



The Australasian

Christian Standard.

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

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Current Topics.

THE BIBLE AND THE MONUMENTS.—Professor Sayce, says the *Christian Commonwealth*, in referring to the recently-discovered column of Menepthah on which the word "Israel" is found, concludes an interesting article as follows:—"At any rate, the theory which saw in Menepthah the Pharaoh of the Exodus has received a confirmation. The theory was supported by the witness of Manetho, the Egyptian historian, who has left us the Egyptian legend of the expulsion of the Israelites out of Egypt. The Egyptian legend ascribed the event to Menepthah's reign, though the story is largely mixed with fable. Moreover, the rash dogmatizing of 'criticisms' so-called has received another check. It has been said that the name of 'Israelite' was unknown in the age to which the Exodus is assigned, and that the Israelites themselves were never in Egypt. But once more the monuments have risen up to confute the suspicion of the nineteenth century."

THE BASIS OF NATIONAL LIFE.—His Honour the Chief Justice in an accomplished address, always one of an enthusiastic welcome by a Melbourne audience, says the *Southern Cross*, and his address to the Church Congress on "The Worship of God as the Basis

of National Life" was a very fine utterance. Sir John Madden is an experienced judge, as well as an accomplished scholar, and his testimony to the place of religion in national life may well arrest the attention of the whole community. "Religion," Sir John told his audience, "is deeply engraved by the finger of God on the heart of man," and he went on to declare that all history proves how closely national decay is related to "the disappearance of a powerful religious sentiment." When nations abandon God, the Chief Justice declared, "their fall is irretrievable." Sir John was not, of course, speaking as a professional divine, but as a student of human life on its secular side; and he added:—

The economist, as well as the historian, supported this view, and recognised that no state could be successful which was not based upon righteousness. Without the support afforded by a religious faith no man could face with steadfastness the misfortunes and miseries which came to all. Without the sustaining influence of prayer he must infallibly either fall into mere dissoluteness or into crime, or else he must take that last irrevocable step, and "his quietus make with a bare bodkin." Whatever test, in short, was applied, it would be found that without religion in the individual the security of the state could not exist.

History and Scripture, alike, sustain this teaching, and it is well that the highest representative of law in

the colony should remind the community of it.

IS THE WORLD GROWING WORSE?

—Referring to the recent speech of Mr. Isaacs at the Church Congress the *Spectator* gives the following:—"Mr. Isaacs was unjust to our own communities also. There are ugly blot on our modern civilization, but it is absurdly unjust to talk about it as if it were one huge blot. Mr. Fitchett's exposure of this injustice by his quotation of Cromwell's injunction to the portrait painter to 'put in the warts,' was one of his most felicitous strokes.—'Put in the warts with all fidelity, but remember that there is a face as well.' It is not all warts, nor are the warts even a considerable part of it. To hide them would be foolish dishonesty; to exaggerate them is foolish injustice. It is only when we make beauty-spots of them, as our great-grandmothers did with their ugly patches, and as we do with our rascals, that they become dangerous. Mr. Isaacs seems to think we are drifting to demoralization and the devil! There is always somebody at these Conferences who goes in for this sort of 'unbelieving talk.' We are not drifting at all. We are thrashing our way to windward against all opposing forces, and the wind is coming round. There is more real applied Christianity in the world now than there ever was since Christ came to show us what it is and tell us how to apply it. It is

right and necessary to expose and protest against the evil in our midst, but it is altogether wrong to talk despairingly about it as if it were getting the better of us."

PERSONS AND PROPERTY.

We discuss in our leading columns, says the *Southern Cross*, that vicious trend in the law which treats wrongs to property as a worse offence than wrongs against human beings. But a writer in the *Evening Herald* declares the law does nothing of the sort. A schedule of punishments affixed to various crimes is given, and, it is claimed, this shows that "in seventy-four offences against the person the average term of imprisonment allowed is over ten years; whereas in offences against property the average for fifty-seven cases is only seven years." If, then, property, as a matter of fact, is guarded by a fence of sharper penalties than human beings, not the law is to be blamed, but those who administer it. But the very catalogue of penalties given by our contemporary proves that the law has exactly the vicious bias we have described. A comparative table proves this:

OFFENCES AGAINST PROPERTY.

	Yrs.
Arson offences	7
Letter threatening commit arson ..	15
Horse and cattle stealing	10
Killing cattle to steal carcase .. .	10
Embezzlement	10
Taking reward to restore proceeds of embezzlement	15
Larceny from 1 month to ..	15
Burglary	15

OFFENCES AGAINST PERSONS.

	Yrs.
Abduction of girl under 18	2
Attempt to abduct girl between 18 and 15 by teacher	5
Assault with intent	2
Assault, in front, on female	3
Assault, various from 1 month to ..	2
Detaining girl in brothel	2
Hitting servant	2
Digamy	5

Can anyone pretend that these two sets of penalties correspond to the moral quality of the two crimes; or that they do not show trace of that essentially heathenish principle that human beings are less valuable and sacred than property?

RATTLING THE DRY BONES.

The following extracts from the *Christian Commonwealth* in reference to the assumptions of the Papacy are of interest in view of the recent controversy between the Anglican and Romish churches. It says:—Is it not about time to give the Pope a rest? We have no disposition to undervalue his influence; yet we cannot help thinking that this has been greatly exaggerated. The anxiety for Christian union has doubtless led some well-disposed persons to hope that his Holiness would be inclined to meet the Protestant world at least half way in an effort to bridge over the present divisions of Christendom. But these good men have got for their pains a distinct rattle of the old dry bones of past theological discussions. It is almost inconceivable that the Pope does not understand the folly of projecting such a paper as he has just given to the world into the progressive ideas of the nineteenth century. But *semper eadem* is still written on the portals of the Vatican. We can look for no improvement, no change for the better; the Encyclical is simply the old story over again, with considerable diplomatic shrewdness lying only half-concealed between the lines. Does anyone seriously believe that the notion of apostolic succession, as explained by the Pope, can be harmonised with modern thought? What does it matter whether one who performs the functions of the ministerial office has received upon him the hands of someone who is directly in the line of apostolic succession, or in any other line, or in no line at all? Indeed, what does it matter, so far as vital Christianity is concerned, whether anybody's hands are laid upon him at all?

APOSTOLIC SUCCESSION.

We are not indifferent to the advantages of orderly method, continues the *Commonwealth*; we do not doubt the importance of such an ordination as will give an authoritative character to ministerial function;

at the same time, the first inquiry is as to what really enters into an ordination. That it is not necessary to maintain the element of apostolic succession must be evident to anyone who has studied the question historically. The Pope will not admit that Anglican ordination is valid, and the Anglican treats Nonconformists in the same way. Now, if the efficiency of ministerial functions depended upon such uncertain conditions, no one could be positive whether he had been properly baptised, or duly received any other service at the hands of those who had been ordained. This would leave Christians generally wholly at sea as to their actual standing. It may be said with truth that not one in ten thousand ever looks into the question of the regularity of the ministers who have officiated for them, and if Christian character depended in any way upon these adventitious circumstances then it is evident that there would be no surety or security in the religion of Christ. It is very comforting to know that if the good seed of the kingdom is planted into honest hearts, the growth will be all the same whether planted by an ordained minister or not. It is the Gospel—not the minister, however he may have been ordained—that is the power of God unto salvation. Just here is where we need to make a very clear distinction at a time when the dry bones of effete religion are being rattled in our midst.

ROME'S CHALLENGE.

A brother whose neighbourhood is infested by Seventh Day Adventists (says J. W. McGarvey in the *Christian Standard*) sends me a pamphlet which contains a series of articles copied from the *Catholic Mirror*. The articles are written in the usual style of a Roman Catholic controversialist, full of boasting, of sophistry, and of perversions of the Scriptures. The brother who sent it wants me to review it; and it would afford some amusement to do so; but for the purpose of settling

the truth on the question of the Sabbath, there is no use. It is never worth while to walk all around the house in order to enter the door. Step right up, and walk in. A single passage of the New Testament, which ought to be familiar with everybody, but which this Catholic editor seems never to have seen, for he does not quote, is enough to prove that the law respecting the Sabbath was abolished as a part of the law of Moses. Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath day; which are a shadow of the things to come; but the body is Christ's" (Col. 2 : 16-17).

