

## Christian Standard.

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

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## Current Topics.

**THE WINNING FORCE.**—  

 At the Lydiard-st. Improvement Society, Ballarat, Mr. S. Knight delivered a lecture

on "What is the winning force in national life?" Amongst other good things, he said:—"Militarism had had its day, and would expire. The effect of Christianity would be that the workers would some day decline to be food for powder, and the racialising genius of Christianity would predominate—that power that conserved welfare. Great Britain had no monopoly of this force, but what she had was of the right kind, and she was the only nation which had enough of it to colonise successfully. The Reformation, 300 years ago, was now bearing fruit, bringing with it individual responsibility to God. If only one man in five were faithful to his tradition the nation would be saved. Christianity produced personal goodness, social legislation, justice, education of the masses, a living wage and shortened the hours of labour. There were two great forces—competition and religion—which must be equally balanced. Competition was necessary, but if it exceeded it retarded progress and produced sweating, strikes, and the revolt of labour. Christianity operated by moral sensitiveness, and consciousness was the force by which a man determined in his actions. Our reverence for the Bible and its results had

preserved our constitution, and had maintained the purity of our legislation."

**LIFE AND BELIEF.**—The most emphatic demand that Christianity makes of its followers is that they exhibit in their regenerate lives the transforming agency of the doctrines they possess. This, in fact, has always been not only the test of true discipleship, but the source of our Lord's expansive influence among men. "Ye," said He, "are the light of the world. . . . Let your light so shine among men that they may see your good works and glorify your Father which is in heaven." When the unbelieving heathen witnessed the self-sacrificing disposition, the heroic deeds, the unobtrusive ministrations to the poor, sick, and forlorn outcasts, and the forgiveness to enemies, as well as love displayed by the early Christians, they could not refrain from exclaiming, "Behold, what manner of men are these; how God-like their character!" No eloquence of speech nor purity and soundness of theology will compensate for the lack of this open and earnest consistency of Christian living. On the other hand, nothing so quickly and surely checks the spread of religion, nothing so surely wounds its cause in the hearts of its friends, as the empty profession of the hypocrite—"the actor"—for that is the meaning of hypocrite—whose sanctimonious phrases and solemn visage are plainly enough a living lie, false

to his own soul, and to his fellow, and to God.

**CHRIST AND WEALTH.**—Mr. J. H. Jowett, M.A., successor to the late Dr. Dale of Birmingham, in a recent sermon on "Lazarus and Dives" said the following—Christ never respected money. He never paid homage to wealth. What He never did He never wants His followers to do. The man who prostrates his manhood before wealth defiles his soul. Do homage to character, said Christ. But before bate, uncouth money, the teaching of the parable tells us to stand erect. Who needs money? The Church? The real wealth of the church consists not in the length of its pulse, but in the number of its redeemed and consecrated men and women, those who will acknowledge no supremacy except that of virtue, goodness, and truth. Christ never bowed the knee to rich men; but on the other hand He never despised a man because he was rich. He got behind the man's possessions to the man. He probed through a man's poverty or wealth or condition by searching questions of this kind: How does he regard his possessions? What is his conception of their source and use? How does he discharge his obligations to the sore need that craves at his gate? If he belongs to the Lord's aristocracy, the aristocracy whose tenure of their nobility survives the grip of death, he will regard it with an unselfish and sacred reverence. Assume for a

moment that Jesus of Nazareth were to enter this hall. Suppose He stood on this platform. Suppose He said to us, Now, my brethren, I am coming among you to give into your hands a sum of money to use for me. Should we not regard the money with quite sacred reverence and awe?

**HELD IN TRUST.**—Mr. Jowett continued:—Well, He has not been to us in that way, but if there is a Christ and a heaven, and if there be spiritual authority and supremacy, then all I have is His, and I hold it in trust to be used for the welfare of the race. The man who says of his wealth, It is my Father's, will regard it with reverence, out of which will come a truer use. The man who regards his wealth with reverence will add to it the element of unselfishness. The man who says his wealth is his Father's will open wide his hands and eyes and look abroad upon God's world and will say, My needy brethren, where are they? Where is Lazarus? Where is he? But suppose there is no reverence, no sense of God's bounty in a man's wealth, no unselfishness, but a cruel indulgence, what then? Just this: It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. I dare say all the ministers here will share my belief that there are men for whom we might pray that their wealth might be increased. But there are others who when they are enriched are only enriched themselves, and others are made poorer. Such men hold their possessions on short tenure. Death will strip them bare like bandits strip a traveller. They will pass into the Master's presence absolutely naked. They have scorned to pay the debt which all strength owes to weakness, and in the beyond there is only one condition for them—the fire and torment of burning remorse. He who in this world lives selfishly in a palace will live outside the gate yonder. The needy who in this world live

outside the gate will enjoy God's smile for ever in the palace of the New Jerusalem.

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PURITY. PEACE. UNITY. LOVE. POWER.

### THE COMING OF CHRIST

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No. 3.

† N reference to the second personal coming of Christ, two theories have received a large share of attention, and perhaps they are the only ones worthy of serious consideration. First, it is held by some that when Christ comes again He will establish His Kingdom, and after reigning a thousand years upon the earth this era will terminate. Second, others hold that when He comes it will be the end of all things so far as this era is concerned, and that there will be no personal reign of Christ upon the earth. Both these theories might easily be elaborated at considerable length, but the definitions we have given will serve all practical purposes for the present. Obviously, it is impossible in the limited space at our disposal to examine all the arguments advanced in favour of each; all that we can do is to indicate broadly the value of the evidence upon which they

rest, and at the same time give our reasons for supporting the second view in preference to the first.

Dealing then with the first, which is generally known as the pre-millennial view, we have to urge (1) that the idea of the establishment of the Kingdom at the coming of Christ is inconsistent with those passages of Scripture which clearly indicate its present existence. These have already been cited by us in a series of articles on the Kingdom of God, and consequently do not need to be repeated here. It is sufficient to say that they are numerous, and clear, and concise, and of such a nature as to render any theory entirely inadequate which does not take them into account and give them their proper place. In our view, it is clear that the Kingdom reaches its culminating point at the appearance of Christ, and that the interpretations of Scripture which relegate its establishment to that momentous period are extremely fanciful and will not bear the test of fair analysis. Further, the idea of an earthly Kingdom, of a more or less political character, is altogether at variance with the uniform spiritual teaching of the New Testament.

(2) We can find no adequate support for the idea that Christ will reign upon the earth for a thousand years. The main support relied upon for this view is Rev. 20: 1-9—probably the most mysterious part of the most mysterious book in the Bible. The expositor able to give a satisfactory exposition of this portion of Scripture has yet to be discovered. Surely this fact alone should make us extremely careful in using it in opposition to other Scriptures which are just as remarkable for clearness as this is for obscurity. A passage, which may after all have special reference to the martyrs and which does not tell us where the risen ones are to reign

with Christ, is scarcely one which affords solid ground for dogmatically asserting that Christ will in person reign upon the earth for a thousand years. Whatever may be the meaning of this celebrated portion of Scripture, it seems certain that it must be taken figuratively and as referring to events prior to the Advent of Christ. (3) But it may be asked, "Is not corroborative proof to be found in the prophecies of the Old Testament?" We think not. True, passages are found which indicate that the Messiah is to sit upon the throne of David. These are very well expressed in Luke 1: 31, 32—"He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Literally interpreted, this means that Christ shall occupy the literal throne of David. But as this throne is literally out of existence, it would be literally impossible for Him to occupy it. As Carson says:—"The thing is absurd; but, for argument's sake, let us assume that He could get it, and what is the consequence according to this passage? Just simply this, that His reign is to be confined to the literal house of Jacob, and that He is to literally reign over that house for ever, and that the earthly Kingdom which He is to establish, and over which He is literally to reign, is to have no end. On this principle, to heaven He shall never return. This is the inevitable result of the literal interpretation of the text, because it says it is over the house of Jacob, not over saints of every class, He is to reign; and He is to reign over those and in His Kingdom for ever. Can any of my readers receive such a doctrine as this?" If, however, the passage is understood in the light of

New Testament teaching generally, we can at once perceive its force and grandeur. In this aspect, it is perfectly true that Christ not only shall occupy but does occupy that throne in heaven of which David's throne was a type, and that He reigns for ever in heaven over His Church—the spiritual Israel—of which the house of Jacob was a type.

