

The Australian Christian

Circulating amongst churches of Christ in the Australian Commonwealth & New Zealand

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. VIII., No. 28.

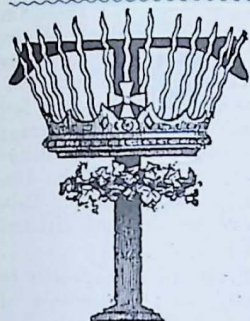
THURSDAY, JULY 13, 1905.

Subscription, 6s. per Annum.

What the Fool has Said in his Heart.

ALAN PRICE.

—PSALM 14: 1.



HERE is no man or woman who does not at some time or other ask the question, "Is there a God?" Such questioning is not wrong in itself. It is but the outcome of those mental faculties implanted by the Creator himself, and which differentiate us from the brute beast. The wrong is in the answer of the fool.

It is frequently the answer of convenience. A young man said to me during the week his religion was a convenient ore. The chances are, apart from every other consideration, that such a religion is false; anything worth having here is a matter of effort.

In David's day the fool said "There is no God" in his heart only; now he is proclaiming on the housetops, and living as if there were none. Yet the men of science to-day almost without exception acknowledge a prime cause. They have studied the question, and the more they study the more they are amazed at the evidence of design. Though in fact some will not acknowledge a God, they cover up the idea of one by the term "law of nature" or something of the kind. They are like a lot of dogs at a pile of bones; they each pick out one to their fancy, gnaw off as much as they can manage, and then scratch a hole to bury the rest. Although they do it in different soils and different ways, they all bury the bone of the inscrutable in mother earth—the God idea.

That we may travel for ourselves the path of investigation, I should like to call your attention to one or two every-day facts. The trouble is to make a selection, for everywhere I see God. Suppose you waken up in the morning with your mind a blank with regard to every belief you have ever had with respect to God, you will not need to go outside your own bed to find ample evidence of his existence. As you roll over and waken, you expand those marvellous instruments, your lungs, which have been at work while you slept. *What set them going and keeps them going?* God breathed in the breath of life. "In him we live and move." As you lift your hand, you see there a marvel of

ingenuity, muscles and nerves laid in wonderful harmony with one another, so that a thousand and one movements are executed at the will of the owner. More than this, every second, right through the night, the blood has been injected to the very tips of the fingers and coursed back to where it started from, having been purified on the way by passing through the lungs. *Who set that heart going? Who keeps it going?* In that blood itself there is an eternal battle between good and evil; millions of warriors—microbes—are fighting the battle of life against the forces of destruction. How is it that that blood remains, almost without variation, at a temperature of 98½ degrees? In the tropics and at the poles, under the blazing sun and in the biting cold, it is unaltered except by the visitation of fever or by collapse. Take again the eye with which you are carrying out this investigation. Its wonderful adjustability is a marvel in itself. In a moment you can alter the focus from that suitable to span the millions of miles of space above to that necessary to read the print that now lies before you, and, more wonderful still, you do it with both eyes at once and with absolute exactness. If you open your mouth to call someone by name, you find that in your throat there is a musical instrument far superior to any made by man, for with one string, as it were, you can almost unconsciously make all the tones and half-tones necessary for music or speech. Then, still more wonderful, your friend has a delicate membrane in his ear that takes up, exactly, the vibrations emanating from your throat. *He hears and understands.*

These are but a few of the wonders that we carry with us through life. The most ignorant Hottentot possesses them in common with the greatest scientist. Surely it is folly to conclude otherwise than that they came from God.

In accounting for the existence of a watch which you happened to pick up, you would not talk of an accidental association of particles of metals to form a watch. You would naturally conclude that it was made by some power greater than itself, and that some superior intelligence had placed it where you found it. So our bodies and the circumstances surrounding them are both standing evidence of the existence of God, who has arranged one to suit the other. Light and air and food and temperature are all in har-

mony with the requirements of that creative masterpiece—the human body.

David, in Psalm 19, has said the heavens declare the glory of God and the firmament showeth his handiwork. In ourselves, we see God in marvellous wisdom. In the heavens in marvellous grandeur. David knew not that those lights in the sky were worlds surpassing in size our own world, that the stars were suns surpassing our sun. He knew not that our world revolved on itself or round the sun, or the sun round some unknown sun. With his limited knowledge he saw the glory of God in them; how much more should we?

Having satisfied ourselves that there is a God, we ask the question, How can he make known his will? If that God wants to speak to man, he must break his own law and he must speak through man. The breaking of God's law or the natural order of things is *miracle*, and the speaking through man is *prophecy*.

If God could not work miracles, he would be inferior to his own creation. If he could not speak through man he would be inferior to man. Hence we have the reasons for miracles and prophecy in connection with God's dealings with man. A prophet sent from God must prove his mission, just as Moses had to do before Pharaoh and the Israelites. His mission is to vindicate the right and to raise the standard of morality. As we look upon humanity generally, the tendency morally is downwards, and were *morals* in man's keeping they would sink, but God from the beginning has been lifting them out of the mire by his servants the prophets, by his dealings with the nations of the world in punishment and by object lesson. If *history* were in the keeping of man, it would exalt the virtues of the mighty and belittle the weak, but God has kept it, and in the Bible we have the unvarnished story of the old heroes just as they were. If the *salvation* of man were in man's hand he would be lost, for man has never been able to devise a scheme to raise himself above his own natural level, but God has in the person of his Son Jesus raised up One whose morality was perfect, whose teaching was divine, and yet One who was complete in humanity. Two things man had lost, love and truth. Jesus brought them back in his own person, and broke down the hard heart of sin.

Is the Jewish Sabbath Binding upon Christians?

CHAS. WATT.

VI.—The Old Covenant.

