



The Australasian

Christian Standard.

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

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Current Topics.

SIR J. W. DAWSON.—The *Christian Commonwealth* reports an interview with Sir J. W. Dawson, who, it says, is well known all over the world as one who has made the questions supposed to be at issue between science and Christianity his special study. His intimate acquaintance with these questions and qualifications for pronouncing upon them place him in a unique position among living men. He not only stands in the front rank of modern scientists, but is at the same time an accomplished Biblical scholar. His utterances, therefore, on such questions as "Science and Genesis" are worthy of attention. Accordingly it gives us much pleasure to publish his views on some important questions relating to science and the Bible. These are put in the form of question and answer and will form our "Current Topics" for this issue.

SCIENCE AND GENESIS.—

Is there any real discrepancy between science and Genesis?

"In my judgment, none. I maintain that so far as an inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvellous. I have held that view since 1879, when I published my book 'Archon' (since replaced by another, 'The Origin of the World'), and I think the proofs

of its soundness are multiplying daily. To my mind the first chapter of Genesis, in the way which it has anticipated discovery and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it or willfully misrepresent it."

"Then you think the first chapter of Genesis represents solid fact?"

"Decidedly. It represents the order of creation, but from a special point of view, that of a writer who wishes to show that the things that were objects of idolatry to the ancient world are really the works of one Creator. The aim of the writer and of the Spirit of God in guiding him is distinctively religious. In early days men did not distinguish between the creature and the Creator, and the object of the first chapter of Genesis is to show that the Creator is the absolute and eternal spiritual Being and that everything in the world and the universe is His work."

"What do you understand by 'day' in Genesis?"

"A geological day; a day of God, not of man. Man had not appeared, and so it is God's working day that is meant."

HOW OLD IS MAN?—"Do you agree with the extreme view of the antiquity of man?"

"That depends," smiling "upon what you mean by 'extreme.'"

"Well, how far back would you place the advent of man?"

"I cannot go beyond history. I do not think we have any facts that take us farther back than the Bible record. If you suppose that man originated by spontaneous evolution out of lower animals you have to go infinitely far back; but that supposition is purely hypothetical. The argument for the antiquity of man is entirely analogical and inferential—starting from the idea of man being spontaneously evolved. The theory of the great age of man is not supported by facts so far as at present known. Some things that might seem to point in this direction are immensely exaggerated by men who discredit the Bible record."

"Do not certain fossils remain support the theory of man's great antiquity?"

"The fossils in the crust of the earth indicate a succession of periods of immense duration, but before man appeared. He is a late comer."

"There is, of course, no doubt as to the antiquity of the animal creation?"

"No, no. The animal creation dates back to what Moses in Genesis calls the fifth creative day, and that carries us to a remote age. The questions of the geological antiquity of the earth, back to the time when it was probably a vaporous or incandescent body, and of the date of man's appearance are of course distinct, and must not be confused. One of the doctrines of the first chapter of Genesis is that man was the very last thing made."

THE ORIGIN OF MAN.—
 "What is your belief as to the origin of man?"

"I know nothing about the origin of man except what I am told in the Scripture—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. With man something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created,' an inferior term, 'made,' being usually used in the case of the animals."

THREE KINDS OF EVOLUTION.—When I asked Sir

William if he would kindly define his attitude to the theory of evolution he replied that so many things pass under that name that an answer was difficult.

"You might," he said, "as well ask me whether I believe or disbelieve in theology. There is a rational evolution, a purely hypothetical evolution, and an irrational evolution, and they are all fighting among themselves. I believe in the evolution of a leaf from a bud, of a chicken from an egg, but I do not believe in the evolution of anything from nothing, or of anything from something in which it was not potentially before. What has been evolved and what has been created science cannot at present determine. It is a purely hypothetical question."

"What is your view of Professor Drummond's two famous books?"

"They are clever books, but they do not express my views in regard to evolution. I do not think he has quite got to the centre of truth. But I am not going to be personal. Drummond is a very good man, and

I was deeply sorry to hear of his illness."

WAS THE DELUGE UNIVERSAL?—"You come from Canada—did the deluge cover America? Was it indeed universal?"

"I do not think any unquestionably antedeluvian remains of man have been found in America. But if the Deluge is to be identified with the latest geological subsidence—what the late Sir Joseph Prestwich called the rubble drift period—which occurred after the advent of man, there was undoubtedly a submergence in America as well as in the old world. In France, Belgium and this country we have remains of undoubted antedeluvian man, but though there has been a great deal of talk, I do not think his existence in America has yet been proved."

Sir William and most Canadian geologists hold much less extreme views about the glaciation of the Continents than are held by some American and British geologists, and he thinks more moderate views are gaining ground. He does not believe that there is any certain evidence of the existence of man before the glacial period.

I ventured to ask Sir William whether his scientific investigations had affected his religious faith, either strengthening or weakening it. "I should not say," he replied, "that they have either strengthened or weakened it. But they have certainly illustrated it. There is no need of anything to strengthen a man's belief in Christ. My study of nature has certainly widened and enlightened my religious faith."

THE QUESTION OF MIRACLE.

"What do you hold in regard to miracle?"

"My view is that the possibility of miracle is enormous, because God's knowledge and power are infinite, and ours very small and limited. Anything God thinks proper to carry out that goes beyond what we know becomes to us a miracle, and He may make it a sign for the

advancement of our moral interests. A miracle is really God carrying out His higher designs in ways perfectly within His own power but beyond our power of comprehension of causes. The proximate causes of miracles are, however, sometimes revealed to us in Scripture."

"As a scientific man have you any difficulty in accepting the miracles of both the Old and New Testaments?"

"None whatever. The two must stand or fall together. I do not think a man can logically reject the Old Testament without also rejecting the New. The evidence of inspiration in the Old Testament, considered as the preparatory dispensation for Christ's coming, is just as good, in my judgment, as in that of the New. It is something like our geological periods, we do not think it necessary to reject the silurian period because we believe in the carboniferous that came after it. On the contrary, we know that the one was preparatory to the other."

LOOKING BACKWARD—AND FORWARD.—A retrospect of his long life makes Sir William

hopeful for the future. "I do not take a pessimistic view of things," he confessed at the close of our conversation. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the material and spiritual welfare of humanity that I look forward to better things to come. I think many things now antagonistic to Christianity will share the fate of similar things in the past. At the same time, there are dangers ahead that may lead to great catastrophes for the time being. Yet somehow good seems to come out of great wars and other evils. The dangers that just now appear to threaten the world from political and military causes do not alarm me, because I have seen so many things come on like storms, pass away, and leave good behind. I am certainly prepared to testify

that, all the time I have been in it, the world has really been advancing both in the removal of great evils and in the propagation of truth and light. The future is in the hand of God, and we may trust in Him; more especially on His work through our Divine Saviour and the Holy Spirit."

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EDITOR:

F. G. DUNN, Glenferrie Road, Malvern.

EDITORIAL CONTRIBUTORS:

A. B. MANTON. G. H. MOSELEY.
Dr J. C. VEROE. A. M. LEITCHROCK.

Articles for publication (which should be as brief as possible) to be addressed to F. G. DUNN, Glenferrie Road, Malvern.

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PURITY, PEACE, UNITY, LOVE, POWER.

POSITION OF BAPTISM IN THE ECONOMY OF GRACE.

No. 3.