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EDITOR:

F. G. DUNN, Glenferrie Road, Malvern

EDITORIAL CONTRIBUTORS:

A. B. MAXSON

G. B. MOONEY

DR. J. C. VEECO

A. M. LADIBROOK

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

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THE THREE WITNESSES.

20.

ANY help to the solution of difficult passages of Scripture is always welcome to those who desire to know the truth, consequently we are always pleased to place before our readers any contribution that throws light upon perplexing passages of Holy Writ. John 5 : 6, 7 is regarded as the most perplexing passage in the Epistle if not in the whole of the New Testa-

ment, and yet when the needful light is cast upon it, the difficulty vanishes, and it is seen to be wonderfully simple and beautiful. The best exposition we have read on this celebrated passage is from the pen of Bro. J. B. Rotherham, and we have much pleasure in submitting it to the consideration of our readers:

This is He that came through means of water and blood,

JESUS CHRIST

Not by the water only,

But by the spirit and the blood,—

And THE SPIRIT it is that is bearing witness,

Because THE SPIRIT is the truth

Because THERE are they who are bearing witness—

The Spirit, and the water, and the blood;

And THE THREE are [witnesses] unto the one thing.

— John 5 : 6, 7.

Simple but deep is the style of the Apostle John; and the true exposition of these his words will come to us, if at all, in the very same way. Let us think and write simply: the depth will come out of the truth itself, if only we succeed in catching it.

"Jesus Christ" came through means of the water of His baptism, and the blood of His cross; not by the water of His baptism only—at the beginning of His earthly ministry; but also by the blood of His crucifixion—at its close. He further "came," and nearer still to us, by the Spirit which He received of the Father, and sent down upon the disciples and to the world, when He ascended on high. The Jordan, Calvary, the day of Pentecost—along this line of history our thoughts are led.

But the language at this point has changed. It does not say precisely, *This is He that came by water and by blood and by the Spirit*, though it plainly means that. A further and richer sense is conveyed by the changed expression: *And the Spirit it is that is bearing witness*; since this form of words lays emphasis upon the Spirit, as a witness, in compar-

ison with the water and the blood; and, besides, regards the Spirit's witness bearing as running on into the present time: *it is the Spirit*, par eminence, *that is still bearing witness*. Such pre-eminence and continuousness are well affirmed of the Spirit's testimony. *It is the Spirit* that has preserved the history of the Jordan's water, that has told us the meaning of what took place when Jesus of Nazareth was plunged beneath its waves, that actually crowned that striking scene by descending as a dove upon the head of Mary's Son—descended as token and pledge of peace—descended as the outstretched, pointing finger of God. *It is the Spirit*, also, that has read out to us the solemn and searching witness of the blood shed on Calvary. But besides clothing the water and the blood with witnessing power, THE SPIRIT has its own place to fill, and its own mission to prosecute, as commencing upon the day of Pentecost and running forward during the entire period of the Messiah's personal absence from this world. *It is the Spirit* that, in the word of mercy given, and in the hearts and lips of them that publish it,—also as working in various ways upon and in the world: *it is the Spirit* that is still bearing witness that JESUS IS THE CHRIST.

And this is so, because the Spirit is the truth; that is, because the Spirit is, at present, the realization of the mission of Jesus Christ. *It is the Spirit* is absent, the truth—the reality—is absent; the life, the love, the joy, the self-denial, the Christ likeness, are absent. Without the Spirit, the church is a worldly organization; forms and ordinances of worship are delusive; and the very Word of God is either a sword unused, or a weapon employed to wrong ends.

To proceed (verse 7). *And now—the water* being constituted a witness, *the blood* being constituted another

witness, and *the Spirit* being Himself the chief witness—it follows, that *THESE are they who are bearing witness—the Spirit, and the water, and the blood*: the Spirit being now set first, as He well deserves to be, seeing that in carrying forward the divine witness to Jesus, it is *the Spirit* that calls a man's attention to *the water*, and opens his eyes to see its significance; and *the Spirit* that points to *the blood*, and humbles a man to feel and own his need of being cleansed thereby. Yet is the Spirit not here set alone, as though He were the only permanent witness to Jesus: it is still *the Spirit and the water and the blood*. The Spirit has fixed in the world *the water* also, and *the blood*, as His co-witnesses to the Messiahship and Divine Sonship of Jesus: perpetuating *the water* of Christ's baptism in *the water* of our own immersion, wherein we are buried and raised to walk with Him in newness of life; and symbolising *the blood* of Christ's death in the cup of the covenant, whereby that *blood* is ever kept in mind. And these co-witnesses *the Spirit* brings into the court of conscience, also impelling us to be faithful in obediently accepting and maintaining the full three-fold testimony.

For, *the three are witnesses unto the one thing*. They agree in one testimony; they attest the claims of one person; they tell the same glad message;—they accentuate the crowning good news that *God hath given unto us abiding life* (verse 11), to which the present life is but introductory; and they assure us that *this life is in His Son*, so that *he that hath the Son hath the life*, whereas *he that hath not the Son of God hath not the life*.

This, then, is He that *came out of privacy into publicity*; *came* along the way that presented Him to the world, led Him into conflict with Satan, involved Him in suffering,

laid upon Him the cross, conducted Him through hades up into glory at the Father's right hand, and will bring Him back to this His much-loved world once more as its Judge and King. A wonderful "coming" this, *through means of water and blood* and the crowning ministry of *the Spirit* that is still bearing witness. Oh, reader, has He who thus *came* YET COME into your heart and life? THIS is He! You cannot mistake Him. There is none other like Him. And the three-fold witness can never be broken.

Historical Sketches.

—OF—
THE WALDENSES.
J. C. DICKSON.

(Part 1.)

This people is known in history not only by their own name of Waldenses, but also as Valdenses, and sometimes as Vandois. Two theories have been put forward to account for the origin of the name:—(1) that it was derived from Peter Waldo, the Lyonnese reformer; and (2) that it is derived from "vallis," a valley, the people bearing the name being the inhabitants of the valleys of Piedmont. Both of these are supported by quite an array of authority. The religious belief of the Waldenses is of that decided character which caused much of the persecution which attended them, and which was, doubtless, developed largely by those persecutions. It is noteworthy that those who have passed through great trials for Jesus have been, in so doing, trained in a school which produces decided traits of character. They have been no half-hearted Christians, for such would never pass through such fires. The Daniels in the world are comparatively few, but these few have to pass through much tribulation. Let us notice the doings of this people, as given us by W. Carlos Martyn in his history of the Huguenots.

1. The Waldenses hold the Holy Scriptures to be the source of faith and religion, without regard to the authority of the fathers, or to tradition; and though they principally use the New Testament, yet, as Usher proves from Reimer and others, they regard the Old Testament as canonical Scripture. From their greater use of the New Testa-

ment their adversaries charged them, however, with despising the Old Testament.

2. They hold the entire faith according to all the articles of the Apostles' Creed.

3. They reject all the external rites of the dominant church, excepting baptism and the sacrament of the Lord's Supper, as, for instance, temples, vestments, images, crosses, pilgrimages, the religious worship of the holy relics, and the rest of the Roman sacraments; these they consider as inventions of Satan and of the flesh, full of superstition.

4. They reject the papal doctrine of purgatory, with masses or prayers for the dead, acknowledging only two terminations of the earthly state—*heaven and hell*.

5. They admit no indulgences nor confessions of sin, with any of their consequences, excepting mutual confessions of the faithful for instruction and consolation.

6. They hold the sacraments of baptism and of the eucharist to be only symbols, denying the real presence of Christ in the bread and wine, as we find in the authoritative book of the sect concerning anti-christ, and as Ebrardus de Bethunia accuses them in his book *Antithesis*.