Read carefully the 7th and 8th chapters of Hebrews, and note well the following:—"For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but it was the bringing in of a better hope, by the which we draw nigh unto God" (7: 18, 19). "By so much more was Jesus made the surety of a better covenant" (7: 22). "By how much also he is the Mediator of a better covenant which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second" (8: 6, 7). "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah" (8: 8). "In that He saith a new covenant He hath made the first old. Now that which decayeth and waxeth aged is ready to vanish away" (8: 13). Now the question is, what was this old covenant that was done away? We affirm that it included the whole of the Mosaic economy as a system, ceremonial, legal, and moral. But before proceeding with the proof, we had better anticipate the pet bugbear of the Sabbatharians—the veritable scarecrow—of the whole discussion. They say, "What! the moral law done away? Oh, then, men can steal, swear, lie, murder, and commit adultery, because there is no restraint upon them, since the decalogue is abolished." This is the Will-o'-the-Wisp that has lured the unwary steps of so many purblind Sabbatharians into the dangerous bye-paths of Judaism. The error springs from the reckless assumption that God knew no higher morality than that contained in the decalogue, and yet we have already seen that the two highest laws even of Mosaism lay outside the ten commandments altogether! (Mark 12: 28-31). But, besides, did not the Lord Jesus Christ make it plain that he came to reveal a code of morals every way superior to that given by Moses?

Look, for instance, at the sermon on the Mount (Matt. 5th). See how emphatically the Lord places his own, "But I say unto you," against that which was written in the law. The decalogue said, "Thou shalt not kill;" but Christ said, as John puts it, "Whosoever hateth his brother is a murderer." The decalogue said, "Thou shalt not commit adultery; but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." It was in keeping with the genius of the old covenant to swear, but not to "forswear" oneself; "but I say unto you, swear not at all." The morality of the old covenant demanded an eye for an eye and a tooth for a tooth, "but

I say unto you, resist not him that is evil." The old covenant enjoined to "love thy neighbour and hate thine enemy;" "but I say unto you, love your enemies." Is it not, therefore, as plain as language can make it, that even the moral law of the old covenant had to give place to the higher morality of the new? But this no more reflects on the morality of the old law than to say, "The sun shines with a brighter light" would reflect on the moon. Each is fitted for its separate sphere. In the rude, barbarous, undeveloped condition of the Jewish people, just emerging from four centuries of national slavery, and surrounded by other nations infinitely ruder and more barbarous than themselves, the Mosaic law (given "because of transgressions till the seed should come") was precisely what was needed to hedge them around until the purposes of the Almighty were accomplished. But now that the Sun of Righteousness has arisen with healing on his beams, for men to go back to the dim star-light of the barbarous age, is surely to "fall away from grace," the grace and truth that came by Jesus Christ.

VII.—Testimony of the Apostles.

This must, after all, be our final appeal on the question of Sabbath keeping. These men, inspired by the Holy Spirit, were led into all truth, and to them we must turn to know with certainty what part of the old covenant was "done away in Christ." It was this very question that called into existence the first Council of the Church in Jerusalem, in the year 51 A.D. The full account is found in Acts 15th chapter, where we read that certain Judaizers tried to compel the Gentile disciples to "be circumcised and keep the law of Moses." After the apostles and elders had considered the whole question, they unanimously condemned these

heretics and freed the Gentile converts from all legal observance, except that found in verses 24-29. Their summing up is clear and unmistakable, that the one Lord of the Church is Christ, and that Moses was to exercise no authority over them. "Forasmuch as we have heard that certain (men) which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment."

For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves ye shall do well. Fare ye well." This settled the question of legal observance in the church for ever. But while these ancient Judaizers were most careful about circumcision, their modern followers, the Seventh Day Adventists, are more concerned for the Sabbath. And yet the law of circumcision is older and more important than the Sabbath law. The Lord is authority for the statement, that when the two laws come into conflict, the law of the Sabbath had to give way to that of circumcision! (John 7: 23.)

This Jerusalem Council led the apostles to take a very firm stand on the question of "The law" ever afterwards; and so clear and exhaustive is their teaching on the matter, that only through perversity or blindness could this absurd Sabbatarianism have ever found favour. In his letter to the Romans, Paul writes (13: 8-10): "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Not a word here, you perceive, about the Sabbath law. It is intentionally left out, and yet Mrs. E. G. White declares "the fourth the greatest commandment of the decalogue"!!

(To be Continued.)

"The Fundamental Truth of Christianity."

Thos. Hagger.

Just about six months before his crucifixion our Lord and his disciples went into "the parts of Cæsarea Philippi," and when there the Lord enquired of them concerning the opinions entertained by men regarding himself. "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets," was the answer given. Jesus then made the question personal—"Who say ye that I am?" These men, who were his intimate associates, were in a better position to form an opinion than those who only came into occasional contact with him. Simon Peter as spokesman for the company expressed their conviction in the words, "Thou art the

Christ, the Son of the living God" (Matt. 16: 13-18).

That statement is really a summary of Christianity; it declares Jesus of Nazareth to be the long-promised Messiah—the anointed Prophet, Priest and King whom God sent to the world; it proclaims him to be divine; it pronounces that he is the great and only Saviour of the world. Every other truth grows out of these great ones; Christ is the Alpha and Omega.

That truth was the great burden of apostolic preaching, as even a casual reading of the Acts of Apostles will show; and faith in Jesus as such on the part of the hearers was

the great object sought (John 20: 30, 31), hence the Ethiopian eunuch at the time of his conversion confessed, "I believe that Jesus Christ is the Son of God" (Acts 8: 37, A.V.).