BUT let us penetrate yet more thoroughly into the deep significance of the passage before us. We raise the question, What sort of Christ is He into whom we are here said to be baptised? Is he, according to the Unitarian conception, simply the embodiment of moral beauty for pious imitation with a sort of accidental death and doubtful resurrection? Baptism in such case could not possibly teach us our imperative need of the grace of God in Christ, nor point to His redemptive work as the only ground of hope. Behold here the contrast between "baptism for the remission of sins" through the grace of God,

and the refined form of modern Phariseism which would lead us to rely on our own piety and personal excellence as a passport to heaven. But what saith the apostle? "Are you ignorant that all we who were baptised into Christ Jesus were baptised into His death?" Our baptism then has led us to a crucified Christ and actually inducted us "into" Him. And what more? "We were buried therefore with Him through baptism into death, that like as Christ was raised up from the dead through the glory of the Father, so we also (rising with Him) might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection." Thus, according to the inspired teaching of Paul, Christian baptism "unites" us with a crucified and risen Christ, and so opens to us the door to all the spiritual treasures embodied in such a redeeming Saviour. Whatever He is by virtue of His death and resurrection, that He becomes to us through our union with Him by the baptismal "likeness of His death," which is also "the likeness of His resurrection."

Connecting now this instructive passage in the sixth chapter of Romans with one in the third chapter, and remembering, too, that this great epistle was written mainly to show that man is justified by the grace of God through faith in Jesus Christ, and not on legalistic grounds, and we shall clearly perceive the apostles' conception of the relation which baptism sustains to the unmerited salvation which is graciously bestowed upon men. He says: "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all who believe;

for there is no distinction: for all have sinned and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." The ground then of this gracious justification is "the redemption that is in Christ Jesus," and to this ground as thus located "in Christ" the believer comes to obtain salvation through Him. Now, through what gracious arrangement of God does the believer reach this gracious ground of hope, according to the teaching of the same apostle? Hear him: "Are you ignorant that all we who were baptised into Christ Jesus were baptised into His death?" which is equivalent to saying that the atoning death of Christ is the redemptive ground of justification to be found in Him.

Now it is not a little remarkable that in the only other epistle, that to the Galatians, devoted especially to the defence of justification by grace through faith as opposed to Jewish legalism, the apostle presents the same connection of ideas as above set forth, but brought together in one forcible passage. We quote as follows: "Before faith came we were kept in ward under the law, shut up unto the faith that should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptised into Christ did put on Christ." Here, then, as all along, we see most clearly verified what we started out to show, that a man is saved by grace, is justified by faith when he is baptised "for the remission of sins." And we see also that the reasoning of Paul in the passage just given is the very reverse of what we sometimes hear in our day.

Men frequently argue as though Christian baptism can have nothing at all to do with whatever comes through faith, which is another instance of the thoughtless abstraction of the baptismal act from all the spiritual elements that enter into it. Baptism is an act of faith, an act of trustful reliance on the grace of God in Christ Jesus for His pardoning mercy. Hence the apostle most fitly argues that believers "are sons of God in Christ Jesus; for as many as have been baptised into Christ have put on Christ." The very reason assigned by him for asserting their justification by faith is the fact that they had been "baptised into Christ" and thus had put Him on. In Paul's conception, therefore, this ordinance was no element of a legal system, nor any mere ritualistic observance of symbolic representation, but a divinely-appointed gracious condition of unmerited salvation.

To conclude: It will be observed that we have distinguished "the redemption that is in Christ Jesus" as the indispensable ground of salvation from the gracious appointments of God as divinely-established conditions of this blessing. The question may arise, Are these conditions all equal in value, or is there not a difference in this respect, for example, between baptism and the moral training of the soul through repentance from sin to holiness of life? The reply is that as conditions of mercy divinely appointed they stand on a par, while in other respects they differ as to their spiritual value. Apart from the practical renunciation of sin the Lord Himself cannot bestow salvation, as He cannot thrust this blessing upon the impenitent sinner, nor take him into fellowship with his soul unconverted and his sins clinging to him. But this affects not the equivalence of divine appointments as conditions of

salvation. For when a man has turned from sin with all the energies of his soul, the Lord is under no obligation to bestow His blessing. The penitent sinner, as needing the

grace of God, can not merit His favour. Repentance, therefore, as a condition of divine mercy, is as freely and graciously appointed as any other condition.—I. B. Grubbs.



F. M. LUDBROOK.

F. M. LUDBROOK was born in September, 1865, in the world's metropolis, "within sound of Bow Bells," and is therefore a "Cockney." A writer has said "happy the nation that has no history." If applicable to the individual, the subject of our sketch should be in a blissful condition, for his life has been of the average humdrum. He was educated mainly at the private college of a Mr. Bonwick, the first Australian "native" he remembers to have seen. Managed to leave school with a goodly array of prizes, but this, he says, is probably due to the greater density of the other boys rather than to his own scholastic gifts. Was then occupied with professional studies during five years, the hospital walk revealing the path-

etic side of human life. Left hospital with honours, and was granted his diploma in the art and science of dentistry by the English Royal College of Surgeons in 1886. Then after experience in London and Chester, reached Melbourne in 1892, "when the boom was over." Was married in the following year to Hilda, second daughter of our Sister Precious, of Leeds, Yorkshire, Eng. Of children boasts a "pigeon pair."

F.M.L. has always been well tended morally and spiritually, parents, school and business masters all being godly people. (The last named, by the way, was the late Frank Wright Esq., of London, the introducer of "the fruit of the vine," genuine and unadulterated, at the communion-table in thousands

of our modern churches.) The loving council of his widowed mother, the example of two elder brothers, and the earnestness in things pertaining to salvation of all the related "family of the Blacks," paved the way for the timid lad to make "the good confession. Along with his sister he was baptised on a winter's night near the close of 1880 in the Chelsea chapel, where his membership remained for five years. He holds in affectionate remembrance Christian friends at Sanghall near Chester, who so lovingly received him on first leaving the home-nest.

Our brother labours now in word and doctrine at Brighton, where he resides. He is this year's president of our churches' Endeavour Union, believing as he does that Endeavour Bands may prove the church in earnest and to be her glory as really as Sunday Schools, Prayer Meetings, and Dorcas Societies. For four years past he has been secretary to the Foreign Missionary Committee appointed by Conference. Is no theologian in the schoolmen's sense of the term, but believes in giving prominence to the co-related doctrines of Christian union, missionary witness, and the speedy coming of the Lord. Hugs here to be allowed to acknowledge the great worth of the CHRISTIAN STANDARD in its many thoughtful and timely articles, and to wish it years of prosperity in the Lord's cause.

Open Column.

THE SECOND COMING OF CHRIST.

By the Editor of the A. C. Standard

DEAR BROTHER,—
After perusing most carefully several times the letter under the above heading, I still, from its vagueness, find it difficult to ascertain which of the many theories held by our pre-millennial friends the writer favours. I am anxious not to misrepresent him, but he seems to me to support the view that the Lord Jesus Christ will personally reign in Jerusalem, over a world of men in the flesh, for a thousand years. Good reader! I will take you into my confidence and show you the cause of my perplexity. The writer states that the present age will end in "utter failure," and that he has only one hope, viz., that the Master will come. "He is the only

one who can bring about peace and righteousness, and that by His own personal rule." This is certainly a grand and glorious prospect. It is a reign of righteousness and peace. Suppose we call this Picture No. 1. But in the same letter, the writer informs us "that when Christ comes for His people, it will be for them alone; the godless, the wicked will remain on earth, and thus the mystery of iniquity will have a clear field. Verily, for a little while Satan will have all to himself." This is picture No. 2. What has become of picture No. 1? It has vanished, like the "unsubstantial pageant" of a dream. Which view does the writer hold? When the Lord returns will it be to establish a reign of righteousness and peace, or to allow the "lawless one" to have his own way, though it be for a brief period? In one letter the writer maintains both views. Good reader, both are placed before you; you can make your choice.

