

The Australasian Christian Standard.

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

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Current Topics.

A SPLENDID BOOK.—Undoubtedly, says W. Durban in the *Christian Evangelist*, one of the most splendid books—as it is the most costly—of our age is the reproduction of the 365 pictures of James Tissot, entitled "The Life of Jesus Christ." The pictures have been reproduced on plates under the artist's own supervision. The new process of chromo-lithography which has been applied to them, to use his own words, has now attained to perfection. The story of how the pictures were painted is intensely interesting. M. Tissot has tried to subject his fervor to his desire for exactitude. He protests against the divorce of history and topographical precision from the conceptions of the great Christian painters. He not only depicts the silhouette of the hills, the rocks, the flowers, and the weeds, with the most reverent fidelity, but he has himself translated the gospels, and added notes taken during his long pilgrimage, and has endeavoured to verify the texts after nature, and by research and induction he has attempted to reconstitute Jewish society in the time of Christ.

HIS OBSERVATIONS thereupon are not less interesting than his work as an artist. "I do not pretend," he says, "that the events I recall happened exactly as I have painted them, far from it. I have only tried to give a personal

interpretation, based upon serious data. The Christian world has long had its imagination misdirected by the fantasies of painters. Is it not time to restore to reality—I do not say realism—its usurped right? What ever may be the measure in which M. Tissot has realized his aspirations he has placed before the world such a New Testament as it has never possessed before. There have been productions called Art Bibles, but this work is the only one which can claim that title in all its meaning and fulness. It is not for mankind, however, but only for the wealthy portion of it.

REASONS FOR FRIENDSHIP. The *Independent* (American) thus speaks of the friendship existing between the States and Great Britain: "The great influences which bind the United States to Great Britain are those of language and of the inheritance of free institutions. The great English classics are our own classics. We inherit them; we are spurred by their great thoughts. Cromwell and Hampden and Milton taught us our principles of liberty. Our jurisprudence is English; our civilization is English. We scarce recognize the difference between an Englishman and an American. The mass of the Revolution and of 1812 are not forgotten, but they are not remembered against England. We hardly like to have the question asked whether we dislike England, because if any one does have that feeling, we would not have it re-

marked. We would make a little of it as possible, and hold to the front the great brotherliness of the two nations on whose greatness and friendship and development more than of all others combined depend the enlightenment and liberty of the world."

THE BIBLE AND THE INSCRIPTIONS.—A very strong conservative reaction, says the *Christian Commonwealth*, is tending to manifest itself amongst real scholars in relation to critical questions. Dr. Benziger, an eminent German Jew, and a fine linguist, is an example of this fresh tendency. He has laid it down with much force, in his work on "Hebrew Archaeology," that the proper function of archaeology in using the inscriptions on ancient monuments is to accept their aid in interpreting the text, not to give the case in this or that direction, according to what may be the working theory of the scholar or investigator. The leading Jewish organs are now asserting their view that the right attitude of critics toward archaeology is at present a cautious, tentative acceptance of its certain facts, and scepticism towards its presumptions. These organs, such as, for instance, the *Jewish Chronicle*, maintain that criticism will end by becoming more conservative than it has been during the past generation. It is refreshing to be told, and that by Hebrew writers of real competence, that the substantial truth of the Old Testament records will be established, the text itself will become more luminous, and its inspi-

ation will be more assured, with all the fresh light shed upon its pages by genuine science and incontrovertible messages from the monuments. But these Jewish scholars and editors tell us we must be content to wait. They warn us not to cry "Proven" when the trial has only just begun. It would be well if all Christian students would take a timely lesson from this calm and serene attitude of the Hebrew contemporary mind. Very little thought has been given to the all-important fact that the Jewish scholars of our time, who have many experts among them, have not manifested the smallest excitement over the wonderful critical mares' nests which have sent so many Christian scholars and students into convulsive agitations. The Jews have not been at all afraid that their sacred literature would prove to be a mass of almost modern complications. They have stood quietly by Moses and Abraham during the vivisection of the Hexateuch, and have not given up Daniel, as Dean Farrar has done. And they will have the reward which such constancy merits, for it is not blind conservatism, but intelligent conviction of the authenticity of the documents which have been used as so many shuttlecocks for the critical battledores.

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THE COMING OF CHRIST.

No. 2.

WE saw in our last article that there are many comings of Christ referred to

in the New Testament; not, of course, personal, but potential or spiritual comings. What we find in the New in this respect is also found in the Old Testament. In the latter there are also comings which do not involve a personal appearance. For instance, in Isaiah 19: 1 the prophet is proclaiming the burden or oracle concerning Egypt, and says: "Behold, the Lord rideth upon a swift cloud, and cometh into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it." Those who are interested in the matter will find other instances, the study of which will be found profitable, but for the present we will not pursue this line of enquiry further.

We now turn to the consideration of the second personal advent of our Lord. This subject has always been one of deep interest to the followers of Christ. Unfortunately, however, it has been the subject of endless controversy, a controversy which has waged mainly round the prophetic books of the Old Testament and the apocalypse of the New. This in itself is significant, and at once suggests the thought that it is possible that an unwise use has been made of these books. It must not be understood that we deprecate the study of these books, on the contrary the very thing that we desire to impress upon our readers now is that they should be studied. What we complain of is that men talk and write on these subjects without study, or perhaps we should say, without the necessary preparation to make what passes for study worth much. It will have been observed by those who have any acquaintance with Biblical literature that the very best scholars, when they are dealing with prophecy, are the least dogmatic. Take, for instance, Dr. A. B. Davidson, who ranks as one of

the finest Biblical scholars of the day. The concluding words of his prefatory note in his commentary on Ezekiel are as follows:—"A number of passages of the Text have baffled the ingenuity of the best scholars, and appear to be incurably confused. Other parts of the Book are rendered obscure by allusions not now understood. And altogether the student of the Book must take leave of his task with a certain sense of defeat." It might be imagined that where a scholar finds difficulties, those who do not claim to be scholars would find many more. As a matter of fact, this is not always the case. True, as a rule the ordinary reader of the Bible shrinks from tackling the prophecies; but to this rule there are exceptions, and these seem to be free from the difficulties which beset abler men, that is to say, if their dogmatic assertions are any guide to go by.

It is this class which has brought the study of prophecy largely into disuse. A recent writer thus voices the opinion of many intelligent Christians:—

"Prophecy is confessedly a difficult subject. Men have differed widely about it. The devoutest spirits, the wisest understandings, the most scholarly attainments, the largest experiences have all been ranged on different sides in the conflict of exposition and solution. The one great lesson of this fact is modesty and reserve. I do not think that on this ground men should either turn aside from the study of the prophetic portions of Scripture, or even slacken their interest in them. But it is a ground, and a sufficient one, on which great caution should be shown in the utterance of their views. For lack of this many a man has nullified the advocacy of his own opinions, and led others to shut their minds altogether against the subject. And

certainly where God has not spoken with such definiteness as to leave no room for any doubt, it ill becomes man to assume the role of infallible authority."

We agree with this writer that men should not turn aside from the study of the prophetic portions of Scripture; but in so agreeing we have to urge that they make at least some preparation for so difficult a task. No man, for instance, is in a position to commence an intelligent study, say of Zechariah, until he has made himself acquainted with the historic features of the Restoration of that period. He must understand that the Restoration witnessed a succession of returns of the exiles from Babylon lasting through nearly a century, and that the prophets Haggai and Zechariah came forth—the first, to incite to the immediate work of building the temple; the second, not only to aid in this work, but also to unfold a brighter picture for the future as a motive for labour in the present. As far as possible he must acquaint himself with the historic facts of this period, and when he has done this and much more, he will be prepared to find that the most suitable garb for the student of prophecy—especially of unfulfilled prophecy—is that of modesty.

