Ermsay, and by letter, Mossesburn and

Livmore. Our meeting began and closed with prayer. R. STEPH, 79 Denison-road, Lewisham. Sec.

**MREWEATHER.**—The eighth annual S.S. anniversary was held here on 27th and 28th May. In spite of the extremely rough weather on Sunday we had large meetings, the children singing and reciting splendidly. The Rev. S. Sharp, of the Ellington Baptist Church, preached in the afternoon, and Mr. Thomas, of the Merewether Welsh Baptist Church, at night.

On Monday a tea and public meeting was held, when about 60 adults sat down to tea. A public meeting was held afterwards, in which the chapel was filled. A splendid programme was gone through by the scholars—singing, recitations, dialogues. A duet by Mrs. Thomas and Mr. West, and a solo by Mr. West were very much appreciated. Special votes of thanks were given to Mr. West for conducting the singing and Miss Morgan as organist, thus concluding a most successful anniversary, both financially and otherwise. J. M. S.S. Sec.

#### SOUTH AUSTRALIA.

G. T. Walden has left for Sydney via Melbourne, and M. W. Green has returned from Western Australia. W. A. Harris died on May 25th. He was a member of the church meeting in Grote-st. He leaves a wife and five children, one of whom is Bro. W. T. S. Harris, of the Balaclava church, and all the others are members of Grote-st.

**SOUTH ADELAIDE.**—Last Sunday evening two were immersed who had previously confessed Christ Jesus on the 25th. The Band of Hope held a very successful and pleasant tea and public meeting, addressed by Mr. Colbourne. On the 27th two of our Sunday School teachers, John Fischer and Ada Moore, were united in the bonds of matrimony. The blessing of the Lord be upon them.

**STERDALENS.**—The little church here still continue to meet together to break bread every Lord's Day morning, and every alternate Lord's Day evening Bro. Cameron preaches the gospel. There is generally a fairly good attendance, but as yet there have been no visible results. Bro. Cameron has just returned from a short visit to his wife and family in Melbourne. Last Sunday week his place was filled by Bro. Jas. Manning from Adelaide. Our number has recently been increased by three sisters and one brother who have come to reside in this township, namely, Sister Chisholm and her niece, Miss Brad, from Eggmont, Melbourne, and Bro. and Sister Leslie from Langham's Creek.

May 26.

J. M. GORDON.

**YORK.**—We have to report having lost by removal to West Australia, Broken Hill, etc., no less than seven of our members lately. Of these, nearly all have been active and efficient workers in the church and school. We regret their departure, but trust that they will but scatter the good seed further than if they had remained with us. May God be with them. W.B.

**HURDASH.**—Since last writing the sisters have been re-organising the Dorcas Society, which has for some time been impoperative. Through the exertions of Sis. Smith, who took the matter practically in hand, a cozy little tea was provided on the afternoon of Wednesday, 13th May. There were upwards of a dozen sisters present, with Bro. H. D. Smith, who had been specially invited to take part in reading. After the tea, singing, prayer and reading, the routine part of the business was gone through, officers were elected, and the society put into proper working order. Each Wednesday afternoon is thus set apart for sewing, and those who cannot attend can work at home, and send on their work. We expect much help will be rendered to the poor and needy by our revived Dorcas Society and the sisters' busy fingers.

Last Wednesday evening was devoted to holding our usual quarterly missionary meeting. The musical part was undertaken and excellently carried out by the Endeavour Society. An invitation had been given to Mr. Mead—senior pastor of the Flinders-st. Baptist church—to give us an address. We are deeply grateful to Mr. Mead for coming, and for his exceedingly interesting and lucid address, given after personal and careful observations during his recent visit to India. Mr. Mead visited the Hurdia Mission and expressed himself as highly gratified at the splendid systematic work carried on at this centre, especially the combined medical and evangelisation work—a work in which Mr. Mead has very strong faith, and in which the Church of Christ seems to excel beyond other societies. He condemned in unmeasured terms much of the slipshod sort of missionary work carried on, instancing a case where it was necessary to recall the missionary in order to save the work from ridicule. Mr. Mead travelled over a large area of mission field, observing every detail. He pointed out on the map what a vast extent of country is now occupied by the humanitarian family, and told of the great success of many of the missions, notably that of Bernambi, where there are no less than 4,000 Christians. We were much impressed with Mr. Mead's views, which coincide with Mr. McLean's and our own, that our Bro. Stratten ought to be located and working with our own people at Hurdia instead of at Fozzoo. But this is a matter in which we had no voice, and must seek

