

The Australasian Christian Standard.

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

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Current Topics.

THE RE-UNION OF CHRISTENDOM.—The Annual Religious Picnic at Grindelwald, Switzerland, at which many notables of different religious bodies in Great Britain and elsewhere meet in friendly intercourse, has again been held, and the question of union has been freely discussed. So far as we can learn the practical results arising from the Conference have not been very noticeable. If anything the sense of disunity has been accentuated, and a feeling engendered that the entire affair comes properly under the head of a pick-nicking party. The *New Age*, commenting on the matter, says: "We do not believe in either the possibility or desirableness of the re-union of Christendom, if by that term is meant the various religious denominations severally claiming to be the Church of Christ. Many of these congregations are separated by principles so divergent that they could not be surrendered without treachery or a total abnegation of the moral sense." We agree with the *New Age* that such a union, even if possible, is not desirable. Sad to say, it is the only kind of union that seems to be contemplated by the majority of those who touch the question. To speak of these advocates of union as "charitable and broad-minded" is a misuse of words; their action might be more appropriately described as a "willfulness to make peace by dishonor-

able capitulation." When we see a disposition on the part of religious leaders to earnestly enquire what basis of unity is taught in the New Testament, we may have some hope of such Conferences achieving some practical good.

MASTIFF AND WOLF.—The *Christian World* gives its idea of the Conference at Grindelwald in the form of a fable, as follows.—

THE GRINDELWALD FABLE.

Once upon a time a mastiff and a wolf met in a pleasant mountain valley. The mastiff's natural impulse was to spring at the wolf whom he had often caught prowling around the sheep-fold he was set to guard. But the wolf this time gambolled around the mastiff so amiably and showed his teeth with such an agreeable grin, that the mastiff felt all his resentment melt away, his tail involuntarily began to wag, and he broke into a friendly barking. The wolf and the mastiff spent together many joyful days, racing each other up and down the mountains, sharing each other's bones, and sleeping in the same kennel. One evening, after an unusually full meal, the mastiff, now become the bosom friend of the wolf, said, "Why should not this happy time last for ever? Why should mastiff and wolf be at enmity?" "Why, indeed?" said the wily wolf. "If you," continued the mastiff, "will promise henceforth to abstain from mutton, I will undertake to leave

the fold unguarded, for why should we distrust one another? Rather let us join together in hunting the goats, a low-bread race that is hateful to wolves and mastiffs alike." The wolf could scarcely believe his own ears. It goes without saying that he promised immediately, before the simple mastiff should have time to change his mind. The fold was left unguarded, with the result that many a fat sheep and many a tender lamb mysteriously disappeared. In the end a new mastiff was set to guard the fold, and the very first night he caught the wolf in the act of dragging away a choice lamb. When the old mastiff, who had been on an unsuccessful goat hunt, heard of the wolf's treachery, he burst into tears, and said, "Ah! now I see my folly. A wolf is always a wolf, and can never overcome his fondness for mutton."

THE GERMAN EMPEROR. The young German Emperor has, we believe, says the *New Age*, more suits of clothes than any other man living, but cap and bells are yet wanting to complete his outfit. Anything more foolish than this young gentleman's occasional outbursts of jingoism cannot be imagined. It is true that on the occasion of the twenty-fifth anniversary of Sedan the Emperor for once softened for the weak in faith the well-known self-portraiture of the Imperial L., armed with God-given mandate to smash all opposition to the Imperial

will—for there is a really softening effect to the speech before the kings of Wurtemberg and Saxony in the allusion to the unsuccessful enemy of 1870. What seems to need remark, however, is the biting contempt of the Emperor's reference to the Social Democrats. The leaders of this great party wisely called upon the people to refrain from joining in the recent cock-a-hoop demonstration—thus peculiarly embodying the New Testament attitude to a once-smitten foe and neighbor. This attitude it is that suggest to the Emperor's mind all the terms of loathing and contempt that come to the tongue. If the Emperor will turn to a well-known book, and read how the high-priest of the old dispensation treated the lowly inaugurator of the new, he may find a glass where he may see the inmost part of him. Any clockmaker will warn you against putting back the hands of the clock. The German Emperor does not seem to think the machinery is likely to suffer. Anyhow, wise men will keep their eyes on the sun—and even a mad-cap German Emperor cannot alter the time of day.

A NOTABLE AFRICAN CHIEF.—In our previous issue we referred to the visit of the African chief Khama to England. We now give some interesting particulars from the *Presbyterian Monthly* regarding his life:—"There is a tribe in South Africa known as the Bamangwato, to the story of whose recent doings much interest appertains. The name of its chief is Khama, and in his case we truly see the "noble savage" inasmuch as he is a Christian man, and has hitherto conducted himself consistently and admirably. It is said that while still but a lad he used to think how or in what way he would govern his people, and what sort of kingdom he would make of it. His accession took place in 1874, and ever since he came into power he has shown great mental and moral decision. Mr. Hephurn, who died some time ago, after many years of missionary experience among the tribe wrote in the very highest appreciation of his character and policy. When he commenced his reign, he did so by holding a religious service in his court-yard, and though his father,

Sekhome, plotted against him and tried to wrest the chieftainship from his hands, he behaved with great gentleness and forbearance in dealing with him. From the first he set his face steadfastly against the curse of drink in every form. Though other chiefs tried to upset him in this, he stood firm as a rock. He neither drinks nor smokes, and he repudiates all connection with the heathenish customs of ages pertaining to medicines, charms, incantations, witchcraft and the like. The result of his rule is remarkable. Order reigns. Morality grows and becomes more and more apparent among the people. Peace prevails. The white man's interest are safe under his sway. Prosperity shows itself in well-cultivated lands, and in the contentment and cheerfulness of his people. He is at present on a visit to England on matters of diplomacy in connection with the future position and rule of his kingdom, and is attracting much attention. He is evidently a man of high principle, blameless character, and truly noble life.

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PURITY PEACE UNITY LOVE POWER

THE KINGDOM OF GOD.

No. 3.

AS we have seen in our previous article, the introductory stage of the Kingdom of God commenced with the preaching of John the Baptist. Eight days after the

ascension of the Lord, Peter, to whom, as the first of the apostolic confessors of the Messiahship, Jesus had given the keys of the Kingdom, opened it by announcing the exaltation, glorification and enthronement of Jesus as "both Lord and Christ." From this time onward, we hear of no more proclamations, that "the Kingdom of heaven is at hand," but consequent upon its being opened we naturally find that the apostles preached "the things concerning the Kingdom of God and the name of Jesus Christ." The true nature of the Kingdom would require explanation in order to remove the misconceptions obtaining in the minds of the people in regard to it, and also it would be necessary to show that Jesus was associated with the Kingdom as its Messiah—its King—that the name of Jesus once despised, was "a name above every name."

THE KINGSHIP OF JESUS.

Does any one, seriously, question the present Kingship of Jesus? It is of course possible, but scarcely conceivable, except in cases where blind prejudice reigns supreme. The Kingship of Jesus is set before us in the pages of the New Testament over and over again, and the truly loyal heart rejoices in every ascription of glory rendered to Him by inspired apostles. Says Thomas Hughes Milner: "The most magnificent intimations are given in Scripture of the universality, dignity, and stability of the empire of Messiah. Peter in his first address to the Gentiles, pronounced him 'Lord of all.' The Lord himself in his final commission to his apostles to convert the nations to Him, pre-ferred it with the solemn declaration 'All authority in heaven and on earth is given to me.' Paul writes to the disciples in Ephesus of 'the energy of the mighty power of God which he wrought in Christ when

he raised him from the dead and set him at his own right hand in the heavens, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all under his feet and made him head over all to the church, which is his body, the fulness of him that filleth all in all. And writing to those in Colosse, he exhorts to thanksgiving of the 'Father' who hath made them to be partakers of the inheritance of the saints in light, who had delivered them from the power of darkness, and had translated them into the Kingdom of the Son of his love, in whom they had redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven and that are in earth, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things and by him all things consist; and he is the head of the body, the church—the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." In such abundant language as this it is declared to us that the sovereignty of the Messiah is established over the universe of being, over all worlds and all their inhabitants, over every creature, from the infinitesimal infusoria to the mightiest of the mighty of the angelic and arch-angelic hierarchies, over the visible and invisible, the present and the future.