Not the least of the difficulties which the student of prophecy has to contend with is found in endeavouring to understand the highly figurative and symbolic language in which many of the prophecies are couched. He will find, as the Bishop of Carlisle says, "Different passages in the same book,—different verses in the same chapter,—yea, and different words in the same verse, require to be explained on different principles. Here we may be literal, there we cannot refuse to discern the language of imagery." For instance, in the 13th chapter of

Isaiah there is a very good example of the literal and the figurative side by side. The prophet is describing the fall of Babylon in the 17th verse: "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there." That, as Dr. Dale says, is a somewhat prosaic account, poetical as it is, of the fall of a great empire. But the judgment of God on Babylon seemed to the prophet so terrible that in the 9th verse he speaks of it in the following vivid imagery:—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." The close resemblance between the last verse and the 29th verse of the 24th chapter of Matthew should be noted. Again, we may notice the striking imagery used by Isaiah in his prophecy concerning Edom: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree" (Isaiah 34: 4). From these and similar passages it will be abundantly evident that some familiarity with prophetic language is required in those who undertake the business of interpretation. The mere *ipse dixit* of any expositor in this matter

will scarcely carry conviction to the minds of those who are in the habit of thinking for themselves.

It may be asked, "What has all the foregoing to do with the Coming of Christ?" It has much to do with it, inasmuch as it is in the prophetic fields of the Old Testament that inexpert and over-bold expositors cull their choicest flowers; and our object is to show that it is in the last degree unwise to take the clear and precise language of the Gospels and the Epistles in reference to the second coming of Christ and try to interpret it by obscure and difficult prophecies. Yet this is what is being done. Tons of literature have come from the printing press in pursuance of this very object. It is high time that a vigorous protest was entered against such a method of dealing with Holy Scripture, and that methods which have the approval of scholarship and common sense should be adopted. Here are two approved rules of interpretation which should never be lost sight of.

"First—in the settling of controversy, those passages of God's word which are literal, precise and clear take precedence of those which are figurative, mysterious and obscure. Second—in all points upon which the New Testament gives us instruction, it is, as containing the full, the positive and final manifestation of the Divine Will, our rightful guide in the interpretation of the Old."

Let us take a few examples in which the New Testament gives us the key to prophecies in the Old. In Malachi 4: 5 we read: "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord." This is a very literal statement, and was taken as such by the Jews who lived in the days of our Saviour. But they were mistaken, for Jesus said: "And if ye are willing to receive it, this

[John the Baptist] is Elijah, which is to come." Compare also Haggai 2: 6, 7 with Heb. 12: 26, 27; Joel 2: 28-32 with Acts 2: 17-21; Psalm 16: 8-11 with Acts 2: 25-31; and it will be found that these, with other examples, illustrate the province of the New Testament in shedding light upon the Old, and in revealing the clearer and higher teaching of the new dispensation.

We are reminded here of the remarks made by Bro. Geo. Collin, of England, in reference to books written in explanation of the Bible. In his opinion the whole of them ought to be gathered together and burned. Without committing ourselves to so sweeping an assertion, it would be safe to say that this should be the fate of very many. Amongst the first to be cast into the heap should be Baxter's Napoleon the Destined Monarch of the World and others of that ilk. The popular mind has been largely swayed and educated by books of this class, and so the seeds of error have been sown broadcast. There are, however, we are glad to say, many books of an enduring and helpful character which are indispensable to the student of the Bible. These, as side-lights to Biblical truth and as representing accumulated knowledge, gathered from age to age, in regard to history, language, manners and customs, &c., are of splendid value and should be wisely used by those who venture to deal with the more difficult problems of Holy Writ.

The famous English preacher and writer, Dr. Jan Maclaren, recently remarked on the mistaken idea which many churches seem to hold—that if they can only get people to come and sit in the pews, they have successfully solved the problem of popular attendance, no matter what the people come for, or how much the religious service may be diluted. What do "full sittings" and "hundreds turned away" amount to, he asked, if they do not get the gospel of Christ after they come?



W. H. BURFORD.

Owing to unavoidable delay we were not able to give the portrait of the late Bro. W. H. Burford until the present issue. His obituary notice appeared in our issue of December 5th, to which our readers can refer for particulars of his career. It is always a pleasure to us to render honour to the veterans of our cause, and in Bro. W. H. Burford we had one deserving of our respect for his unflinching loyalty to the truth, and love for his large-hearted liberality.

become sort of natural to me to pack up my traps and be off. And then it seems so easy to find good reasons for these occasional excursions into "furrin parts." Last year I went to Queensland because I was ill; and it was worth the very long journey to be tenderly nursed for five long weeks by the bachelor hands of P. A. Dickson, and to be surrounded by the kindly sympathy of the warm-hearted church in the tropical city of Brisbane. Though the real blessing which I sought in that city was not found, the goodness of heart which prompted the many kind attentions which I received there was none the less appreciated. This year I am making a pilgrimage in New Zealand because I am well and, if possible, want to stay well. On Monday evening, Jan. 13th, I found myself in the Sydney express bound for the city on the "beautiful harbour." I had for my immediate companion a friend whom I met for the first time in a city book store during the forenoon. This friend has rather a long name—"In the Days

The Traveller.

A VISIT TO NEW ZEALAND.

I once heard of a man (I think he must have been a preacher) who removed so often that when the fowls heard the sound of a wagon, they would come to the front yard, turn on their backs and stick up their legs to be tied. I have knocked about the world so much that it has

of Auld Lang Syne"; but it proved such delightful company that the journey of 500 miles seemed but a few hours. "The light of my life" has partly gone out, and the miserable spluttering light on the Victorian railway hardly enabled me to see the beaming face of my friend; but the superior accommodation, in this and every other respect, of the N.S.W. train enabled us to hold friendly intercourse during the whole of the remaining part of the journey.

"Oh for a booke and a shadie nooke,
Eythre indoree er out,
With the greene lawes whi-ppeering overhead,
Or the streete cryes all about,
Where I maie rade at my eye
Both of the newe and elde!
For a jollie goodes booke wherean to looke
Is better to me than golde"

I found an immense crowd at the station in Sydney, but, as far as I could make out, nobody was looking for me; but, as I always believe in making the best of a bad job, I proceeded to look for somebody or something. It was hot in Melbourne, but hotter in Sydney, which fact I discovered without much trouble. About the only ray of faith which I have left in medicine is in homoeopathy, the foundation principle of which I believe is that "like cures like." I would quote the Latin if I knew it, but, like the prophet's dream, it has gone from me. As it was hot, and I wanted to get cool, I proceeded to have a Turkish bath. It acted like magic. During the next twenty-four hours I found and enjoyed the company of a great many of the Sydney brethren. The good ship "Wahora" for a consideration undertook to carry me to Auckland. At the earnest solicitation of Bro. E. Gole, of Sydney, I was induced to try the homoeopathic specific for seasickness, "Kreosatum 3x." I know that's right, because I have the bottle in which the magic pills once reposed right before me, and that is what it says, "Kreosatum 3x." If the reader ever thinks of trying it he had better note the name, not that it will make much difference, but when a fellow takes medicine at all he had just as well take the right sort. I want to say just here that the said specific acted splendidly while I remained on shore, but when on board ship knocking about on a rough sea it utterly broke down, so I did, and was as sick as—well, the reader will have to imagine the rest. Like the most of remedies it is a splendid thing when you don't