On that memorable occasion at Cæsarea Philippi, after Peter had given utterance to the faith of the apostles, Jesus said, "Upon this rock I will build my church (Matt. 16: 18). Not upon the confessor, Peter, as the Church of Rome teaches, for Peter was only a stone (John 1: 42); but upon the great rock truth which Peter confessed. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11). It follows, therefore, that no community can be a church of Christ which does not hold to and believe this fundamental truth; nor can any individual be a member of the church which Jesus built without the same faith as the apostles had in the Messiahship and divinity of Jesus. In fact this truth is the divine creed of the divine church, and membership in that church cannot be obtained without subscribing to it.

That Jesus is the Christ, the Son of the living God, must be believed and confessed in order to salvation. To produce such a faith the gospels were written, and through the medium of such faith life comes to us (John 20: 30, 31). When that faith is in the heart we are called upon to confess such with the mouth (Rom. 10: 9, 10) as a sign of our fitness to receive believers' baptism (Acts 8: 37, A.V.).

Surely we are right, in view of all the foregoing, in calling this truth the fundamental, or basic truth of Christianity.

Seeing that such a faith is so necessary, we may expect that God will give unmistakable evidence upon which to base it. God does not expect men to be credulous; but he gives a firm foundation upon which they can build the faith he asks of them. The evidence upon which this fundamental truth rests includes:

1. THE FULFILLMENT OF PROPHECY.—One who reads the Old Testament must be impressed with the multitude of predictions which find their fulfillment in Jesus of Nazareth. For instance, in Micah 5: 2 we have the place of the birth of God's Messiah foretold, and centuries after, when the wise men came from the East saying, "Where is he that is born King of the Jews?" Herod asked of the chief priests and scribes where this individual was to be born, and without the slightest hesitation they declared that Bethlehem was the place, and they quoted the prophecy of Micah to prove it. The chief priests being witnesses, Micah foretold the birthplace of the Messiah, and Jesus of Nazareth was born there. Then there are such predictions as that in Zech. 9: 9, concerning Messiah's entry into Jerusalem riding on the foal of an ass. From the historian Matthew (21: 1-9) we learn that in Jesus that prophecy found its fulfillment also. In Gen. 22: 15-17 we find a record of the promise made to Abraham that in his seed should all the nations of the earth be blessed; Paul (Gal. 3: 8-16) shows that this was not to find its fulfillment in the multitude of Abraham's descendants, but in one—Christ. Is Jesus of Nazareth a blessing to all nations? Read the story of Christian work in Polynesia, in India, and indeed in all the dark corners of

the earth, and then look at what he has accomplished for the more highly civilised peoples, and the answer must be an emphatic "Yes." Not another has so blessed the earth as Jesus of Nazareth. In Isaiah 53 we have a marvellous prediction of the sorrows and sufferings of the One who was to come. Of whom else save Jesus of Nazareth could it be said that he is "a man of sorrows and one acquainted with grief?" And space would fail to refer to a host of other prophecies found on the pages of the Old Testament, all of which were fulfilled, or are being fulfilled, in Jesus. Truly he is the One whom God promised to men from Adam down—he is the Christ, the Son of the living God.

2. HIS TRIUMPHANT RESURRECTION.—David, Israel's sweet singer, sang of this event—"For thou wilt not leave my soul to Sheol; neither wilt thou suffer thine holy one to see corruption" (Psalm 16: 10). This was not said concerning himself, as Peter clearly showed (Acts 2: 25-28), but was a prediction concerning the coming Messiah. On that same occasion Peter announced himself and his fellow apostles as witnesses of the resurrection, and hence they proclaimed him as Lord and Christ (Acts 2: 32, 36). Paul (Rom. 1: 4) says that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." But what evidence have we of the resurrection? When Jesus was buried, the Jews were very careful to have the tomb guarded (Matt. 27: 62-66), and his own disciples thought that that was the end of him, so far as this was concerned, for the women prepared spices and returned to the tomb on the first day of the week to anoint his body (Mark 16: 1-2). When the women reached the tomb they found that the body had gone. Where did it go to? The idea of the disciples stealing it is a preposterous one, for the tomb was guarded, and they never anticipated a resurrection, so no purpose could be served by getting possession of it. The announcement of the Lord's resurrection was not credited at first; the disciples wanted plenty of evidence. But they were at last convinced, and off and on for 40 days he appeared to them, at one time to over 500 (1 Cor. 15: 1-8). Then the apostles started preaching his resurrection in the very city where he had laid down his life, and the opponents were unable to refute it. To be consistent, the one who doubts or denies the resurrection of Jesus should doubt or deny every historical fact. This is one of the best attested facts of history, and by it we know that he is the very Christ and the Son of the living God.

3. HEAVEN'S OWN DECLARATION.—Three times the voice of heaven was heard declaring the great truth. At his birth (Luke 2: 10, 11) the angel announced to the shepherds "good tidings of great joy" for all, "for there is born to you this day, in the city of David, a Saviour, which is Christ the Lord." When he attained the age of thirty years, he came to the Jordan to submit to baptism at the hands of John, and then God's voice said, "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17). Well on in his earthly life there was that remarkable scene on the mount; he was transfigured, and Moses and Elijah also appeared with

him in glory. When Peter suggested the erection of three tabernacles, one for each of that wonderful trio, the vision vanished, and Jesus alone was left, and God said, "This is my Son, my chosen; hear ye him" (Luke 9: 28-36). So heaven itself announced him to be the Christ, the Son of God.

Thus Jesus of Nazareth is shown to be all he claimed for himself, and all his apostles claimed for him. What do you say, reader, to this? What think ye? Do you think that he is the Christ the Son of God? Do you believe that truth with all your heart? If so, then set to your seal that God is true by confessing Christ as such before men, and then enter into the church built upon that great truth, in the way ordained by the Christ himself.