A more real and active monarchy never existed. Raised to the highest place of supremest honour in the universe, the right hand of the Majesty in the heavens, he is there expressly for governmental purposes. His position is not a merely honorary

one. His honours consist in the substantial holding of the regal authority of the Kingdom of God. By Him all things hold together; He upholds all things by the word of his power; all things are put under his feet; all things are made subject to him."

"All laws are regulated, and all government is administered in the name of the reigning sovereign. In this way is denoted the authority by which the legislation and rule are conducted. In these realms all has been done in the name of Victoria the First, since her accession to the throne. In her name writs and warrants have been issued, courts and parliaments have been summoned and prorogued, laws have been enacted and repealed. It is the same in the divine administration. The name of the sovereign is associated with the acts of his rule; they are done in his name

Previous to the Messianic Age, the divine government was conducted not in the name of our Lord Jesus Christ, but simply in that of God, or the Lord, or the Lord God, or of Jehovah. The governmental formulas were given in these simple but sublime names. "Thus saith the Lord" and "As the Lord commanded Moses," sufficed for all legislative and governmental purposes. All law and rule in Israel were thus sanctioned.

The entry of Jesus into the capital was heralded thus: "Blessed is he that cometh in the name of the Lord, Hosannah in the highest!" He himself said "I am come in my Father's name," "the works which I do in my Father's name bear witness of me." As the apostle of His Father, in His name He came and acted. But having fulfilled His commission; having finished the work the Father gave Him to do, He could now say "the Father judgeth no man, but hath committed

all judgment to the Son, that all men should honor the Son as they honor the Father;" now that he could say "All authority in heaven and on earth is given unto me;" now that He had ascended to the right hand of power, the Majesty in the heavens, angels and principalities, and powers being made subject to him, *all the affairs of the empire of the universe have been administered in the name of the Lord Jesus Christ. Every act of the Christian administration has been carried into effect by His authority.*

In His name was performed the first act of the new administration. This was the sending of the Holy Spirit as the Paraclete or Advocate of the Messiah on earth. In promising Him to the apostles, to qualify for their mission, the Saviour said "Him the Father will send in my name" (John 14: 26. See also Acts 2: 32-33). In His name the proclamation of the glad tidings was made. Jesus said to his apostles after the resurrection "Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations" (Luke 24: 46, 47). In addition the following passages may be referred to at leisure: Acts 10: 43; Acts 4: 12; John 20: 31; 1 Cor. 6: 11; John 3: 18; Acts 2: 38; Rev. 2: 13; 3: 8; Acts 10: 48; 1 Cor. 5: 4; Acts 15: 13-17; etc., etc."

We have now seen—1. That in the days of John the Baptist the Kingdom of Heaven was approaching, and that men were exhorted to get ready for it. 2. That it was progressive in its character, not appearing at once in its dominant power and glory, but coming quietly. Small in its beginning as the mustard seed, but gradually increasing in power and influence, until its grandest manifestation should complete its victories, and all opposing

forces should be removed. 3. That on the day of Pentecost Peter used the keys given him by our Lord and opened the Kingdom, making known the conditions by which men might obtain citizenship, thus giving meaning and force to the words of Jesus to Nicodemus, that to be born again was an essential condition to entering the Kingdom of Heaven. 4. That Jesus was enthroned in glory and now reigns as King, administering the affairs of His Kingdom, and as the antitype of Melchisedek, unites in His person the dual functions of King and Priest. In our next article we will deal with the Nature of the Messiah's Kingdom.

DANIEL'S PROPHECY.

In the meantime sufficient has been said to show that the prophecy of Daniel that "In the days of those kings shall the God of Heaven set up a Kingdom that shall never be destroyed" (Dan. 2 : 24), has been fulfilled. A prophecy which in order to be fulfilled, requires its accomplishment during the period in which the Roman Empire was one of the great universal monarchies. Various attempts have been made to evade the cogency of this argument, but without avail.

Dungan in his "Messianic Prophecies" says: "A few theorists, however, have put a different construction on this prophecy, making the ten imaginary toes of the image to represent so many different kingdoms, and that it was to be in their time that Christ would set up His Kingdom. They tell us that the toes figure in the interpretation as kingdoms, and hence the language of the author, 'in the days of these kings,' necessarily refers to them. Then they go to work to find ten powers which have broken off from Rome, describing the country between the Danube and the Rhine, the Mediterranean Sea and the Atlantic Ocean. They do this to

prove that the Kingdom of Christ is not yet established.

This interpretation is faulty in several particulars.

1. The "toes" are not said to represent kings or kingdoms.

2. Neither toes or feet ever represent ruling power, anywhere else.

3. If one will only notice the division of these toes made by Bishop Lloyd, which the theorists follow, there will be found nine toes on one foot and only one on the other.

4. Their interpretation fails of its purpose, as all the kingdoms named by them, have passed away. France alone remains, and it is no longer a kingdom but a republic.

5. The toes are interpreted by the prophet, and are said to be an element of weakness. They represent the large number of countries overrun by Rome, tributary—but not allied to Rome in heart—and that they all went to make up one kingdom. "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, it shall be a divided kingdom; but there shall be in it the strength of the iron, inasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of miry clay, so the kingdom shall be partly strong and partly broken."

It will be seen that the last-named kingdom is one, and not ten, and therefore the establishment of the Kingdom of the Messiah could not be delayed beyond the time of the removal of the Roman monarchy. This removal has been duly chronicled in Gibbon's famous history of "The Decline and Fall of the Roman Empire," but before its "Fall" the "God of Heaven set up a Kingdom that shall never be destroyed." This Kingdom in accordance with the prophecy is filling the whole earth, and the day is coming, when its power and influence will sweep away

all opposing forces, and every knee shall bend before Messiah and confess Him Lord.

Editorial Notes.

Evangelising Queensland.—In another column Bro. H. Mahon warmly advocates a more extensive evangelisation of Queensland, and we are sure that all will agree that such a work is eminently desirable. We cannot, however, hold out much encouragement as to financial help coming from the Southern colonies. They have more work upon their hands than they can find funds to properly carry out, to say nothing about other work which should be attempted, but which has to remain in abeyance until more prosperous times. When the dark clouds of the late financial crisis have vanished, we may be able to take a more cheerful view of things. Bro. Mahon says: "I am ashamed to think that nothing has been done further than erecting a stone to mark his (Bro. Cheek's) last resting place." The facts are that Bro. Cheek died on Feb. 17, 1883, and in April of same year the Victorian Conference decided on sending Bro. Ewers to take up the work where Bro. Cheek left it, thus doing the very thing that no doubt Bro. Cheek would have us do. Bro. Ewers was supported in the good work by the southern colonies for a period of 15 months, after which the work was carried on by Queensland.