The writer informs us that there can be no doubt that much confusion exists in the minds of many Christians respecting the coming of Christ. I am afraid that the writer is not exempt from this confusion, and I further fear that his letter is not calculated to clear up the difficulties in the minds of these "many Christians." It is manifest that he believes in three comings, though he attempts to disguise this by speaking of a coming divided into two acts. Yes! a coming divided into two acts! This language is very theatrical, but it will not stand examination, for if Christ came for His people, took them away with Him, and finally returned for His people, this, whether the interval were one or a thousand years, would undoubtedly be a third coming, and for this, there is only the millennialist's imagination, not a scriptural basis. This is conclusively settled by Hebrews 9: 26-29. "Once in the end of the world hath he appeared to put away sin. . . . he shall appear the second time without sin." There are the first and second comings. These are the two great epochs between which we stand; the time when our Lord was here to suffer, and the time when He shall come to judge the quick and the dead. There are numerous other comings, in which by His providence He came to individuals and to nations, but these two advents stand out pre-eminently as the comings.

The writer admits that when the

Lord comes, it will be the bridegroom coming for his bride, and that therefore the church will be complete. Let us see what this involves. He refers his readers to the second Psalm, where we find Jehovah addressing the Son thus:—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This reminds me of a passage in Psalm 110, where Jehovah is represented as addressing the Son thus:—"Sit thou at my right hand, until I make thine enemies thy footstool." This is evidently an important passage, for the New Testament writers quote it five times, besides referring to it in other places, and the Apostle Paul in his first letter to the Corinthians, tells us that Christ will reign until this victory is accomplished (1 Cor. 15: 25). The church will be complete, says the writer, and will be taken away, but if this is to occur before the millennium, there is a little difficulty for him to solve. How is it, that if the believers are taken away to be for ever with the Lord, that after the millennium we find the camp of the saints besieged by the nations of the earth, with Satan at their head? (Rev. 20: 7 to 9.)

The passages that he relies upon to prove His third coming, with His saints, are (1) Job, verses 14 and 15, but the margin of the revised version will inform him that the literal Greek is "His holy myriads." (2) Zech. 14. But how does his application of this chapter agree with what Peter says about our Lord's final coming? I have no room for quotation, so must request my readers to read carefully this chapter and compare it with 2 Peter 3: 10 to 13. I simply ask a few questions suggestive of others. Where will be Jerusalem in which the spail is to be divided, when the earth is burned up and the heavens disappear? This at once shows that the prophet Zechariah is not pointing to the final winding up of all things. (3) 2 Thess. 1: 7 to 10. We find here that when the Lord comes, it will be with His mighty angels. (These are the holy myriads of Jude.) Those who know not God and obey not the gospel shall be punished with everlasting destruction. Seeing this is so, where are the nations who are to fight against Jerusalem to come from? Adam Clarke is undoubtedly correct in stating that this prophecy was fulfilled at the destruction of Jerusalem under Titus, when the

city was taken, the houses rifled, the women ravished, and the residue of the people were preserved for slaves or for exhibition in the provincial theatres. O! exclaim some millenarian literalists, Jesus is to plant his foot in that day upon the Mount of Olives; to which I reply, are you prepared to assert that Jesus in His glorified state will literally stand on the Mount of Olives while the abominations mentioned in the second verse are in progress? The third verse really gives us a key to understand the passage. "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle." Did the Lord ever fight in person in battle? Or was it, by His providence, using sometimes His own people, as Joshua, and sometimes the heathen, as Nebuchadnezzar? This prophecy of Zechariah has been fulfilled in the same way, *as when He fought in the day of battle.*

Our brother states that it must be borne in mind that God has in all previous ages removed His people before He executed judgment; and refers to the cases of Enoch, Noah and Lot. But he must know that neither analogy nor parable can be used for proof of a doctrine. Either may illustrate, but neither can prove; and it is proof that our brother is required to furnish. The three instances furnished by him are certainly intended to convey special lessons to all generations. Enoch, however, was translated nearly 700 years before the flood, Noah's case was *in genera*, and as for poor Lot. As the Israelites in the wilderness were made to drink the golden calf which they had made, so he was made to drink his own idol, in other words his covetousness, and anxiety for wealth was allowed to work out its effect. For how came he there? It was through his desire to accumulate wealth before all other considerations. We read that notwithstanding the men of Sodom were wicked and sinners before the Lord exceedingly; he chose their locality because it was well watered, and we further read that it was through Abraham's intercession that he was rescued. "God remembered Abraham and sent Lot out of the midst of the overthrow."

The writer refers his readers to Revelation 1 (I presume this is a typographical error for 19) for further proof of our Lord's third coming with His saints. He is quite confident of his position. He says there

can be no doubt about it, because the "armies of heaven" who follow the Word of God are clothed in fine linen, white and clean, and therefore must be the saints. But he has fallen into the fallacy of what logicians call "undistributed middle," for surely others beside the saints may be symbolically clothed in white and form the armies of heaven. But, notice the scene is laid in heaven, and without presuming to add another to the thousand and one explanations which have been given of the symbols of the apocalypse, the chapters 17 to 19 refer to the fall of Babylon. Now, as our brother understands the resurrection mentioned in chapter 20 as a literal one, and this is an after event, I desire to know how these saints could be in heaven before the first resurrection had taken place?

The fact is, this theory of a second coming in two acts, a coming first for his saints, and then afterwards with his saints, is a modern device of our friends to remove a difficulty raised by the pre-millennial theory. A writer on that side, Dr. Stevenson, in his work, "The Second Advent," acknowledges that "its object is to endeavour to meet a practical difficulty connected with the doctrine of the second advent."

The writer refers us to Matthew 24: 40, 41. That there is an ultimate reference to the second advent and the final judgment, I firmly believe, but our Lord decides what is its primary solution by His solemn asseveration, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled." He also points to the parable of the Wise and Foolish Virgins for support of the rapture theory. I am quite content to accept the Saviour's teaching as the great lesson we have to learn from it—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Believing this, I assert that our wisdom is not to talk and speculate so much about the immediate advent of our Lord, but to labour to set our houses in order for His coming. It is our business to attend faithfully to our daily duties, and not to be prying into what is not revealed. "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever" (Deut. 29: 29).

In conclusion, I have to say that to all the texts quoted to show that the coming of Christ is the hope of

the church, and to as many similar ones as he may delight to quote, I heartily respond, AMEN. All Christians, whatever their views of the millenium may be, whether Christ's coming be *post* or *pre*, acknowledge this is their hope—**THE LORD WILL COME.** To this end, in obedience to Him, they meet from Lord's Day to Lord's Day to show forth his death until He come. And their prayer for one another is "May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." May we all so live, that, as we find ourselves approaching the close of our pilgrimage, we may be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Ballarot

M.

[Bro. M. is exceeding the stipulated space, so we must ask him to curtail.—Ed.]

PRAYER AND SINGING.