From Acts 2: 29-36 we learn how and when Christ ascended the throne of His father David. Here Peter in effect announces to the Jews: "The kind of royalty ye have been looking and longing for is a phantom; but the reality is already in being. 'Messiah the Prince' already sits enthroned on high, in the person of the crucified but risen Nazarene, ready to dispense, not the poor honours of an earthly sovereignty—for the rule of David's successor is not like the rule of David himself,—but 'repentance to Israel, and forgiveness of sins.' God hath made this same Jesus whom ye have crucified 'both Lord,' to RULE, 'and Christ,' to SAVE you!" Again, in Acts 15: 14-18 we see once more how the prophecies concerning David were fulfilled. Mr Garvey, referring to this, says:—"David had a promise from God, that his *throne* should be established for ever; that there should not fail him a man on the throne of Israel. According to the *apparent* meaning of the promise, it had long since failed; for it had been many generations since a descendant of David had occupied his throne. It was during this period, in which the royal house of David was in ruins, that Amos uttered the prophecy 'I will return and build again the tabernacle of David which is fallen down; I will build again the ruins thereof, and set it upright.' The term *tabernacle*, therefore, must be put for the family who dwell in the

tabernacle, and the reconstruction of it the re-establishment of the royal dignity which the family had lost. Hence the announcement at the birth of Jesus in Luke 1: 31, 32. Thus the promise, when properly understood, is seen neither to refer to a continuous line of Jewish kings descended from David, nor to a reconstruction of the Jewish church, but to the perpetual reign of Jesus, the seed of David according to the flesh. When, therefore, Jesus sat down upon His throne in heaven, the tabernacle of David was rebuilt, and now, by the labours of Peter, Barnabas and Paul, the remainder of the prophecy of Amos was being fulfilled by the extension of the Kingdom among the Gentiles." From the consideration of these and other scriptures, as far as we are concerned we dare not put off the Kingship and reign of Jesus to some more or less far off date. Every instinct of loyalty calls upon us to recognize His reign and Kingship now. Let those who will refuse to acknowledge the present Kingship and reign of Jesus—we cannot.

(3) Associated with some of the prophecies which are used to prove the personal reign of Christ upon the earth, are to be found statements which indicate the restoration of the temple worship and the revival of bloody sacrifices. From this fact one of two things must be true, (1) That these prophecies have already been fulfilled, or (2) That they are to be interpreted figuratively as indicating a great spiritual revival. It must be a very peculiarly constructed mind, that can contemplate the resurrection of Jewish worship in the very presence of Jesus and with His approval. We have always been under the impression that the Jews were rejected because they continued in these things, but now a certain class of expositors (?), in effect, say to them, "Keep on with your wor-

ship and sacrifices, for in a future age of glory upon earth they are to be continued in the presence of the Messiah rejected by you." Evidently a large portion of the New Testament will have to be re-written if we are to accept premillennarian interpretations of Old Testament prophecy. Certainly the Epistles to the Romans, Galatians and Hebrews will not be of much value to us, especially those parts which indicate

that a return to Judaism is equivalent to apostatising. From the thought of a revival of Judaism, with the Divine sanction, the thoughtful and candid mind turns away, and can only pity those whose obliquity of mental vision makes it possible for them to contemplate the association of such a thing with the reign of Christ.

We must, however, hold over the further consideration of the subject to our next issue.

have not met one whom I have considered worthy to be placed in comparison with him. His audience (class and visitors) frequently numbered a hundred and fifty. He allowed nothing to interfere with his work, and during thirty-eight years he was absent from his post only seven times, and that was through illness. His power of arresting attention was most extraordinary. I longed for the return of the Lord's day, that I might hear him deduce lessons from some portion of the Holy Scriptures. Before he took this class he was a teacher in the Barbican schools of a class of younger boys. At this time the following conversation was overheard: A boy, not a member, said to another, "I say, Tom, I should not like to have Mr. Roberts for my teacher; he makes you sit so jolly still and quiet." Tom, who was a member, replied, "Ah! you should hear him explain the lesson. You wouldn't want making to sit still, I can tell you. You would be afraid to move for fear of losing a word."

During his last illness, when he saw that his work for Christ was done, and that the days of his pilgrimage were drawing rapidly to a close, he said "I asked the Lord for a hundred souls, and he gave them to me; then I asked another hundred, and he granted me them also; then I was ambitious of Gideon's number, and I doubt not the Lord has granted me that also, for I know of within a few of that number."

Of those who were members of John Roberts' bible class, some are now missionaries in foreign parts, others preachers of the gospel in Britain, America and the Colonies, others teachers of bible classes. Allow me to mention two well-known names: J. W. KIRTON, author of "Buy your own cherries," etc., in a letter to his teacher said, "In an especial manner I return you my sincere thanks for all the benefits I have derived from your valuable efforts in connection with the John-street Bible Class. To attempt to enumerate them is impossible." HENRY VARLEY expresses words which represent my own feelings, "Truly the memory of those days is fresh as ever, and I, for one, can never tell how much I owe to the grace of God in the beloved friend, who though absent from the body is present with the Lord." One other name permit me to mention, HENRY JAMES STEIN, who laboured amongst the lepers in the Barbadoes



C. MARTIN.

#### AN IDEAL TEACHER.

I was born in Islington, London, on 23rd December, 1827, and not having any startling personal incidents to narrate, I will with your permission sketch a short eulogy to my Sunday school teacher, JOHN ROBERTS. It was my privilege for about eight years, when in my teens, to be a member of his class, in the Calthorpe-street Sunday school. He was an ideal Lord's day school

teacher. A journeyman tailor, working long hours every day (there was no half-holiday then), and he, after using every scrap of time during the week, did not believe in shortening the Lord's day by lying idle in bed, but, though working late on Saturday evening, rose at four o'clock the next morning to finish the lesson for his class. In the course of my pilgrimage I have met some hundreds of Sunday school teachers, but I

as a missionary of the cross for more than a quarter of a century, *supporting himself by working with his own hands, as did the great Apostle of the Gentiles*, ministering to the bodily comfort and to the spiritual enlightenment of those from whom almost all others turn away with loathing and disgust.

But you desire something respecting myself, a task I should prefer had been handed to another, but I submit.

I was baptized in John-st. chapel, Bedford Row, London, by the Hon. B. W. Noel, on Friday evening, 20th December, 1850; afterwards united with the John-st. church and taught in its Lord's day school. In 1852 I emigrated to this Colony; in 1857 came to Ballarat, and was one of the founders of the Baptist church in Yuille-st., but afterwards joined Bro. and Sister Divers, who were breaking bread with a few others in their residence in Peel-street. In August, 1862, we numbered ten brethren and sisters, and organised a church. H. G. Pielon was requested to act as pastor, and I, with Brethren Divers and Neish, as deacons. The Temperance Hall was engaged as a meeting place, and in October, 1863 I was appointed elder, as a colleague of H. G. Pielon. Since then, with some intervals, including an absence of about twelve years from Ballarat, I have held this position, at one time with our late Bro. J. F. Magowan, and at present with my highly esteemed colleague, C. Morris. And now as I approach the close of my pilgrimage, while I have found the truth of Elishah's statement that "man is born unto trouble as the sparks fly upward," I still testify that goodness and mercy have followed me all my days and no good thing has been withheld from me. As days pass by, I am more than ever prepared to join Trench and sing

"Do thou repeat

To the first man thou mayest meet,  
In lane, highway, or open street,  
That he, and we, and all men move  
Under a canopy of love,  
As broad as the blue sky above

And ere thou leave him, say thou this  
Yet one word more—They only miss  
The winning of that perfect bliss,  
Who will not count it true, that love—  
Blessing, not cursing—rules above.