A day of darkness.—America's celebrated "dark day" (May 19, 1780), says the *Christian Herald*, has had its counterpart quite recently in the Russian Caucasus, particularly in the vicinity of Veadikalkass. On the morning of April 7th of this year, the whole province of which Veadikalkass is the centre, an extent of territory covering nearly 5000 square miles, was treated to a period of abnormal darkness. The people of the whole province were terror-stricken, fearing an earthquake or cloudburst, and spent the entire day grovelling around in their caves and cabins, momentarily expecting to be annihilated. The phenomenon appears to have been observed in other provinces of Russia proper, as well as in Siberia, Tartary, and Northern China, but at no place was the darkness of such impenetrable thickness as that at Veadikalkass where, like the Scriptural Egyptian darkness, it could actually "be felt." The mention of the Russian incident, and, by reference, that in America, 166 years ago, reminds us of an analogous case in the West Indies in 1812, when the darkness continued for five days. In the American case of 1780 it lasted fifty hours and in the late Russian phenomenon forty two hours.

—The prophet Joel, in describing God's judgment, refers to a "day of darkness and of gloominess" (Joel ii. 2), while the Psalmist sings of bringing sinners "out of darkness and the shadow of death" (Psalm cxxii. 14).

A Leper Asylum.—It is one of the many evidences of the divine origin of Christianity that it impels those who embrace it to show sympathy and kindness to the unfortunate and the suffering. A signal instance of this is given in Christian work amongst those suffering from the fearful and hopeless disease of leprosy. Mr. G. M. Bullock, L.M.S., who, on returning to his work in India, was allowed to spend some time in visiting the Leper Asylums, gives a deeply interesting report of the work going on. Of Perulia (Bengal) he writes: "I spent the greater part of two days here, and received a right royal reception. The entrance to the asylum was decorated with floral wreaths, 'Welcome' floating in the air from numerous banners, and the avenues lined with many-colored flags. About seventy of the healthier inmates met me with hymns of welcome, which they sang most heartily. It was deeply affecting to listen to their continuous greetings of 'Jesus be your Helper.' No such sight to be seen anywhere else in India. Three hundred lepers—all Christians, full of peace and joy, notwithstanding their sorry plight, singing the praises of God, and thanking Him that through their sufferings, they have found in Jesus a Friend and Saviour. Surely it would have stirred the hearts of Christian sympathizers in England had they been able to stand with me in that little chapel crammed to the doors. I shall never forget the sight, and thank God that I have been blessed with such a privilege. It simply went through my soul, and tuned it to higher heavenly music, when I heard them sing so heartily their lyrics to Bengali tunes, with the accompaniment of their own home instruments of music." Extension of the work in every direction is much needed, especially the establishment of a large Central Home in India for the many Europeans who suffer from leprosy.

The Proposed Debate between Messrs. Selby and Roberts appears to have fallen through. So far as Bro. Selby is concerned we know that he was quite prepared to meet Mr. Roberts, even to the extent of waving points, which he, as the challenged party, had a right to insist upon. It is clearly a case of "prudence being the better part of valour," and Christadelphians will do well to cultivate the grace of modesty. The following is an extract from the correspondence published by Bro. Selby:—"It will be seen by the foregoing correspondence that I am in no way responsible for the debate not coming off. I was willing to meet Mr. Roberts' convenience in regard to the dates

of the debate, and to allow the same time to be given to the Socratic method of reasoning as was given in the Bradlaugh and Roberts debate, the debate cited by Mr. Roberts as an example. Before me are several of Mr. Roberts' English debates, published by himself. The debate with Mr. Nightingale—in which the Socratic form is not employed, also with Mr. Sterne, when again that method was not employed, and with Mr. Hine, in which, in the second

half-hour devoted to it, it was optional for the speakers to use it in questions and answers, or to take up the time with a speech. In view of these facts, Mr. Roberts has insisted on conditions he did not insist on in his leading English debates. Why allow one form of debate with Charles Bradlaugh, and refuse it to Isaac Selby, and that when that debate is cited as a model? Clearly Mr. Roberts has ignominiously retreated from the field of battle."



A. B. MASTON.

Things in General

MY FIRST SERMON.

It was preached in a Presbyterian church, to a Presbyterian congregation, but it was not a Presbyterian sermon. This was on June 1st, 1873, when I was about twenty years old. The little academy I was then attending was conducted by a Presbyterian, and sometimes, for the want of something better, I attended the Presbyterian Church. The pastor of this church frequently preached to a large country congregation of the "same faith and order" about

ten miles from the little village. One of these appointments he was unable to fill, and to my horror and delight he was sent to me by the principal of the school. This was on Thursday; the appointment was to be taken on Sunday. I was afraid to hesitate or say no, for fear he would not press me or ask me again, so I rushed into the breach. When fifteen years of age I put on Christ, when I solemnly and intelligently promised myself and Him whom I then commenced to serve that I would spend my life preaching Christ. Here was the chance, and it would not do to hesitate. Long years of toil have intervened since

then, but I have never regretted the step then taken. A solemn old Presbyterian elder was appointed to drive me out to the place on Sunday morning; he was not solemn because he was sour, but because it was a part of his religious duty. He did his duty well! The day was glorious. As we approached the country church and saw the lines of horses and carriages around, my heart sank within me; but when I went inside and saw the large and reverent congregation of well-dressed country people waiting for the "preacher," my fear fled. Even now the very thought of preaching or speaking fills me with dread, but when I stand before an assembly of people who, I think, want to hear me, my fear vanishes. If only people knew how much most preachers depend on their hearers, they would often give more attention than they do. With me it is a matter of stern duty to give my undivided attention to any man who stands before me to speak. If he says anything good I am then sure to get it, and if he does not he can't say or think it was his fault.

But what about the sermon? When I got notice on Thursday that my services were urgently required, I went to work like a Trojan to prepare for action. First of all, but by no means best of all, I had nothing to fall back upon. I had preached many sermons to imaginary congregations in the quiet seclusion of my father's wooded paddock, but I had kept no record of them; they had perished with the using. My first concern was about a text, and the first twenty-four hours were spent in feverish excitement over this part of my work. I could find plenty of texts, but none of them seemed to be very rich in thought. From that time to the present I have always been in deepest sympathy with the man in search of a text. Well, I finally found a text. Before me lies a faded manuscript, and at the top is indicated that text that was so lost as to take me twenty-four hours to find it—"Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 46, 47). In the estimation of one individual at least the sermon was a success, though I candidly confess I have never seen that meeting-house from that day to

this, and that I never attempted to preach that same sermon again. As I sit to-night and look at the faded pages of the notes of this my first sermon, the intervening years seem like a dream, though in fact they have been years of active and stern reality, and not many Lord's days have passed by without an attempt in some form or other to tell the story of Him whom it "behoved to suffer and to rise from the dead." This was my first sermon, and according to the light and knowledge I then had, was faithfully delivered. The past is gone forever, but may God grant that the sermons yet to be preached and the last sermon may be "true and faithful."

A. B. MASTON.

The Expositor.

THE PLAIN TRUTH ON SEVENTH DAY ADVENTISM.

By CHAS. WATT.

No. 7.