7. They hold only three ecclesiastical orders—bishops, priests, and deacons; other systems they esteem mere human fictions; that monasticism, now in great vogue, is a putrid carcass, and vows the invention of men; and that the marriage of the clergy is lawful and necessary.

8. Finally, they denounce Rome as "the whore of Babylon," deny obedience to the papal domination, and vehemently repudiate the notions that the pope has any authority over other churches, and that he has the power either of the civil or the ecclesiastical sword.

Thus we have, briefly, the tenets of this people. When we remember from what great religious body they came, and when they came, we can appreciate better the bold attitude of these reformers. They separated themselves from Rome in the 12th century, and maintained an unconquerable hostility to the corruption of papacy. Let us notice the history of their leader, Peter Waldo. He was born at Vaux, in Dauphny, on the banks of the Rhone. He acquired a large fortune by commercial pursuits in Lyons, France; and when he resolved to retire from business, not only devoted himself to the spiritual instruction to the poor, but

distributed his goods among them, treating them as his brothers or his children. Waldo, who was a learned man as well as a benevolent one, enriched the world by giving the translation of the four Gospels into French, this being the first appearance of the Scriptures in any modern language. The only translation of the Bible then in use was that made by Jerome, called the Latin Vulgate. The careful examination of these books revealed to Waldo and his fellow-workers that the Church of God was never designed to be dependent on a priesthood, even for the administration of the sacraments; and his instructions boldly followed by practice became so obnoxious to the Church of Rome that he was first persecuted by the Archbishop of Lyons and at length anathematized by the Pope himself. No longer safe at Lyons, Waldo and his friends took refuge in the mountains of Dauphny and Piedmont, and there formed those communities which grew in peace and flourishing in rustic simplicity. From these mountains and valleys the simple doctrines of Christianity flowed out in multiplied streams over all Europe. Provence, Languedoc, Flanders and Germany one after another tasted of the refreshing waters, until, in the course of time they swelled into a flood which swept over all lands. Waldo is understood to have travelled in Picardy, teaching his Reformation doctrines hundreds of years before Luther was born. Thus God was bringing back towards purity a corrupted church. History says that Waldo settled in Bohemia, where he died in 1179, the same year in which his doctrines were denounced by an Ecumenical Council. The Waldensian Church was a city set on a hill during the dark ages, and amid all the corruptions of the church it held its open Bible and pure doctrine. That same church remains to-day as the basis of all reformatory movement in Italy. Having taken a glance at the leading spirit in this movement and also at the movement itself, seeing wherein it was strong and courageous against all evil, we may now look at some of the dark days ahead of this heroic band of God's people. Paul could exhort the Christian, reminding him that "through much tribulation we must enter the kingdom," and such came to pass in the experiences of the faithful ones. The prophetic utterance of the Son of God, "The time will come when

he that killeth you will think he doeth God service," had part of its fulfillment in the persecutions of these faithful ones. Waldo found among the simple inhabitants of the Piedmont Valley many who deeply sympathized with him and held the same religious views and practices. So general and wide spread became the so-called heresy that Innocent III., one of the proudest and most bigoted of the Roman pontiffs, determined to crush it out. The warmth of his feeling on the subject may be indicated when he spoke of it, giving command, "extirpate the whole pestilential race."—Language which ill became a successor of the apostles who had the mind of Christ. And so bitter was Innocent that the commission he gave to the authorities—men who knew no law higher than that which went forth from St. Peter's chair—was to burn the chiefs of the Waldemes, to scatter the heretics themselves, confiscating their property and consigning to perdition every soul who dared to oppose the haughty mandate of the pope. Those were dark days for the band of zealous souls who sighed for purity of worship and freedom to read the Word of God and walk in its divine teaching. As in other ages of the race there have been followers ready to carry out a work of evil, so history tells us some were found who would stop at nothing, provided they had the authority of "His Holiness" for their base deeds. Joined with Innocent III. in this relentless persecution was one named Dominic, the father of the Inquisition, the prime article in whose creed was that it was a crime against God and His Church to keep faith with heretics. For many years, however, the inhabitants of the more secluded valleys and fastnesses escaped the storm of persecution. But near the close of the 14th century the vengeance of their relentless foes reached this class of the Waldemes, and multitudes perished, victims of the fierce storm of wrath which was poured out on their once peaceful homes.

(To Be Continued.)

Open Column.

THE RESURRECTIONS.

To the Editor of the A. C. Standard.

DEAR BROTHER,—

I pointed out in my last letter that the writer in your magazine on the

Second Coming of Christ really maintains three comings, I now find that he is "firmly convinced that the Scriptures teach of a *number* of resurrections." He is anxious to inform your readers that he "does not believe in the popular doctrine of a general resurrection of the righteous and wicked at the end of the world." He desires your readers to "carefully examine the Scriptures" on this topic. Very good! I will do so, and specially will I examine his references, to see whether his superstructure is built on rock or sand. I will do so, not for the purpose of having Scripture on my side, but that I may be on the side of Scripture; and I urge your readers to search the Scriptures, not to defend their opinions but to form them, not for argument but for truth.

The first point your correspondent relies on is the difference between the phrases "et the dead," and "from the dead." The implication is that the latter phrase can only mean "from amongst dead persons," but Hebrews xi. 19 shows that it may mean from "the state of the dead." The adverb *ante* can refer to the dead *state* only. The purport of "from the dead" must be deduced by the context, or other Scriptural teaching on the subject. In itself there is nothing decisive. Before writing further on the point I will notice the passages cited. The first is Acts 24 and 15. This surely refers to one general resurrection, "there shall be a resurrection of the dead, both of the just and unjust." The other is Luke 20: 35. Here the Saviour speaks of a "resurrection of the dead." But it was in reply to the Sadducees, who denied that there is any resurrection, and who do enslave to puzzle the Saviour, through a supposed difficulty arising from the Levirate law, but He said that "they who shall be accounted worthy to obtain that age" do not enter at all upon the matrimonial state.

Your correspondent considers that the perplexity of the disciples when descending the mount of transfiguration arose from the notion that the Saviour had intimated that there would be at least two resurrections. On the contrary, the whole narrative shows that the disciples had not grasped the idea that their Master would suffer death, and be raised from the dead. Although He had told them plainly that such would be the issue of His mission, we find that even after his resurrection they

did not comprehend it. Thomas would not believe without palpable evidence, and the Saviour proved the two journeying to Emmaus thus: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" So while Peter, James and John believed in the general resurrection, they noticed that their Master spoke of a resurrection during their life time, they were amazed and perplexed, and certainly not without cause. But the writer principally relies on the difference between "of" and "from" the dead, and also on the fact that the resurrection of the lost is not always mentioned when the resurrection of the saved is. He is evidently a strong believer in *argumentum ex silentio*, for no fewer than six times does he request your readers to "mark this" and "mark it well." There is no necessity for this excitement, for he may rest assured that writers of both schools of thought acknowledge this and have *marked it well*. But unless your correspondent can show that the apostle in his letters to the Corinthians and Thessalonians ought to have referred to the resurrection of the unsaved, his *argumentum ex silentio* becomes void. And if he had noticed the diversity of the closing words of exhortation in the two passages he might have found a key to what appears to him a mysterious silence. The Thessalonians had been sorrowing without hope for brethren who had fallen asleep in Christ. They thought that these brethren would suffer loss through having died before the Lord's second advent, but the apostle cheered them with the assurance that the living at the time of the arrival of the Lord would have no advantage over those who had passed away, but the dead in Christ would be raised first, before those living would be caught up to meet the Lord. So he says: "Wherefore comfort one another with these words." But the Corinthians had been speculating on the manner—meaning—*ay*, the possibility of a resurrection, so he calls them back from that barren arena to steadfast, patient service in the work of the Lord. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Good reader, did the apostle's argument in either case

require a reference to the lost?