Yes, I have learned that there is no discord in the Divine Being. He is love, and the love of the Father does

not overlap the atonement of the Son, nor the influence of the Spirit; neither does the atonement of the Son cover a greater area than the love of the Father, in which it originated, or the influence of the Holy Spirit in which it issued. Jesus Christ is the propitiation for our sins; and not for ours only, but also for the whole world.

Ballarat, Feb., 1896. C. MARTIN.

## Controversialist.

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### THE KINGDOM OF GOD.

To the Editor of the A.C. Standard.

In our previous article we were only able for want of space, to give a brief outline of the view we take of this subject.

Now, we find the phrase "kingdom" occurring about 120 times in the New Testament. More especially it is met with in the teaching of our Lord, being found in the first three gospels 107 times; so that the Kingdom may be said to have formed directly or indirectly the one topic of His teaching—moreover, for its coming he enjoined His disciples to watch and pray.

It is quite true that the Jews made some mistake about the time of the appearing of that Kingdom, and also of its nature, but they were not so blind, as some would have us believe, in expecting it. Surely if the loved disciples of Christ had made such a sad mistake in looking for such a Kingdom as the psalms and prophets had spoken of, then how unkind of their loving Master not to correct that mistake, especially as it was so prominent in their minds, as to be the fact question they ask Him about before He left them. Christ did correct the mistake they made in thinking that the Kingdom should immediately appear (Luke 19: 11). He also said that His Kingdom was not of this age (John 18: 36).

We believe the Jews also to make a mistake as to the nature of the Kingdom. They thought it consisted in the things of this life only, but the apostle Paul tells us that the Kingdom of God is not meat and drink but righteousness and peace and joy, which we understand to mean the characteristic features of the Kingdom.

Now, God has wisely guarded us by His work against making such mistakes as the Jews made, although we are condemned for doing so. We would like to call attention to the fact, that instead of Christ telling His disciples they were wrong in expecting such a Kingdom as we look for, He gave them the promise of it, and taught them to pray for it. And we take the words of Christ to His disciples as words given to us also. In Luke 12: 32 we read, "Fear not little flock, for it is your father's good plea-

sure to give you the kingdom." When the two sons of Zebedee came to Christ asking for the highest position in that Kingdom, He told them it was not His to give, but it should be given to those for whom it was prepared of His Father. In Luke 22: 28-30 we read, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." In Luke 11: 12 He taught them to pray, Thy Kingdom come. Now, when we take up the words of Christ and read, "Those things I command you that ye love one another," or when we read, "Abide in me and I in you," although those words were spoken to His disciples, yet we all admit that they are for us also, and why are not the words in the above texts which we have quoted "words spoken to us?" If we say the words, "Thy kingdom come," are not for us—we have heard Christians say, then we might, if confidant to our theory, say that the words, "Our Father which art in heaven," are not for us. But shall we then begin to try to pull to pieces the Scripture which cannot be broken? God forbid.

When Christ promised a Kingdom to His disciples He promised it to you, my brethren, and to me. And does God promise a thing to us that we are already in possession of? We answer, no. When Christ taught His disciples to pray, Thy kingdom come, He taught us the same prayer, and does He tell us to pray for a thing to come that has already come? We think not.

Now, do not the texts we have already referred to, with many others, most clearly set forth the Kingdom as yet future? But we would like to refer again to Luke 9: 11 and onward. Here we see the rulerman, who is Christ, must first take his journey into a far country, to receive for himself a kingdom, and to return. On going away he gives his servants a charge to keep, or work to do while he is absent, and that charge or work, my brethren, is for you and me, while Christ is absent in person from us. And when He returns, having received the Kingdom, He calls His servants to Him, and rewards the faithful and assigns them their position, and also calls to account the unfaithful. Thus we see that the open setting up of the Kingdom is made contingent on the return of Christ.

Now, when Christ speaks of a Kingdom we take Him to mean a Kingdom. Popular Commentators say still to us that it is a kingdom of grace or spiritual Kingdom, but we cannot accept an interpretation that brings obscenity upon that which is so beautifully clear to us in our divine light, and which so edifies those who listen to every kind of exposition which opens up heavenly mysteries.

We are told by God through the prophet Daniel that the Kingdom shall break in pieces, and subdue all other Kingdoms, but if it is a spiritual Kingdom, which has been in existence since the days of the apostles, then instead of breaking in pieces and subduing all earthly Kingdoms, it has existed side by side with them. For proof that the Kingdom for which we are taught by Christ to look is yet future, let us turn again to His own words. In Luke 21:31 we read, "So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" — that is, those things which he had been speaking about in the preceding verses, which we must admit takes place at His coming. Verse 27 clearly shows that. We find that the apostles also regarded it as future. Paul, in writing to Timothy 2:13, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." Peter, in his second epistle 1:11, tells us of an entrance being ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. But when is that entrance given? Not when we come into the Church, but after we have done those things which make us that we are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Now when God says that the Kingdom of Heaven is at hand, that does not necessarily prove that it is to take place at once, for if we turn to Revelation, first chapter, we read that "God gave it to show unto His servants things which must shortly come to pass," and He also says, "the time is at hand," but we are fully aware that many of those things have not taken place yet. If we turn over to the last chapter, we hear Christ saying, "Behold, I come quickly." But He has not come yet. For want of space we have only been able to refer you to a few of the many Scriptures, bearing on this great subject, and for want of ability we have only been able to faintly touch the chords of divine truth which sound forth their sweetest music to our ears.

W. MARSHMAN.

#### REPLY TO No. 1.

1. Bro. Marshman does not like the word "materiality"; this, of course, we cannot help. If the views he holds are in that direction, it is well that he should be told so plainly, so that he may re-examine his position and look the matter fairly in the face. To bring down Christ from heaven to reign as an earthly King is a materialistic and not a spiritualistic conception, and is therefore out of harmony with the plain teaching of the Master Himself.

2. "Was not the word spoken by God through the prophets concerning the first coming of Christ, His humiliation and suffering, literally fulfilled?"

And if so, why not the Scriptures which speak of His coming again in power and glory to reign over the earth?"

Both classes of prophecy contain a mixture of the literal and the figurative. It is our knowledge derived from the New Testament which enables us to understand which is which. And what we have been insisting on throughout, has been the application of this key, where possible, to the unlocking of the prophetic word. Prophecies which seem to be literal enough, we know to be figurative from what the New Testament tells us. It is not permissible for our friends "to set aside as irrelevant all that is against them in the Gospels and the Epistles, and in-trench themselves in select prophetic passages, the sense of which is so far from being indisputably what they put upon them that to this day they are the subject of dispute by even some of their own school."

3. "It is now the kingdom in mystery or the kingdom hidden, just as heaven is hid in the veil," &c.

This line of argument has been dealt with in our reply to Bro. Worden, and, therefore, need not be repeated here. We might say, however, that if the Kingdom is to grow, there must be time given it for that purpose. No time is allowed for growth if it has to wait till Christ comes, for the Gospels and Epistles uniformly represent the Second Coming of Christ as bringing all things to an end so far as this earth is concerned. It is a time of judgment, not of growth.

4. "We cannot understand the church to be the Kingdom, though it is of the Kingdom."

If the church is "of the Kingdom," then the Kingdom must now exist, and therefore it is incorrect to say that it is to be set up in the future.

We have never contended that the word "church" exhausted the idea of the Kingdom of God. We have neither made this mistake nor the still greater one of confounding it with a strip of land in Palestine. The church, in our view, is the Kingdom of God on earth; its citizens are not only heirs, but are now in the enjoyment of part of their inheritance. They have now the "earnest" (or instalment) of their inheritance (see Eph. 1:14), and will enter into full enjoyment thereof at the coming of Christ.

5. "We truly 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 us!'"