specially need it, or when there is not much the matter; but when storms arise, either on sea or land, remedies are nowhere. A. M. Bryden met me at the wharf in Auckland, and I was driven to the house of Bro. McDermott, where I was entertained while in that city. Allow me to say here that everywhere I have been the brethren have been solicitous of my bodily comfort. I spent one Lord's day in Auckland. By common consent the brethren all met in Cook-st. both morning and evening, and I did my best to talk to them. The church in Auckland stand firmly for the truth as they understand it, but I am much afraid that they have at least partially forgotten that it is the truth that is to make the world free. It is true that they are doing something to spread the truth abroad, but in comparison to what they could do it is nothing. It is not enough to *sell* the truth, but with all the power of our redeemed natures we must advocate the truth. Bro. T. I. Bull is getting a start here, and I hope to soon hear that a great work is in progress. The next Lord's day I spent in Tuvalu, in the Thames district. The church there consists mostly of the Bagnall family, who 33 years ago removed to New Zealand from Prince Edward's Island. They brought with them the truth as they now understand it, and are doing what they can in their own way in order that their neighbours may have the light. The room in which they meet is school-room, chapel, social hall, &c., all combined, and is splendidly lighted up with electricity. Mrs. Bagnall, sr., fitted me out with a splendid dinner just before embarking on the little steamer for Auckland, but the bay was fearfully rough and "Kreosatum 3x" failed again, and, oh my! I was fearfully empty when I arrived at Mrs. McDermott's in Auckland. Saying goodbye to Auckland, I had a pleasant sail down the east coast to Wellington. Our theological cargo from Auckland was numerous. We had the R.C. Bishop of Christchurch, fifteen or twenty Congregational ministers, about as many Baptist pastors and laymen, Mr. Geo. Aldridge of Auckland, and at Napier we shipped Mr. Robert Roberts of Birmingham. I remarked to Mr. Aldridge after the last shipment that if we did not have a storm during the night I should lose all faith in the old adage. Like the specific for sea sickness it failed, and we sailed

into Wellington harbour on the bosom of a calm sea; and, remarkable to relate, the wind was not blowing. I felt at once at home. Wellington has made wonderful progress since I first landed there sixteen years ago, but every hill about the Empire City presented itself as a familiar friend. On Sunday the brethren meeting in Adelaide-road came to Dixon-street, and the house was filled to the doors. I had a most delightful day with old friends, and made many new ones. At night the building in Dixon-st. was packed, extra seats and chairs being put in all the available space. Bro. A. F. Turner is a good preacher, and a substantial and reliable man, and is doing a fine work. This is the kind of men we need in this and every other country, men on whom we can depend seven days in the week. On Monday I left Wellington for a brief stay in Spring Grove and Nelson, from which district I now write. I think I may reasonably lay claim to having knocked about the world a good deal, and I most certainly think that Nelson district has the finest climate and on the whole is the most desirable place to live in I have ever seen. If a man could live on climate and beautiful scenery, I should never leave this place. At Spring Grove we have the largest country church in Australasia. There are about 150 members, and I was told that their building is full to the door of a Sunday morning, showing that they understand their position. I spoke three week night evenings; but, owing to the fact that it was hop-picking time and other work on the farm, I was told, our meetings were small. This is the home of Bro. Edward Lewis, who has lived in this neighbourhood for so many years. The brethren in Spring Grove say they expect him to remain with them the rest of his life. At Nelson I spent a delightful Lord's day, speaking to the church in the morning and preaching to a full house at night. This is the oldest case in the colony, though I am much afraid it could hardly show its continuity from the day of its birth, as more than once during its forty years history its light has almost if not quite gone out. A few months ago Bro. W. T. Clapham visited this district, and in the course of a few weeks preaching, a part of the time in the company of Bro. A. F. Turner, added 20 to the church, so that now there is a membership of 55—the largest number ever belonging to

the church here at any one time. They now have the ears of the people, and what they want *at once* is a good preacher, when a strong and self-supporting cause can be established. Bro. Clapham was taken away when his work had just begun, which, to my mind, was a blunder. I leave Nelson to-morrow for Wellington, where I take steamer for the south.

A. B. MASTON.

In Bible Lands.

THE PYRAMIDS.



Professor McGarvey, in his "Lands of the Bible," thus describes the view obtained from the summit of one of the pyramids:—"To the west of us, and stretching as far as the eye could reach, was the great Libyan Desert, with its ocean of yellow sand, as bare of vegetation as the palm of your hand. To the east, beginning within a few steps of the pyramid's base, was the green valley of the Nile, growing narrow as it stretched away to the south, and spreading out like a fan as it stretched along the Delta to the north. Farther east, this green and beautiful belt is limited by the rocky cliff east of the Nile, which rises up to the naked desert stretching away to the Red Sea. Many towns, villages, palaces, palm-groves, and yellow fields of ripening grain diversified the view along the plain. The valley west of the river is from seven to eight miles wide, and is terminated westward by a limestone cliff about 100 feet high, which rises to the level of the desert. The great Pyramid of Cheops stands on the edge of this bluff, due west of Cairo, and for a distance of 12 or 15 miles to the south of it other pyramids, at irregu-

lar intervals, mark the line of the same bluff, while the solid rock of its eastern face is honeycombed with rock-hewn sepulchres for stowing away the mummies of human beings, cats, and sacred bulls. All of this space was necessary to bury the dead of the ancient city of Memphis, the city of the Pharaohs, of Joseph, and of Moses. In the valley between the bluff and the river lie the crumbled ruins of that great city, with here and there a broken statue or column half buried in the earth to tell the mournful story of its desolation."

Correspondence.

THE KINGDOM OF GOD

DEAR BROTHER,—

With reference to the above subject, which appeared in the pages of the CHRISTIAN STANDARD, we felt somewhat pained to find that we who take a different view of the subject should be regarded by some of our own brethren as blind materialists. If this had come from the world, we could have taken it joyfully, for we might expect it. We may be regarded as being too materialistic, and contending too much for a literal interpretation of the prophetic word; but it has occurred to us that our friends have gone in the opposite direction, and are a little too spiritualistic, and contend too much for a figurative interpretation of the word of God. Now we ask, Was not the word spoken by God through the prophets concerning the first coming of Christ, His humiliation and sufferings, literally fulfilled? and why not the Scriptures which speak of His coming again in power and glory to reign over the earth? Now, if we are blind, we pray, Lord, that our eyes may be opened: but if we do see, then we think it is only fair that we should have the privilege granted us to defend ourselves, and more especially to defend the word of God, which is so dear to us, and upon which we profess to stand. If you will kindly grant us the privilege of showing the view we take of the subject, we feel confident that we can prove from the word of God that, whereas we were blind, yet now we see. We fear our friends do not clearly understand the view we take, or they would not be quite so hard upon us; therefore we would like to show as clearly as possible the view we take. Is the first place, we believe the Kingdom of God or Kingdom of Heaven—which we take as one and the same thing—only now exists in its preparatory state. It is now the kingdom in mystery or the kingdom hidden, just as the heaven is hid in the meal, or the treasure hid in the field, or the mustard seed hid in

the earth. We regard the present phase of the kingdom as being in its seed form (Christ said, The good seed are the children of the kingdom), but when it is manifested is when the kingdom will be set up, as spoken of throughout the word of God, and that will be when He comes to reign whose right it is from the rivers unto the ends of the earth. We believe also that the first resurrection must take place before the kingdom is set up, that the church may reign with Christ in that kingdom and take part in the judgment thereof, and that the least in that kingdom will be greater than John the Baptist was. We have authority from the word of God also to say that it will break in pieces and subdue all earthly kingdoms. We do not believe, as our friends tell us we do, that it will be an earthly kingdom, but that it will be a heavenly kingdom on earth. We cannot understand the church to be the kingdom, though it is of the kingdom. Now, if those are right who say the church is the kingdom, then we should expect the phrases "church" and "kingdom" to mean one and the same thing, and where one would apply the other would also. Now for convenience we will try it—Blessed are the poor in spirit, for theirs is the church; Fear not, little flock: it is your Father's good pleasure to give you the church: How hardly shall they that have riches enter the church. Now, to take the church for the kingdom such is the confusion we find our selves in, and what would the disciples have understood Christ to mean? We believe we are heirs to the kingdom, but have not yet taken possession of it. We see presented to us in the Scriptures three phases of the Kingdom—first, the kingdom in its seed form, which we regard as the present dispensation; second, the kingdom in growth, which will be when Christ takes to Himself His great power to reign and His kingdom spreads through the earth like the leaven through the meal or the mustard seed becoming a great tree; third, the kingdom developed, which will be when Christ shall have reigned and put down all earthly rule, and authority, and power, and delivered up the kingdom to God, even the Father. Now we think we have set briefly before you the view we take of the kingdom, and we trust, if we have the privilege to write again, that we can give you from the Scriptures a reason for the hope that is in us. We verily believe that, when the kingdom is set up, it will be clearly seen by the whole world, and they shall not say "Lo here, or, lo there!" but, "Behold, the kingdom of God is among you."