In our last we looked into the strongest passages to which the Sabbatarians turn for support to their peculiar ideas. Those passages we found to be distressingly weak, and the "support" anything but satisfactory to the advocates of the Jewish Sabbath. And there is nothing more satisfactory in the whole of the Scriptures. Our Lord came "not to destroy the law but to fulfill." To "fulfill" was to *accomplish, to fill up*, and after that the law was to pass away, at least as an authoritative rule for those in the kingdom of God. It is supposed to be an argument against this that our Lord declared "the sabbath

WAS MADE FOR MAN

and not man for the sabbath." Let the reader compare Matt. 12: 1-8 and Mark 2: 23-27. Jesus and His disciples are walking through a field of corn. The latter, being hungry, rub some of the ears in their hands and eat; but as the commandment said that *no work* should be done on the Sabbath day, the Pharisaical Sabbatarians who were present charged upon them unlawful acts. However, the Master came to their defence, and showed their accusers that they had missed the real meaning and object of the law. He showed that, under certain circumstances, "the priests in the temple

profane the sabbath and are blameless. But I say unto you that in that place is one greater than the temple. For the son of man is Lord even of the sabbath day." Then follows the passage already quoted, "The sabbath was made for man," &c. The point of emphasis here is, *not that all men had the Sabbath made for them, but that men are superior to the Sabbath.* This makes all the difference imaginable. The writer heard a Sabbatarian "pastor" labour for 15 minutes to prove that "man is generic and means all men." Does it? In Luke 5: 20 we read, "Man, thy sins are forgiven thee," and in 12: 14, "Man, who made me a judge or divider over you?" Does "man" mean "all men" in these instances? Of course "the Sabbath was made for man," but it is equally true, and true in the same sense that *circumcision was made for man*—not for the lower animals. Is the law of circumcision binding upon us? Why not? It is a *higher and older law* than the Sabbath law. The Lord is, Himself, responsible for the statement that when the law of circumcision and the Sabbath law came into conflict, the latter had always to yield to the former. "Moses therefore gave unto you circumcision, and ye on the Sabbath day circumsise a man. If a man on the Sabbath day receive circumcision that the law of Moses should not be broken," &c. Thus they were to break the Sabbath rather than the law of circumcision.

But the kernal of this whole question is, What position did the Sabbath occupy

AFTER CHRIST'S RESURRECTION?

This is really the matter with which we are called upon to deal. And its final settlement will not take us long. Can the Sabbatarians find even a remote hint that after that event the Christians ever "kept the Sabbath?" There is the clearest evidence that they "kept" the *first day of the week*, but who will assert the same for the Sabbath? In Acts 13: 13, 14, we find that while Paul and his company were in Antioch in Pisidia they "went into the synagogue on the sabbath day and sat down." But clearly this was a Jewish meeting, for the rulers of the synagogue invited the strangers to give them "a word of exhortation." In Acts 16: 13, Paul and Silas, being in Philippi, went "out of the city by a river side." This, too, was on the Sabbath. However, the purpose was to meet "certain women

who resorted thither." Again, in Acts 18: 4, Paul "reasoned in the synagogue every sabbath." And the object was the same as in the 13th chapter—because on that day the Jews were assembled. So much for the evidence in support of the Sabbath. Now how about the Sunday—the day of the Sun of righteousness? In Acts 20: 7 we read, "And upon the first day of the week, when the disciples came together

TO BREAK BREAD,

Paul preached to them ready to depart on the morrow, and continued his speech until midnight." How it is that the folly of keeping the Jewish Sabbath has any existence with such a passage as this standing in the word, is inexplicable, except on the hypothesis of the "total depravity of man." And when the "pastor" argues—as the writer heard one argue recently—that evidently the meeting was held on Saturday evening and was, therefore, a Sabbath gathering, it is enough to make the angels weep. In the first place Saturday evening after sundown was Sunday. But apart from this the statement is emphatic that the meeting was held on

THE FIRST DAY OF THE WEEK

and this settles the matter for ever. And the passage gathers force and emphasis from the two other points of evidence it contains, viz., the people who assembled, and the purpose of the meeting. It was "the disciples" and the Jews who came together, and it was "to break bread" not for synagogue worship. Thus the collateral testimony of three distinct points in this one passage establishes our contention and effectually disproves the claim of the Seventh Day Adventists.

And then we have that well known text in 1 Cor. 16: 2, where "the saints," "the saved ones," "the church of God" are enjoined to "lay by them in store as God has prospered them." And this "upon the first day of the week." The weight of these two passages will be duly appreciated if we try to suppose they refer to

THE JEWISH SABBATH.

Suppose, for instance, the one in Acts 20: 7 had read, "And on the Sabbath, when the disciples came together to break bread," and suppose the other had read, "Upon the Sabbath let each one of you lay by him in store as God hath prospered him." If these passages had been

so written, and if Christ had risen on the Sabbath instead of "the first day of the week," and if His various appearances had been on the Sabbath and not "the first day of the week," Christians would have been to-day meeting for worship on the Sabbath, which would then have been "the Lord's day," and neither Constantine nor all the popes could have "changed" it.

Pressure of other duties, necessitated by the approaching change of my field of labor, compels me to close this short series of tracts. Of course they are too brief to touch on every point, but if any reader has a difficulty that I might help to clear up, a note to Dundin in the care of Bro. J. Inglis Wright will meet with prompt response.

Sisters' Page.

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

Communications for this "Page" should be addressed to Miss Hill, 23 Blenheim-street, Hastings.

"We need, each and all, to be needed, to feel we have something to give towards soothing the moan of earth's hunger; and we know that then only we live when we feed one another, as we have been fed from the hand that gives body and spirit their bread."

DORCAS.

BALLARAT.—The third annual social of the Dorcas Society was held on Friday, September 20th, there being a marked increase, in every sense, upon the previous years, both in the amount of work done as shown by the report, and the interest manifested by the members. We had a very enjoyable evening. Bro. Morris made an excellent chairman. Addresses were given by Sister Martin, President; Sister Lucas, Vice-president; Sister Sage, and Brothers Martin and Long, and a splendid programme was provided, consisting of instrumental music, solos, and recitations. A collection was taken up in aid of the Society, amounting to £2 3s. 10d., and the following report was read.

"Nothing succeeds like success, and we are pleased to be able to show by our report that we have had a very successful year. We

gladly take this, our most favorable opportunity, to acknowledge our gratitude to God for what we have been enabled to do, and to heartily thank our friends who have helped us through the year with money and material, for it is certain we must first get before we can give.

We feel sure by the growing interest which has been manifested in the Society, as also by the fact that we are endeavoring to follow the footsteps of our Divine Master, who went about doing good, that our future will show an increased amount of good done.

Since last report we have held 28 meetings, with an average attendance of 13. We have received for the year from Dawson Street Church, £2 10s.; from Peel Street Church, £1., and from private donations £4 5s. 9d. Dorcas collections £3 1s. 5d., from articles sold £3 8s. 7½d., making a total of £14 5s. 9d. We have also had donations of various kinds, including fowls, bacon, veal, butter, parcels of clothing, etc. Money spent £10 4s. 9d. Lent £1 15s. Given away £1 15s. 9d. Total spent £13 13s. 6d., besides which we have given away 163 articles of clothing, 2 tons of wood, 3 bags of coke, 2 quilts, 15lbs. bacon, 6 fowls, and almost a bag of flour, leaving us with a balance in hand of 12s. 3d.

Annie K. Price, Secy.

The Queen of Sweden has been at the annual convention in Keswick for "the deepening of spiritual life." Her Majesty, who took lodgings in the town, passed *inognito* with great success. She regularly attended the meetings, but sat in the body of the hall, and studiously eschewed all pomp and ceremony.

MRS. THURGOOD'S LETTER.

September 11th, 1895.

Why fret the Soul

For things beyond thy small control?

But do thy part and thou shalt see

Heaven will have charge of those and thee.

Soa thy seed and wait in peace

The Lord's increase."