This is a sample of the way in which Bro. Marshman and his friends use Scripture. He is quoting from Luke 17:20, but is careful to leave out the words which unmistakably contradict the statement he has made. Christ said, "The Kingdom of God cometh not with observation." Bro. Marshman knows better than Christ, and

tells us "It will be clearly seen by the whole world." Our friends are making the very mistake made by the Pharisees. The Pharisees were "peering about for great external signs, and overlooking the slow and spiritual processes which were at work before their eyes." Christ implies that their entire *point of view* is mistaken, and that the Kingdom of God was among them while they were "straining their eyes forward in curious observation." With such examples of perversion of Scripture before us, it becomes a matter of doubt with us whether the theories propounded by our friends are worth discussing.

#### REPLY TO No. 2.

1. It is quite true that the Kingdom of God occupies a large place in three of the Gospels. It is, however, significant that the burden of the preaching of John the Baptist, of Christ and his disciples, was "The Kingdom of Heaven is at hand," but after Christ ascended we hear nothing more about it being "at hand," but on the contrary we are told about people being translated into it. Evidently it had come.

2. The disciples of Christ were mistaken about Christ and His Kingdom, that when His body lay in the tomb they went to their homes filled with sorrow and despair. They no longer regarded Him as the Messiah, but only as one of the prophets. Surely this was a sad enough mistake for them to make.

3. The parable of the Nobleman (Luke 19:11) was evidently uttered to correct a wrong impression formed by the disciples. They imagined that the journey to Jerusalem, undertaken as it had been with such publicity, and accompanied by such wonderful miracles, was for the purpose of revealing and establishing the Messiah's Kingdom. The parable informs them that before the Kingdom is formally established something must be done. What this was we know. We have to ascend into heaven and receive a solemn investiture of His Kingdom. When He returns, as the parable informs us, it will not be to set up a Kingdom (for He received it while away) but to sit in judgment against those citizens who refused to acknowledge His rule.

4. The assumption that Christ opposed of His disciples' idea of the Kingdom when He taught them the "Lord's Prayer," is one that requires to be sustained by evidence. Will Bro. Marshman kindly give us a chapter and verse?

5. Yes, in Luke 12:32 we read that Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom," but just before that He had told them not to be troubled about the things of this life but to "seek the Kingdom of God, and all these things will be added unto them," evidently implying the same

they would find, and in addition that the material things of life would be given to them.

6. The reply of Jesus to the sons of Zebedee indicates very clearly (1) that they were ignorant of the true nature of the things they were asking for ("Ye know not what ye ask," said Jesus); and (2) that the royal honours of heaven do not go by favour, but to those who by faith and patience win the crown.

7. Bro. Marshman and his friends are not the only people who believe that "Christ promised a Kingdom to His disciples." As we have previously said, we believe that we are now enjoying an instalment of our inheritance; and by-and-by we will get the whole of it in eternal glory. We can use the "Lord's Prayer" as well as they can, only we do not pray for what we have got, but for what is yet to come, viz. the consummation of the Kingdom at the coming of our Lord.

8. Luke 19: 11 does not teach "that the open setting up of the Kingdom is contingent on the return of Christ." What it does teach in this respect is that the return is contingent on receiving a Kingdom. Bro. Marshman says, "To receive and receive a Kingdom," but what Christ said was, "To receive a Kingdom and return." What Bro. Marshman and his friends make the parable say is that Christ went to heaven to get a Kingdom, but not succeeding He came back to earth to get it. That we are not misrepresenting them is clear, for Bro. Marshman says, "Now when Christ speaks of a Kingdom we take Him to mean a Kingdom." "Not," he continues, "a Kingdom of Grace or spiritual Kingdom." Consequently, as it is neither of these (according to Bro. Marshman), it must be found in heaven. Jesus is thus represented by these interpreters of the parable, as going to heaven to receive a thing that had no existence there! And then our brother talks about it being "beautifully clear!"

9. In our articles on the Kingdom we admitted that there were passages of Scripture which spoke of the Kingdom in the future sense. We also contended that there were others that just as clearly indicated its present existence. These we showed were not hostile the one to the other, but were developments of the same thing. The Kingdom of God has come and is coming until it is consummated in everlasting life. Bro. Marshman believes it has an existence now in what he calls the "good" state; it is therefore, even with him, not wholly future.

10. But, says Bro. Marshman, "When God says, 'That the Kingdom of Heaven is at hand,' that does not necessarily prove that it is to take place at once." It ought to be a "literalist," but as we do not belong to that school, we are willing to admit

that the words standing by themselves would not necessarily mean at once, we would have to be guided by the context, as we are in this case. That the words "at hand" in this instance are inordinate is seen from the fact that the persons addressed are urged to repent because it is "at hand." The message would have had no force at all if the Kingdom was more than eighteen hundred years distant.

In conclusion, we may say that we have touched upon most of the salient points in Bro. Marshman's letter—more than this the space at our disposal would not allow.—ED.

## Correspondence.

IS THE WORLD GROWING WORSE?

To the Editors of the A. C. Standard.

DEAR BROTHERS,—

In my last I promised further evidence that good is overcoming evil and will ultimately prevail. Henry Richard did not live in vain. His life was spent in protesting against war and showing its incompatibility with Christianity. Twenty times he visited the continent of Europe, and spoke in most of its largest cities in favour of peace and arbitration. In America there are more than forty organizations working for peace; similar associations exist in France, Germany, Italy, Scandinavia and other places. In 1883 a Peace Congress was held in Milan, when there were representatives from 225 associations in France, Italy and Spain. Eight days afterward a similar one was held in Naples, attended by 4500 persons, who represented 350 associations. In 1890 an Interparliamentary Conference took place in London. There were present two hundred representatives from Austria, Belgium, Denmark, England, France, Germany, Holland, Hungary, Italy, Norway, Spain and Sweden. More than a thousand articles signed by letter their adhesion. Amongst these were Gladstone, Clemenceau, the Vice-president of the German Reichstag, Baumbach, the Italian Prime Minister Crispien, and three French ministers. The ex-Lord Chancellor, Lord Herschell, was chairman. All present bound themselves to urge all civilised governments to have their disputes settled by arbitration, and to the best of their ability, endeavor to win public opinion to their cause. The ultimate aim of the friends of peace is disarmament. The illustrious Frenchman, Jules Simon, says, "Europe's only salvation is a general disarmament," and the Italian statesman, the ex-Minister Biondi, a conservative but, says, "The present condition of things, whether people will or not, must soon change. But we ought not to wait until the change is brought

about by violence, nor indeed until it comes by violence from below. Dictators must give heed to this, and must hold one responsible for saying it. I, who am a royalist by conviction." In 1890 Henry Richard was the House of Commons proposed the abolition of the right of the sovereign to declare war without the consent of Parliament, and found no supporters. Three years later Mr. W. R. Crocket was defeated on a similar motion, but he is not independent, he awaits a suitable occasion for renewing it.

Another plan which the friends of peace are pressing to the front is neutrality, the recognition that a state shall not take part in a dispute either for or against. This was such an unknown right to recent times that neither the Greeks nor the Romans had a word to express the idea. The Romans acknowledged no neutral states, other peoples were either tributaries, allies who had been subjected, or enemies who sooner or later would have to bow before their victorious legions. We can now point to neutral spots in Europe, though surrounded by immense armaments, their existence is still an improvement, and the world is better for their neutrality. *Is the world growing worse?* The above mentioned facts answer with a loud voice No. Have the friends of peace made no progress? Why, since 1791 there have been about seventy instances, including the notorious Alabama case, in which disputes of a menacing character have been averted by arbitration.