The question as to the correctness or otherwise of audible prayer, as well as singing, in connection with gospel services has of late cost many earnest Christians serious thought. Now, it has often occurred to my mind that if the world whom we are to preach to have access to the same rights and privileges as the Christian (among other things, prayer and singing), there is no necessity for the proclamation of the gospel. If the same privileges can be obtained and enjoyed out of Christ, then there is no need for them to enter. But of course none of us believe that. Why, then, do we take the things which belong alone to the body of Christ and give them to a people who have no part or lot in them? We hand them a hymn book and invite them to sing, maybe, "Oh, happy day that fixed my choice," and their choice is not fixed; "Tis done, the great transaction's done," and it is not done; "I am thine, O Lord," and they are not His; "Safe in the arms of Jesus," and they are not in His arms at all. Singing lies, like any other, are an abomination to God; but we help them in it, and do so in the name of the Lord Jesus Christ. Don't you think, brethren, that it is time to stop this. Some see the wrong and tell the world not to sing, and yet give them hymn books, which gives offence, which is wrong and unnecessary. A hymn of invitation is given out: "Come to

the Saviour," "Hark, sinner, while God from on high doth entreat thee," and "Do not let the word depart;" and the world sings these as heartily as the Christian, so it becomes nonsense—they singing their own invitation.

Then we go farther and say "Let us pray." By so doing we take the world to the throne of grace, God's favor, before they have been to the cross of Christ, so by us are misled, deceived, and made believe they are serving the Lord. Some, to try and mend matters, say, "Will the Christians pray?" but the difficulty is not removed, as many believe they are Christians as much as we do. The question is, then, what is to be done? Just what God tells us to do, and no more; that is, preach the gospel—it can accomplish everything for the sinner.

Prayer and praise are too important to be made light of or to be handed to the world. They both belong alone to the Christian and are among his highest privileges. We say, "Where the Bible speaks we speak, and where the Bible is silent we are silent," and we demand a "Thus saith the Lord for what others practice, but I would ask, where has God told us to pray and sing with the world? Did Christ or His apostles do so? Does the commission teach it? Peter in Acts 2 did not say to the multitude, "Let us sing and pray;" it would have been a sin to do so. They must be convicted first of sin, of righteousness and of judgment to come, and become obedient to the faith; then they could pray and praise; it was then that they did with their whole heart, not before. Jesus went alone and prayed, sometimes all night; the apostles prayed alone first, and then preached. Jesus told them to pray in secret, and they would be rewarded openly; and they were—with 3,000 souls. Jesus said in John 17: 9, "I pray not for the world." Was it because He did not love or was not concerned about it? We answer: No, because He was going to give his life for it that prayer could not redeem; it must be with a price—His own precious blood. So now our prayers can do no good; we must preach Christ and deny ourselves as He did. One act of self-denial may cost more but do more good than praying for a lifetime.

Will God by praying do more for the world than He has done? Can we think of anything more that He can do? He gave His Son, His

Spirit and His apostles to guide and enlighten. Are we not satisfied? Do we believe God's power is enough to save men? If so, let us use it and the blessings are ours. But woe unto us if we misrepresent Him, mislead and deceive our fellow men for whom Christ died. Nadab and Abihu fell dead for offering strange fire on the altar of incense—fire not taken from the brazen altar; and let us beware lest we offer to God that which is an abomination to Him—mixed incense, or mixed prayer and praise.

I am not a writer, but wish to express as plainly as possible what I am convinced is clearly taught in Scripture, not with a desire for discussion, but for the glory of the Master and to assist others from confusion. I shall always be glad when meeting with the brethren to sing and pray with them; but when meeting with the world, either pious or impious unimmersed, I cannot do anything but just what God has told me—preach the gospel, that is, pray to the world to be reconciled to God (2 Cor. 5: 20). This we are to do always without wrath and disputing (Revised Version, 1 Tim. 2: 8).

J. PARK.

Notes of Travel.

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IV.

THE GREAT MUSEUM AT GHIZEH.

The famous collection of Egyptian antiquities formerly exhibited at Boulak is now at Ghizeh, near Cairo, in the palace of the late ex-Khedive, Ismail Pasha, which has been transformed into a splendid museum. The latter is surrounded by a line park, within the gates of which are a red granite sphinx of the time of Moses and a small pyramid from Karnak. Of yet greater interest is the tomb of the French scientist, Mariette Pasha, who founded the museum and was the means of its covering and preserving so large a proportion of its precious contents. Of these I can only refer to a few of what appeared to me to be the most interesting.

In the first room is a painting of some gods, thousands of years old; yet the colours are in a wonderful state of preservation—they might have been laid on only the other day. Here, too, are

A COUPLE OF STONE STATUES, the oldest in existence. The man, Ra-hotep, lived, it is said, 4,500 B. C., that is, 6,100 years ago. (Methinks the statement is to be taken with just a grain of salt.) He was commander-in-chief of the Egyptian army and chancellor of the university of On. The woman, his wife Nebet, was daughter of the reigning monarch. We can easily imagine the king's trusty servant and one of the princesses falling in love with each other. They do this sometimes, now-a-days! The eyes of these two, in which clear stones have been cleverly inserted, are very remarkable. They seem to follow one all round the room. They are so life-like that when the statues were discovered the Arabi fled, declaring that there were living people there who had been buried for thousands of years. When at last persuaded to return they wanted to destroy the figures, saying that the devil must be in them! In the next room is the most ancient wooden statue in the world.

DATING BACK 5,700 YEARS.

It is that of a man named Ramka, overseer or clerk of works to King Cheops who built the great pyramid. The figure is in the act of stepping, and has in his right hand a long thin stick. Here, too, are the mummies of Queen Ra-maka and, at her feet, her little child. This lady was the wife of Pinetem—believed to be the Pharaoh whose daughter Solomon married. If so, I now actually looked upon the face of *Solomon's mother-in-law!*

Now we came to the royal chamber, wherein are the mummies of the Pharaohs of the period of Israel's bondage in Egypt—

—Monarchs—the powerful and the strong—
—Famous in history and in song
—Of olden time.

Here are the mummy remains of Seti I., according to Dr. Kinnis the Pharaoh that ordered the destruction of the male children of the Hebrews. This edict is quite in keeping with Seti's character as delineated on the monuments—brave, but exceedingly cruel. His face is so wonderfully preserved that a bystander remarked to me, "I think Mark Twain would say that his heart was the new he has laid!" But of all the royal mummies that of

SETI'S SON, RAMSES II. (THE GREAT), is the most famous. This monarch, the Sesostris of Grecian history, was in all probability the Pharaoh of the

oppression (Exodus 2: 15). It was curious to think and difficult to realise that I was gazing upon the features, strangely un-Egyptian, of the man of whom Moses was very likely the schoolmate and, afterwards, the trusted general, and with whom, anyhow, Moses during his forty years' residence in Egypt must have been so well acquainted! It has been proved that through both his parents Rameses had Chaldean or Mesopotamian blood in his veins. This fact is thought to throw light on the passage in Isaiah—"For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there, and the Assyrian (!) oppressed them without cause." Egyptologists are pretty well agreed that

THE HEBREW EXODUS

took place during the reign of Merenptah, successor and eldest surviving son of Rameses the Great. He resided at Zoan (see Psa. 78: 43), where Moses and Aaron had those memorable interviews with him. Recent discoveries entirely bear out the Biblical narrative in this connection. We learn from the monuments that this sovereign was neither a soldier nor a statesman, but that he studied *magic and magic* (Ex. 7: 11, etc.). A lately discovered inscription, now in the Berlin museum, tells of his *idiot son* coming to an *untimely end* (Ex. 12: 29). We find, too, that in the latter part of his reign his army became greatly weakened and the military prestige of Egypt diminished, and that his reign, indeed, ended in catastrophe (Ex. 14). His mummy has not been found! The "Harris papyrus," discovered in Upper Egypt in 1856, a state document of the time of Rameses III., gives an account of a great migration from Egypt, followed by widespread confusion and anarchy. This, there is reason to believe, was the Hebrew exodus. We learn, too, that about this time the construction of monuments and great buildings entirely ceased. Of course it did, they had now no poor Hebrew slaves to do their dirty work.