Dear Executive Sisters,—Well beloved in the Lord—Here it is mail day again, the blessed home letters and papers before me; what a joy to be in such communication with our dear workers, and to know the work is going on so well. Since last mail we have attended the State Convention held in Plymouth, Penn., an all day journey from Pittsburgh. We left at 8 a.m., reaching

there at 9 p.m., and travelled through such a lovely country just getting its autumn tint on the leaves and grass. Our train seemed to be circling round and round, until we reached the highest point of the Alleghenies mountains—the scenery was grand. We passed the wonderful "Horse-shoe-curve" where the road winds about a steep hill, in the perfect shape of a horse shoe, and the valley below has an immense reservoir of water. I think they said the curve was three miles round, there were two cool rivers, the Juniata and the Susquehanna, whose pretty banks we skirted for many an hour. It was a lovely trip. We were so much taken up with the charming views! We hadn't any time to read the news! Plymouth is a coal-mining place, it reminded us of Ballarat with its "poppet-heads" popping up everywhere; here the places where they break the coal are called "breakers," they are large buildings, very high up, where the coal, (not got.) is crushed. They are so black! We wanted to go and visit one, but our host told us we would be covered with the coal dust, and as we had only good clothes with us we were afraid to venture. The Convention was the very best one we have ever had yet. Our large State is divided into Eastern and Western districts and this Convention was in the East where we have only about 18 auxiliaries (or missionary societies), in the West 39. We had about 100 sisters in attendance, which was a very good attendance, considering the widely scattered farming population. They were so anxious to be instructed in all of the departments of the work. We were well repaid for the pains we had taken to prepare our material. I wish you could have seen them studying my maps, diagrams, tabulated statement of the year's work, etc. When our sisters work was over they came round thanking us, and saying there would be better work this next year, as there were so many things they had not understood before. The present officers were re-elected with hearty thanks for their faithful and efficient services. When the work was well over we had a lovely ride on the electric car (they sometimes go as far as 15 or 20 miles) to Wyoming Valley, and stopped to see the monument erected to the brave men who, although only a few, stood at their post until they were hewn down by the numbers of the invading host.

In the United States history every American is taught to honor those who gave their lives at the "Massacre of Wyoming." We were entertained most hospitably by one of our best sister workers, and were sorry to have to come back before the Convention was over, as we were needed in Pittsburgh for the Lord's day. Home again, the fall work in Central is in full swing, double meetings (afternoon and evening) three days this week. Mr. T. is very happy in his Monday night classes—New Test. Greek, and Speaker's training class. The Kinder and Industrial School opened with 95 scholars. If you could send us a few good teachers—Sister Ewers to sing? and others to help we would soon have 200, then we would have to stretch out the walls! We are so thankful for the health and strength that enables us to work for our dear Master.

Our Bible School lessons are so delightful, will you read with me before we close our meeting, the xiv. of Joshua, 6-15, about the brave old man Caleb who "wholly followed the Lord" and how he was rewarded for his faithfulness. As the years went by he grew stronger and nobler, had a better courage for aggressive work, for *the Lord was with him*. So it should be with us.

In God's own might

We gird us for the coming fight
And strong in Him whose cause is ours,
We grasp the weapons He has given,
The Light, and Truth, and Love of
Heaven"

Your sister in the blessed service,
ANONETTE K. THURGOOD,
1931 Fifth Avenue,
Pittsburgh, Pa., U.S.A.

Correspondence.

THE KINGDOM OF GOD.

To the Editors of the STANDARD.

DEAR BROTHER,—In view of your leading article in last issue on the "Kingdom of God," permit me to give what I believe to be the scriptural interpretation of the parables of the "Mustard seed" and "The leaven."

You quote from an article by Professor Wendt, but I presume you concur in the interpretation he gives.

What does the parable of the mustard seed show? Matt. 13: 31,

32. Certainly nothing about the gospel converting the world. The parable teaches that the kingdom grows from a very small thing into a large tree, the symbol for earthly power. The tree is so large that it is nothing like what might have been expected from the seed planted. The usual growth of a mustard seed produces a plant (not a tree), whose function is, to bring forth seed for further scattering. But the unusual growth in this case produces a tree with branches (branches, how significant!), which are naturally the roosting places of birds, which are ever ready to pick up the seeds of the sower. The parable then apparently teaches failure, caused by development in the wrong direction; instead of developing into a plant with innumerable seeds, it becomes a tree with branches. Truly, this is what we now see in Christendom. Christ in this parable, therefore, was a true prophet.

Now let us look at the parable of the leaven. Leaven in the scriptures (Old and New) always represents corruption or evil. *Vide Ex. 12: 1-20; Lev. 2: 11; 1 Cor. 5: 6-8; Matt. 16: 6-12.*

Meal represents that which is good, strengthening, or nourishing, being produced from seed which is represented as the truth (Luke 8: 5, 1 Peter 1: 23). Clearly, then, it points to the time when the meal (the truth) should become leavened (corrupted), when evil doctrines should come into and become mixed with the truth. Verily Paul was right when he warned the Ephesian elders, Acts 20: 28-30, also when he wrote to Timothy, 1 Tim. 4: 1-3; 2 Tim. 3: 1-7.

This parable corroborates that of the wise and foolish virgins—they are all to be asleep when Christ comes; this looks very much like failure, and is quite in accord with what Jesus plainly said to His followers, "When I come again, shall I find faith on the earth?" It also agrees with the teaching of Jesus again in Matt. 24: 37-39, where He says, "As it was in the days of Noah, so shall it be at the coming of the Son of man." Things were pretty bad in the days of Noah and hence it is concluded things will be in a pretty bad state when Jesus comes.

Yours &c.,

WAGGA, 1/11/95.

F.G.

REPLY.

We quite concur in the quotation from Professor Wendt, and after reading what F.G. has said do not discover any reason

for withdrawing our concurrence. Professor Wendt affirms that "The progress of God's Kingdom, resembling mustard seed and leaven, must belong to the earthly present, where it is found amid alien powers and communities, which in its gradual advance it outstrips and transforms." In other words, the parable indicates the progressive character of the Kingdom. F. G. holds a contrary opinion and thinks that it indicates a "failure caused by a development in the wrong direction." His reasons for arriving at this conclusion being (1) the unusual growth producing a tree with branches, (2) which are naturally the roosting place of birds. Here he assumes two things which are incapable of being proved — 1. That the "branches" denote division, or if not this, that they indicate something else of an injurious character. It is enough to say that "branches" elsewhere are used to denote the followers of Jesus Christ, and to use the idea of branches in this parable in the sense of something evil is unwarranted. 2. There is nothing to indicate that the "birds" here are significant of evil, the main thought being one of shelter. The word "lodge" literally means "dwell in tents," and is significant of the shelter afforded by the kingdom of God.

It is misleading to say that "the usual growth of a mustard seed produces a plant, not a tree," for according to Lightfoot the mustard tree attains to a large size in Judea. F. G. is right when he says "That the parable teaches that the kingdom grows from a very small thing into a large tree," that is the main point of the parable, viz., the idea of growth, and this is the point that Professor Wendt insists upon. The tree is the legitimate result of the seed sown, and there is nothing in the parable to indicate anything else. It is true that a tree is used as a symbol of earthly power, but not always, as may be clearly seen from the first Psalm.

In the parable of the leaven two alternatives are placed before us: 1st. That Jesus uses the word "leaven" to indicate its permeating power only; or 2nd., that He used it not only to signify that but corruption as well. In the former, we can easily understand that as the character of the kingdom was well defined in the mind of Jesus, He used the word leaven simply to show its rapid, unseen and effectual working, which in our opinion is the only legitimate interpretation of the parable. If the second view is taken then we are shut up to monstrous conclusions that the kingdom of heaven is like leaven, because it corrupts that with which it comes into contact. It is unfortunate for F. G.'s fanciful theory that Christ did not say that the kingdom of heaven was like "meal," but that it was like "leaven, which a woman took and hid in three measures of meal." According to

F. G.'s mode of interpretation it would not be difficult to prove that Jesus was the devil. Jesus is said to be a "lion," so is the devil—therefore Jesus is the devil.