Again, wars continually diminish in proportion as peoples are brought nearer to one another by trade and commerce. The foundations of modern Europe were laid in war. During the Crusades the same continent was under arms. It was a contest between Christian Europe and Mohammedan Asia, but the old warfare condition has ceased. Formerly each year passed with out war in Europe—in the Middle Ages hardly a week. After 1800 an international peace reigned over most of the European states for forty years. In Scandinavia that still continues. Unhappy when outbreaks of barbarism now occur, they are more horrible, though more transient. No thirty years' war is known now. As K. F. Aronsson, a member of the Swedish Riksdag, says, the victories of Alexander and Napoleon are cut into the shade by the triumphal procession of the tin postage stamp around the world. There are words of cheer to all friends of peace and goodwill to meet, and send all the sheets of the extracts they issue and hasten—

A more angelic!

Telling that no more the nations  
Should be heard along the shore,  
Not the charging squadrons trumpet  
Follow crevices in their gore.

A voice angelic!  
Telling that the fratricidal  
Strife and bloodshed now shall cease,  
And again the busy millions  
Cultivate the arts of peace.  
Ballarat, M.

P. S. Since writing the above, I have seen the report of the Wesleyan Methodist Mission in Fiji. Sixty years ago there was not a single Christian in Fiji, now there is not a single heathen, but 95,000 adherents of the Methodist Church. Of these 44,000 are members of class, 37,400 church members, 5,000 on trial for members and 8,700 catechumens. Mr. P. Langham, a returned missionary, is not prepared to say that even all the church adherents are Christians in the true sense, but the old forms of heathenism—cannibalism, polygamy, infanticide, the strangling of widows and old people—had been done away with. *Is the world getting worse?* Surely this is not the case in Fiji.

Ballarat, M.

#### A MODEL CHURCH—ASSEMBLY

DEAR EDITOR,—

Grant me a little space to express my general admiration of the article on the above, from the pen of Bro. DAVISON, in your last issue. Although I may not say amen to all it contains without a little more explanation, yet the general character it breathes is of such a high order, and perfumed and rarified as it is with the atmosphere of Jerusalem, it is at once entitled to more than ordinary attention. It is so seldom that we get such a refreshing breeze, it is all the more exhilarating. I do not know whether I am warranted in concluding that he believes in "things common" as had the model church in Jerusalem. I think he must, for the greater must include the lesser. The greater is giving up all to God, therefore must include things common.

My conviction is that until we return to the heavenly order of things as set up at Jerusalem, by the Holy Spirit through the apostles, our labour is vain. God cannot bless a hybrid Christianity such as is now practised. It must be made known and accepted in all its fulness before it can be enjoyed. Genuine Christianity, according to God's plan, takes hold not of the heart and head only, but must become the governing power and principle of our being—intellectually, spiritually, morally, socially and physically—as manifested in the life and character of the Man of Nazareth, or it is not of God. And that seems to be the reason the cause does not prosper, because God cannot bless it.

Sydney,

ALEX. HUTCHINGS.

## Sisters' Page.

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

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

### CONFERENCE.

The Sisters' Eleventh Conference will (p.v.) be held at Swanston-st. chapel on Wednesday afternoon and evening, April 1st. The business session will be opened by devotional exercises at 2.30 prompt. Addresses, reports, papers, solos and recitations are being prepared. The officers have been nominated, and will be elected by ballot at the afternoon meeting. The result of voting, and introduction of new officers will take place in the evening. The committee are doing all they can to make our eleventh conference the most successful we have held—what are you going to do to help?

### EXECUTIVE.

The meeting was called to order by Mrs. Ewers, who chose for the Bible lesson 2 Cor. 1. "Fellowship in Christian work makes us forget our differences. First of all is our fellowship with Him for whom we labour. We are workers together with God. If we could but give those outside of Christ a real idea of the joys which believers find in association one with another, every soul would be home-sick for the Kingdom of Heaven." The minutes and correspondence having been dealt with the programme committee submitted their report.

Home Mission fund has benefited to the amount of £72 by the annual collection. The sisters have collected £74 during the year. The total additions since Conference have been 69. The Sunday School at Scot Vale has seen seven of the scholars put on Christ, and South Melbourne has had four.

### SUNDAY SCHOOL REPORT.

COLLINGWOOD.—Notwithstanding their severe loss of teachers, the work goes steadily forward. I was present on a very hot day, and there were present 224 out of an average of 232. Our Sister Rowles has been infant class teacher for 25 years, and is much esteemed for her faithful labours.

GLENSIDE is a nice school of

about 66. They have a good system of marking, and Bro. Kelford asks questions at close of lesson. Miss Chick is still secretary.

NEWMARKET has about 130 scholars, with 13 teachers. I had a talk with them on some "notable Bible babies."

SURREY HILLS has only a small school. The superintendent, Bro. D. Wilson, has most of the children as his assistants in something, which keeps them cheerful and interested.

M.H.

### REPORTS.

We would again remind our secretaries to send in reports for Conference at once.

The next meeting of the Executive will be held in Swanston-st. Lecture Hall on Friday, April 10th, at three o'clock.

Sisters' Conference, April 1st, Swanston-st. chapel at 2.30 p.m.

### MRS. THURGOOD'S LETTER.

Chime out, O joyful bells! All worldly discord drown!  
Yield up your green, O trees, to make a Christmas crown!  
Give up your best, O earth! Make room, O human heart—  
That He who came this day, may never more depart.

1931 Fifth Avenue,  
Pittsburgh, Pa.

### DEAR EXECUTIVE SISTERS:

Well beloved in the Lord, Greeting. The festive season is here again, and although it is quite warm and pleasant like Spring—not a bit of snow—yet the joy-bells ring out if the sleigh-bells are silent. It is so very unusual not to be ice-bound at this time of the year that the people really look a little anxious and say "It is too warm for health: I wish it would turn cold!" So you see how hard we are to satisfy; how good it is for us our Heavenly Father knows what is best.

The first of our Christmas festivities was with the Kindergarten School on Saturday the 21st. We had a lovely spruce tree in the centre of our lower hall, decorated so handsomely: at the top a glittering star, and from every pendant branch 200 pretty tulle-stocking filled with candy, popcorn balls of many colours, 200 of each, and booklets like dillies—"Topsy," "Red Riding Hood," "Children at the Sea-side"—all hung about; two hundred oranges piled up on the snow bank

(of white cotton) at the foot of the tree, and as many red apples. Sparkling tinsel cards were gracefully draped about, and it was indeed a charming sight. It was a surprise, for we did not dare let our 200 know for fear of 300 crowding in. We told them the Saturday previous to be sure and come clean and cheery, for we were expecting visitors to see the school, and, although it poured rain, 180 were counted. We gathered them by classes in the church building, then marched them down to the wondrous sight. After seating them, which was no small task, we let them sing for an hour to get a look at the tree (for some had never seen such a sight) and to rest the teachers, then began the distribution. Each child had a stocking of candy, a pretty book, an orange and apple, and a pop-corn ball. Their little arms were full, and their little eyes dancing with delight. They came forward by classes, received their gifts, then went upstairs for their wraps, and off home. Mr. Thurgood told them they must each have a little "silver key" for the New Year, and never forget to use it—*"Thank You."* You should have heard them: "Thank you, teacher!" as they went smiling off. The two keys that open our Free Kindergarten School are *"Obedience,"* and *"Clean Hands and Faces,"* so it was very well to add a third. After they were all gone we found there was nothing left on the tree, so we concluded that the 200 must have been present, but we had provided some dainty cake for the teachers and visitors, so they were refreshed—but we didn't have a cup of tea. They said the cake was as good as if it had been made in Kentucky (where they make the best cake in the world—unless it be at 357-359 Swanston-street, Melbourne).

Our Bible school entertainment came next on Christmas night—so beautiful—we had to have a temporary balcony put up at the back of the church building, to seat 300 people, so that all could see the well drilled children go through their exercises. On Thursday we were invited to Observatory Hill—Christmas treat. But our West End Mission exercises on Friday night pleased us most. The Bible school there is held on Friday night of each week, one of our young men from Central going out and conducting it in a sister's house, where Mr. Thurgood holds a gospel service every Tuesday night. The little ones did

so well, the singing was so sweet that we thoroughly enjoyed it. On Lord's day the new Mission School (started on Herron Hill, December 7th) must have something too, so bags of candy and oranges were given to all. Mr. Thurgood is superintending this school at present, and is so proud of 60 being present, but we hope soon to have some one else there, for we can't spare him from Central. This will show you how we spend the Christmas time in America. Only a few days after, and a new year comes smiling in. How thankful we are to be spared to greet its blessed privileges and opportunities.