It has long been supposed that neither on monuments nor in manuscripts was there any trace of Israel's stay in Egypt. And this absence of evidence was thought by some to discredit the Bible record. But patience has its reward. So recently as this last spring Mr. Flinders Petrie found in the neighbourhood of Thebes a very ancient tablet covered with historical in-

scriptions of this very Merenptah, the Pharaoh of the Exodus. In relating his achievements this king expressly refers to the Hebrews—

"THE PEOPLE OF YSRAEL IS SPOILED,
IT HATH NO SEED."

evidently alluding to Israel's enslavement and to the cruel command for the cutting off of the male children. Still more recently another tablet of Merenptah has been discovered by M. Spiegelberg, making specific mention of the Hebrews. Thus in these latter days of scepticism do the very stones cry out, testifying to the truthfulness of sacred story.

But to return to our *mummies*, or rather to our mummies. As we gaze upon them we may well exclaim with Horace Smith in his "Address to a Mummy"—

"Why should this worthless tegument endure
If its undying guest be lost for ever?
Oh, let us keep the soul embalmed and pure
In living virtue, that, when both must sever,
Although corruption may our frame consume
The immortal spirit in the skies may bloom."

Of the numerous other objects of interest in the museum, of the splendid building itself, and of a very amusing episode which occurred when I got outside, lack of space forbids me now to speak.

A. M. L.

How I Spent my Holiday.

A. M. Dwyer.

(Continued.)

Next morning (Wednesday) Bro. James kindly accompanied me over the river, and on a good way of my journey. For about an hour heavy rain fell, but we were well water-proofed and did not suffer much further than the discomfort of travelling under such conditions. The greater part of the journey I travelled alone, and slow at that, owing to the greasy state of the roads. When I reached Wellsford I had been on the saddle for over six hours, and was heartily glad to get under the hospitable roof of Sister Watson. Some folks object to tea drinking, but under some circumstances "it's rare refreshin'." Sister Watson's tea was to me the "cup that cheers but does not inebriate." We wended our way, through the mud, to the schoolhouse, where I conducted a short service.

I accompanied Bro. Ben Ramsbottom to his home, where I met

with Sister Ramsbottom and a homely reception. After supper and a congenial conversation I retired to rest, and rose up in the morning refreshed, ready to undertake my journey back to Warkworth. The day was a lovely one, and my pony, as well as myself, knew it was the home run. Arriving there I had dinner with Bro. Walter Grimmer, and then had a long chat with him and Bro. Petherick, two constant pleaders for a return to primitive Christianity. My next official call was at the house of Bro. Phillip, where I was kindly welcomed back again. In the evening we had a homely meeting with the brethren and a few neighbors. By way of encouragement I spoke on the blessed assurance we have of, by and by, entering into "the better country." Altogether I spoke nine times and addressed, on the aggregate, 150 people, and rode about 80 miles.

Next morning I bade farewell to my kind friends and re-embarked on board the "Rose Casey." We had an enjoyable sail to Auckland, not enough disturbance in the waters to cause an internal disruption. I was met at the wharf by my estimable friends the Morton family, who conducted me home, where I arrived about 2 p.m., and met with a joyous reception from my dear family. Then the words of the well known song came to mind:

"Mid pleasures and palaces,
That we may roam,
Be it ever so humble,
There's no place like home."

Observation.—That "discretion is the better part of valor," and that a more frequent use of this excellent quality would prevent irritating troubles in our church life. That our country evangelists need every encouragement, for their work is oftentimes of a most depressing character.

In conclusion, I would suggest that holiday trips be made by our city brethren to the country churches. Such visits, I feel sure, would always be appreciated, and would tend to encourage, and in many cases infuse new life into, those who are inclined to relax their labors because of seeming failure.

Auckland, 30th April, '96.

Write the *Christian World* has received "A curiosity of religious education and its support come from Great Yarmouth (Norfolk), where the balance sheet of the annual horse racing meeting contains a contribution of £50 to the Church School Fund."

Hearth and Home

"TAKEN TO THE LARGE HOUSE ABOVE;" OR, THE FUNERAL.

By WILL CARLETON.

I was walking in Savannah past a church decayed and dim,
When there slowly through the window came a plaintive funeral hymn;
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew

Out at front a coloured couple sat in sorrow, nearly wild;
On the altar was a coffin, in the coffin was a child.
I could picture him when living—curly hair, protruding lip—
And had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of Death
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever gladdened with more sympathy profound
Than was in the chain of tear-drops that enveloped those mourners round

Rose a sad old coloured preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque,
With simplicity and shrewdness on his Ethiopian face,
With the ignorance and wisdom of a crushed, undying race

And he said: "Now, don't be weepin' for dis pretty bit of clay—
For de little boy who lived dere, he done gone and run away!
He was don't very lively, an' he 'preciate your love,
But sure 'nuff his Father want him in de large house up above

"Now He didn't give you dat baby, by a hundred thousand mile!
He just think you need some sunshine, an' He lead it for awhile!
An' He let you keep an' love it, till your hearts was bigger grown,
An' dese silver tears you're sheddin' 's just de interest on de loan

"Here yer oder pretty children '—don't be makin' it appear
Dat your love got sort o' 'mplized by dis little fellow here;
Don't pile up too much yer sorrow on diser little mental shelves,
So's to kind o' set 'em wonderin' if they're no account themselves.

"Just you think, poor deah mounahs, creepin' long o'er Sorrow's way,
What a blessed little pic-nic dis yer baby's got to-day!
Your good failers and good moders crowd de little fellow round
In de angel-sented garden of de Big Plantation Ground

"An' dey ask him, 'Was your feet sore?' an' take off his little shoe,
An' dey wash him, an' dey kiss him, an' dey say, 'Now what's de news?'
An' de Lawd done cut his tongue loose, den de little fellow say,
'All our folks down in de valley tries to keep de hellbenly way'

"An' his eyes dey brightly sparkle at de pretty things he sees,
Den a tear comes, an' he whisper, 'But I want my parents, too!'
But de Angel Chief Musician teach dat boy a little song,
Says, 'If only dey be faithful dey will soon be coming long'

"An' he'll get an education dat will properly be worth
Several times as much as any you could buy for him on earth;
He'll be in de Lawd's big school house, widout no contempt or fear,
While dere's no end to de bad things might have happened to him here

"So, my psuah dejected mounahs, let your hearts wid Jesus read,
An' don't go to enterin' dat dar 'tine w'at knows de best!
He have sent us many comforts—He have right to take away—
To de Lawd be praise an' glory, now and ever. Let us pray."

Church News.

NEW ZEALAND.

CHRISTCHURCH S.S. Anniversary services were held commencing Sunday, July 14th. In the morning we had the joy and pleasure of receiving into fellowship two young sisters from the S.S., viz., Misses Oakly and Taylor, who were recently immersed. In the afternoon we held a recitation competition. Addresses were delivered, and children's hymns and choruses were splendidly rendered by scholars and friends. In the evening the children again rendered suitable hymns, and Bro. Judd gave a most telling address. The weather favored us.