W. MARRIOTT.

[Bro. Marshall has our permission to write again and give from the Scriptures the reason for the hope that is in him. After he has done so, we will as usual exercise the privilege of reviewing what he says.—Ed.]

THE KINGDOM OF GOD.

DEAR BRO. EDITOR,

You claim to have dealt with those Scriptures quoted by me. I have carefully examined your articles again, and fail to see where you have touched two out of the three. One of them are included in that sweeping statement, that up to the 35th verse of the 24th chapter of Matthew reference is made to events which have taken place. You appeared to have perceived the difficulty in the 30th verse, and hence a quotation from Dr. Dale "that Christ came in some sense at the destruction of Jerusalem"—evidently not in the New Testament sense; for He is to come in clouds with great power and glory. See also Acts 1: 11, Matt. 16: 27, Rev. 1: 7. How can the destruction of a city be the return of a person? It is our impression that the destruction of Jerusalem ends with the 6th verse. The 35th verse is indeed difficult, but to say that Christ came at the destruction of Jerusalem, is going into deeper gloom. I would rather take the following, which to my mind explains the difficulty. A. R. Dallas, M. A., says: "If the pronoun used to characterize the 'generation' be properly examined, an access is made to a clear and intelligible meaning for this apparently difficult passage." The word in Greek translated "this," is a pronoun used emphatically to describe the thing last spoken of, and may be rendered in English as often by the word "that" as by the word "this." The choice between the two will depend upon the context. But the most proper rendering which it receives is by the words "the same," a specimen of which may be taken from John 1: 2, "The same was in the beginning with God," 14, "this Divine Word just mentioned; and another from Luke 17: 31, "In that night," or the last night referred to. In the original both those pronouns are the same word. If it had happened that our translators had rendered the identical pronoun in this passage by either of the words they selected for those now quoted, the mind of the reader would long ago have been familiarized with the simple and powerful meaning of our Lord's application of the parable,— "Verily I say unto you, 'the same' generation shall not pass away till all be fulfilled. What generation do we refer to? The generation last spoken of in the parable of the fig tree. You referred to the parables of the mustard seed and leaven hid in meal, which, we think, does not help your case in the least. Strange you have no place for the preceding parables. In the first the best seed only produced good results in one case out of four. The parable of the tare grows out of the tinner, and our Lord clearly shows that the tares and wheat grow together until the harvest, or end of the world. See our Lord's explain-

ation, Matt. 13: 16-43. Then the kingdom, "now hid like the grain of mustard seed," will be manifested, and grow, so that the fowls of the air may lodge in the branches thereof, or, like the stone cut out of the mountain without hands, will roll on and fill the whole earth. Then will the permeating influence of the heaven be manifested.

F. M. WORDEN.

1. We can assure Bro. Worden that "our claim" to have dealt with the Scriptures referred to by him, is founded on fact. In proof of which, we refer him to our reply to F. G. in the STANDARD of November 7th.

2. We have already pointed out the difficulties surrounding the interpretation of the 24th chapter of Matthew, and are glad to see that our brother begins to appreciate them. These difficulties must be removed in an honest, straightforward way, before the chapter can be quoted from in support of any particular theory.

3. In reference to verse 35, we have not the slightest doubt that the translators did quite right when they gave the rendering as "this generation." It makes no difference, however, so far as the meaning is concerned, whether the words "that" or "the same" are used. It might spoil the grammar, but it would not change the meaning. Bro. Worden tells us the verse should read, "Verily I say unto you, 'the same' generation shall not pass away till all be fulfilled;" and then proceeds to say that the generation referred to is "the generation last spoken of in the parable of the fig tree." Well, supposing we adopt this explanation, how does it mend matters? Is it not a case of "as you were?" Let us see. The parable of the fig tree immediately precedes verse 35, and reads thus:—"Now from the fig tree learn her parable, when her branch has now become tender, and putteth forth its leaves, ye know that summer is nigh, even so ye also, when ye see all these things, know ye that he is nigh, even at the door." What generation is referred to here? There is only one answer—it is the "ye," or the persons addressed, and therefore they could only be spoken of properly as "this generation." Surely here Bro. Worden has supplied an argument that tells conclusively against himself!

4. Bro. Worden wishes to know, "How can the destruction of a city be the return of a person?" He might as well ask us, "How can the end of the world be the return of a person?" The return of a person might be the cause of something happening, but the thing that happened would not be the return of the person.

5. Bro. Worden does not think that the parable of the mustard seed and the leaven help us in the least. We are sorry he thinks so, but in mitigation of our sorrow, it is some consolation to know that the best

scholars of the age are arrayed on our side, so far as the meaning of these parables is concerned.

6. Referring to the parable of the tares, Bro. Worden thinks "it strange that we have no place for it." In this he is mistaken, as we found a place for it in the group of seven parables considered in our issue of December 31st. In doing so we were careful not to misinterpret it or give it a meaning which the parable does not legitimately convey. It is not right to say, as Bro. Worden does, "that the good seed only produced good results in one case out of four." In the parable, the contrast is between bad and good ground. In each there are degrees—in the bad there are degrees of badness, and in the good degrees of goodness. In each the number is equal, viz. three. In the first we have bad ground varying in quality, viz. (1) hard beaten ground, (2) stony ground, and (3) thorny ground. In the second we have good ground varying in quality, viz. that which produced (1) an hundred-fold, (2) that which produced sixty-fold, and (3) that which produced thirty-fold. So far, indeed, from the parable teaching the pre-eminence of evil over good, it might, without any straining, be fairly employed to teach the very opposite. It would be quite legitimate to urge that our Saviour hid in his mind an ordinary field, such an one, at any rate, as would be worth a man's while to sow seed in. No man would think of sowing seed in ground, 75 per cent. of which was bad. And so, as in fields for the raising of wheat there is ordinarily a preponderance of good over bad soil, it might fairly be urged that the parable means that good should pre-emptive over evil. It is, of course, a question whether the parable should be pressed in all its details as a rule it is not safe to do so. The surface meaning is generally the only one that is sought to be conveyed.

7. Evidently our personal friends are reduced to strange devices to sustain their theories when they can say in the language of Bro. Worden, "Then the Kingdom was 'hid like a grain of mustard seed,' will be manifested, and grow, so that the fowls of the air may lodge in its branches." That is to say, that the "mustard seed" is to be hidden until the end of the world. It would be idle to ask for the authority for this statement, for there is none. It is the mere assertion of a people fighting a lost battle. Driven from one position they take up another equally untenable. At one time the mustard seed is made the symbol of a corrupted church, and now Bro. Worden tells us it is the Kingdom now hid, but to be manifested at the end of the world. Goodly, the laws of interpretation are of very little value to our friends.

According to Bro. Worden, the "King-

dom," now hid like the grain of mustard seed, will be manifested and grow "at the end of the world." All the time the "kingdom" has been as a seed in the ground, and contrary to natural law and common sense, has been content to *remain a seed*. This certainly is a most remarkable case of arrested growth. We believe Christ's parables are true to nature: evidently Bro. Worden does not.