Foreign Missions

Percy Pittman

The three Foreign Mission Committees of New Zealand have now amalgamated, and a Council is to be formed, consisting probably of the three Chairmen of Committees, who will fill the office of General President, General Secretary, and General Treasurer, respectively. It is likely that New Zealand will take up the Bulawayo Mission, and send out a missionary to help Bro. Sherriff. This is a great step forward, and our New Zealand brethren are to be congratulated for their energy and enterprise. They have set a good example to Australia. The establishment of a New Zealand station should be speedily followed by the inauguration of an Australian station.

The people known as the "Moravian Brethren," with a membership of 37,000 at the utmost, employ 312 missionaries and 1471 native workers, if not more. The churches of Christ in Australia, if they were doing as much in proportion to their membership, would be supporting 150 missionaries and 700 native workers. Instead of this, we are employing half a dozen missionaries and about the same number of native workers. If we were as much in earnest as the "Moravian Brethren," every church with 120 members would be supporting one missionary and four native workers. Surely after this it will not be said that Australia cannot run an Australian station. It is not a question of ability, but of consecration.

Every church in West Australia promised to take up the collection on Foreign Mission Sunday, and from what we know of W.A. we expect to hear that the promise was fulfilled. Did every church throughout Australia take it up? If not, it is not too late. Arrange a Sunday, take up the offering, and send it along as soon as possible to the Treasurer.

P. A. Davey had ten days in the West, and was planned to address 13 meetings. How many more he managed to sandwich in between these we have not yet heard.

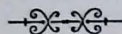
M. J. Shah, in his report for quarter ending April 30, states that he visited 11 villages adjacent to Mandia, preaching 208 times. 25 Gospels and 60 tracts were sold, and many hundreds of leaflets distributed gratis.

✱ THE ✱
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - - EDITOR.



All Communications should be addressed to
**THE AUSTRAL PUBLISHING CO., 528 Elizabeth
 Street, Melbourne.**

TERMS.—In *Australian Commonwealth*, Two
 Copies or more to one address, or Single Subscription
 posted Fortnightly, 6/-. In New Zealand, Four
 Copies or more to one address, or single Subscriber
 posted Monthly, or Two Subscribers posted Fort-
 nightly, 6/-. Single Copy posted Weekly to any
 part of the world, 7/-

The Leader

*Stand ye in the ways, and see, and ask for the old
 paths.—Jeremiah 6 : 16*

—O—

Public Houses and the Public Welfare.

The old axiom that "knowledge is power" seems to be giving place to the more modern one that "money is power." True, money has always been a power in the land, but never before has it been so supreme as it is to-day. A few decades ago, the possessor of a million pounds sterling was regarded as having reached the zenith of material prosperity. Now, the money lords of creation look upon the possessor of only a million as, comparatively speaking, a poor man. He is reckoned with the poor rich. This is so, because the past century has witnessed the development of a new order of being, whom we designate as the multi-millionaire. The United States of America is the country in which this new species of "money-bags" flourishes most luxuriantly. The almost unlimited natural resources of the new world have been so exploited by the "captains of industry" as to completely leave behind them, in the race for wealth, the kings of finance of the old world. In this abnormal development of the plutocracy, a new peril is threatening the political, industrial and moral interests of mankind. For a time, the people have been blind to the menace of this new autocracy of wealth. But as the curtain is drawn aside they are able to see into the innermost parts of the foul sanctuaries of the temples of "trusts" which have been built for the benefit of a few at the expense of the many. Even now, the sword is suspended in the air that will eventually descend upon the heads of these high priests of the god Pluto. The awakened conscience of the nation is being roused, as, day by day, the origin of all these vast fortunes is being mercilessly exposed. The day is not far distant when the great battle of might against right will be fought, and on its issue the future welfare of more countries than the United States will largely depend. That right will eventually triumph we do not doubt. For as W. J. Dawson, in speaking of "America and the Trusts," says, "The Puritan conscience, long deadened, is beginning to move, and it has never yet as-

serted itself without imposing itself upon the nation."

It is scarcely possible that in our land we should be brought face to face with a peril of the same kind or of the same magnitude as that which threatens our kinsmen beyond the seas. We may not be free from the abuse of wealth, but it is not at all likely that our wealth will ever become the monster octopus which the amalgamated trusts of America have developed into. Nevertheless, we have perils of our own which have to be faced, and about which it is of the highest importance that the conscience of the people should be awakened. There are in our midst institutions which threaten our best interests—different in kind to those represented by the trusts of America, but more pernicious in their deadly effects. Foremost amongst these perils is the "drinking habit" of our Australian community. "Of all the evils which afflict society in our own day," says the *Presbyterian Messenger*, "there is none more formidable than the drinking habit." Speaking of Great Britain, Dr Alfred Rowland says: "I am convinced that gambling and drink are the two most serious perils we have to confront—as a two-headed monster devouring and devastating the homes of the people—the more ominously as the womanhood of England is increasingly the victim." The twin perils of Great Britain are also the twin perils of Australasia. All that can be said about the evil effects of these two things in other lands can be said with equal, if not with greater truth about our own land. At present, however, we can only deal with the question of the drinking habit. Of the two, this is the most deadly in its effects upon the physical, social and moral condition of society. Like the trusts of America, the liquor traffic is entrenched behind the ramparts of sordid greed. But to dislodge the former will be much easier work than to dislodge the latter. For the latter is backed up by the appetites of the people, while the former is not. It is easier to arouse indignation when robbery is direct than when it is effected by subtle means, of which the victim is almost unconscious. Moreover, we have become familiar with the liquor trade. It has been with us so long that it seems to have become inseparable from our national life. It is only now and then that we are roused to a sense of this danger. Some particular instance of the disastrous effects of strong drink happens to come under our notice and then our consciences are awakened, and for the time being we are filled with indignation that this traffic should be permitted to exist. This passing indignation of ours would be permanent and effectual if we could keep before our minds the tremendous fact that the particular instance which roused us is only one of thousands of a like kind that are occurring every day in the year, through the length and breadth of the continent. The great need of to-day is the awakening of the conscience of Christian people against the perpetuation of a traffic which is only kept alive by the greed of the few and the diseased appetites of the many.