On Thursday 24th the anniversary tea was held, but it rained heavily, so that the attendance was rather small. After tea the prizes for the year were awarded. Scholars and friends again rendered suitable music.

Bro. Judd delivered a splendid address "The plastic powers of the human hand." Another interesting recitation competition took place also.

Our report for the year showed that we have to teachers and 95 scholars, whose average attendance is 60 and 75 respectively. Eight of our scholars, including three boys, have been immersed during the year, and have passed into church membership. Our school has somewhat decreased in numbers owing to several large families remaining to distances. Our finances are in a fairly prosperous condition, and we are encouraged and trustful for the future as ever.

A. H. See.

QANAKU.—Two important meetings have been held lately. The quarterly business meeting of the church was one of the shortest but one of the best. The treasurer's report showed that contributions were £6 more than last quarter, and that the average collection was higher than ever before. The brethren all agree that it is a pleasure to attend the business meetings. The other meeting was the quarterly meeting of S.S. teachers on Monday night last. An excellent tea was provided and spread in the vestry by Sisters M. Holt and G. Froth, and their efforts were highly appreciated. The treasurer's report showed a balance in hand of £125 after paying for all school supplies to December 31st and donating £215 to Foreign Missions and adding about £100 worth of new books to library. It was decided to send to U.S.A. for £2 worth more books for library.

August 6.

I. W. G.

VICTORIA.

DEESWICK.—A church social was held in the chapel to say good-bye to quite a number of members who are leaving us, viz., the Benson family, Bea and Sid Lovell, Bro. Smith, and also Bro. D. Hannah who is going to West Australia. Several speeches were made, referring to the good work done by these worthy brethren and sisters, whose aid we shall miss very much, especially our Bro. D. Hannah, as he has taken a very active part in the work, not only here, but also in other churches where he has labored as a preacher. All expressed a desire that these brethren and sisters might be very useful and God's blessing rest upon them in their new field of labor.

EDITHA.—Since our last report we have had a good time. A sister who has been with us for some time was cheered by seeing her husband put on Christ. A young man who had been staying here for some time also found Christ, and being baptized received a letter to his home. We had Bro. Dr. Cook of Bendigo with us on August 2nd and his visit was much appreciated by both

members and outsiders. We celebrated our first anniversary on Wednesday, August 12, by holding a tea and public meeting which was a great success. Bro. Bishop, Hagger and Quirk gave short addresses which were interspersed by appropriate solos. After the meeting closed a young woman (another daughter of Bro. T. F. Robinson) confessed Christ and was baptized. Following Sunday we had a good attendance. In the morning the church was edified by Bro. Hagger who spoke on "Propetitive and Retro-propetive." In the afternoon we had a good number, the subject being, "Christ the Rose of Sharon and the Lily of the valley." In the evening a large audience gathered to hear the history and aims of the Disciples of Christ, and although many fully realise the truth they have not yet submitted. We are looking forward to a grand gathering of souls in the near future. There are many here who are "not far from the Kingdom." On Tuesday evening we had a good attendance, Bro. Hagger dwelling on "Three Parables of Redemption"—a very touching discourse, after which one young woman confessed Christ. We are thankful for this, and pray that the cause here may be extended.

W.H.M.

BENBOW.—Dr. Cook is carrying on the preaching services. We are having splendid meetings. Yesterday, one, who on the previous Sunday confessed her faith, was buried with Christ in baptism.

August 24.

W. BUCKWAY, Sec.

NORTH CARLTON.—The church here is going along steadily and well. Bro. I. A. Williams is with us at present and is doing splendid work. On Sunday evening he took for his subject, "A Repentant City," at the conclusion of which one decided for Christ. This makes the third since Bro. Williams has been labouring here. Tract distribution has been taken up with zeal by the sisters, and the result is seen by the increased attendance at the gospel meetings. The Sunday School and Band of Hope are both in a flourishing condition, the former having at last secured a Bible Class teacher. Miss Cox, B.A., generously coming to our assistance. Altogether we have great cause for rejoicing, and are looking forward to a time of great blessing. H. J. HASKS, Sec.

SHEPPARTON.—The church here has been much refreshed by a visit from Bro. Hagger. On the 9th inst. 17 gathered round the table of the Lord. The church at Nyabram kindly lent us Bro. Hagger's services. We think it would be a generous act if other churches follow the example, and extend a helping hand to a few brethren here who are struggling to their feet with the standard of the Lord, their cry being "No surrender." We are anticipating another visit in the near future, when we intend that his voice shall

be heard in one of the public buildings of this town.

13/8/96.

S. LEE, Sec.

CHELTENHAM.—The good work still goes on at Cheltenham. Big meetings all day Sunday. A grand address in the evening by Bro. Pittman on the "Safe Refuge," after which two young girls, the daughters of Brethren R. L. Judd, and Woff came forward and made the good confession, and thus our heavenly Father is still answering our prayers.

R.W.T.

SOUTH AUSTRALIA.

STRATHALBYN.—On Lord's day evening, July 26th, two young ladies came forward and confessed Christ, and put on the Lord in His appointed way the following evening. Bro. Cameron is very zealously labouring for the Master. May the Lord bless his efforts. Since our last report our number has been increased by 12 members from other churches. When all are present about 30 members meet at the Lord's table to break the memorial loaf.

August 10.

J.M.G.

ALMA.—We do not trouble you much, simply because there is little to report. The only event for the last six months worth noting was the visit of Bro. D'Neal, who gave us over a fortnight of his services. The weather was unpropitious, so the meetings were not good; net results, two added. Some interest has been created by the sisters making an effort to get up a parcel for the Sale of Gifts towards our Rescue Home. We have been trying to get Bro. D'Neal to give us another turn before the year is up, but the answer is not favorable. We can have him after the Conference.

R.H.

WEST AUSTRALIA.

FREMANTLE.—The church here is going on steadily. Bro. A. E. Illingworth is preaching during the present month. Our morning average attendance is 25. The evening meetings are fair. We have a preachers plan with the following names: A. Lucraft, Cosh, A. E. Illingworth and myself. We are making a special effort to raise funds for a meeting house. The colony is making great strides and the prospects are very encouraging. If you would mention our need in the A.C.S. we should regard it as a favor.

1896.

H. FORD.

NEW SOUTH WALES.

MERREBETHYR.—A very pleasant surprise party was given to Sister W. Wright, who is leaving here to join her husband in Broken Hill. Our brother left here some nine months ago, and we are pleased to say that he has been successful. We have felt his departure greatly, especially in the singing

Our sister has endeared herself to the members here. Songs, recitations, speeches, &c. made a very pleasant and profitable evening after singing "God be with you till we meet again," and wishing our sisters God-speed, the meeting closed with the benediction.

Aug. 16.

ISABEL MUIR.

QUEENSLAND.

MARYBOROUGH.—I am pleased to report another addition by faith and baptism last Lord's day evening. We expected two, but one was taken ill on Saturday evening; she will probably be ready for next Lord's day. It was about the best meeting we have had, with the exception of the one when Bro. Turley immersed the eight Kanakas. Bro. Turley and myself addressed a most attentive audience. At the morning meeting we had the pleasure of receiving Sister Turley into the church, who in faith and works is a second edition of her husband, having been a co-laborer with him in his work among the Kanakas during the last four years. We are glad in the Lord and rejoice.