"A bright New Year and a sunny track  
Along an upward way (view).  
And a song of praise on looking back  
This is my New Year's wish for you"  
Your loving sister,  
A. K. THURGOOD.

## Church News.

### SOUTH AUSTRALIA.

**MILLCENT.**—On each of the two last Lord's days we have reinstated a former member. Quite a nice meeting last Lord's day, but the speaking was somewhat interfered with by heavy rain. In my last I omitted to state that our song Bro Richard Bowring had left for the Golden West.

R. C.

**MILNE.**—The church here is still pulling on in the strength of our God. We are having some very helpful meetings, and this church, with the others in the district, is being edified under the teaching of Bro Cameron, who (I might say just here) will please, I think, the right man in the right place. On March 10, in the evening, after the gospel had been plainly preached, an aged woman came forward and confessed Christ. She was baptized during the week, and received into the church on March 15th. This is heartily. We are looking for more.

March 10. R. J. BLACKWELL.

**LOCHILL.**—Bro DeNest has been labouring here during the first month, and we have had rejoicing over those names to the Lord, while we have all been edified and built up in our faith. We pray that the Lord may abundantly bless his labours at Warriortown, where he has two girls.

March 3. A. L. G.

**GENSLER.**—Our esteemed Bro Pittman has returned to Victoria with the very best wishes of the church here for his continued

success in the Master's work. He came a perfect stranger almost to all of us, and leaves us well known and loved much. He is a perfect type of a Christian gentleman, full of zeal and discreet withal.

March 12.

W. B.

**USLEY.**—On Monday, March 9th, Bro Jos Pittman delivered in the chapel to a far attendance an interesting, instructive and profitable lecture on "The Catacomb of Rome." We are very much indebted to Bro Pittman for his presence with us, and for the deep researches he has made in presenting to us in a concise manner the contents of the lecture. A collection was taken up for the rescue work, over which Sister Pittman so ably presides.

March 10.

T. G. STOKES.

**MALLALA.**—Since my last report it has been our pleasure to receive four into our fellowship—two by faith and confession and two by letter of commendation, and we hope to see others yet come into a fuller knowledge of the simple truth of the gospel. For this we labour, for this we pray.

On Tuesday evening, 9th inst, we held a members' tea, at which nearly all the brethren and sisters were present and thoroughly enjoyed it. It was a family gathering, so everyone was at home at it. After tea was over a business meeting was held, ably presided over by Bro D. Wilson, at which various matters of business were attended to, among which was the election of Bro F. M. Worden as a deacon, and also as secretary of the church. Business spent by listening to short addresses of about five minutes' duration from the following brethren—the chairman, R. D. Lawrie from Long Plains, F. M. Worden, E. C. Millar and myself, the meeting being brought to a close by singing "Shall we Gather at the River?" Before finally separating, of course another cup of tea that which cheers but does not enebate had to be partaken of, and of course a social chat therewith brought a very enjoyable meeting to a close, all being pleased with it and hoping to be spared to meet at many more such gatherings.

March 9.

B. MARSHMAN.

### NEW SOUTH WALES.

**SYDNEY.**—Monday, March 9th, a farewell tea and public meeting was held at the chapel, Campbell-st., to bid farewell to Bro J. Colbourne. Unfortunately, a very heavy downpour of rain occurred just prior to the time of meeting, and lasted for an hour and a half afterwards. In fact, so heavily did it rain, that while Bro Walker spoke he could hardly be heard. This militated largely against the attendance, which was therefore much smaller than would otherwise have been the case. However, Murrumbidgee

Croyden, Enmore, Woollahra and Rockdale churches were represented. Bro R Leck took the chair at the public meeting, and addressed of farewell, sympathy with, and kindly wishes for Bro J Colbourne, welfare in the future were given by Iren G. P. Jones, Clapham, Dr. Joseph Kingbury, Jacob Sixby, Jas. Hunter and Wm Walker, the latter on behalf of the deacons presenting Bro Colbourne with an album containing their photographs, also with a quire containing a small amount of the needful. Bro Collaune left by the express on Wednesday, his last act in N.S.W. being, we believe, to make two happy souls one. Bro P. A. Dickson of Brisbane will, all being well, commence his labours with the church in Sydney on or about the 10th of April.

March 14. ————— E.G.

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TASMANIA.

**SOUTH LAUNCESTON.**—We are striving to instruct one another in the wisdom that is from above, being first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. We are content to avoid foolish questions, thereby avoiding strife, and rejoice in being not many masters. We are walking in love with one another, and are content, though few in number, that as the Lord is no respecter of persons, in due time we shall reap some golden sheaves for Him who has redeemed us by His own precious blood. Brethren, pray for us. Our meeting place is Percy street Hall, Wellington road. We will be glad to see any that come to Launceston.

—————  
H. LEWIS.

—————  
QUEENSLAND.

GLASGOW, FROM QUEENSLAND.

**HEADERS OF SEABARD** will be glad to learn that Churches of Christ in Queensland are not defunct, though obituary notes might be written concerning several congregations. But somehow births are more cheering to write about than deaths.

Bro Philip Bond, who decided for immersion during Bro Geo Stephenson's short term as paid evangelist, has increased in knowledge, strength, and co-operation, and started evangelizing among the churches of "West Moreton circuit" on the "faith in God and the brethren" ticket, and is getting on well in some places. At Blackfellows Creek, where years ago a church was formed under the preaching of Bro Ewers, Goodacre and others, his services have resulted in visible good. Lower down the creek he organized a meeting with nine disciples and baptists, and has since baptized 4 believers, with prospects of more to follow. They are to be known as the church at Egger. Fort-

hill. They intend to start well, as they show by their determination to have a Lord's Day school. May they flourish like the tree described in Psalm 1: 3.

The Ma Ma Creek has the largest and best conducted Lord's day school in the W.M. circuit. With Bro Pollock at the head, that might be expected.

Conference this year is to meet at Wharf-street, Brisbane, where the brethren are quietly pegging away at reducing their liabilities and adding a few to their membership. Bro P. A. Dickson remains till after conference.

Zillmere church and school is increased by the advent of Bro Carl Stabe and family from Calabrore. They formed recently the majority of the Calabrore church, which will feel exhausted without them.

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ADJERS.

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VICTORIA.

**MYSTIC PARK.**—We have received another visit from our beloved Bro, Hagger, who addressed the church on the 8th and 15th mornings, and held a week night services around this district, which were fairly well attended. A splendid interest manifested all around. We have two additions to report by faith and obedience, and others near the kingdom. G.A.W.M.

**BRUNSWICK.**—No doubt there are many of your readers who would like to hear from Brunswick! Although we have no additions to record of late, yet the seed has been faithfully sown. We have had our Bro Greenhill laboring with us for a few weeks, and are praying that God will bless his labours among us. Like many struggling churches, we are saddled with a heavy debt of about £500, which is a very heavy burden to us, and it takes us all our time to pay our way so as to hold our own. We feel like raising the Macedonian cry, "Come over and help us." If some good brother wants a good investment, it would considerably lighten our financial responsibilities if he would take over our debt at a lower rate of interest—we are paying at the rate of six per cent. All departments of church work are moving along smoothly, peace and harmony prevailing, and the brethren dwelling in unity.

**DUSSELY.**—It is with great pleasure that we are able to report good news in connection with the Sunday School work here. Our Sunday School has only been in existence a year and seven months, and during that time three of our scholars have obeyed the Lord, and we believe there are more to follow. We have also had a distribution of prizes on 5th January last. Bro Grant kindly assisted by addressing the school and distributing the prizes, and altogether we spent a very enjoyable afternoon. The Sunday School here is not a very large one.

still we believe there is a work to be done among the children we have; therefore we earnestly pray that God will bless our weak efforts; and may they be like the bread that is cast upon the waters, to be seen after many days.