There was a time when certain arguments in favor of the use of strong drink were considered as valid and unassailable. That time has passed. It is now agreed by the

highest medical authorities that the proper place for alcohol is the chemist's shop. It is a poison, and should so be labelled. One of the highest medical authorities in Great Britain, Sir Frederick Treves, the King's surgeon, says that alcohol is a poison, and being a poison it should be as strictly limited in its use as arsenic or strychnine. "It is," he said, "a curiously insidious poison, producing effects which seem only to be relieved by taking more of it, like morphia. Instead of aiding digestion, even when taken in small quantities, it hinders digestion. Its stimulating effect is only momentarily, and after that is past the capacity for work fails enormously. Troops cannot march on alcohol. When alcohol is taken to promote the circulation, the heart's action speedily becomes emphatically weaker, the temporary effect being got at an enormous cost. Instead of keeping out the cold, it much reduces the power of the body to resist the cold." Thus, under the search-light of modern science, the old fallacies are exploded, and the users of alcohol are left without an excuse for their selfish indulgence. Another great specialist, Dr. V. H. Rutherford, after similar remarks to the foregoing, says: "From a harvest of experiments on young animal and vegetable life, they knew that alcohol was a protoplasmic poison, and they inferred that alcohol poisoned the human embryo in a similar manner. The race was now threatened with a new source of degeneration, for drinking was unfortunately now on the increase among women." This latter statement is probably the most serious aspect of the present trend of the drink traffic. The enormous increase of drinking among women, with its consequent degeneration of the race, is a national peril which should be confronted and put an end to at all cost. It is not without significance that during the late South African war, when recruits were called for, the standard of fitness had to be lowered. And even with the lowered standard, only about one hundred in a thousand were able to pass.

In these days of fierce competition, it is the fittest that win—the weaklings go to the wall. It is so in the industrial world, as well as elsewhere. The public house threatens the supremacy of the British artisan. One of the most distinguished American Consuls in Great Britain said that in trade competition the United States had this advantage over us: "that the American workman has had instilled into him the belief that the inside of the public house is the worst place for him." The working man may give forth as many theories as he pleases for the bettering of his condition, but so long as total abstinence is not one of them, his other theories will not help him much. One of the saddest sights we have seen in Victoria was the procession in honor of the great eight hours movement turned, practically, into an advertisement for various brands of intoxicating liquors. The advertisements of this nature dominated the entire thing. The procession was at once the sign of a great victory won and a signal of impending disaster. What then are we to do to save our nation from decay? How are we to get rid of the peril that threatens us? The answer is—By the absolute

prohibition of the manufacture and sale of intoxicating liquors. This is the goal we must strive for, and never rest until it is reached. First of all, the church must cleanse itself of those who persist in the manufacture and sale of the body and soul destroying thing. In the second place the church must be educated to total abstinence in all of its membership. And, in the third place, the awakened conscience of the church should manifest itself unmistakably at the polling booths of the Commonwealth. Total prohibition may be long in coming, but in the meantime, as paving the way for it, every opportunity of restricting the liquor traffic should be seized. The Local Option law at present in the Statute book should be amended so as to put a time limit in place of compensation. The Alliance is working in this direction now, and should receive the earnest support of every right-thinking citizen. A law which gives Local Option with compensation will eventually be unworkable and prove to be a dead letter. Moreover, the publican has no equitable claim for compensation. On this question Dr. Rowland says: "Is this blatant, domineering trade, so useful and beneficial that its representatives are to receive what others never have? If there is compensation to be paid at all, let it go to lessen the injury this trade does to the community at large, as in some countries it already does. . . . Compensate the drink-sellers! Rather let us compensate householders whose property has been lessened in value by the erection of a gin palace. Compensate ratepayers who are compelled to support the paupers, the criminals and the lunatics, many of whom would not be what they are except for the drink. Compensate the miserable homes where despair is brooding because father or mother, husband or wife, is a victim of alcohol. I do not expect such compensation because we cannot legislate too far ahead of public opinion; but I do say that it would be more just and more reasonable than this endowment and enrichment, which gives greater stability in tenure to a trade which has grown to be a danger to the State, as it long has been a curse to the community. May the drink fiend which still desolates the land be conquered and cast out by him who is stronger than the strong man armed."

Editorial Notes

*In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.*

Church Order.