But the particles "of" and "from" as applied to the resurrection evidently trouble the writer. Yet to support his view "resurrection from the dead" must be confined to the resurrection of the just, while "resurrection of the dead" must be applied either to the resurrection of the unjust exclusively, or to the resurrection of both classes indiscriminately. Now comes the question, Is it so? The writer refers his readers to Luke's account of the dispute between our Lord and the Sadducees concerning the resurrection, where we have the phrase "resurrection from the dead," but if he will kindly turn to Matthew's report of the same conversation he will find he gives "resurrection of the dead." This at once shows that he is building on a sandy foundation. Again, if he turn to Acts 17: 32 he will find resurrection of the dead mentioned, and then if he cast his eye back to the preceding verse he will see that this refers to the resurrection of Christ. Once more, I must request your correspondent to examine again the chapter in Corinthians of which he says: "Mark it well again, not a single word about the wicked dead," and there he will find, in more than one place, the phrase "resurrection of the dead." I trust he will MARK THIS WELL. Referring to the apostles' earnest longing for the "resurrection from the dead," the writer states that it must mean a resurrection before the last day, for "whether he liked it or not he would attain unto it." To this I reply that the apostle had no doubt of his salvation. "I, therefore," he writes to the Corinthians, "so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." The two expressions are identical in meaning. A similar expression is found in 1 Peter 4: 18: "If the righteous scarcely be saved," *i. e.*, with difficulty, *scilicet*. Even Calvin states that the phrase "if by any means" in Philippians does not express doubt but difficulty. After referring to the graves opening and certain saints appearing after our Lord's resurrection, mentioned by Matthew, he states that the next resurrection is recorded in Revelation 20: 4. But here he departs from Scripture, for whether he considers this resurrection literal or metaphor-

ical, it is clearly styled the **FIRST**, not the next. Thus showing that the various special cases should be regarded as the first drops of a coming shower, or as earnest of the one general resurrection. Many questions can be asked respecting these earnest, which I am unable to answer, especially about those mysterious appearances after our Lord's resurrection, but I believe that they testify that Christ's death was the death of death, and a proof that His death has broken the bonds of death for ever. Your correspondent's view of the first resurrection is rather peculiar, differing from most millenarians, for he asserts that it "consists of those who turn to Christ after the church has been taken away and suffered martyrdom." According to this no resurrection of all other saints is alluded to, only those who have suffered martyrdom by decapitation. Verily, the writer's "number of resurrections" are not very extensive. But the writer has made another discovery. The "wicked dead" are spoken of as *dead*, the dead saints as *asleep*. What is the meaning of this? Am I to understand that Christ's death is more akin to the death of the lost than to the death of the saved? For He is always spoken of as dead, not asleep. "Christ died for our sins" (1 Cor. 15: 4). "Jesus died and rose again" (1 Thess. 4: 14). "He by the grace of God should taste death for every man" (Hebrews 2: 9). The writer concludes by asserting that the "final resurrection embraces only the wicked dead"; if so, no saints, except those beheaded, have the promise of a resurrection. On the contrary, I maintain that Rev. 20: 12, 13 declares that all the dead will be called to judgment. The phrase "the great and the small" is a universal one, and includes all of any particular class. In this case it means all the dead. This is the usage of both Old and New Testament writers. For proof, I request your readers to examine Deut. 1: 17; 1 Sam. 5: 9; Job. 30: 19; 2 Kings 23: 2; 25: 26; 1 Chron. 25: 8; 26: 13; 31: 15; 34: 39; Esther 1: 5; Acts 26: 32; Rev. 11: 18; 13: 16; 19: 5, 18; 20: 12. Moreover, the Saviour declares: "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day" (John 6: 39). He repeats this in verses 40, 44 and 51. If, then, any of the saints are to be

raised at the commencement of the millennium, our Lord must have made a mistake when He said that He would raise them at the last day, for that will be at least a thousand years after the time so confidently asserted by pre-millennialists. This statement of our Lord shows that such isolated cases as Elijah, the widow's son, Lazarus, Tabitha and others are not sufficient to support your correspondent's theory of a number of resurrections; so, instead of adopting that, I prefer to abide by the Master's of one general resurrection, and by His clear statement, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This is a plain statement that the resurrection of both classes will be simultaneous. I am aware some millenarians attempt to surmount this difficulty by stating that "hour" does not mean "sixty minutes," but a long period, and that Tertullian maintained that some of the saints would rise earlier, and some later, during the thousand years. But if so, the "resurrection of damnation" must also run current during the same period, and this our friends are not prepared to grant. Now, in the resurrection hour, ALL shall hear the voice of the Son of Man, and all writers admit that the voice is referred to in Corinthians and Thesalonians as the "last trumpet," "a shout," the "trump of God," "a voice of the archangel," and it is to be "in the twinkling of an eye." Is this "trumpet sound," this "voice" one? or is it to be uttered twice with an interval of a thousand years? for our Lord's words connect it with the resurrection of both classes. Good reader, "Consider what I say; and the Lord give thee understanding in all things" (2 Tim. 2:1).

Ballarat.

M.

Sisters' Page.

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

Communications for this "Page" shall be addressed to Mrs. Hill, 23 Elsie-street, Ballarat.

The Executive meeting on Sep. 4 was presided over by Mrs. Pittman.

Sisters Goldthorpe and Ewers led in prayer. Bible lesson, 2 Cor. 4. Minutes were confirmed and correspondence received. It was arranged that two sisters should visit monthly at the Kew Asylum. A verbal report was given of the Alliance meetings—the Victorian drink bill for last year, the amount as regards the expenditure per head of the population being the lowest in the records of our colony, viz., £3 2s. 9d. A Durcas has been started at Ascot Vale. A number of hospital patients have been cheered with visits, flowers and papers. The following additions were reported from Sunday Schools: Brighton, 1; N. Carlton, 1; Collingwood, 1; and Cheltenham, 8. An interesting report of F.M. work was read. We were pleased to have Sisters Moysey and Christopher with us' Next meeting, October 2nd.

DUTY.

Straight and firm mark out the furrow,
Dreep therein the golden grain;
Do thy task and rise to-morrow,
Ready to begin a rain.
One day like another passing,
Acts and deeds of little show;
Garneted seeds may be amazing,
Whence the harvest fields shall glow.
—Schädel

S.S. VISITOR'S REPORT.

PRABHAN school is in fine order. Average attendance, 17 teachers and 150 scholars. They have adopted the new English hymn-book, and have a good library.

THE TABERNACLE teachers have been cheered by a steady increase of scholars. They now average 101. The teachers keep steadily at work.

MERUMOLENA has a small school of 25, mostly children of members. Bro. Eaton asked me to take the whole school for the day, by way of change. They were very attentive.

M. HALL.

EXTRACT FROM MISSIONARY LETTER.

An attack of fever followed by blood poisoning brought me very low, but I am gradually gaining strength. Have been for a drive in the tonga (bullock wagon) this week.

Miss Judson and self spent a very happy but season together, neither wishing or feeling need of change. We have a sacred tree in our yard, and on hot nights we have our beds brought out. It is beautiful to see the thickly starred sky through the branches.

Mrs. Wharton went away at the end of March. Mr. Wharton takes his vacation during the rains. Mrs. Jackson went to a place where there happened to be a great deal of sickness, and she and her two children were ill. She decided to go to Dambay, as a change often cures the fever. Her baby got rapidly worse. She could not get a nurse, so telegraphed to her husband to come and bring me with him. It was fearfully hot; with heat and want of rest I was almost worn out. The dear baby was in a dreadful state. We had to keep bandages with cooling lotion on him, constantly changing them. Both Mrs. Jackson and I got very bad boils on our hands, and after seven weeks are still having trouble with them. The baby died twelve days after I got there. We came back to Hurdia a sorry looking party.

The missionaries in Danoh have had a very hard time. Living in a famine district, they have as many boys as the orphanage will hold, and have had to turn numbers away. If the missionaries in the other stations had not come to the rescue Mr. McGavran would have been in a terrible strait. MARY THURGOOD.

MRS. THURGOOD'S LETTER.

"Open the door of the heart; let in sympathy sweet for stranger and kin. It will make the halls of the heart so fair, That angels may enter unawares."