8 As a matter of fact the parable of the mustard seed more indicates that the "kingdom" is hid, than do the parables of the "sower" and the "tares." The sowing of seed is found in each, but *growth* is the dominant idea in all three. It is in the parable of the "leaven" that the idea of "hidden" comes into prominence. To any but those who are bound at any cost to support a special theory, it is clearly evident that it is the nature of *seed* to assert itself in visible growth, while, on the contrary, it is the nature of *leaven* to work internally. The first is an instance of external development, and the latter of internal. It is not in the nature of either to remain inactive; once "sown" or "hidden," the process of development at once begins.—Ed.

IS THE WORLD GROWING WORSE?

To the Editor of the A. C. Standard

DEAR BROTHER,—

In my last letter I referred to the general decrease of crime as shown by police reports. I wish to offer a few remarks on some special sins, to show that we have cause for rejoicing over their decrease and the prospect of a further victory. In your issue of 16th January you referred to the good work of total abstinents from alcohol, and showed that this good work was only in its infancy. While total abstinents deplore the misery which they witness around them, and the crimes of which they read in every morning's newspaper, all caused directly or indirectly by the drink traffic, they find encouragement in knowing that there are hundreds of thousands of pledged opponents of "the trade," and other thousands, though not pledged, are also opponents of the drinking habits of society, and they "thank God and take courage." They grieve over the apparently slow progress; that it has not been what they had anticipated. They have found that Pluto is still powerful, and although all his forces have been arrayed against them they know that they have a stronger than he with them, and that in due time they will be "more than conquerors," and even now they are confident that the world is better for their labours. Better than it would have been had no temperance societies been formed. When these were first instituted, they had to contend against clerical influence. The majority of "the clergy" liked their glass of wine and their pipe of tobacco, but now that majority has

become the minority with most religious bodies. The Seventh Day Adventists are in the enviable position of being able to boast "We have not a man amongst us who uses either alcohol or tobacco." I was sorry to hear lately that it cannot be said that every officer in the churches of Christ in Melbourne is a total abstainer, but I trust that the time is not distant when not only every office-bearer, but every private member will banish the intoxicating cup from his dinner table; ay! more than that: the time will come, as it has already come in some of the American states, that liquor shops will be things of the past, and children grow up without seeing that disgrace to our race—a drunken man. The monetary forces arrayed against us are powerful, the vested interests immense, but the day is coming "when the might with the right and the truth shall be: and come what there may to stand in the way, that day the world shall see." Sometimes we read reports of the increase of drunkenness in different places, but notwithstanding these reports, I believe the present generation is a more sober one than that of our grandfathers. A high class poet would not now write as Byron did—

"Man, being reasonable, must get drunk"

Only a generation or two back it was not considered a shame for a British subject to get drunk. A country squire would take his three bottles of port, and Hodge would consume beer by the gallon. According to police returns, in 1833 the proportion of "drunks" in London was one in every 40 of the population; in 1834 it was one to every 216. In 1831 there was a public house to every twenty families in the United Kingdom; in 1876 they had shrunk to one in every 60.

Is the world growing worse? Is not the emancipation of the poor slave a mark of progress? A little more than thirty years ago nearly all the coloured people in the United States were slaves and penniless. Now they are paying taxes on \$55,000,000 worth of property. This is certainly a step upward.

Is the world growing worse? The armed peace of Europe is a dire calamity. A year or two ago the annual expenditure in Europe for military purposes, including the interest on war loans, was £650,000,000. It may be more now, as a matter for increasing armaments, rivalry as to which nation shall have the greatest number of soldiers and the most powerful navy, is now the leading idea. The parliaments of the various countries are requested to vote millions for these purposes, though I am pleased to see that the requests are not unanimously granted. The plea is defence. I fear it is too often defence. The press generally is on the side of the war party—the "jingles." A lot of military and naval officers on half-

pay, anxious for opportunities of distinction and promotion, are able to write anonymous letters in the public journals urging war, and stating that the best way of maintaining peace is to be prepared for war. Is this so? Would not the more reasonable plan be an agreement to disarm? Have not Canada and the United States been on better terms than they would have been if they had annually defied each other? President Monroe, of Monroe Doctrine fame, suggested that both nations should disarm on the great lakes that constitute the American-Canadian border, and should agree neither to build nor maintain war ships there; which plan was acted upon by Great Britain. The tonnage passing through St. Mary's Canal, which unites the lakes, exceeds that of the Suez Canal, yet not a forti nor a ship of war is needed. The two nations have been spared the risk of rivalry—of ill feeling and of collision.

Yes, spared the risk of rivalry such as exists between the European powers! The other day we were informed that Russia intends to build a new battle ship for every one built by Great Britain, and that the emperor William of Germany wants from five to twenty millions for navy purposes. Is there any hope of this rivalry being checked? I believe the labours of the peace societies throughout the world will be abundantly blessed, and their grand aims realized.

In the progress made by peace societies we have an earnest of the ultimate triumph of peace. The writings of such a Canon MacColl will influence society and lead men to consider their ways. Speaking of Russia, he says that "Russia will use her possessions in Central Asia to harass us in India, if we insist on snarling and snapping at her whenever and wherever she seeks to do something for her own benefit, without any evident harm to us, which we should be the first to do under similar circumstances." Lord Hardinge characterized the Russian invasion of India as a political nightmare. The Duke of Wellington when this was reported to him, said "Lord Hardinge is quite right. Rely upon it, you have nothing to fear from Russia in that direction." Regarding Constantine, Canon MacColl inquires if Russia were at Constantinople, what would it matter to us? Why should we assume that her fleet must necessarily be hostile to us in the Mediterranean? Why should it not, if we play our cards well, be a friendly fleet? Russia was on the whole the most loyal of our allies in the struggle with Napoleon, and it will be our own fault if that friendly understanding is not restored. It was the Crimean war which broke it—a war without moral justification—and into which this country was skillfully manoeuvred by two men for personal reasons, aided from tobacco

patriotic motives by a third whose headstrong personality dominated on that subject the rest of the British cabinet. A writer in the *Contemporary Review*, referring to the enmities between the two nations, says: "It would be an untold curse to all mankind and to ourselves that the two should quarrel and fight, and an untold blessing that we should agree. Why not come to a full, frank and friendly understanding and agreement with Russia on all outstanding questions between us and consistently maintain this attitude as a cardinal point in our foreign policy?" Yes, brother, such writers as these will prevent the bulk of our nation being always the dupes of jingoism; they will lead our people to reflection and to protest against the iniquity of all war, and when the time comes for them to lay down their pens, they will be able to rejoice in the assurance that they will leave the world better than they found it. In another paper, if you will spare me room, I will produce further evidence that Pluto has not at all times his own way.

Bullerist.

M.

THE DENMARK MISSION.

DEAR BROTHER,—

Permit me, through the columns of your paper, to make known to our brethren and sisters in Christ that since writing my last letter to the *STANDARD* I have received a few good promises of assistance. A friend who feels very interested in the mission of my native land has promised to help me to return home twelve months before the time I had anticipated, and Bro. A. Bell, of Perth Church of Christ, has promised to subscribe £1 per month towards paying for rent of a hall to preach in. D. V. I shall leave Australia at the end of May this year. Any brother or sister who may wish to send anything towards this mission will kindly oblige me by doing so no later than the last week in April, so it can reach me before leaving. To those kind friends who may wish to send any contributions after I arrive in my native land, my address in Denmark will appear in this paper at the time I leave Australia.

Trusting I shall soon have good reports to send to the *STANDARD* about the work done for Christ in Denmark, I conclude for this time with my sincere thanks to those who have so kindly contributed to this mission.