and wait the Lord's direction. Through some inexplicable cause Mr. Mead did not meet Bro. Stratten, although arrangements were made for them to meet at a certain railway junction. We have cause for much thankfulness for what we have accomplished as a Foreign Missionary Society during the year, and as it has been by God's own blessing in the past, so nothing short of that same blessing will suffice for the coming year. After paying Bro. Stratten's salary for the year and helping the Hurdia and Kanaka Missions, we have about £6 in hand to begin again. "Bless the Lord, O my soul! and let the blessing of the Lord my God be upon me, and establish thou the work of my hands upon me, yea the work of my hands establish thou it."

Yesterday morning we had the joy of receiving into fellowship Sister Emma Cosh—the daughter of our esteemed Bro. John Cosh. She has confessed Christ since we last wrote, and was baptised last Sunday night. Sister Cosh, with her daughter Emma, proceeds to W.A. on Tuesday to join her husband and other members of the family, but they all hope to return some day if God wills.

June 1

A. G.

**UNLEY.**—Our meetings are good, and we are pleased to have Bro. Green back, after being absent six weeks. We rejoice to know that his labours have been blessed in West Australia in the saving of seven who were added to the church. Bro. Green has been kept busy since his return visiting the sick ones, and on last Sunday he read the burial service over the remains of our departed Sister Angel, who passed away just after his return. On last Lord's day Bro. Green made reference to our sister, who was honoured by Bro. Colbourne during his ministry at Unley. Our sister has been a faithful follower of her Master.

May 31

T. G. STOKER.

#### NEW ZEALAND.

**AUCKLAND.**—The officers of the Cook-st. church have, for some time past, been considering the best way of extending the work here, and on Wednesday (13th), at a meeting of the brethren, it was decided that outdoor preaching services should be held on Saturday evenings. No time was lost in making a start, and the first meeting was held on the following Saturday. The brethren rolled up well and a really good time was spent in singing and reading from the Scriptures. Bro. Bull gave a very extract address on John 3: 16, and at the close invited the hearers to the Sunday services. The brethren have every reason to be cheered and encouraged by the start made, as quite a number gathered round, a deep impression evidently being made on

some by Bro. Hull's words. We trust that, under God's guidance, this work will prosper, and prove a blessing, not only to the listeners, but to all who partake in the meetings.

Several of our members have been leaving us lately for the Old Country. Our Sister Pilkington, with her family, has left for Scotland, and Sister Mary Evans left us a few weeks ago to make her home with her brother in England.

May 20. ————— A N

#### WEST AUSTRALIA.

**PERTH.** Bro. M. W. Green, who was over this way, paid us a visit in Perth, when 35 members broke the loaf. Our brother gave us an earnest exhortation, which we much enjoyed. Last week ended his visit to West Australia, which we hope has done a loving good to the church, by stirring it up to more energetic efforts to preach the gospel.

Last Sunday 34 of us met together, when Bro. Jenzen spoke, probably for the last time, and brought the brethren to remain steadfast in the faith. Our brother is leaving for his native land (Denmark), where it is his intention to start a mission amongst his own people. As his heart's desire is the salvation of his own countrymen, the prayers of the church go with him, and may he realize in his preaching that the gospel of Jesus Christ is the power of God unto salvation. A 1911.

#### VICTORIA.

**CHELTENHAM.** Large meetings all day in the evening, a splendid address by Bro. Moysey, on the "Excellency of Wisdom," and the meeting finished with one confessor.