1931 Fifth Ave., Pittsburg, Pa.

DEAR EXECUTIVE SISTERS,

Well beloved in the Lord.—The midsummer rest is upon the world of society. Many are flitting away to the seashore—to the lakes—others to the hillsides for recreation. We hope to go again to quiet Point Chautauque, where we will have time to think and study out our plans for the fall and winter work. June sped away with its closing exercises of our Industrial School and Kindergarten. Again we took them picnicking to the lovely Schenley Park. Our numbers were much increased since last year—175 children with 23 teachers and assistants—such a happy day! They were around Mr. Thurgood like a swarm of bees. The games and races—bringing water from the spring swiftly without spilling a drop, for prizes—were very much enjoyed. Then we had a "tag-of-war" for "signature books" was the favorite of all. We had them all safely home by 5.30, well pleased with

the day's outing. Then our Children's Day with its sweet songs and loving offering for missions was a great success. A dozen of them gave \$1, getting a "Dollar League Card" for their effort. The sixth of July found some 60 sisters gathered at the East End Christian Church attending our "C.W.B.M. Day" Rally. Our united auxiliaries had decided to combine their forces and prepare a good programme and make a brave effort to send a generous offering to our National Board. It was a rainy day, but we had a fine gathering and a most enjoyable meeting. A motion was made to this effect—That the offerings be sufficient to make the District President—Mrs. A. K. Speer, and the State Secretary—Mrs. A. K. Thurgood LIFE MEMBERS of the Christian Woman's Board of Missions. This was unanimously carried by raising \$25 for each. The Bradlock Aux. was so enthused, as they already had \$14, that they said they would add to it enough to make one of their sisters a life member. So we felt well repaid for all the time and pains taken to make the meeting a profitable one. This graceful compliment does not in any way affect my loyalty to the dear Australian Executive, only making my work on missionary lines more hearty and effective, I trust.

Yesterday the 10th of July was our grand Bible School picnic. Four hours on a boat, "The Dacotah," to Alliquipa Grove. Four schools uniting, and a lovely outing for mothers, babies, friends as well as our schools. Mr. Thurgood tired himself out with the games—trying to get ALL the young people interested, so as to counteract any tendency to dancing, that seems such an EASY way of enjoyment, and he succeeded so well that GAMES were the order of the day, and we reached Pittsblough by nine in the evening well tired, but satisfied that the outing had been a very happy one to all. This ends our church festivities, if we may call them so, and now we hope to be off next week for our holidays. How shall we spend them? By being unselfish, thoughtful of others, seeking all the time for something better and higher than we have known, to further advance the work entrusted to us, for our dear Lord and Master.

We rejoice with you all in welcoming back to Australia's sunny shores our beloved Bro. Walden, and we trust his dear family will

soon regain health and strength amid the sunshine of home and loved ones. We heartily congratulate the Sydney folk. To all the loved workers of the Executive, and to all the blessed ones in home and church service our tender love and remembrance. There is ever a place in our hearts and memory for our dear home in Australia. May "God be with you till we meet again." Your loving, loyal sister in blessed service,
A. K. THURGOOD.

Church News.

NEW SOUTH WALES.



CAMPBELL STREET CHAPEL, SYDNEY.

SYDNEY.—Annual report presented at the yearly meeting of the Church meeting in Campbell-street, Sydney.—

Since last annual meeting several changes of interest in our history as a church have occurred. Changes that we believe will be for the interest of the church in the near future. Taking advantage of the free-thought Hall being in the market, the opportunity was not allowed to pass, and the building was secured for the price of £4,000. £200 was paid in cash, the balance remaining on mortgage at 6 per cent. The cash was made up as follows:—

Cash in hand, Building Fund	£58
Advance, Bro. F. Newby	21
„ J. F. Ahwood	21
„ Sister Isabella Elliott	100
	£200

This latter advance by Sister Elliott of £100 we are very pleased to say she has very

generously turned into a gift to the church. On taking over the building it required renovating inside and out, and a tender having been accepted and the work completed, the building became ready for occupation on Lord's day, Sept. 29th. Here again we have cause for thankfulness in the liberality of many of the brethren and sisters who so freely and generously aided in defraying this and the further expenses entailed by the erection of the baptistry, the legal, and other items of expenditure incurred, making a total of over £100. Neither can we forget the energy and labours of Bro. A. Hutchison, G. P. Jones, T. Morris, Turner and others, who for several weeks freely gave their services time, and material in altering, amending, and making the building in its several parts suitable, fit and comfortable for our occupation. The thanks of all who meet in this commodious building are due to those who by their self-denying efforts have aided in any way to make the building fit for the worship of God. The annual amount of the interest is £120, payable by four quarterly instalments of £30 each. To meet this heavy additional item to our quarterly expenditure the members were requested to weekly give a stipulated sum in addition to their usual contribution. The needed amount has not always been obtained, and temporary advances have been made by certain brethren as each current quarter's interest became due. We had hoped to reduce this debt by the sale of the building in Elizabeth-street, but no satisfactory offer has yet been received. The building, however, has now been let to the Boys' Brigade, for one year, at a rental of £04 per annum, with the right of renewal for a further term of one year at the increased rental of £104. This leaves us open to make more satisfactory terms for sale in the future.

The building was opened for Divine service on Lord's day, September 29th, 1895. Bro. Leck presiding, and Bro. M. W. Green, the first evangelist connected with the church in its early history, giving the Lord's day morning address, and Bro. Isaac Selby preaching the first sermon in the evening. Special services were held during the week and that following. Bro. J. Colbourne, M. W. Green, Isaac Selby, Edward Lewis, and C. Watt preaching at night. Bro. J. C. Colbourne continued his services with the church until in December he tendered his resignation to the officers, which was accepted. It having been ascertained that Bro. P. A. Dickson was willing to work with the church, it was decided at a church meeting held Thursday, January 16, 1896, that his services be accepted. Bro. Colbourne preached his last sermon on Lord's day, March 6th. A tea meeting was held on the following Monday to bid him farewell, and on Wednesday, the 11th, he left

for his new field of labour in Glenelg, S.A., having laboured with the church in Sydney since July, 1894. The evening services in the interim were filled by Bro A McLean, corresponding secretary of the A. F. M. S., Bro W. T. Clapham, and others. Bro Dickson arrived in Sydney on Friday, April 10th, and preached his first sermon on Lord's day, April 12th. The attendance at the gospel services and the Thursday evening meetings have gradually increased in interest and numbers. While this is a source of gratification, we would urge upon the remembrance of the church that it is only by the continued personal attendance, influence, prayers and real of the brotherhood for the salvation of others that the work of the church can be a continued success. Our need is a realization of the fact that upon each individual member, more or less, as God has gifted us, lies the responsibility for the increase of the church in growth, prosperity, spirituality and peace.

July, 1896.

R. G.

SOUTH AUSTRALIA.

The following receipts are acknowledged by the treasurer of the Evangelical Fund—Aug. 27, Grote-street, £5 10s. 1d.; Aug. 24—Henley Beach, £1 9s. 6d.; Sept. 2—Hahakula, £1 3s. 4d. There is a balance due to the treasurer of £28 18s. 7d.

The Conference Committee met on Sept. 3rd and made final arrangements for the approaching annual convention. The meeting will commence on the morning of Wednesday, Sept. 10. The Conference paper will be read by R. G. Cameron in the afternoon. The evening will be devoted to a public meeting of the Sunday School Union, when T. J. Gore will read a paper. The conference will be continued during the whole of Thursday, and the evening will be devoted to reports and addresses in reference to the Foreign Mission and Kanaka work. Any remaining conference business will be transacted on Friday morning. On that evening a public tea will be held at six o'clock and a public meeting will take place at 7.30.