Since my last letter appeared in print I have received the following contributions: From S. A.—Miss D. Fisher, Nth Adelaide, 8p. and 1,254 stamps 17 post cards; Miss Koster, Newcastle, 2,900 stamps, Mrs. Gals, Braw, 1,700 stamps, Mr. J. B. Carr, Beachport, 1,600 stamps. Stamps from W. A.—Mr. Bowman, Perth, 1,345; Mr. H. Wright, Perth, 894; Mr. A. Bell, Perth, 202—Total, 9,999. Previously acknowledged, 59,458.

In all, 69,367 stamps and 85;—in cash. With many thanks for past favours. F. JESSEN.

Church News.

NEW ZEALAND.

CHRISTCHURCH.—We have been favoured with a visit by Bro. Selby. He arrived here from Dunedin on Feb. 24, and was with us until the 17th, during that time he gave four lectures and three gospel addresses, and they were highly appreciated by all who were fortunate enough to hear them. Unfortunately, our city was in the heat of a political contest, which tended considerably to deter large numbers from being present, but under the circumstance, the meetings were well attended, especially on the Lord's Day afternoon in the Opera House, when our brother spoke upon "The Mysteries of Christianity," and in the evening at our meeting house, when our brother delivered a most powerful discourse on the "Good Samaritan." The place was well filled, and at the close four young women came forward and made the good confession, two being from the Sunday School and two the daughters of Bro. Judd, who has so ably occupied our platform for the past five months.

Last Lord's Day evening Bro. Judd delivered a most able address on "Baptism: Its Action, Subject, and Design" to a large audience. At the close of the discourse the four converts of the previous Lord's Day were immersed into the ever blessed Name by our elder, Bro. Manifold. F. J. CLARKE.

AUCKLAND.—"No news is good news" is a common saying, but the present writer thinks if you have good news tell it out. I don't know whether you have a regularly recognised Auckland scribble, but, if so, I think he must have gone for a long holiday, as I do not remember seeing a regular church report in your columns here for a long time.

During the present writer's residence here four have been baptised, one only, perhaps, so in any way a result of his labours. I have paid visits to Papakura, Turua and Pukekohe, at all of which places I have been kindly received by the brethren, and perhaps I have proved in some little measure a helper of their faith and joy. During my visits to the country, Bro. Hayden occupies the Cook at platforms when possible, and on all occasions proves himself an acceptable speaker.

On 21st Jan'y Bro. Maston arrived here from Sydney, and on the evening of the following day began the delivery of a course of four of his beautifully illustrated lectures

The audience, though not large, were appreciative. The Lord's day following two very forcible addresses were delivered by Bro. M. on "The Church."

Bro. M. paid a short visit to Turua before leaving here. He left us on the 4th inst. for the south. We were extremely glad to find him looking so well, considering his past great suffering. May he be spared many years in the service of the Master whom he loves.

Some of our members have been sick, nigh unto death, and some have gone over the border line that divides the unseen from the seen. We rejoice in the restoration of others. Among those gone over the line is Bro. Peter McNair, the father of Sisters Daxley and Simes. He was well advanced in age, being, I think, 84 years of age, and had been confined to his bed for about sixteen months.

Quite a number of our young brethren and sisters have pledged their lives and love to each other in marriage lately. May they all prove true helpmates to each other.

Feb. 21

T. J. B.

SOUTH AUSTRALIA.

Bro. D'Neat's lectures during the past month have been distributed as follows:—Lord's day mornings and evenings and Tuesday evenings at Lochiel, Lord's day afternoons at Nantawarra, and Thursday evenings at Riddiway. Two have been added by faith and immersion at Lochiel. He proposes to commence work at Williams town on March 24.

The quarterly social of the Church of Christ S. S. Union was held at Healey Beach on Saturday, Feb. 29th. There was quite a large attendance, and after an un-conventional tea and plenty of opportunity for conversation. The president, W. Matthews, took the chair, and W. Brooker of York read a paper on some phases of S. S. work. This was discussed and praised by several speakers, and in this way a most enjoyable and profitable meeting was spent.

On March 3rd a meeting of the Evangelist Committee was held. The treasurer's report showed a balance due to him of a little over a pound. Would the churches, especially those who have promised donations, kindly forward as much as they can, so as to put the balance on the other side of the ledger and keep it there. The two evangelists are now in the field according to the earnest desire of last Conference. Now in the brotherhood show by their liberality that their desire was in earnest. R. G. Cameron has visited all the churches in his district except Adelaide and has arranged a plan for distributing his labours amongst them.

Power Street.—The work in this part is progressing favourably. For many years

past the brethren have had the work to do themselves, with a little assistance from a few of our Adelaide brethren, but now we have an evangelist of our own—Bro. Cameron, who is a faithful servant and is doing good work preaching the gospel and visiting the people. Point Sturt has had one addition since he has been with us, and we feel quite sure others will soon follow. Bro. Cameron will be mostly with the churches at Milang and Strathalbyn.

Mar. 5. A. W. P.

MILLCENT.—We have had Bro. H. D. Smith amongst us during the last four weeks. Week night services were held in the chapel on Tue-day evening, and in the Institute on three out of the four Lord's day evenings. We had generally only small audiences at the chapel, but very fair ones at the Institute, but without apparent results. During his stay, Bro. Smith journeyed to Beachport, where he held one service on his first visit, and three (consecutively) on his second, with one confession. Just as Bro. S. was leaving, three who had been withdrawn from some time ago expressed a desire to come back, which we expect, ere long, will be accomplished. We have about concluded that a visit for a month at a time will not do much good in this part, as the preacher only just gets to know his hearers, and moves away, and the next time a preacher comes he has to make new acquaintances.

March 5. R. CAMBELL.

HINDMARSH.—We have back with us Bro. H. D. Smith, who returned during last week from visiting the Milang and Millicent churches. He spent one Sunday at the former and four with the latter. Some hard work has been done during these five weeks—visiting, preaching and exhorting. Some fruit has followed, and is likely to follow, our brother's visit. We are happy to say he has returned in splendid health. We wish to record our indebtedness, as well as our thankfulness, to those brethren who have helped the church here to render efficient aid to others in the distant parts. There was one confession at the close of Bro. Ennis' address last Lord's day evening. There have been fair audiences at all the preaching services.

On Thursday evening the singers gave a beautiful service of song entitled "Fets of Carmillians." There was a large and appreciative audience, and we have heard some highly complimentary remarks respecting its rendering. We hope they will make use of it elsewhere.

March 9. A. G.

NOBWOOD.—Since our last report I am pleased to state that one married woman has united with the church by faith and obedience, and thus our hearts have again been cheered. We still have good attendances at our services. Last Wednesday

week evening the sisters of the prayer meeting conducted by them and those of the Dorcas Society held a combined social, which was a pronounced success. Over 200 persons were in attendance. There were representatives of the societies from Unley, Grange-st., North Adelaide and Stepney Christian Churches. Much good work has been accomplished of a practical character by both departments of work in the church here.

Bro. J. Pittman delivered his interesting lecture last night in the chapel on "The Catacombs of Rome" to a good attendance of members and friends. A collection was made in aid of the Rescue Home conducted by Bro. and Sister Pittman in Melbourne. March 6. A. C. RANKINE.

QUEENSLAND.

MARLBOROUGH.—Another has been added this evening by faith and baptism. She confessed Christ last Lord's Day evening, a married woman who has been a lover of the Lord for a good many years, and now that she has learnt the way of the Lord more perfectly she will be a useful, good worker, having a good knowledge of the truth. Her husband has also been attending our meetings, and should he decide for Christ he will be a useful worker and helper, but at present he doesn't think he is good enough. Speaking to night, I tried to impress upon them that Christ came not to call the righteous, but sinners to repentance. We have been cheered by these additions, and, God helping us, we shall press onward.

The sister I mentioned as coming from Adelaide is named Johnson, not Thompson. She brought letters from J. C. Dickson, Kermode-st., Adelaide.

We have just had a week of very bad weather. It cleared up a bit just before the meeting to night.