May 31. ————— R W T

**EMMERE.**—We are thankful to report the addition of two more to the church at Emmer, through faith and obedience. Bro. Park has done much good here during his short stay. He left for Galapoli district a few days ago.

May 29. ————— GERALD GREENE

**WEDDERSBURG.**—Showers of blessing are falling here. 59 brethren at the table on Lord's Day morning. Four received into fellowship. Two by faith and obedience, one by restoration, and one by baptism, who declared to unite during my last visit. Three more confessions last night. Others, I believe, will follow. I shall (if so) stay here over next Lord's Day. May that the word may run and be glorified.

THOS. HENDERSON

**LYGON-WOOD.**—A successful anniversary of the above church was held on Wednesday, May 27th. A good tea was provided,

of which a fair number partook. The public meeting was presided over by Bro. Dick, who gave a brief outline of the church's history during the past few years. The report was a very cheering one, giving a statement of the church's progress since the advent of Bro. B. Pittman. During that time (about 12 months) 8 had been added to the church, 33 of whom were from the S. School. A great work in the way of tract distribution and house to house visitation had been inaugurated and successfully carried on, leading to large increase in attendance of strangers at gospel meetings. New life had been infused into the church, and in all other respects the cause had prospered. The speakers for the evening were Bro. Bro. Solby, J. Pittman, Evers, Moysey, Ludbrook and F. Pittman, who discussed briefly on the various phases of Christian Work.

J P

#### OUR BUDGET.

—307—

Dr. Jas. Cook, of Bendigo, gave the STANDARD office a pleasant call last week.

W. T. Clapham expects to commence work in Brisbane soon. We wish him great success.

Bro. J. Pittman will take up the work at Cheltenham at the termination of Bro. Moysey's engagement.

Bro. Moysey has accepted an engagement with the church at Swanston-street, commencing first Sunday in August.

Anniversary services of S. School at Noh. Melbourne on Lord's day, June 7th. Special services. Tea and public meeting, Tuesday, June 9th.

A building fund has been started by the brethren at Perth, W.A., the object being to erect a chapel on the ground belonging to the church.

Bro. W. H. Terry, an officer of the church at Emmer, N.S.W., passed through Melbourne en route for Cape Town, South Africa. He will most likely also visit Johannesburg.

We are pleased to hear of eight additions at Weddersburg by faith and baptism. Two of these are from the Sunday School. Bro. Hagger states that great interest is manifested in the town.

**RESERVE HOUSE SALE OF GIFTS.**—Wanted energetic lady members in each of the country churches to push the above. Please write the hon. sec., M. W. Green junior, Burker-st., Camberwell, Victoria.

Bro. Walden preached in Lygon-street chapel last Sunday evening to a crowded audience. He left for Sydney on Monday afternoon, and on Wednesday (yesterday) he had a welcome tea meeting at Emmer, N.S.W.

Letter from Bro. R. Downey and charitable notice of late Bro. W. A. Harris in type, but crowded out. Will appear in next. Other matter also held over.

We are pleased to notice that the two candidates sent up to the recent Matriculation Examination from Vrahan College (Mr. Laing's) both succeeded in passing, and that one of them obtained Honours in History.

Bro. B. W. Hantsman, of Malvera (Vic.), and Bro. Archibald Campbell, of North Melbourne, intend proceeding to the Bible College, Lexington, Kentucky, U.S.A., at the end of the month. We wish them every success and a safe return.

A. B. Maxton is delivering his lectures of travel on Tuesday nights in the North Richmond chapel. They are given free, and the people of the neighbourhood are attending in great crowds. Bro. Hamill is preaching on Sunday evenings there.

Bro. Walden in acknowledging the welcome he had received spoke of the work in London. He said that during the time he was there 200 additions had been made, but additions were harder to get in England than Australia. He could not get people to come "forward," so that he had to give up trying, and he must confess that he liked best to take the confession on the occasion of the baptism.

Bro. Maxton preached in the Dawson-st. chapel, Ballarat, on Sunday and Monday evenings during the month of May. The chapel was always crowded on Sunday nights, and well filled on Mondays. During the time never made the good confession. Next Sunday night Bro. Maxton will preach in the chapel at Brunswick, where he has been preaching on Wednesday evenings for several weeks past.