The parable of the ten virgins is not an evidence of failure, nor was it given to indicate such a theory. Its true purport is explained by our Lord in the words: "Watch therefore," and F. G. has no right to put any other construction upon it. Nor does the allusion to Noah of necessity indicate that the world will be as evil as it was in the antediluvian times, but rather to show that the Son of Man will take men by surprise, while they are going about their ordinary avocations, "eating and drinking, marrying and giving in marriage." We have yet to learn that there is anything wrong about these things, any more than there is about "two being in a field," or "two women grinding at a mill," both of which things are mentioned in the same connection.

"Nevertheless when the Son of man cometh shall he find faith on the earth," though in the form of a question implies a doubt in the mind of the Saviour. Not that there will be an absence of faith, but rather that the kind of faith He has more correct rendering is, "Shall he find *this* faith," viz., an importunate, unwearied, not-to-be-doubted kind of faith. The same question might be asked in our own day, for such faith is rare indeed.

It is quite true, however, that other portions of Scripture indicate the existence of evil both within and without the Kingdom, but it is equally true that its progressive character is also asserted. In its beginning it was small like the mustard seed, but its subsequent history shows a marvellous growth. It has had to contend against forces which seemed to threaten its existence; but out of the fight it has come forth victorious. The fury of pagan emperors could not destroy it. The tyranny and superstition of the papacy only arrested its progress for a time, and ever since it has been shining forth in greater truth and power. The leaven of its influence has been and is working for good throughout all laws. The world is better to-day than in any other century of its existence. Let in any other century talk as they like, the facts of history are dead against them. It may be that in the future the Kingdom of God may be assailed by a combination of opposing forces, but out of the turmoil it will emerge victorious. Progress may be arrested for a time, but the end is sure; the "progressive character" of the kingdom will assert itself.—Ed.

EVANGELIZING QUEENSLAND

I am fully convinced that there is a glorious future before us in this colony, but at present the church here is like sheep without

a shepherd. Although I am president of the Conference I own my inability to fill such an important position. What we want is our business men to take a greater interest in the cause, and until they do this we cannot expect to go ahead. Again, another drawback is the want of suitable evangelists in the field. To do this we require money. We need evangelists in the following places: Roma, Rosewood, Maryborough, Townsville. Just think, we have something like 30 churches and only two evangelists in this colony. But the moment I speak of money I imagine my readers saying this is just what we most need. I am fully satisfied that there is more wasted than would support a dozen evangelists. I am afraid there is not enough of heart conversion, for where the heart is there will be the pocket also.

I am delighted when I read the glowing reports of the work in foreign lands, and God forbid that I should say one word which would prevent funds from going to support that work. But here are souls perishing in our midst; take care while we go to work in other vineyards that we are not neglecting our own. We hear the cry from Macdonald, a million a year in China dying without God. I heard the cry from Roma, "Oh, if we had an evangelist, what good could be done." When we read the thrilling tales of adventure, the dangers seen and unseen through which our foreign missionaries have to pass it makes us shudder and stirs our inmost soul and compels us to put our mite into the missionary box. But distance lends enchantment to the view. Who can tell but God alone what our Bro. Cheek suffered, standing, I am told, to be "horse whiplashed" in the streets of Warwick. Crossing the range without a shoe on his foot, with the sun beaming down upon him and the burning sand beneath his feet, washing his shirt at some lonely spot beside a creek. Sliced with cruel typhoid fever, dies a martyr to the cause he so truly served. Truly we can say:

Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won,

Enter the Master's joy.

If Bro. Cheek had died in India, Africa or China, the moment we heard of his death there would be a dozen volunteers to fill his place and thousands of pounds would quickly be subscribed to carry on the work commenced by him. But I am ashamed to think that nothing has been done further than erecting a stone to mark his last resting place. As I travelled over the ground where our brother laboured I deeply regretted his death. The underground has almost choked the good sown by him. The seed sown by our dear apostle needs watering and looking after. It is our duty to do this. We have neglected our duty, but it is not too late. Who will help? If ye have

me keep my commandments." "Go preach the Gospel." But then all are not fitted for this work, but all can help—help with your prayers, help with your money. What thou doest, do it quickly.

It has been my intention to visit our southern churches with a two fold object in view. I wanted to meet my brethren who are strangers to me, also to bring the needs of this colony before the churches, but I am afraid that this cannot be for some time. However, if I cannot go to them they can come to me.

I am determined to raise a fund for work in this colony. This fund is to be called "The Cheek Memorial Fund." The object is to subsidise the local funds, and contributors are invited from all parts of the world. Now, Mr. Editor, if you think this a worthy object, will you use your pen to aid me. The brethren here will do their best, and should you think it would advance the cause by me going down and pleading the cause of this my adopted country the Conference committee will be only too happy to consent in my going. I may state that I have an invitation from Bro C. Watt also Bro Selby, and I am perfectly sure that Bro F. Pittman and my old friend Bro. Huchings will be only too glad to assist any movement that may be taken in hand towards this end.

Remember we cannot win souls in heaven. We have but one life upon earth in which to do this, and immortal destinies depend upon our improvement of its brief span.

Might not a Gabriel's powers find sweet employ

In work to high and holy? Would he not joy
To harken from his bright abode in heaven,
And labour here if such labour were given?

Remaining your brother in Christ,

HENRY MARSH.

Foreign Missions.

By F. M. LUTEBROOK.

The best news I can give from our mission field is that all is well. Making effective progress. The gospel is causing commotion in the minds of many who have not been accustomed to doubt the truth of Buddhism and Devil worship. The grace of the Lord is manifest in our midst as we endeavour to persuade perishing souls to repent and believe in the blood that cleanseth from all sin. We are in the midst of the monsoons. Wind, rain, and flood, keep us from doing much travelling. By the new year, God willing, we shall do our best towards aggressive work in remote jungle villages. Asking for a continuance of your prayers dear sisters and brethren in Australia and New Zealand. Yours in christian love,

A. E. HEDDER.

Contributions for Miss Thompson's box must be sent in at once.

Kanaka Mission Fund getting badly behind.

Mr McClean back from his holiday in South Australia and once more in charge of the Chinese classes.

The Chinese will give the programme at Brighton Endeavor Meetings on Thursday 14th inst.

Church News.

All matters for this department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place in this issue. Send all news items direct to A. D. Mason, 525 Elizabeth street, Carlton.

SOUTH AUSTRALIA.

From a letter written by Bro. D'Ned, we learn that the tea-meeting at Mallala was very well attended, and the chapel was also crowded on the Lord's day. Arrangements have been made for holding services for three more consecutive Lord's days at Dalkey, on Tuesdays at Alma, Wednesdays Long Plain, and Thursdays, Dalkey. The attendance at Dalkey has been exceedingly good, and the prospects of some additions are encouraging. After the Sunday services at Dalkey have been held, the intention is to give a series at Mallala, where an interest is already aroused, and he thinks a great amount of good can be done. Enquiries will be instituted early in reference to the other northern churches, as to the best time to visit them.

The examinations in connection with the S.S. Union of the Churches of Christ in S.A., were held on Monday the 25th, when a considerable number entered, both of scholars and teachers. The question on all subjects for a week or two will be, "I wonder who have the prizes in our division."