Feb. 21. S. O'BRIEN.

TASMANIA.

HOBART.—Bro. I. Selby, in his address to the brethren on Lord's day morning, said that it was only by accident he was enabled to be present with them, as the running of the boats (had he simply passed through) would have caused him to arrive in Melbourne too late for the evening service at Lygon-street. It certainly was a fortunate accident, as we have had the advantage not only of his inspiring and eloquent addresses on Lord's day, but also of his fine light lecture on Biblical Antiquities. The audiences on Lord's day were not quite so large as we would have liked, owing to Bro. Selby's late arrival on Saturday morning not allowing much time for advertising.

Should this meet the eye of the brethren in the country churches, will they kindly take note that the forthcoming Conference

will be held (b.v.) in the Temperance Hall, Launceston, commencing Good Friday next. I would like also to know immediately the names of delegates. I have written urgently to each church for this information, but have as yet received very few replies.

I have at last been successful in obtaining for the AUSTRALASIAN CHRISTIAN STANDARD a place on the table of the Public Library. It rubs shoulders on the theological table with Roman Catholics, Presbyterians, Baptists, etc., etc., and appears to receive a fair share of attention from the reading public.

Feb. 25. A. W. ADAMS.

VICTORIA.

CHELTENHAM.—We have a few things happening in our midst which may interest the brethren generally.

Bro. Moysie has gone to Sydney for a month's holiday, taking with him his daughter. I am sure we all wish him a happy time.

We have one addition by letter from Minyip to report. We have good meetings as a rule, both morning and evening.

We also have some sorrow. Our Bro. John Martin is passing through a very serious illness which may result fatally. We leave the issue in God's hands.

March 9. R. W. TUCK.

EDUCA.—The church here has again experienced a season of refreshing. Bro. Hagger, while on his way to Kyabram, stayed here two evenings and spoke concerning the kingdom of God and the name of Jesus Christ to a fair audience. The following week he again visited us, when we had a good time. On Sunday evening he told us of "A candid treasurer, and how he was converted," there being a good number present. On Monday evening we heard a splendid account of "The resurrection of Christ," after which one young woman decided to follow Christ. On Tuesday evening we heard of "The gospel in Samaria," after which one young man confessed Christ and (along with our young sister) was baptized straightway. May they remain steadfast to the end. The church here is improving, and we have every cause to feel thankful and feel determined to do more in future for Him, who has already done so much for us. May God bless our united efforts to this end.

W. H. M.

KANIVA.—The third annual conference of churches in this district was held here on the 27th inst. Proceedings were commenced at 2.30 in the afternoon with 30 minutes devotional exercises, followed by a business meeting for the election of officers, reports, etc. The officers for the coming year are: President, Bro. Milne; vice-president, Bro. Lawrence; treasurer, Bro. F. Jellett; secretary, Bro. Mann. At 5.30, those present

sat down to an ample spread of good things provided by Sisters Jellett and Crouch. The evening meeting was commenced at eight o'clock, when, after praise and prayer, the newly-elected president took the chair. After his opening address he called upon Bro. D. McCallum to read his essay on "Church Discipline," which was well received and favourably criticised, one brother remarking that it was the most concise definition of church discipline he had ever heard or expected to hear. A suggestion was made and well received—that the essay be published in the *STANDARD* and *Pioneer*. Bro. Wilfred McCallum's essay on "Church Finance" dealt with the subject in a practical way, setting forth individual duty, while Bro. Milne's essay on "Forgiveness" put the teachings of Christ and his apostles in such a kindly way that it was well received. The meeting was further enlivened by singing and musical selections by Sisters E. Crouch, Rankin, Williams, McCallum, and others. Short speeches by Bros Little and Yelland (Point Sturt), brought a very successful meeting to a close. J.S.M., Sec.

NEW ZEALAND.

(LATER.)

DUNEDIN.—(The Tabernacle.)—On Feb. 23rd we had the pleasure of welcoming to our midst our esteemed Bro Watt, who has come from Sydney to labour among us, bringing with him his sister wife and family. The occasion was celebrated by a tea and social meeting at which several Brethren on behalf of the church tendered to them a hearty welcome, to which Bro Watt very suitably replied. The meeting was interspersed with several suitable choruses specially prepared for the occasion. The meeting was characterized by a spirit of love and unity, and we feel sure that the advent of Bro Watt among us will give a new impetus to the cause of Christ in Dunedin.

Since our Bro Watt's arrival we have been cheered by no less than 13 additions to our membership—5 by immersion, 5 by letter, 1 baptised believer, and a restored. Some of the conversions are a result of our Bro Watt's preaching at South Dunedin, where he has been holding a series of Wednesday evening gospel services.

The Lord's day meetings, both morning and evening, we are happy to report, are steadily growing, and there is a manifest increase of interest in the Thursday evening meetings for prayer and Bible study.

Our Bro Selby visited us during his holiday tour, and while here (accompanied by two illustrated lectures in the Tabernacle, and his famous discourse on the subject of "From Athens to Christianity," in the Princess Theatre.

Bro Maxton is with us at present, on his way home to Melbourne. On Lord's day morning, March 1st, we had the great plea-

sure of listening to our brother's earnest exhortation on "The Church," and in the evening he preached the gospel to a large audience, taking as his text John 3:16. Bro Maxton has kindly consented to remain here for a few days longer than he intended in order to deliver one of his illustrated lectures.

The Improvement Class held its annual meeting for the election of officers for the coming session on Feb. 25th. We trust to have more to report under this head at some future date. March 2. W.T.

IN MEMORIAM.

MACALLISTER.—In loving memory of my dear husband, Duncan Macallister, who departed this life on the 10th March, 1895, at Glenferrie.

In dreams we see your dear sweet face,
And miss your loving brow,
And whisper, as we loved you then,
We love your memory now.

Sadly each day do we think of you still,
And remember your sweet, loving face,
Yet in humble obedience we bow to the will
Of Him who has crowned you with grace.
—Inserted by his loving wife and children.

OUR BUDGET.

"We must put ourselves back to the beginning, and commence our work just as though the commission had come to us today for the first time."

"It is an obligatory upon us as upon those disciples who received it fresh from the lips of the risen Christ. Nineteen centuries have not weakened the imperative force of that command."

Bro Maxton is expected to Melbourne next Monday (16th).

Bro Lee, of Colac, has been transferred by the Railway Department to Shepparton.

We hear that Bro A. C. Rankine, of South Australia, has been invited to preach for the church at Brisbane.

Bro Walter Taylor, George-st., Dunedin, is now secretary of the church at Dunedin and Bro J. Inghy-Wright, who has resigned.

Bro G. H. Molyneux is now on a visit to Enmore, N.S.W. During his stay he will preach in connection with the church there.

At Fremantle, W.A., Bro A. E. Hingworth is still preaching. The meetings are fairly good, and many are enquiring after the truth.

One received into fellowship previously immersed on Lord's Day, Feb. 16, and one by faith and obedience on Lord's Day, March 8th, at Brighton.

The cantata to be given by the S.S. Union at Lygon-st. chapel at Conference time will be on Tuesday evening the 7th April (not Monday as previously announced).

Bro McCreckin is having good meetings at South Melbourne. We hear that there

have been nine additions by faith and baptism since the beginning of the year.

The "Sisters' Page" came to hand rather late, and is therefore unavoidably held over till next issue. In the meantime attention is directed to the following extracts from the "Page."

"Secretaries are again reminded to send in reports for Conference at once."

"The Sisters' Eleventh Conference will (by its hold) at Swanston street chapel (not Lygon street), as previously announced on Wednesday, April 1st. Business session at 2 p.m. Addresses, reports, papers, solo and recitations are being prepared."

"The Committee are doing all they can to make the Conference the most successful of we have held; what are you going to do to help?"