The following is an extract from a letter received from a brother in Oamaru, N.Z. — "I am pleased to tell you that the church is in a healthy state, and Christ and His crucified is being preached to large audiences. We have a grand earnest man in Bro. Greenwood. Our meeting-house is always well filled. The church is free from debt and we are living in peace and harmony. Praise the Lord."

Bro. Walden has passed a few days in Melbourne en route to Emmer, Sydney. Last Thursday evening a welcome tea and public meeting was held in the Lygon-st. chapel. This was very largely attended. Bro. Crutge presided. Addresses were delivered by Brethren W. Wilson, W. S. Houshler, A. B. Maxton, Nellie Selby, and G. T. Walden. Sister Nellie McCallahan sang "Home Sweet Home" and the "Swiss Echo." A very efficient choir under the leadership of Bro. Tippet rendered some beautiful choruses during the evening.

We regret to hear that the Sunday School at Williamson has again to be closed for want of workers to keep it going.

The Swanston St. Sunday School celebrate their 31st anniversary by special services on Lord's Day, 14th June. In the afternoon at 3 Bro A. B. Maxton will address the scholars and friends, and in the evening at 7 Bro G. B. Moyley will be the preacher. On Monday evening the 15th a Service of Song entitled "Primrose Garth" will be rendered by the scholars and friends. Bro Moyley will be the reader. A very enjoyable time is anticipated, and all will be heartily welcome.

Bro McLean has made a wonderful discovery in China. In one of his letters in the American papers, in speaking of the work of the medical missionaries, he says: "At first the sick will not take medicine from them. They are afraid that there is some charm in the foreign remedy. They are told that the foreigner can give a pill that will make them become Christians. He can give another pill that will make them go to church every Sunday, whether it rains or shines. A pill answering to that description would be a priceless boon in America, and would sell like hot cakes." As to that matter, we feel sure they would do a great work in Australasia.

It is pointed out, says *The Montreal Witness*, that the observance of the Lord's Supper in India has had a direct tendency to elevate and emancipate women. Indian women eat after the men have eaten. The full significance of this fact is disclosed by the native idea concerning food that has been touched by another. *Jutka khana*—that is, food left after eating, is only fit for inferior persons and menial servants, and there is no more emphatic aversion of woman's inferiority than the fact that the always gets *jutka khana*, that which is left after the men have eaten. As men and women partake together of the Lord's Supper, the service most significantly affirms the Christian idea of man and woman.

The Burwood Boys' Home was formally opened on Saturday, May 27th, by Lord Brassey. His Excellency and Lady Brassey were received by Bro C. Edwards, and conducted to the main hall, where a large crowd of visitors assembled. Lord Brassey expressed the pleasure he felt in taking part in the day's proceedings, and testified to the good that was being done by such institutions. In the "old country" he had been associated with the work carried on in connection with Dr. Parraud's Homes, and from personal knowledge knew that real good was accomplished in giving the boys a good start in life, and the results were eminently satisfactory. He hoped the Bur-

wood Boys' Home would be as successful as Dr. Barnardo's, and had much pleasure in declaring the Home open.

### LOVED ONES GONE BEFORE.

**GALT**—About 12 months ago Sis. Allan Galt came to Mataura from Waimate, where her home had been for some time. Here she underwent an operation, and sometime after was removed to the hospital, but only to linger on until April 7th, when death relieved her of suffering. Our sister was brought to a knowledge of the truth some years since, under the preaching of Bro Maxton, and continued a consistent disciple to the end. She leaves a husband and three children to mourn their loss. A very large *congregation* followed her remains to their last resting place. Here the service was conducted by the writer and Brethren Pryde and Laddbrook. We laid her to rest in the hope of a glorious resurrection.

Mataura, N.Z. J. H. PERKINS.