Our aged brother, William Henville Burford, passed away on October 23rd, aged 88 years. He had been growing weaker for two or three years, and then came on an attack of influenza, which has been very prevalent of late, and he gradually sank. He was able however, till within a few weeks of his death, to attend the meetings at Park Street for the breaking of the loaf, and to be away at any time was a loss and sorrow to him. He was buried on Friday, October 25th, in the West Terrace Cemetery. A very large gathering of members of the church and friends attended. The funeral service was conducted by T. J. Gore, and M. W. Green. The sympathy of the brotherhood is extended to Mrs Burford.

MALLALA.—After an interval of four years, the brethren and sisters resolved to hold special services on Lord's day, October 20th, to be followed by a public tea, and meeting on Tuesday the 22nd. On the Lord's day, Bro A. C. Rankine spoke three times, morning to the church, afternoon more especially to the younger portion of those present, taking for the basis of his remarks, the sixth of Genesis, to which those present listened with marked attention. In the evening he spoke to nearly two hundred people, taking for his subject, "Christ the door of the sheep," which was thoroughly enjoyed by his hearers, who listened eagerly to the words of life.

On the Tuesday evening, after partaking of the good things which the sisters of the church know so well how to provide for the temporal man, we had a public meeting, at which again every available seat was occupied, over which our worthy and esteemed Bro R. D. Laurie, in his usual manner, ably presided. The secretary Bro. B. Marshman gave the report, which though not a brilliant one, still it showed the church to be again on the up grade, about thirty meeting to break bread now, as against about seventeen, 18 months ago. Bro. O. Hammond of Dalkey, D'Ned of Balaklava, and A. C. Rankine of Norwood, gave real good addresses which were attentively listened to. It was one of the most successful series of services ever held in Mallala. The hearers were sitting about in groups talking about the things pertaining to the Kingdom. We are expecting great things from them. There has been it appears, a deep interest taken in some of the truths spoken by the brethren labouring here. The people, some of them, are beginning to search and see if these things are so, and in doing so may their understanding be enlightened to see the whole truth, and be moved to walk therein.

BENJAMIN MARSHMAN.

WILD HORSE PLAINS.—Since last report we had one addition by faith and obedience. The numbers of the church are diminishing every year, mainly through people leaving the district. Bro and Sister Moyle and daughter have removed to Adelaide, their loss will be greatly felt here, our numbers being so small. We are very thankful to Brethren Marshman, Daniels, and Laurie, for keeping up the meetings here. The latter preached a splendid sermon on Sunday last, basing his remarks on the conversion of the Ethiopian eunuch. We have a good number of scholars in the S.S., but are hampered for want of teachers. Hoping to have a more glowing report next time, I am, yours in Christ. F.

UNLEY.—Since last report three have been removed by death, Bro Pratt from the Home for Incurables, Sister Poole, and

our young brother, William Langenberger, on October 20th, Bro. Green preaching. Three were buried with their Lord in baptism, and at the close of an excellent discourse, two, a young married couple, made the good confession. May these be kept faithful is our prayer for them.

OCT. 20th. T. G. STORER, Sec.

GROTE ST.—During the last three months we have had twelve additions by faith and baptism. Our meetings are very good. All the activities of the church are well sustained. T. J. G.

YORK.—Since last report we have lost from our midst our aged sister, Ann Farthing, at the age of ninety.

OCT. 20th. Wm. BROOKER.

MITCHELL BLOCKS CHAPEL.—It was expected by this time we should have commenced to build the chapel at this place. Towards its erection we have received from Point Street Church £2 5s. 6d., Alma Church £1 5s., Queenstown Church £1 10s. 6d., and York Church £1, total £6 7s. The church at North Adelaide promised £20; Grotest Church, £20; Mr. Burford, £5; Mr. Playford and friends, £7; making a total sum promised and given, of £56 7s. As it was found that this was only about half the amount that was required, and the church at Unley did not deem it wise to increase its financial burdens at present, it was resolved to defer the question of building for six months, and that in the meantime an effort should be made there by the holding of open air meetings for the preaching of the gospel. M. WOOD GREEN.

NEW SOUTH WALES.

EMMORE.—Since last report we have received into fellowship to be baptized and by letter.

The many friends of Bro. G. T. Walden will be pleased to hear that he is returning to Australia, having accepted an engagement with the Emmore church.

C. A. R.

NEW ZEALAND.

INVERCARGILL.—The church is still moving along in a quiet way. Since last report four have been added to our number—three restored to fellowship and one by letter. Still we are expecting to have further additions in the near future, as Bro. Wadley is coming to labor with us for two months. We trust his labors will be abundantly blessed.

OCT. 21. R. BELL, Sec.

WELLINGTON.—There has been no visible sign of conversion since last report, but the good seed has been faithfully sown, and we are confident that the Father's blessing will

accompany it. Two have, however, been received into fellowship—one by letter from Australia, and the other from the Baptist denomination.

Again have we had the pleasure of meeting with one consecrated to the Lord's service. This time it was Bro. Bull. He was going to labor with the Auckland church, and during his stay addressed the brethren and also the Sunday School scholars.

Owing to the preaching of Bro. Clapham being so successful in Nelson, the Wellington church, on the invitation from that of Nelson, decided to send Bro. A. F. Turner over to keep up the interest manifested there. We wish him and the Nelson church every success.

It was with feelings of deep regret that the brethren said good-bye to two sisters—the Misses Hill. They had been most useful in connection with the church, and especially the Endeavour Society, where all had learned to love and respect them. Our sisters have gone to reside in Sydney, and although far from us we will not readily forget them. It is hard to part with those who have endeared themselves to us, but let us hope to meet again, and worship and serve God in the beauty of holiness.

OCT. 28.

JOHN A. SHENNAN.

OUR BUDGET.

So live with men as if God were at your side.

In connection with the African slave trade 60,000 lives are sacrificed every year.

He who fears God has nothing else to fear; he who does not fear him has reason to fear everything else besides.

It is one thing for a man to see his road; it is another thing for him to clear it, level it, and successfully walk through it.

Change of heart is better than change of sea or air, and is the one great want of humanity, by the millions of every land.

It is much to be feared that perplexing and troublesome times may be in store for missions, especially in such lands as China, Korea and Madagascar. They should be earnestly borne in mind in the prayers of God's people.

The first temperance society among the French has been inaugurated in Paris. The founder of it is Dr. Legrain. Such a society is greatly needed, as, according to all accounts, the ravages of Intoxicants is rapidly on the increase.

A new religious persecution is reported from Russia, whereby 450 families have been expelled, women outraged by the troops, and hundreds of people imprisoned, the reason assigned being that they belong to a sect of fanatics.

That cannot be a blessing which God has pronounced wrong; that cannot be an evil which He sends as a stepping stone to heaven.

Did any man ever trust to the world and find that he was not deceived? We never met such a man; nor did we ever know the man who met him.

P. A. Dickson is expected in Melbourne on Saturday next for a few weeks holiday.

It will be noticed by our obituary column that the aged mother of Bro. T. H. Bates recently died in Adelaide, S. A.

In the interest of temperance we congratulate our Baptist brother, W. G. Stephens, in ousting publican John Anderson from the councillorship of Gipp's Ward, Melbourne.

The article by Bro. Watt, "The Truth about Seventh Day Adventism" will soon be published in neat four page tracts and sold at the usual price. Orders will now be received.

Cup Day was a general Sunday School Picnic Day. Ascut Vale had a grand turnout of over 200 scholars at Paece Vale; Lygon-st had an old fashioned rally at Royal Park; North Melbourne, North Fitzroy and Kensington went out as far as Preston. The day was perfect and grand times are reported.