—————  
M. HARRISON, Secretary.

**COLAC.**—The church here is suffering a great loss by the removal of Bro and Sister Lee and their family from the district. As they have been the mainstay of the church here since its inauguration, they will be greatly missed. We wish our departing members God-speed, knowing that our loss will be gain to the brethren in Shepparton. By kind permission we hold our meetings at Sister Underwood's, where we have the assistance of Bro. Hugh Gray.

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M. T. GRAY, Secretary.

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NEW ZEALAND.

**OHAEU NOTES.**—Our meeting last Sunday night was the largest we have ever had—a proof that our audiences are still growing. Over 100 at our last Wednesday night meeting. Several have been added to our number lately from sister churches, and three more have put on Christ by faith and obedience. There is an interest aroused, and several are enquiring the way more perfectly, so we labour on in hope.

Bro. Mason spent a night with us and gave a thoughtful address. It will bear fruit.

March 7. ————— F. W. GREENWOOD.

**AUCKLAND.**—Last Lord's day evening one decision for Christ at the close of the service. At the request of the brethren at Helensville Bro. Hyden spent last Lord's day with them. In the evening he addressed a large meeting, and reports considerable interest. The present writer hopes to spend next Lord's day there. Probably the week and the following Lord's day, if deemed wise, will be spent there also. Some meetings of Sunday school workers and others have been held to consider the question of forming a Sunday School Union, embracing a larger constituency than our present Union, so that we may be helpful to our co-workers in the country. Last week Brethren Hyden (secretary), W. Marston and Hull were chosen a committee to make necessary arrangements for a meeting that we hope to hold at Conference time, when we expect to meet a goodly number of our country fellow-workers. May I urge our country Sunday school workers to make an effort to be at the Conference, and also to come prepared to enter heartily into the discussion of ways and means and methods of more efficiently working our schools. Bro Hyden has been the prompt mover in this matter, and we are glad to

have with us such a worker who is prepared to throw himself heartily into Sunday school work. [March 3.] THOS. J. HULL.

### OUR BUDGET.

A. M. Ludbrook writes from Suez, "All's well."

Ira F. M. Warden is now secretary of the church at Mallala, S.A.

Mrs. Geo. Smith, of Hobart, is at present on a visit to Melbourne.

One confession at Brighton (Lord's Day) evening, F. Ludbrook preaching.

Mrs. Thompson, Hurda, reports herself well, save for turns of sleeplessness.

At Hurda the missionaries recently gave "a native dinner" about two present.

Big Missionary Meeting Easter Monday Night. Address, Mr. A. McLean, U.S.A.

Ira P. A. Dickson will commence his work with the Sydney church on April 10th.

From the Chinese class, five immersions during the year are reported. "More to follow."

The Austral Publishing Company have just issued a new edition of "Christ in the Tabernacle."

Ira and Sister Ewers returned from S.A. last Tuesday night. Ira E. feels the latter for the change.

On Friday, April 3rd, the New South Wales brethren will hold their Annual Conference in the Sydney Chapel.

Kanika Mission report shows 20 meetings per week are held. Baptisms, 9. Present membership at Childers, 66, Doolbo 9.

Mr. Kambay, of the Indian Mission (pithoragarh) is not well. The Bombay doctors advise him to go back to America.

A. B. Maxton arrived from New Zealand March 13, and the account of his visit to the South Island will appear in our next issue.

The Foreign Mission programme (Saturday) will include a sample *Indevor essay* on Mission Work by Bro. Martin of South Melbourne.

Foreign Mission inmates all behind. Although a balance in hand of £115 is reported for the year, yet against that there are liabilities requiring to be met of £63.

At Brighton the "Divine Healing" teaching is now disturbing the peace. Ira F. M. Ludbrook is delivering special addresses on Wednesday evenings to good audiences.

Bro. C. Martin, whose portrait appears in this issue, is a well known Victorian brother and a regular and valued contributor to the pages of the STANDARD. He writes over the signature of "M."

Ira Hagger in a private letter says:—"Have found four more brethren in the Malles. There seems to be a good opening in that district. Two more baptised at Mystic Park."

Ira A. McLean, secretary for American Foreign Mission Board, who is at present on a tour round the world, has reached Adelaide. He will be present at the Victorian Conference.

Dean Farrar thinks it "perfectly erroneous to talk of the failure of missions when they started with 120 despised Galleians and now there are 120,000,000 Protestants and they have in their power almost all the resources of the world."

During the visit of Bro. G. B. Moberly to Sydney, he had the pleasure of uniting in the bonds of matrimony Bro. John Hammill and Sister Hunter, taking out a special license at the request of the bride's parents, Ira and Sister Hunter of Enmore church.

We are informed that the present membership at Hurda is 28. Thirteen deaths occurred during the year. Eleven of the baptised were not added to the church—3 of whom (deport) are having a separate meeting for breaking of bread, and the other 8 are in the hospital.

From Victorian Statistical Schedule to be presented to the Conference, we gather that the total membership is 3225, or 10 per cent less than last year. Gains by baptism, 115; letter, 29; formerly immersed, 20; returned, 26. Losses by letter, 293; death, 18; removal and revision of roll, 440.

Any brethren in Melbourne or suburbs who purpose attending the picnic at Elsternwick on Easter Monday, and who have a vehicle, the committee would be obliged if they could for an hour or two in the forenoon assist in conveying women and children from the railway station to the picnic ground.

**VICTORIAN CONFERENCE PROGRAMME—**Thursday evening, 2nd April.—Temperance Demonstration. Chairman, J. Barnacle. Speakers, A. R. Edgar and others. Musical and eulogistic contributions by various Bands of Hope.

General Conference commences Good Friday morning (3rd April) at 10, with devotional exercises. At 10.30 a special "Home Mission Night" will be held. Addresses on special topics will be delivered by Bro. McCracken, Little, Selby, Pittman and A. McLean from America.

Saturday forenoon (4th April) will be devoted to Educational Committee and Sunday School Union. Saturday afternoon from 1.30 to 3.30 a Foreign Missionary programme will be given, including an address sent by Sister Thompson from India forwarded by Chinese Class. Solos by Sister W. Wilson. Mission Band reports, etc.

Addresses by Bro. F. Pittman, McCracken and A. McLean from U.S.A. Saturday night at 7.45 Bro. F. G. Dixon will deliver the Conference Essay—subject "Our Position and Mission."

Lord's Day afternoon (5th April) at 1. Conference Sermon by Bro. Isaac Selby—subject: "The Kingdom of God."

The Conference picnic will be held at Elsternwick on Easter Monday. Train to Elsternwick, then walk through all racecourse to first paddock past the Hutt on the Beach. A few private vehicles will convey women and children from the station from 10 to 12.

On Tuesday (7th April) at 7.15 a Cantata "Jacob and Esau," under the auspices of the Sunday School Union, will be given by combined school and choir to Melbourne. Conductor, Bro. E. Pittman.

All meetings in connection with Conference will be held in Ligonist, except the Sisters' Conference, which will be in Swanston St.

We have before us a pamphlet entitled "The Climate of the Ages or the Coming of the End" by Professor J. F. Dendley. It professes to show from "recent wonderful astronomical discoveries" that the end is near. It contains an introduction by Mr. Henry Varley, who appears to warmly endorse the idea of the Professor. The contents are mainly composed of a mass of bewildering calculations which it is certain the ordinary reader will not understand. The conclusion arrived at is that Christ will come in the latter of the year 1896 and usher in the millennium, after which the end. So, then, in three years' time the millennial controversy will be settled. This information came to hand rather late. If it had come earlier, we might have prepared some of the articles we have just written.