The President, Mr. McLachlan, will be in the chair, and will introduce to the meeting the newly-elected president for the ensuing year. Short addresses will be delivered by them, and several other leading brethren. All the meetings will be held in Grote-street. The evening gatherings will be enlivened by part songs, given by some of the Sunday School, and by the members of Grote-street, who have kindly undertaken to render several selections. Luncheon and tea will be provided by a committee of the Grote-street sisters for all delegates at the same charge as on the occasion of the last conference. Any members from the country needing accommoda-

tion will please apply to T. J. Gore or T. Forsyth senior.

Will all secretaries of churches kindly forward at once their schedule to the secretary, J. Colbourne, Glenelg, so as to allow of an immediate compilation of the necessary returns, and will the treasurers of the churches send to the treasurer of the Evangelical Fund, Dr. Verco, all moneys in hand, so that the accounts for the year may be balanced, and his report be prepared.

G. D'Nei reported that he had been labouring at Lochiel during the month, where the meetings for the breaking of the load had been well attended, and those for the preaching of the gospel had been full, that two had confessed their faith in Christ, and that a good school was conducted in which the church showed a lively interest. He proposed labouring in Bahakula until the Conference in Adelaide.

The quarterly meeting of the Sunday School Union of the Churches of Christ in S.A. was held at Park-st., Unley, on the evening of the 25th August, when notwithstanding the inclemency of the weather there was a fair attendance. Owing to the unavoidable absence of the president and vice-president Bro Rankine took charge of the meeting, which was a kind of social, of a very interesting and enjoyable character. Bro J. Colbourne read an excellent paper on "The duties of the superintendent of the Sunday School," which contained many admirable thoughts and practical suggestions on the subject, based on a long experience. This paper was thrown open to discussion, and was commented upon and highly eulogized by all the speakers, after which a hearty vote of thanks was accorded to the writer for the trouble and thought expended on the paper. The nice spread of refreshments provided by our Unley friends were handed round at about half past nine o'clock, and were much appreciated. Musical selections were rendered by the Norwood S.S. and others throughout the evening.

NORTH ADELAIDE.—We have been encouraged by two more additions to our number by confession of faith and immersion. We sincerely hope our new sisters may be used by a kind and loving Father as instruments in his hand to lead others who are very dear to them into the old paths of light and truth, into which they have in His kind providence and grace been led, that so the good seed of the kingdom of heaven may bring forth many fold. Our brother Frengrove passed away on Aug. 28, after a long and trying illness, and was buried on the 29th. He was a member of the church meeting in Archer-street several years ago. He leaves for "a little while" his wife, who is an esteemed member of the

church, and to whom he rendered the warmest sympathy of her brethren and sisters.

UNLEY.—We are pleased to report that on August 12th one was introduced, and on Sunday, August 24th, received the right hand of fellowship. The meeting at the Black chapel is very encouraging, and the brethren taking their appointments regularly. Bro Grant takes the Thursday evening meeting, so that he speaks at the Black twice a week. T. G. STORIE, Secy.

NOARWOOD.—Yesterday was an old lady in her 90th year was received into our fellowship. She has been a Presbyterian for many years, and a woman of rich experience in Christian faith, but having seen it her duty to obey the Saviour's command according to the teaching of God's word, she asked me to baptize her. She was distinguished by her former baptism (punning). Our meetings were good yesterday, and one confessed the Saviour in the evening.

Aug. 24

A. C. RANKINE.

HINDMARSH.—The anniversary social meeting of the Foreign Mission Society was largely attended on Wednesday evening, 26th August, presided over by Bro A. Glastonbury. The secretary reported that the work of the past year had been progressive, greater interest being manifest, which was doubtless owing to our being directly represented by Bro. H. H. Stratton in the Foreign Mission field in India, where he has been for the past 18 months doing good work for the Master, though so far it has been principally amongst the English soldiers stationed in the district, many of whom have been converted and have since resigned from service under the British Crown and taken up the gospel work amongst the heathen of India. He has made good progress with the language and is now prepared and waiting the will of his Master to take up the responsibility of the work in some portion of the field that may be allotted to him. Bro. H. D. Smith read extracts from letters from Dr. Darnall and others in the Indian Mission field, as well as some very cheering and interesting letters from Bro Stratton about himself and his work, from which it was gathered that he is very happy, contented, and wholehearted in his work.

The balance sheet showed that the year was commenced with £17 2s 3d in hand. £19 14s 11d had since been collected. £44 had been transmitted to various missions, leaving a balance in hand of £12 14s. 11d. Bro E. Ashby, Hon. Fin. Sec. Adelaide Y.M.C.A., gave an interesting and impressive address on "Miskewany Work and Climes." Light refreshments were provided and much enjoyed. The proceedings were interspersed with musical selections by members of the Christian Endeavour Society. A comprehensive vote of thanks was accorded to all

those who had in any way assisted in the work. J. W. COSE, Sec.

NEW ZEALAND.

AUCKLAND.—For some time past the teachers of the Sunday schools in connection with the Church of Christ in Auckland have been busy preparing the children for a united gathering, and the result, as seen last Wednesday evening, proved that their labours had not been in vain. During the day a committee of lady teachers had been busy decorating the meeting house with flowers, evergreens, text cards, etc., and great praise is due to them for the excellent taste displayed. The meeting was presided over by Bro. R. Downey, who for many years has held the position of superintendent of the Cook-street school, and the address was given by Bro. A. M. Dryden. With the exception of the choruses, the programme was given entirely by the little ones, and the way in which they carried it out must have been sufficient reward to those who had spent so much time in training them. A pleasant feature in the entertainment was the presentation to Bro. Willie Marson of a music rack and hymn book as a slight recognition by the members of his labours in connection with the musical part of the worship. The presentation was made by Bro. A. Kelly, who spoke highly of the work done by Bro. Marson, and the esteem in which he was held by all. During the evening fruit and cakes were handed round to all present. At 9 o'clock the audience dispersed, each one thoroughly well pleased with the evening's entertainment.

AUG. 24. ————— A. N.

TASMANIA.

LAUNCESTON.—A meeting of the church was held on Wednesday last to receive the resignation as secretary of our Bro. Garland, who is leaving for England. Several nominations were given in, and a ballot was taken, resulting in our Bro. Porter being elected to the position. This caused our brother to resign as officer, and the church then elected Bro. J. Hodgson to fill his place.

A letter was considered from Bro. Donaldson, Hobart, applying for a position as evangelist to the church. After discussion the brethren decided not to entertain the offer, as the state of the church would not allow of engaging any brother as evangelist in the popular sense of the word. Now the church is so near to be left without a preacher, through our brother leaving, advice was sought from a well-known Victorian brother as to the advisability of trying to get a brother who is able to hold forth the word of life to the people out of a pure love for the Master, the brethren providing him

a home between them and giving some slight assistance as the finances of the church would allow. Our brother wrote back, advising us to make known our wants through the pages of the STANDARD and PLEASUR, which we are doing in this report. If, then, this should meet the eye of any brother who feels so disposed to throw in his lot with us under the above conditions, we should be pleased to open up correspondence with such a one at once. The address of new secretary is published in this issue.

We think as a people that if we can secure a brother, without any encumbrances of any kind, with much love for the Master, to throw in his lot with us and preach the unsearchable riches of Christ, much good would result. Also we invite any brother who is so situated as to pay us a visit now and again, and preach for us; the members would be only too glad to entertain him for his work's sake.

Brethren, pray for us, that some one may be raised up to carry on the work of Christ in this place.

Sept. 6. ————— W. G. PORTER, Sec.

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VICTORIA.

MALVERN.—The S. S. Anniversary was held on the 16th and 18th inst., which proved a great success. On Sunday afternoon, 16th inst., the school, parents, and friends were addressed by the President of the Sunday School Union, there being a very good audience. The following Tuesday evening the school gave a very appreciative and interesting entertainment of recitations, dialogues, solos and choruses, some of the exercises being very instructive to old and young alike. The children acquitted themselves well, especially the little ones, and were well received by a large audience. Great credit is due to all who took part in getting it up, and for a small school like Malvern it was very creditable. At the close of the entertainment prizes and books were distributed to the scholars by the President of the Union. During the evening a handsome present was made to Bro. Swain by the church, a set of Dr. Kitto's works, 8 vols., for the valuable services he has rendered the church on several occasions which was suitably replied to by our brother. After singing the doxology, a very pleasant and profitable evening was brought to a close.