18 3/96.

S.O'D.

Home Missions.

W. D. LITTLE.—The past month has been quiet, with opportunities for labour, of which we have not failed to avail ourselves. The attendances all round have been up to our usual average and very good for this time of year. The week night meetings at Colwell's and Kaniva especially have been encouraging. There has been considerable amount of sickness, and the extra visiting which it entails has made the month a very busy one. No additions to report.

Kaniva, 6/8/96.

G. H. BROWN.—The 19th July I broke bread with the brethren at Bangerang, then drove to Kelley's Plains to preach in the afternoon, and at Ballapur for the evening, driving that day between 40 and 50 miles. Monday, Tuesday and Wednesday evenings I preached at Ballapur. Two additions by faith and baptism. Arrived home on Thursday to prepare for the opening of our new chapel at Brim. The 26th was the opening day. About 60 broke the memorial loaf (Bro. Griffiths presiding at the Lord's Table), Bro. Ewers exhorting the brethren. It was a happy gathering. In the afternoon and evening Bro. Ewers preached to packed audiences. The Wesleyans closed their meetings for us. I think we got about 200 in the building, and then some were obliged to go away. Bro. Ewers preached every night excepting Wednesday. The tea meeting I need not describe. On the Sunday, 2nd August, the Wesleyans closed their chapel for us again and we had a full house. We have had no decisions, but the seed has

been shown faithfully, earnestly and lovingly by Bro. Ewers. On Sunday, 2nd, I was at Galapali in the morning. Bro. Ewers preached in the afternoon to a full house. August 9th we met at Irlim to remember Jesus and preached the gospel in the afternoon, in the evening preaching at Galapali. On the 16th I was at Galapali morning and afternoon. Irlim in the evening. Irlim, 17/8/96.

TIM HAGGER—Since last report have laboured in the gospel at Murrabit, Benjeroop, Lake Boga, Mysisk Park, Fairfield, Mumble Plains, Kerang East, Echuca, Merrigum, Shepparton, Ballandella and Echuca again. Through the unselfishness of Kyabram church in foregoing my visit there, I was enabled to spend a few days with the brethren at Shepparton. For several years the church has ceased to exist. Bro and Sister Lee and family came to Shepparton a few months ago and quickly gathered together a number of brethren who met to remember Jesus. Tuesday, August 11, preached at Ballandella. On Wednesday arrived in Echuca again. That evening a tea meeting was held to celebrate the first anniversary of opening the new meeting house. About 90 sat down to tea, and the chapel was crowded at the after meeting. At the close a lady decided for Christ and was baptized "the same hour of the night," by Bro Quirk. She left next morning for Parko, N.S.W. On Friday, preached at Village Settlement. Lord's day, August 15th, delivered special address in connection with anniversary.

M. McLELLAN—Since last report have been labouring in connection with the church at Malvern. The meetings are well attended, but no additions to report. Have given missionary addresses at Doncaster, Surrey Hill, and Irlim.

OUR BUDGET.

One confession and baptism at Brunswick, Bro Hamill preaching.

Two additions by exhortation and one from the Deputies are reported to the Tabernacle, Dunedin.

One confession at Brighton last Lord's day evening, from the Sunday School, Bro F. M. Ludbrook preaching.

One received into Saanichton last Sunday morning; she was baptised the previous Friday evening. Meetings are well attended.

We are requested to notify that the address of Bro Taylor, the secretary of the Castlemaine church, is the Town Hall, Castlemaine.

At the Indian and Chinese lantern addresses organised by Brethren F. Pittman and F. Ludbrook, total attendances to present date, 600.

Bro W. Ford, of Cheltenham, called for West Australia last Tuesday, and Bro

John Thomson, of North Melbourne, goes to the same colony on Saturday, the 29th.

Bro Oliver, of the church at Lygon-st., leaves for Johannesburg the first week in September. He was, for many years connected with the church at Geelong.

We regret to have to announce the death of Sister Maggie McGregor. She has been a great sufferer for the past two or three years. We deeply sympathize with the mother and relatives.

A letter has just been received from Miss Mary Thompson. She had been suffering from fever and blood poisoning, but we are pleased to say is now better. Mrs. Jackson has lost her boy, aged 21 months.

Sister Nellie McClelland desires to express her gratification at the success which attended the complimentary concert given on her behalf, and sincerely thanks all who so ably assisted to bring about this result.

We are pleased to notice that mainly through the exertions of Bro S. Lee the cause at Shepparton has been revived. Some years ago there was a real live church there, but through removal and other causes the few remaining brethren became too disheartened and ceased to exist.

The church has now been reorganized, as having met to "break bread" last Lord's Day. Broen Knight and Lee are appointed to preside, Bro Dudley treasurer, and Bro Lee secretary, Bro Furphy acting as deacon.

Bro E. F. Ryall, formerly of Malvern, but now of Perth, W.A., has just received from England: the "Honours" Diploma of the National Phonographic Society. We believe this is the highest distinction obtainable in the shorthand world and is only held by one other in Australia.

We have just received news that Bro Geo. Ritchie, of Fakenham, has passed away. An obituary notice will appear in our next issue. He was 71 years of age and for many years had been the minister of the church at Fakenham. Bro Cavanagh will conduct a memorial service on Sunday the 30th.

The Victorian Conference Treasurer (Bro J. A. Davies), informs us that the Home Mission funds are about £50 in arrears. Will churches and brethren please take note. This is too large a deficit so early in the financial year. Let us make an effort to reduce the amount. It takes fully £40 per month to meet the expenses.

The Annual Conference of churches in S.A. will be held in September. The dates have not come to hand, but the meetings will be held on the same days as the Agricultural Show will be held. Our S.A. brethren will know the dates, so they can make all necessary preparations to make 1896 Conference a great success.

The Sunday school, in connection with our two churches in Wellington, N.Z., in

the recent Sunday School Union examinations, in which 100 scholars from 22 schools competed, carried off 20 prizes and certificates. Herbert R. Henry, of the Newburg school got first prize in division over 10, and Mabel Callum got first prize in division between 12 and 14.

W. W. DAVIS FUND—We have received from Bro Brockway, secretary of church at Bendigo, a complete list of all contributions to this fund, the total being £207. All the items except the following have been previously acknowledged in our columns:—Church, Ballandella, 200. do. Ascot Vale, 200. Bro Slemm, South Africa, 200. Bro Bro Slemm, do., 50. A. Bro and Son, Eureka, 100. Bro G. Bullen, Deception, 100. Bro H. W. Smith, Doncaster, 50. Sis. Loegmire, Doncaster, 25.

We have received the following letter of thanks:—"Dear Bro—Will you permit me a brief space to take the opportunity of the transfer from Bendigo to Castlemaine to express my heartfelt thanks, first to the church at Bendigo for their kind and generous efforts on my behalf, next to yourself for the brotherly notice of the same in your paper, and last, though not least, to the various churches and brethren far and near whose such generous fellowship of Christian love and sympathy have responded to the appeal made in your columns—Years in the Master's service till life ends—W. W. DAVIS."

FOREIGN MISSIONS FUND—The following acknowledgments received too late for classification:—From churches: Timaru, N.S. Wales, £1 2s 6d; Gympie, 1/3s. Roma, Q., £3 5s. Warwick, N.Z., 3/6. Pt. Albert, 1/3 3/4. Hoteo North, 10/6. New Ground, Tas., 1/1. Rosewood, Q., 1/1. Matura, N.Z., £2 14s 6d. Kerang East, Q., Lunenburg, Tas., 17/6. Stanley Brook, N.Z., £2; (N) Ballarat West, £2 2s. North Fitzroy, 11/6. (B) S. School, Roma, 1d. collection, 1/1. C. Endeavour Society, Bendigo, 5/6. Bro and Sis. Grimmer, Warwick, N.Z., 10/6.