From *Joyful Tidings*, edited by Sydney Black, we take the following:—"In his evening sermon on a recent Lord's Day, Mr. Haweis made some interesting remarks on the subject of baptism. He was preaching on Philip and the Ethiopian eunuch, and he said that this story conclusively shows several things with regard to baptism as administered in the early church. First, it was believers' baptism. There is no doubt that all the baptised persons in the early church had already professed their faith in Christ, and were baptised after, and not before, their change of heart. In the next place, baptism was undoubtedly by immersion, not by sprinkling. There was a foolish superstition that the baptism of a dying child will rescue it at the last moment from the vengeance of God. Nothing can be more remote from Scriptural teaching." Mr. Haweis is one of the most distinguished preachers in England, and belongs, we believe, to the Church of England.

Attention is directed to a letter from Bro. Goudy, appealing for assistance for what is really a very deserving case. Donations can be sent to Bro. W. C. CRAIGIE, Little Collins Street.

Report by Sydney Black of two years' work in Fulham to hand, with splendid photo of author. A limited number only to be had. Write Austral for a copy with ad. to cover postage, or obtain at Conference.

Once more we remind our sisters of the Annual Conference to be held next Wednesday afternoon and evening in the Swanston street chapel, commencing at 2.30, and continuing till 5.30; tea in interval. Evening meeting 7.30.

A farewell tea meeting was given to Bro. J. Colbourne on the 9th inst. by the Sydney church, on which occasion he was presented by the deacons with an album containing their photos, also a purse containing some of the "needful."

From report of the church at Fremantle, W.A., we learn that Bro. M. W. Green is to pay them a visit and give them a month's preaching. This will not only encourage the church, but will no doubt be the means of doing much good.

The N.S.W. Sisters' Annual Conference will be held at the Tabernacle, Enmore, on Monday, March 30th. Business session 2 p.m. till 5 p.m. Interval for tea. Social session 7 p.m., conducted entirely by the sisters. City and country churches please note and forward reports to the secretary without delay.

FROM BURMA.—Bro. A. E. HUDSON writes: "I am sorry you have not received many items of mission news lately from me. Owing to the illness of my family we are leaving Burma for a season, and expect to embark on the s.s. "Attracon" for Liverpool sailing from Rangoon on the 6th of March. God willing, I hope to be able to return to my work among the Penguans or Talangs of this peninsula." We trust the wish of Bro. Hudson will soon be realized and his family be speedily restored to health.

JOHANNESBURG.—From a private letter written by Bro. A. E. KEMP we learn that a church has now been formed at Johannesburg. The following is the roll of members of the pioneer church in the Transvaal:—Brethren H. Horwood (secretary), Watkins (treas.), P. Horwood, F. Wickins, T. Renton and A. E. Kemp. The first meeting of this little church was held on Sunday morning, Feb. 9th, in the office of Bro. Watkins. Bro. Wickins presided and Bro. Watkins addressed the church. We will watch the career of this little band of brethren with great interest and will always be pleased to hear of their success in carrying on the Lord's work. On behalf of the brethren in Australasia we send the church at Johannesburg hearty greetings and best wishes.

We are now receiving too many communications relating to our articles on the Kingdom, etc., and as we cannot have three or four correspondents replying at the same time, and each covering much of the ground taken up by the other, we must put some limit to the discussion. Brethren Worden and Marchman have had an opportunity of expressing their views and we have replied, and so far as they are concerned the matter must end for the present. Bro. F. Goode of Wagga, N.S.W., has written for permission to write two or three short articles, from what we presume will be the premillennarian standpoint. As Bro. G. is well qualified to put his side of the case, in all probability we will accede to his request, if so we may ask some representative brother to set forth the other side of the question. This done, the discussion ends for the time being.

### LOVED ONES GONE BEFORE.

CURTIS.—Bro. Geo. Curtis was called away suddenly at the early age of 26. On Jan. 10th, he, with a few brethren and friends went out for a day's fishing on the River Murray. Before returning home he decided to have a swim, the result being that he was drowned. Our brother was baptised at Bowilla, S.A., some years ago, and later with several other brethren removed to the Mallee, near Lialbert. Another reminder of the uncertainty of life: "Lord, teach us to number our days, that we may apply our hearts unto wisdom." He now sleeps, awaiting the trumpet of God, and the voice of the archangel. T. H.

JURY.—An obituary notice in our issue of 14th Feb. notified the decease of Sister Alice "Furz." This was a typographical error. It should have been Sister Alice Jury.

### TO THE BROTHERHOOD IN VICTORIA.

DEAR BROTHERS IN CHRIST,—

It is my painful duty to lay before you the trying condition of our Bro. and Sister Rogers, who have been some time located in Birchip, endeavouring to procure a livelihood by gardening. In August last Bro. Rogers met with a severe accident, rendering him unfit to do anything for a living. They are therefore destitute. Their case is rendered additionally more trying by the fact that Sister Rogers is developing symptoms of cancer, and requires to go to Melbourne urgently. They are advanced in years. Bro. R. is 67, and Sister R. is 66.

It is to be hoped this appeal will not be in vain, as their case requires immediate aid. All donations will be acknowledged in STANDARD and PIONEER. To those who give

the Saviour may yet say, Inasmuch as you gave to them, you have given to Him (Matt. 25: 40).  
GEO. GOUDY, Secy.  
170 GILBERT, G. Secy.

### ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.  
Church, Cheltenham, per Bro. Barnett, 17/6; Hangerang, £12 15s.; Lygon-st., per Sister Zosky, 12/6; Benjerong, 15/-; Bro. J. S. Fulton, Lygon-st., 10/6. Total £15 10s. 6d.

### ANNUAL COLLECTION.

Footscray, £14s. 6d.  
250 Little Collins-st., W. C. CRAIGIE  
Melbourne, Treasurer.

### RESCUE HOME.

Mr. W. CROW, Christchurch, N.Z., £1; Mrs. Underwood, N. Adelaide, 10/-; per Mr. Gore, Adelaide, 2/6; Mr. Richards, Kyabram, 10/-; Mr. Crichton, Lygon-st., 5/-; A Friend, Malvern, 2/6; Mr. John Verco, Adelaide, £2 2s.; Point Elliot, 4/-; col. box, Miss L., 2/12; Mrs. Henshaw's Bible Class, £1; Mrs. Greenwood, Collingwood, col. card, 12/-; lecture by J. Pittman, Norwood, S.A., £1 15s. 2d.; ditto, Unley, S.A., £1 12s.; Service of Song, Marburg, Q., £1 3s. 3d.  
ARMADALE, Vic. JUS. PITTMAN.

### VICTORIAN BIBLICAL INSTITUTE.

Church North Fitzroy, 12/-; A Sister, 1/-; Church Footscray, 26/-; Church Surrey Hills (per D. M. Wilson), 26/-.

W. C. THURGOOD, Treas.

### SUBSCRIPTIONS RECEIVED.

With thanks.—W. Harvey, W. Pryde, J. Reid, Oldfield, 10/-; Miss Gowan, 6/-; Kenwick, Huggins, Sprague, L. Carmichael, Thos. Phillip, J. M. Miller, G. Goudy, Brownbill, Mrs. Macarthur, 5/-; Silvester, 20/-; C. L. King, 10/-; Mrs. J. Barrett, 5/-; H. W. Crouch, 20/-.

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

### Advertisements.

Conference Temperance Annual Dinner—Australasian, Thursday, April 2nd, in Lygon-st. Christian Chapel. Chairman, Mr. J. Barnacle. Addresses by Mr. A. R. Edgar and other popular speakers. Choruses and dialogues by Brighton, North Richmond, Collingwood, Fairfield Park, Prahran, Nth Melbourne and Nth Carlton Bands of Hope. Commence at 8 p.m. Bands of Hope, 7.45 Collection. GEO. EVERETT, Hon. Secy.

MRS. WILSON, TEACHER OF PIANOFORTE AND ORGAN, visits Melbourne and suburbs. Would be glad to have additional pupils. Terms Moderate. Address—BLACK ROCK, SANDLICH-HAM.

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