Attention is drawn to the supplement we are issuing with this day's STANDARD. Prizes are offered to those who obtain a certain number of new subscribers. We hope to have a lively competition. Besides, those book prizes we are also offering a cash bonus of one guinea to the agent who in churches under 50 members, obtains the largest number of new subscribers. The same offer is made to agents in churches over 50 members. Will our subscribers and agents co-operate with us in our endeavor to increase the circulation?

SINGLE SUBSCRIBERS.—Where it is not convenient for two or more to obtain the A. C. STANDARD in one wrapper, we beg to inform intending new subscribers that upon receipt of order for one copy (with 5/- per same) it will be supplied from now until the end of December, 1893, as one year.

It seems to us that the ordinary mortal gets enough of the fumes of beer and tobacco without having objectionable advertisements of these things thrust under his nose on every post card he may happen to read or receive. "Havlock Tobacco" and "Foster's Lager Beer" are the most conspicuous items on the new Victorian post card. Some people object to this. On November 13th, a deputation will wait on the Post Master General, at the Melbourne G.P.O., at 11 o'clock, to protest against this. Any of our readers who can go are invited to do so.

Bro W. T. Clapham is preaching to large audiences in Nelson, N.Z. Two have been baptised, and others are asking the way.

A lot of matter has had to be held over till next issue. We have only so much space and try to use it to best advantage.

Bro. Henry Payne, an earnest young man of the church in Collingwood, died of influenza yesterday. He was only ill a few days.

We are pleased to notice that Sister Jane C. Cox of Lygon-st. has taken her A. degree, having been successful in her last examination.

Hospital Sunday for 1895 has been fairly successful. The amount reported on the following Monday in 1894 was £3560, this year it was £3690.

At Collingwood the brethren are prosecuting a systematic canvas of the district, with distribution of tracts from house to house. Results—larger meetings. The example is one that might be followed to advantage elsewhere.

At the preachers' meeting last Monday Bro J. Pittman read an excellent paper on "The region of expediency in the work of the gospel." An interesting discussion followed. A goodly number of additions to churches were reported.

We notice that Bro W. Wilson of Surrey Hills has been asked to stand for the seat rendered vacant by the death of Sir James Patterson. Bro Wilson is well known in the electorate, being one of the proprietors of the Castlemaine Paving Works Company.

The Cheltenham brethren have just celebrated their S. S. anniversary. Large audiences on Lord's day. Immense tea-meeting on Monday, the superintendent at his post in spite of *le gaffe*. Splendid gathering on Thursday, distribution of prizes; cantata, "Cloud and Sunshine," but the superintendent missing.

The "Silver Anniversary" of the North Melbourne Church will be celebrated by a series of seven special services, commencing on November 10th. From this it will be seen that the church has been in existence for twenty-five years. We trust that these meetings will be a source of refreshing, and encouragement to the church.

The *Southern Cross*, speaking of the amounts contributed by the various religious bodies on Hospital Sunday, says:—"The 'free-thought' organisations are more nearly invisible than usual in the scale of their contributions to the charities. Unitarians, for so many thousands of pounds, contribute just £10 10s; the 'Hall of Science' contributes apparently nothing, whilst the only other contribution of 'advanced thought' to the cause of charity consists in the sum of 6s, collected (not given) by 'the Fitzroy Speak Club'."

We hear from England that Dr. W. T. Moore, editor of the *Christian Commonwealth* is likely to remove to America shortly.

WHAT THE CHURCHES DO.—The American *Congregationalist* delivers itself thus on the achievements of moral excavation:—"The Methodists, they pick them out of the gutter, and the Baptists, they washes them; and the Congregationalists, they starches them;" and adds, "Brethren of the Pilgrim polity, can we ever be content with being considered a religious starch factory?" The *Lancet* adds: "And what do the Presbyterians do? Mostly take the starch out of them."

LOVED ONES GONE BEFORE.

BATES—On October 20th Sister Bates fell asleep in Christ. She was eighty years of age, and had been in feeble health for some time. She had been for many years (about twenty-nine) a member of the church in Grote-st. She was a very excellent and faithful Christian. It was her delight to speak of the Lord and his goodness. Her family consisted of two sons and three daughters. These are Thomas H. and William, Mrs. Thomas, Mrs. Verco, and Mrs. Hancock. Thomas H. Bates, the evangelist of the church in Cheltenham, England, is her eldest son. Her husband died some years ago in the colony. Our aged sister had experienced in her life much fellowship with God; throughout her life she had leaned on the strong arm. The aged Christian has fulfilled the course and passed into the eternal home.
Adelaide, Oct. 29th. T. J. G.

PRATT—William Pratt who held his membership at the Church of Christ, Park Street, Unley, died at the Home for Incurables, Fullarton, on the 13th Oct, age about 63, and was interred in the West Terrace Cemetery on the 16th, Brethren Green and Gore officiating at the grave. He was a man full of faith and good works, and did what he could to make known the glorious gospel of the Son of God, to those in the home, always contending for the faith once for all delivered to the saints. He will be sadly missed by the brethren, but his work is done, and now awaits the resurrection morn, when I feel sure he will hear from the dear Saviour. He to much loved the welcome salutation, "Enter thou into the joy of thy Lord."
J. B. CARR.

FARTHING—Early on Lord's day morning, Oct. 20th, our dear aged Sister Ann Farthing was called away to those mansions which the Saviour whom she so loved and yearned so long to see, had gone to prepare for her. It was only on the 28th August last we celebrated her 75th birthday, an account of which you have already published,

but it might not be out of place to report that our sister was born on Aug. 28th, 1805, at North Petherton, Somerset. That she left England with her husband and daughter arriving in South Australia on Jan. 7th, 1855, residing the whole of the time in Hindmarsh and York. She lost her daughter by an accident many years ago, and her husband pre-deceased her more than 13 years ago. Our aged sister for many years lived a Christian life, but seeing it to be her duty to follow the Saviour more closely, she was baptised on Oct. 8th, 1857, and united with the church of Christ at York, since which time her life has been one of noble example to us all. She loved to be in her place in God's house, and when unable to walk, was wheeled there in a chair kindly lent by the brethren of Grote street. On the very last Lord's day morning previous to her departure, she was in her usual place (although a very rough day), and there in obedience to her loving Saviour, "Met to remember him." How soon after did his message come for her! It was our aged sister who was unanimously chosen to lay the foundation stone of our new chapel, which she did on Jan. 24th, 1891, and one of her last acts was to have a suitable inscription placed on it. May her faithful life incite us to greater zeal and earnestness in the Lord's cause, that we be found always ready whenever he shall call us away. Her remains were laid by her husband in West Terrace Cemetery. Brethren H. D. Smith, M. W. Green and T. J. Gore officiating.
W. B.

ACKNOWLEDGMENTS.

RESCUE HOME.

Gratefully received—Mr. G. J. Hoyle, Kangaroo Flat, 15/-; Church, Rockdale, N.S.W., 8/6; A Friend, £1; Mrs. Collings, Coonung, 2/0; Mr. E. Whiting, Cudjoe, 10/-; Armadale, 10s; PITTMAN.

VICTORIAN MISSION FUND.

Bro H. Hart, North Fitzroy, 5/-; Church, Doncaster, per Sister Zelius, 10/-; 1350-street, per Sister Zoaky, £1. Total, £1 15s 259 Lit. Collins-st. W. C. CRAIGIE, Melbourne. Treasurer.

SUBSCRIPTIONS RECEIVED.

With thanks—J. Davies, E. Grundy, G. Hills, W. Lyle, J. Verco, 5s; Miss Benn, E. Biggs, M. Taylor, W. Hunter, 10s; D. McKinnon, W. Burford, £1; C. A. Ball, 15s; A. E. Kemp, 10/-; Utimuld, 5s.

M. McLELLAN, Manager,
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