By this we mean the proper and decorous conduct of our morning meetings. Some are in the habit of thinking that all our preparation should be lavished on our Sunday night meetings. We do not plead for less care and attention on our gospel meetings, as they are deeply important: they are the meetings at which we persuade men to accept Christ, to "flee from the wrath to come," and no amount of care is too much to lavish upon them. But we are more and more convinced that never until we make more and better use of our morning meetings can we expect

to be as successful as our great plea warrants. We have nothing to say now as to the order so far as the things to which we attend are concerned, but for a better use of our simple service. But we do plead for more preparation, thought and spirit being put into our morning meetings. The man who slovenly and thoughtlessly reads the Scriptures in the morning meeting is doing himself and the church a great wrong. Nothing so helps and lifts up the tone of a meeting as the proper reading of the Scriptures. We do not mean simply the proper pronunciation of the words of the text, but reading with spirit and sympathy. The brother who presides should be prepared to do so. The man who stands over the Lord's table and talks at random, saying everything in general and nothing in particular, is a public nuisance, and simply spoils a morning meeting; better to say nothing at all. This leads us to the time occupied before the address. To poke along with the service, and ask a man to speak from five to ten minutes after twelve o'clock when the meeting is expected to close at 12.30, is unfair to the speaker and the church. A man who cannot preside at the Lord's table and get ready for the speaker at 12 o'clock had better leave the work to somebody who can. And the whole church should come prepared to enter into the spirit of a meeting, and to help by their reverent participation. As a rule, the man who is unprepared to go to the service and stay till it is over had better remain away. When a man stands up to read the Scriptures, he has a right to ask the undivided attention of all present. And when a brother by the invitation of the church stands on the platform to speak, he has the right to expect the reverent attention of all present. We have known some of our people who, when a man gets up to speak whom they do not personally like, will stalk out of the meeting. As we see it, this is not only an insult to the speaker, but to the entire church, and should be stopped by the church itself. We are convinced that in our morning meetings will be found the true secret of much of the leakage of which we hear at our Conferences.

The Melbourne "Age" on the Modern Theatre.

The *Age* of June 29th contained an editorial on the "Modern Theatre" that is so plain and outspoken that were it the production of a religious paper or the utterance of a minister of the gospel it would be looked upon as the bigoted and prejudiced view of a fanatic. We commend its perusal to every thinking Christian and would suggest that every evangelist procure a copy and preserve it for reference when speaking of this subject. The writer starts out by saying, "The modern theatre has much to answer for as a corrupter of public morals," and then he proceeds to prove his point and gives numerous illustrations from present-day plays. He says, "There are qualities in some of the more modern plays which, in their actual effects upon the mind of the average theatre-goer, are even worse than coarseness." Speaking of the play, "The Fires of St. John," which has been lately running for several nights in Melbourne, the editorial says, "There is no pretence of condemning

sin. The impression left on the mind of the spectator is that the one bright spot in the lives of Marie and George consisted in their lapse from virtue just prior to the wedding of the latter to another woman." . . . "Married life is represented as the grave of love." . . . "All this is bad enough, but, besides the thorough-paced immorality of the theme, there is a grossness in the methods of indicating the time and nature of the sin." Speaking of another recent play the writer says, "In the 'Wife Without a Smile' Mr. Pinero gave to the London public a piece of coarseness which shocked even life-long habits of the theatre." He further says that in the play called "Friends," "the sinfulness of sin was not only admitted, but insisted upon right throughout." He concludes by urging the law to "begin to deal effectively with the theatre. By so doing it would earn the gratitude, not only of the public, but of the actors and actresses themselves, who are so often made to feel ashamed at the exhibitions of dirt which their profession compels them nightly to display before giggling but secretly disgusted audiences." And yet in view of all this we find some so-called Christians find a great part of their pleasure in the theatre. The Scripture says, "Woe to him that calleth evil good and good evil," and yet this is what every professing Christian is doing when he or she attends the theatre. Is it any wonder that after feasting upon these "exhibitions of dirt" for a season they cease to enjoy spiritual food? Touch not the unclean thing, but throw all the weight of your influence on the side of whatsoever things are pure, lovely and of good report.

From the Field

The field is the world.—Matt. 13 : 38

New Zealand

OAMARU.—June 25, farewell services were held in connection with the departure of D. M. McCrackett. He addressed the church in the morning and in the afternoon gave a farewell talk to the Sunday School. J. R. Clarke, who has succeeded Bro. McCrackett as superintendent, expressed the good wishes of the School and teachers. Ethel McCrackett was made the recipient of a book gift. Bro. McCrackett gave his farewell gospel address, and at the close one of the Sunday School scholars decided for Christ. A very large audience was present. June 29, a public farewell tea was given in honor of Bro. and Sister McCrackett. A large number sat down to the tea, and at the after-meeting the chapel was filled to the doors. H. Mahon was present from Dunedin, the Hampden church was represented by Bros. Green and McCormick; and many country members had come long distances to be present. J. D. FAMILTON occupied the chair. Addresses were given by H. Mahon and others. Bro. FAMILTON voiced the good wishes of the church, and presented our brother with a purse of sovereigns, which had been contributed by Oamaru and Dunedin brethren and friends. The church at Hampden sent a separate gift. Bro. McCrackett thanked all who had been so kind to himself and his wife during their residence in Oamaru, and especially during their times of sickness. At the close of the meeting an opportunity was given for

those present to say good-bye. One of our sisters, Miss McGillvray, is leaving here for Pahiataua. The Sunday School teachers presented her with a crucifix on the occasion of her approaching marriage.
June 30. W.K.

Queensland

BRISBANE.—A successful demonstration of the Improvement Class was held last night, J. Colbourne presiding. The programme consisted of papers, dialogues, readings, recitations and addresses by members of the Class, and was enjoyably supplemented by songs, duets, etc., by older brethren and sisters of the church. This Class commenced work on Oct. 24, 1904, with a membership of 18 on the roll. To-day it has an active membership of 57, and an average attendance for the 8 months of 27. Already, I may say, some of our young folks have creditably acquitted themselves in their reading of the Scriptures at our meetings for worship on Lord's day. An energetic committee has the organising and arranging details of the Class, and it has been decided to vary the arrangements in some respects, particularly by instituting debates on useful and profitable subjects, devoting one meeting in the month to this purpose.

July 4. WM. J. WALLACE.