W. WITKOS—At the second Congress of Churches held in Melbourne this week the subject of "Heathenism in Christian Lands" formed one of the topics that came under consideration. Mr. E. Isaacs, who opened the subject, was decidedly pessimistic and attributed much of the evil existing to the present Education Act. His utterance, however, can scarcely be regarded as a judicial one. All will admit that evil abounds, but it is far from clear that it abounds to a larger extent than in previous years.

Mr. W. H. Fitchett, who followed, took a less gloomy view of the position of affairs, and contended that "the world was better today than it was yesterday, and that it was going to improve. There had been more progress in Christianity during the 50 years of Queen Victoria's reign than during the 18 centuries before it."

SALE OF GIFTS.—Bro. M. Wood Green jr. reports: "A well attended meeting was held on Saturday evening, August 15th, in the lecture hall of Swanston-st. chapel. So far as present appearances go, the Sale is going to be a great success, everyone showing through earnestness in connection with the matter. It has been decided to ask Lady Brassey to open the Sale." Correspondents will oblige by advising the secretary (M. Wood Green jr.) as to the progress they are making. Satisfactory arrangements have been made for the FREE conveyance of gifts from the other colonies.

LOVED ONES GONE BEFORE.

McOREGOR.—(Maggie). We sorrowfully record the death of our departed sister, who died 21st August. She was the youngest daughter of our late esteemed Bro. W. McGregor and our aged Sister McGregor of Caulfield. Through all her affliction, for over five years, which she bore with patience, she was a devoted follower of the Lord Jesus Christ, having given herself to Him in the days of her youth, and she died in the full assurance of faith in her resurrected Lord, and that where he is there she will be also. Hers was noble testimony of the sustaining power of Christianity, under most trying circumstances. In going to the operation through which she passed she told her friends it was all right. These are bright spots in a Christian character that under whatever trials we may be placed, to feel and be able to assert that we are "Safe in the arms of Jesus." Sincere sympathy is felt for Sister McGregor and all her family in their bereavement, yet we can only rejoice with them in that they sorrow not as others who have no hope. Bro. Lawson and Moyle performed the last rite, for the dead in the midst of a large concourse of sympathising friends. Sec.

LEGOW.—Our young Bro. David Legow was called home on the 14th Inst. at the age of twenty-seven. For some years he has been a sufferer, and throughout has manifested a most patient resignation to the Father's will and strong faith in his Saviour's promises. About five years ago, passing the chapel, South Melbourne, one Lord's day, he entered and was so impressed by what he saw and heard that he was shortly after led to obey the glorious gospel, was immersed and united with the church. For the past nine months he has been unable owing to weakness to attend the meetings, and the young people of the church, with some of the church officers, have regularly visited him on Lord's day afternoons, holding a short service in his house and thus giving him an opportunity that he has greatly enjoyed and loved of remembering his Lord. Those who have attended these meetings sadly miss

him, as he by his Christian spirit of resignation had endeared himself to all. On the occasion of our last meeting on Lord's Day afternoon the 9th Inst. he seemed to realise that the end of his journey was very near, and in prayer expressed himself as ready to obey the call, committed his parents, brothers and sisters to his Heavenly Father's care and prayed that they might be led to learn the will of God, obey the gospel and unite with God's people. On the following Friday morning he remarked, "I am going home to-day," and passed away that evening. We deeply sympathise with the bereaved ones and pray that the oft-repeated prayer of the loved one gone before may be answered, and this affliction may be the means of drawing them closer to God.

Sth. Melbourne. C. H. M.

WHITAKER.—Bro. and Sister Whitaker, of the Norwood church, have been called upon to part with their little boy, aged 14 months, and their only child. It has been a sore trial to them. The poor little fellow lingered for to week, before he closed his eyes in death. May God comfort the hearts of the bereaved parents, and through the exercise of his all-wise and gracious Spirit lead them to say, "Thy will be done." Amen.

A. C. K.

COX.—Sister Mary Ann Cox died July 22nd after a long and painful illness. Our sister suffered from an internal cancer. She underwent an operation about ten months ago. It seemed to relieve her for a time, but her sufferings became more and more severe until she was called away to be with her Saviour. She was immersed by Bro. Lewis on August 1st, 1875, and was known to many of Swanston-st. church. When in health it was her delight and pleasure to attend the morning meetings. She was interred at Waikoumli cemetery. Bro. Bull conducted the funeral service. Brothers Vickery, Davis and other brethren and sisters saw her laid to rest.

Auckland, N. Z.

S. C.

During the last few months the members of the Church of Christ, Swanston-st., have been impressively reminded of their pilgrim state. Three aged, tried and esteemed members have been removed by death and now sleep in Jesus.—**BRO. FREDERICK WALKER**, of Preston, **SISTER CHARLOTTE STENGE**, Station-st., Brunswick, and **SISTER MARIAN HENDERSON**, relict of Bro. Andrew Henderson, of Elizabeth-st. Sth., who passed away after a lengthened illness, at Brunswick place, Fitzroy, on 2nd August. The church now miss their presence and co-operation, but have the assurance of knowing they have entered into rest. May all be stimulated to work while it is day, remembering the night cometh when no man can work. May the bereaved be comforted by the hope of the gospel.

We shall sleep, but not for ever,
There will be a glorious dawn;
We shall part to meet, no never,
On the resurrection morn.

C. G. L.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Church of Christ Sunday School, Gamaru, N.Z., per C. Renwick, £2 12s; church, Fernhurst, per W. Pattison, £1; do, Balmindale, per E. Eastlake, 5/9; do, Almyip, per L. Eastwood, 8/7; Bro. J. Holland, North Carlton, 5/-; Sister M. Marlett, Yarravalla, 10/-; Bro. and Sister Wiseman, £1.
Surrey Hills, W. WILSON, Treas.

VICTORIAN MISSION FUND.

Church Shepparton, per Bro. Lee, £1; Warrenbambool, per Sis. E. M. McCullough, 13/-; Newmarket, per Bro. Barnacle, £1; Bro. W. C. Craigie, Lygon-street, £5. Total £7 13s.

"Milford," J. A. DAVIES, Church-st., Hawthorn. Treasurer.

RESCUE HOME.

Gratefully received.—Mr. F. Burton, Malvern, 10/-; Mr. and Mrs. G. J. Bogle, Kangaroo Flat, £1; Church SS Anniversary, Footscray, £1 8s; Col. Card, Miss A. M. Green, Milford, Q., £1 5s 6d; Truck of Wood, Mr. W. Andrews, Merrigum, Armadale, Vic. J. W. PETERMAN.

SUBSCRIPTIONS RECEIVED

With thanks.—G. McCormick, J. Darcen, F. Welch, W. Cost, Miss Hinesey, 5/-, W. Horn, F. J. Smedley, 10/-, W. Gilmour, 13/-; Mrs. J. A. McMillan, 20/-, Jas. Hastings, 5/9; Geo. Green, 2/6.

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Advertisements.

CHURCH OF CHRIST, COOLGARDIE.

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

F. G. DUNN, BOOKSELLER AND STATIONER, GLENFERRIE RD.

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