Any brethren or sisters in Melbourne or suburbs who can accommodate delegates from the country to the forth-coming Conference will oblige by sending names and addresses to M. McLellan, Conference Sec.

We are pleased to hear that Sister Nellie McClelland will sing the chief soprano part in the oratorio "The Redemption" (Gounod), to be rendered by the Philharmonic Society on Good Friday night, in the Melbourne Town Hall.

We regret to say that Bro H. Berry, of N. Carlton church, has been in bad health lately. He with his wife and family have removed to the Semaphore, S.A. His purpose is in a few weeks proceeding to W.A.

On February 27th, Bro J. A. Davis, President of the Band of Hope connected with the Melbourne church, entertained its members at a picnic held at Beaumaris. About ninety persons, mostly young people, spent a very enjoyable day at the seaside.

On Lord's day, March 22nd, annual services will be held in connection with the Croydon Sunday school. Bro J. Barnacle will conduct the services. On Monday, the 23rd, a public meeting and fruit-soiree will be held. An excellent musical programme has been prepared by the scholars and friends. They will also be assisted by a number of brethren and sisters from Duncorn.

We mentioned in our last that there was a probability of a debate taking place between Bro Selby and Mr R. Roberts. The Christadelphians had opened up correspondence again, and it was thought that they meant business this time. They, however, submitted entirely new propositions for discussion, and that after having previously agreed to others which were shown up and agreed to by a joint committee. In submitting new propositions, they must have known that at least one of them Bro Selby could not accept, as they had been plainly told so in committee. It seems to us, from a perusal of this correspondence, that it is very questionable whether they seriously meant to debate. From present appearances it does not seem likely that any debate will take place.

Here is a bit of testimony which is worth thinking of by men: "There are 967 women employed in the National and State banks of the United States, and no woman so employed has ever yet been found to be a defaulter."—*Zion's Herald*.

The cause at Perth, W.A., is progressing slowly. A correspondent writes: "Last Sunday we had Brethren Haddon from Tasmania, Brochie and Judd from Victoria, Gosh and A Verco from South Australia." The meeting that morning was thoroughly intercolonial.

We regret to say that Bro. Ewers has been suffering from asthma during the past few weeks. Brethren J. Tully and McLellan have preached for him at Doncaster. We are pleased to be able to state that he is getting better and was able to occupy the platform last Lord's day evening. Bro and Sister Ewers left yesterday morning on a visit to Point McLeay, S.A. The change, it is hoped, will quite restore his health. We expect him back on the 24th inst.

CHURCH CHOIRS AND SUNDAY SCHOOL SINGERS.—Bro. Ernest Pittman, the musical director of the Sunday School Union, would esteem it a favour if the singers would make an effort to attend the rehearsals for the Festival all through the month of March. Plenty of copies—Staff and Solos—are now to hand. If the Festival is to be a success, as in past years, every singer in our churches and schools should consider it their duty to help the Union in every possible way. Now is the opportunity of proving your interest.

AN AFFEAL.—We have received a circular from the church at Bendigo, making an appeal on behalf of Bro. W. W. Davey who has been an earnest worker in connection with the brotherhood since 1875, and is now in his 63rd year. Through repeated attacks of influenza he is unable to provide for himself. The church at Bendigo desires the co-operation of other churches in ministering to his necessities. We can cordially recommend our aged brother to the practical sympathy of the churches. Communications can be addressed to W. St. Claire Brockway, Barnard street W., Bendigo.

Dr. Nansen, the celebrated explorer who, according to late cablegrams, is now somewhere about the North Pole, has found from experience that in cold latitudes men are better without alcohol. When he was fitting out his ship for the present expedition a well-known Scotch firm of distillers offered him as a gift a quantity of whiskey which was forty years old, but he declined it, and the only alcohol he took with him was fuel for spirit lamps. One of his personal effects was a photograph, and amongst the sounds produced by it was a song by his wife, and the crying of his baby, to keep him from feeling homesick.

Why not use Bible names, says the *Christian Commonwealth*, in describing Bible things? The language of Ashdod is one of the chief barriers in the way of Christian union. A few examples will suffice. We are hearing every day such phrases as the following:—"The eternal Son of God," "the baptism of water," "the baptism of the Holy Ghost," "the influence of the Holy Spirit," "the gospel of the incarnation," &c., &c. Now, none of these phrases have any currency in the New Testament. Some of them convey a false idea, while all of them are likely to be misleading. Why not say "the baptism in or with water," "the baptism in or with the Holy Ghost," "the Son of God, or the Son of the Living God," &c.? This style would restore the Scripture terminology, and surely this would be a great gain!

LOVED ONES GONE BEFORE.

HANCOCK.—With a deep sense of loss we record the decease of our dear and venerable Sister Hancock, *senr.*, of Prahran, in the 77th year of her age. Born in London in January, 1819, she was amongst the early arrivals in this Colony, being for many years resident in the Castlemaine district. The earlier years of her religious life were spent in the communion of the Episcopal Church, but whilst at Castlemaine she became interested in the preaching of the primitive gospel, through the instrumentality of our Bro. W. W. Davey, who was at the time laboring in the Castlemaine circuit. Being convinced of the verity and authority of the things spoken, Lydia-like, she was obedient to the truth, and was buried with her Lord by baptism into death, by our Bro. Greenwood at Barker's Creek (Harcourt). After spending some years at Bendigo in fellowship with the church at that place, our sister removed to Prahran some five years ago, and here her membership has remained up till the time when her dear Lord was pleased to say to her, "Friend, come up higher." Of a quiet, consistent and unobtrusive character, our sister has left a good record of a well-spent life, and of her it is written, "She hath done what she could."

BESWARICK.—Through the sad boating fatality at Glori, Auckland, on Jan 11th we have been bereaved of our Bro. Hart Beswarick. It fell to the writer's lot to break the sad news to Sister Beswarick, and it proved a painful task. Our brother was a quiet man, but those who knew him best say that he was very consistent. It cheers us to know that he was ready for the sudden call. Bro. Beswarick leaves a wife and six children to mourn their loss. Four of the children, with the mother, are united with us in the bonds of Christian fellowship, and the other two are not yet old enough to

understand the claims of Christ. The church here is endeavoring to show our sister its sympathy in every practical way, as the family are now left to struggle for themselves. Prayers were offered for all those who were suffering through this accident. We have been led to realise that we are indeed one body, and that when one member suffers we are all affected. All those whose lives were lost were well known to the writer, and it was my blessed privilege to hear three of them confess the name of Christ and to bury them in the baptismal waters. May the God of all comfort sustain the bereaved ones in their hour of trial and enable them to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

F. W. GREENWOOD.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Bro. Whitelock, North Carlton, £1; Bro. A. E. Seedsman, Geelong, £1; Bro. W. C. Thurgood, £1/10/6; Bro. W. C. Craigie, £1/10; Church, North Yanae, £9; do, Lillimur, £6 13/6; do, Kaniva, £2/11/6; do, Yarravalla, £1; do, Galaquil, £20; Lygon-st., per Sister A. Enderby, £1; Kyalram, £2; Malvern, per Sister Sharp, £1 1/2; Sutton Hill, per Sister Cust, £1/8 8/6.

ANNUAL COLLECTIONS.

Yarravalla, £1; Fiteroy North, £3 7/6; £4 7/6. Previously acknowledged, £71/11/6. Total, £75/8/6.
259 Pitt Colling-st., W. C. CRAIGIE
Melbourne Treasurer.

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MARGOLIE McLELLAN, Manager,
528 Elizabeth-st., Melbourne.

Advertisement.

Grand Concert by the Lygon Street Choral Society, Wednesday, March 25th, assisted by the following Artists.—Miss Maggie Stirling, Miss Agatha Miller, Miss Julie Layton, and Messrs Armes Beaumont and W. G. Barker.

NAT. HADDOX, Hon. Sec.

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