ZILLMERE.—We have had Bro. Colbourne with us once a week for some time. The meetings have been good for week nights. Some time ago two girls from the Bible School were added to the church, and next Lord's day morning six more are to be immersed, four from the School and two young men, one of them the writer's second son. The Bible School is having a rally and is doing good; we now have seven teachers and 82 scholars, and hope to reach the 100.

July 4. CARL M. F. FISCHER.

West Australia

YORK.—T. Ball, from Subiaco, was with us to-day. He addressed the church in the morning, and very acceptably preached the gospel in the evening to an appreciative audience. At the morning service a brother was restored to fellowship. At a recent business meeting the following were elected:—Wilf, Lawrance, church treas.; G. Lake, church sec.; Ed. Dewar, S.S. supt.; Wilf. Lawrance, S.S. sec.

July 2. G. L.

Victoria

CARLTON (Lygon-st.).—Nice meeting on Lord's day morning, although many were absent on account of the weather. We were pleased to have a word of exhortation from D. McCrackett. We also enjoyed the fellowship of F. Collins, who in a happy way conveyed the greetings of the Hobart church to the brethren at Lygon-st.

July 11. J. McC.

COSGROVE.—We were pleased to receive a passing visit from Bro. Allan, and to have a talk over the work in the circuit. Our brother is hopeful of extending the boundary in the near future. He has held good meetings in Shepparton, and intends holding a service here Thursday evening.

July 10. J. C. SKINNER.

DANDENONG.—Our meetings here are well attended, and Bro. Hayes is doing good work. Two young men have made the good confession the past two Lord's day evenings.

July 4. H. W. CRISP.

FRENCH ISLAND.—Two senior scholars from the Bible School were received in Lord's day, July 2nd, by faith and obedience.

July 3

G. T. HARROP.

MELBOURNE (Swanston-st.).—Good meeting last Lord's day morning. One received into fellowship. G. Bennett, from Goolwa, S.A., addressed the church. Splendid meeting at night. Bro. Harward spoke on "The Chain of Salvation." Five confessions. The Harward and Pittman mission is being continued. Good meetings. Another confession Monday night.

July 11.

R. L.

ASCOT VALE.—Last Lord's day morning we had the joy of receiving four into our fellowship by faith and obedience. F. W. Greenwood gave us a splendid address. In the evening our evangelist proclaimed the gospel to a very large audience. We had the joy of witnessing two young women come boldly forward and make the good confession.

July 7.

J.Y.P.

PRAHRAN.—The meetings continue to be well attended, and additions are being made. J. Pittman is at present giving a series of Thursday evening lectures on "The Books of the Bible." The Mutual Improvement Society held a successful impromptu debate last Friday evening. This class is very full of life and energy.

July 12.

D.E.P.

South Australia

MOONTA.—The writer preached at Kadina last Lord's day evening, and immersed the man whose confession was taken at Moonta the week before.

July 9

W. MOFFIT.

GROTE-ST.—The second annual meeting of the Adelphian Society was held on Thursday, July 6th. The secretary's report compared favorably with that of last year, and the treasurer's report showed a balance of £1/13/-. The following officers were elected:—Vice-presidents, W. J. Manning and C. Belle; secretary, R. R. Carmichael; treasurer, H. Culley; committeeman, W. M. Green; programme committee, W. Magarey and W. J. Manning.

July 10.

R. R. CARMICHAEL.

New South Wales

LISMORE.—On July 2nd we had the usual good meetings, and at night one made the confession and was afterwards baptised. We regret to report the death of Joseph Snow, a son of our Bro. Snow, at Bangalow, on June 29th. The child was a bright little fellow, three years old, and we express our deepest sympathy for Bro. and Sister Snow.

July 5.

E. A. W.

ROOKWOOD.—On Wednesday, 5th inst., we held a baptismal service, and at its conclusion our annual church business meeting took place, when the following officers were elected for the ensuing year:—Secretary, A. Allen; treasurer, W. Morton; deacons, Bros. M. Andrews, E. Andrews, jun., Argal, G. Larcombe, Morton, Roe and Tripp. We also decided to hold a mission in September. Good meeting on Sunday night. Bro. Browne gave an excellent discourse on "The Ark of Gopher Wood," and at the conclusion Myrtle Browne made the good confession.

July 10.

A. ALLEN.

Here and There

Here a little, there a little.—Isaiah 28:10



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Two confessions on Sunday night at North Fitzroy, Andrew Meldrum's address is now 80 Story st., Parkville.

C. J. Hunt has been re-engaged by the Port Pirie church for another term.

Have you entered for the Photographic Competition? See details elsewhere.

D. Organ reports that there are now eleven members meeting at Menzies, W.A.

One young woman made the good confession at South Yarra on Sunday evening.

F. W. Greenwood will commence his labors with the church at Glenferrie, Vic., on July 23.

The anniversary services of the Sunday School at Williamstown, Vic., will be celebrated on August 6 and 9.

Three more confessions (young men) on Tuesday evening, July 4th, at Zillmere, Q; J. Colbourne preaching.

The Band of Hope Dorcas in connection with the South Melbourne church held a very successful social on June 21.

An interesting letter from the Australian Students in the College of the Bible, Lexington, will be found on page 374.

The meetings of the East Suburban Conference last week were very successful. A report will be to hand next week.

The General Dorcas will meet on Thursday next, 20th inst., at Swanston-st. Lecture Hall, from 10 a.m. All sisters welcome.

Mrs. Milner Black, who is at present in Warrnambool, Vic., has received a cable from London announcing the death of Mr. Robt. Black, senr.

The Port Pirie church has been called upon to part with another member, B. Wheeler having passed away on July 3. He had reached the age of 76. An obituary notice will appear later on.

The Austral Company's supply of tracts is very large, and should meet the requirements of all who wish to place before the people the truths for which we are pleading. Send for lists and prices.