MOUNT VALL.—We are sorry to have to report that after a year and eight months' almost uninterrupted labor with the church here, Bro. William Wilson, who during that time has conducted the preaching services on Sunday evening, thought it advisable to relinquish the same, feeling that possibly a change of voice would be beneficial to all. The whole church was unanimous in wishing

to keep Bro. Wilson longer, but seeing he has so faithfully helped us in the past, and knowing the tie this work must have been upon him, we felt we could only express our desire, and leave the matter entirely in his own hands. During our brother's labors amongst us we have had a real good time. His abilities as a speaker are too well known to need eulogising here. He has had a good hearing, the members have been built up and strengthened, but best of all quite a number have been added to the saved through our brother's faithful proclamation of the ever blessed gospel.

To Bro. D. M. Wilson, who took the services while his brother was on a short visit to V.A., the church also expresses her warm thanks. His labors were also blessed in that he had the pleasure of taking the confession and immersing quite a number of our young people. Bro. Barnacle also exchanged on one occasion, when a young lady, daughter of one of our members, decided for Christ. The church feels truly grateful to these brethren for their valuable help. Bro. F. G. Dunn has consented to take up the preaching services for the present, and last night gave an excellent address to a good audience. We feel sure that good results will also attend his efforts, and we hope soon to have to report further additions.

September 7. ————— T. M.

DUNMUNKLE.—The Church of Christ at Dunmunkle celebrate the opening of their chapel on Lord's Day next, 13th September. Breaking of bread at 11 a.m., preaching at 3 and 7 p.m. Tea and public meeting on the following Wednesday. A grand time expected. E. BISS.

MILDURA.—On Friday afternoon a young woman, a young man and his mother put on Christ in His own appointed way, and received the right hand of fellowship. The following Lord's day which was spent happily. We are very thankful to our Heavenly Father for these blessings. C. A. F., Sec.

YANDU.—Bro. Goudle visited this district about four years ago, and during his stay of three months baptised three converts and organised a church of seven members. As none of the brethren had ever taken any public part in the worship, the meetings ceased with Bro. G.'s departure. Hearing that there were a number of brethren in the district, I determined to go over from Terriburst (a distance of about 16 miles) to see them. This I did some seven weeks ago, with the result that a request was made for me to return and endeavour to get all together.

Accordingly I arrived on Wednesday, 3d Sept., and remained there till Sept. 8th. Found that one of the original seven was so

mingled with sectarianism that she did not feel inclined to join hands with us again; but managed to get the other six together, with four others (three of whom live at Barraport, 14 or 15 miles away) to come together as Yando Church of Christ. Sister J. Stoney, Yando Loose Bag, 174 Boort, has been appointed secretary, and Bro. T. Stoney, treasurer. We broke the memorial loaf last Lord's day, when nine surrounded the table. Preached on two occasions to a poor and fair audience respectively.

As they have no local brother who can take the lead at present, Fernihurst brethren will render assistance for the time being. Pray that this newly organised church may have a prosperous career.

If any Melbourne brother, who can speak, wants a holiday, here is the place to come to. Plenty of work to do for the Master.

Sept. 9. THOS. HAGGER.

QUEENSLAND.

MARIBOROUGH — Another addition last night by faith and baptism, a most respectable married woman, well versed in the Scriptures. She will be an acquisition to us, as she will be able to give a good account of the hope that is in her. Bro. Turley preached to a good audience. I immersed the candidate myself. Some of our importations from the Southern Colonies are not shining lights, showing a hankering after the flesh pots of the Army. It is an unhealthy sign to find those who have put on Christ going to the "Army" instead of to the Lord's table on the first day of the week. But then I am too exacting, you know!

Our Budget.

Bro. C. G. Lawson is at present on a visit to Yarravalla.

Bro. J. Leach of Lilydale left for W.A. last Tuesday.

One confession at Pakenham on August 14th, Bro. Cavanagh preaching.

Bro. Kelford has been engaged by the church at Hawthorn to take up the work of preaching for six months.

We hear that Bro. D. M. Wilson of the church at Surrey Hill, intends going to West Australia next week on business.

Doncaster anniversary tea and public meeting will be held on Tuesday evening next (15th). A good gathering of old friends expected.

The Victorian Mission funds are still in arrears. Do not let us forget the splendid work being done. Read Bro. Hagger's report from Yando in this issue.

We hear that Bro. Jas. Park baptised two while on his travels at Numurkah last week.

During the past two weeks two additions by faith and baptism at North Carlton, Bro. I. A. Williams preaching.

Bro. David Henderson, of Charters Towers (Q.) called on us on his way to W.A. He sailed in the "Barcoo," on the 1st inst.

Those wanting any of the Sunday School Commentaries for 1897 are reminded that orders must be in by September 25th.

Bro. F. Newby, 40 Gordon-st., Paddington, N.S.W., is now the secretary for the church meeting at Campbell street, Sydney, Bro. E. Gele having resigned.

Bro. Wm. Dickens (son of our age) and esteemed Bro. Jabez Dickens has been preaching during the past month at South Melbourne. We are pleased to see the son walking so nobly in the footsteps of his father.

The Conference of S.A. churches will be held in the Grote-st. chapel, Adelaide, on Wednesday, Thursday and Friday the 17th, 18th and 19th inst. We present our congratulations and wish them a very happy and profitable time.

The Sale of Gifts in aid of the Rescue Home conducted by Mr. and Mrs. Pittman, which is to be held in the Independent Hall, Russell-street, Melbourne, will be opened by Lady Snowden on Tuesday afternoon, October 8th, at 2 o'clock.

At the preachers' meeting held last Monday in the Lygon-street chapel Bro. W. S. Houchins gave an instructive address on "Some Phases of Inspiration." This was followed by an interesting discussion. At the next meeting Bro. Maysey will speak on "The Functions of Conscience."

As Bro. C. Garland, secretary of the church at Launceston, is leaving for England, Bro. W. G. Porter, 242 Charles-street, Launceston, Tas., has been appointed to succeed him. The small church there is very much in want of evangelistic help. We direct attention to the report in our next column.

We regret to say that our esteemed Bro. Marfleet, of Yarravalla, has lost his eldest son through a gunshot wound accidentally received. Bro. Marfleet himself, we are informed, has been very seriously ill, at one time his recovery was despaired of. We are glad to say that he is now on a fair way for recovery.

Bro. Selby intends delivering a lecture in Lygon-street chapel next Tuesday night (15th) on "New Zealand, The World's Wonderland," illustrated by 60 fine light views. As these "Memories of Marlborough" will be mostly from personal observation, the lecture ought to be an attractive one. Admission free.

The N.S.W. Conference are in receipt of cheering news from Corona, and as a result have decided to extend Bro. Pittman's term there for another three months.

We are pleased to notice that a new chapel is to be opened next Lord's day at Drumunkle, near Murrumbidgee. This is now the fifth chapel that has been erected in the Wimmera district. Four of these may indirectly be attributed to the excellent Home Mission work carried on in the Wimmera district by the Victorian Conference Committee.

ESSEX — Since last report we have had eight additions—two baptised believers, two baptised and four restored. On Thursday, Sept. 9th, we had an interesting lecture by Bro. Walden on Old and New London. The place was crowded. Bro. Walden has started a preparation class for the Sunday School teachers, which is likely to be of great assistance to them. — C.A.R.

The Victorian Home Missionary are organising a number of special meetings in the city and suburban churches. Last Thursday evening one was held at Brunswick (Bro. Craigie preaching), at which Bro. Maysey and McCracken gave stirring addresses. Miss M. Benson testified, and Mr. Maysey gave a solo. The local choir also rendered a few pieces. To-morrow a meeting will be held in the Lygon-street chapel.

It is expected that one will also be held at Swanston-street on Wednesday, Sept. 25th. Attractive programmes are being prepared for these meetings, and it is hoped that interest in our Home Mission will be stimulated.