**PEARCE**—On Friday, 15th May, our beloved Sister Beata E. Pearce, third daughter of our esteemed Bro and Sister Wm. Pearce of Point Sturt, fell asleep in Jesus. Sister Beatie had been ill for many months, and although all was done that the best medical skill and the tenderest love could suggest to stay the progress of disease, it was all of no avail. Death had no terrors for our sister. With perfect composure, even cheerfulness, she contemplated the great change and spoke of the glorious future and destiny of the saints, more than once expressing to the writer and others her hope that Jesus would come for her soon. In His own good time He came, and her happy-sapient spirit took its flight to realms of everlasting day. Rather more than seven years ago, after a discourse delivered by Bro Gore in the little chapel at Point Sturt, our sister stepped forward and confessed her faith in the Saviour, and in due course was immersed by Bro Gore. It seems appropriate that he, by whose hands she was "buried with Christ in baptism" should also officiate at the burial of her mortal remains. And so, but a few paces from the building—the place of her spiritual birth—her remains are laid to rest, until that day when "those who have fallen asleep in Jesus will God bring with him" and "the dead shall be raised incorruptible."

"And the saints then immortal  
In glory shall reign." R. G. C.

### ACKNOWLEDGMENTS.

#### BRO ROGERS' FUND.

Bro E. Sharp, 10/-; Bro J. Sharp, Lake Rowan, 5/-; A Brother, £1 2/- Total, £117/ 2/6. Col. Collins-st. W. C. CRAIG, Melbourne.

### FOREIGN MISSION FUND.

South Australia, per Committee, £15; Hawthorn, church, per Bro. Bryce, £10; Campbell Edwards, 10/-; Bro J. Edwards, 5/-; Sister Edwards sen., 2/6; Bro Somerville, 5/-; Bro. M. Hill, 2/6; Bro. Bellett, 3/-; Bro. Brier, 2/6; Sister Nankervis, 2/6; Bro. and Sister F. Hillbrick, 1/6; A Brother, 1/-; Church, Sib. Yarra, per Bro. Clarey, 10/-; Col. box, Bro. Clowe, 1/12; Surrey Hills, W. WILSON, Treas.

### RESCUE HOME.

Gratefully received:—From churches—Ballapur, 3/4; Hawthorn, £2 13s. 6d; Impression Bay, Tas., £1 11s.; Fort Albert, N.Z., 13/9; Lillimur (additional), 2/-; Maidavale, Hopetoun, 5/-; N. Richmond, £1 4s. 3d.; Terwick, £1 4s.; Launceston Sib., Tas., £1; Hoteo N., N.Z., 2/6; Alfriston, Auckland, N.Z., 15/-; Avondale, Auckland, N.Z., £1; Lochiel, S.A., 12/-; Tara, Mangawai, N.Z., 8/6; Eel Creek, O., 12/6; Gympie, O., 15/6; Mr. Richards, Ryabram, 5/-; Mrs. Silvester Butler, Mungindi, N.S.W., £1; A Sister, Malvern, £2; Mr. W. James, Tara, N.Z., 2/6; Mr. Turner, Tara, N.Z., £1; Mr. Geo. Ritchie, Pakenham, £1; Col. boxes—North Richmond, 6/9; Mrs. Mackell, Brighton, 8/6; Col. Carl, Sister Merritt and Yarrow, Laur., 5. 8. Case of apples, J. Bullivant, Armadale, Vic. Jos. PITHMAN.

### VICTORIAN MISSION FUND.

Church, Brighton, per Sister Howarth, 10s. Echuca, per Bro Robinson, £3. North Melbourne, collected by Endeavour Society, 3/-; Bro Harry Maxton, Collingwood, 5/-; £1 10s. 6d. "Shilford," J. A. DAVIS, Church-st., Hawthorn. Treas.

### KANAKA MISSION.

Bro. Pond, 5/-; Sister S. O'Brien, 2/-.

### VICTORIAN BIBLECAL INSTITUTE.

Church, Newmarket, per Bro J. Burdick, £1. W. C. THOMPSON, Treas.

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### CHURCH OF CHRIST, COOLGARDIE.

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

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