The five-night lectures upon India, Chinese, and Kanaka Missions now being given in the Melbourne and suburban churches by Bro. F. Pittman, are being attended by large and appreciative audiences. The following appointments have been fixed, others are being arranged — North Melbourne, Sept. 15 and 16; South Melbourne, Sept. 17 and 18; Fitzroy Tab., Sept. 21 and 22; Newmarket, Sept. 24; Brunswick, Sept. 28 and 29; Newmarket, Oct. 1, North Fitzroy, Oct. 14; Hawthorn Oct. 19 and 20.

It seems incredible that in the boasted civilisation of the nineteenth century the "unpardonable Turk" could be guilty of such terrible atrocities as are reported. It is even more incredible that the European powers should permit such diabolical acts. The latest news seems to confirm Mr. Gladstone's assertion that Abdul Hamid II is a crowned assassin, as the atrocious outrages against the Armenians are alleged to have been perpetrated at his instigation. It is to be hoped that such prompt measures will be adopted as will make it impossible for this modern Nero to continue these outrages.

We are glad to notice that the various branches of the Methodist family in Victoria and Tasmania have voted largely in favour of union. The question some time ago was remitted by the Federal Conference to the members of the churches. Out of 29,600 ballot papers issued, over 16,000 were returned. Some 12,500 declare for union, 2,681 are against it, while the balance are either informal or neutral. The union, therefore, is almost sure to take place between this and 1902, that is, the final act will be consummated in that year. The united church will likely be known as the Methodist Church, although we think it would be an improvement if they called themselves by a more Scriptural name. This is only the forerunner of the union of the Methodist family in all the Colonies.

A correspondent, says the *Southern Cross*, sends us a programme of a "grand art union" which is to be held early in October in aid of St. Mark's church (Anglican), Fitzroy. The objects of "art," which are to be distributed by a gambling process, range from a bicycle to a pair of boots, from a side of bacon to a silk umbrella; and among them is "a trophy donated by the Victorian Brewing Company," which, our correspondent suggests, is nothing less than a barrel of beer! "If the Church of England," says our correspondent (himself a loyal Anglican), "can only keep this up, they ought soon to obtain the Pope's recognition. It's just about his standard." We frankly believed that all the Protestant churches, at least, had given up raffles and art unions as a means of raising money. Public opinion on this point has grown pectormy, and a church that stoops to gamble to fill its collection plates becomes, justly, an object of public contempt. But what shall we say of a church that raffles a barrel of beer in order to swell its funds? We fear St. Mark's, Fitzroy, needs a special "mission" all to itself in order to restore its moral tone.

Bro. A. McLean (who lately visited the Australian colonies) is writing an account of his travels to the American papers entitled "A Circuit of the Globe." The last to hand is "From Ceylon to Australia." The following are the remarks with which he introduces himself to Australia:—"Ten days after leaving Colombo we entered King George's Sound and called at Albany to get down passengers and to take on the mails. It is at Albany that men going to the gold fields of Coolgardie leave the ship. They go the rest of the way by rail. Three days after leaving Albany we came to Adelaide. As we drew near, I was wondering if any one would be on the dock to receive me. I had sent no positive promise that I would visit Australia. That made up my mind to go to some hotel, and to go to church the next morning and make myself known

Before we dropped anchor a boat came out to meet the ship. On the deck were T. J. Gore, D. A. Ewers, H. D. Smith, and C. Rankine. They were waving their hats and welcoming me to Australia. On the pier J. C. Dickson and M. W. Green were waiting to repeat the welcome. Mr. Gore took me to his own house and made it my home while in Adelaide, and a most delightful and restful home it is. I shall have something to say about these good friends in another letter." We will look with interest for his impressions of Australia. It may do us good to "see ourselves as others see us."

LOVED ONES GONE BEFORE.

RITCHIE.—The cold and icy hand of death has removed from our midst in Pakenham our beloved and highly esteemed Bro. George Ritchie, who fell asleep in Jesus on Wednesday, 19th August, whilst sitting in his chair, having reached the advanced age of 74. For some time past he had been ailing, and we feared he would not be long with us, but the change came sooner than we expected. He leaves behind him an aged wife and family to mourn his loss; but we rejoice to know that they sorrow not as those without hope. He was an affectionate husband, a kind and forgiving father, a true friend, and, above all, a loving and devoted disciple of his Lord and Master. We laid his remains in the Pakenham Cemetery on Friday, 21st. The funeral service was conducted by Bro. Cavanagh. Bro. Ritchie arrived in this colony in the year '49, and about two weeks after his arrival was baptised and became a member of the Baptist Church meeting in Collins st., continuing with them until 1868, when he was brought to a clearer knowledge and led to join the church of Christ. In the year 1869 the church was planted in Pakenham by Bro. Hamill with 6 members, Bro. Ritchie being one. He accepted the responsible position of presiding brother, which he has continued to hold ever since. For many years he has been noted for his hospitality towards the visiting brethren and evangelists, some of the latter staying with him for weeks at a time. It can be truly said of him that he did good to all men, but especially to those of the household of faith, and we feel confident that when the Lord comes to reward his servants he will be amongst the number.

"Tossed to more on life's rough billow,
All the storms and tempest fell;
Death hath found a quiet pillow

For the aged pilgrim's head."
Pakenham, Aug. 23.

H. R. COLEMAN.—On August 9th at Castlemaize our Bro. Frank Coleman passed away at the residence of his father-in-law, our esteemed Bro. Cramp. Nearly three years

ago he went to South Africa, but finding his health failing came back to his wife and two little children about six months ago, when all that fond nursing and loving affection could do proved of no avail, the sickness having too great a hold of him. He passed away at the early age of 35. Our dear brother could testify in his last moments of the preciousness of Jesus to him and of His presence with him in the valley of the shadow of death. He was baptised by Bro. Cowley at North Fitzroy about eleven years ago. J. T.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Church, Kaniva, £1 10s. 0d., Carew, £1 5s. 15s. 0d., Malvern, per M. McLellan, £1 5s. 0d., Brunswick, collection at special meeting, 10/6; Drummond, per Sister Gilmore, 6/6; 10/6; on Wednesday, 19th August, whilst sitting in his chair, having reached the advanced age of 74. For some time past he had been ailing, and we feared he would not be long with us, but the change came sooner than we expected. He leaves behind him an aged wife and family to mourn his loss; but we rejoice to know that they sorrow not as those without hope. He was an affectionate husband, a kind and forgiving father, a true friend, and, above all, a loving and devoted disciple of his Lord and Master. We laid his remains in the Pakenham Cemetery on Friday, 21st. The funeral service was conducted by Bro. Cavanagh. Bro. Ritchie arrived in this colony in the year '49, and about two weeks after his arrival was baptised and became a member of the Baptist Church meeting in Collins st., continuing with them until 1868, when he was brought to a clearer knowledge and led to join the church of Christ. In the year 1869 the church was planted in Pakenham by Bro. Hamill with 6 members, Bro. Ritchie being one. He accepted the responsible position of presiding brother, which he has continued to hold ever since. For many years he has been noted for his hospitality towards the visiting brethren and evangelists, some of the latter staying with him for weeks at a time. It can be truly said of him that he did good to all men, but especially to those of the household of faith, and we feel confident that when the Lord comes to reward his servants he will be amongst the number.

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

RESCUE HOME.

Thankfully received.—Mr. H. Saltmarsh, Owen, 5 A., 14/6; Col. card, Miss Marion Pattison, Elphinstone, £1; J. F. N. Z., 5/; Col. card, Mrs. Greenhill, Collingwood, 10/6; Armadale, Vic. Jos. PITHMAN.

SUBSCRIPTIONS RECEIVED.

J. Peterson, A. Book, Winter Bros., H. Saltmarsh, per Rains, J. M. Goldworthy, Miss Pappin, 5/; Dr. Warren, 2/; C. A. Ball, 15/; J. Froggatt, A. I. Greenfield, 10/.

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