Pure Words, our children's periodical, is commended to the consideration of officers and teachers of Sunday Schools and all who engage in work amongst the young. It is full of short, pithy articles and readable stories.

The treasurer of the East Suburban Tent Fund thankfully acknowledges the following:—Church, Surrey Hills, 6/-; church, South Yarra, 5/-; a Bro., North Richmond, 5/-; and St. Kilda, per Sister Kenner, 3/-.

The Christian Evangelist says: "W. C. Morro, who preaches for our church at Haverhill, Mass., has been granted the Williams fellowship, the highest in the Divinity school at Harvard. This was also won by Prof. H. L. Calhoun, when he was at that university."

£19/3/6 was the response from the Lake-st. church, Perth, on Foreign Mission Sunday.

P. A. Davey spent ten days in W.A., travelled over 1000 miles, spent three nights in trains, and delivered fifteen lectures and addresses. He greatly enjoyed his "rest." The Railway Commissioners granted him a free pass to visit Kalgoorlie.

The distribution of prizes in connection with the Middle Park S.S. took place last Sunday, Bro. Meekison presenting some 42 prizes to the successful scholars. A good gathering of friends of the scholars helped to make a most pleasant afternoon, despite the somewhat unfavorable weather.

A brother quotes Eph. 2: 8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God," and asks, "What did Paul refer to as the 'gift of God,' grace or salvation?" By all the rules of interpretation of which we know anything, it can only refer to salvation.

I have much pleasure in stating that, in my judgment, "Austral Songs" is a collection of good, spirited, well-balanced and sound-doctrined hymns, adapted for all the purposes for which we need them, and in my judgment is the best collection for our purpose on the market.—JAS. JOHNSTON.

We are this week sending out all accounts for money owing on the CHRISTIAN for 1905, and we trust that all will respond readily. It would save us a world of trouble if those taking the paper would not wait for accounts.

D. M. McCrackett is now in Melbourne on his way to West Australia, for which he sails on Saturday next. He spoke in Lygon-st. on Sunday morning last, and in North Melbourne in the evening. Bro. and Sister McCrackett have many friends in Melbourne, all of whom wish them well in their new field.

Letters from London from Wm. Morrow, of Port Pirie, state that he had been seriously ill in London with pneumonia, and had required skilled attendance of medical man and nurses. He was thankful to say he had nearly recovered, and was staying with Bro. and Sister Black at Harley Gardens, just outside of London.

We have just issued the series of articles now appearing in this paper on "Is the Jewish Sabbath Binding upon Christians?" by Chat. Watt, in neat pamphlet form, containing 52 pp. and a tasty cover. Full particulars may be found on the back of this issue. Prices: single copy, 3d; 12 copies, 2/-; 24 copies, 3/6; 48 copies, 6/-; 100 copies, 10/-. The above prices include postage or other carriage.

FOREIGN MISSION FUND

The treasury is now quite empty, and we owe money!! Please send along subscriptions in hand to the Treasurer—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

At Midland Junction, 12 miles from Perth, a meeting of the brethren was held some time ago, but the meetings fell through. Other members have gone into the locality and a fresh start was made on June 25. The public hall was secured and meetings are held morning and evening, with Sunday School in the afternoon. Bro Price of Subiaco is taking the preaching for the first five or six weeks. Our young brother P. Roberts, Woodbridge, formerly of Hindmarsh, S.A., is the secretary.

The officers of the Victorian Sisters' Conference Executive will hold a meeting at Brunswick on Thursday, 20th, at 8 p.m.

Accidentally the following was left out of the usual place:—GLENELG, S. Australia.—Many thanks to G. and F. Saunders. Two additions last Lord's day, Miss Phillips, who was baptised the previous Lord's day evening by Fred T. Saunders, and her father who, had previously been baptised. In all for June, seven additions. Hallelujah! Fred T. Saunders having fulfilled his brother's time of engagement, throws the church again on the supplies from sister churches. Brethren anxious to 'tell out the story,' please send along your names and date of service. First come, first hono. ed. All the parts are in good going order. —WM BURFORD, July 4"

"The quiet home of Johann F. Fischer at Nudgee, Q., was suddenly invaded on Saturday eve, July 1. About forty brethren and friends went over from Zillmere to help him celebrate his eightieth birthday, as well as the birthday of his youngest daughter. They were thoroughly taken by surprise. J. Colbourne was also present. After an enjoyable tea, the company had gramophone selections, recitations, a speech by Bro. Colbourne (replied to on behalf of his father by C. M. F. Fischer), and some games by the young folk. Bro. Fischer looks quite fresh for his age. He is one of those quiet, persistent plodders who do not allow a little to disturb their tranquillity. It is thirty-nine years since he settled there, and he intends to remain till removed by the Lord."

A brother in Adelaide writes: "Will you see that my paper is posted more regularly? Often I do not get it until Monday; sometimes it comes to hand on Thursday, sometimes not till Saturday. This last week's CHRISTIAN has not come to hand yet (July 5). Probably the mistake is with the postal authorities; if so, I think it is at your end and not here." This is a sample of letters we are constantly receiving from South Australia. Allow us to say again that the irregularity is not in this office. The whole of the papers are posted at one time at the G.P.O., Melbourne, often before 12 o'clock on Thursday. On very rare occasions we post the South Australian single copies on Wednesday in time for the express. We have just returned from a round of the G.P.O., and they assure us that the papers are sent without fail on the Thursday's express. This is all we can do.

The following extract is from a letter written on May 12 by one of our brethren who recently went to Zion city:—"However, we have decided to move toward home in October. I got a letter from O—the other day. He wrote once before . . . and spoke then of coming here. I thought I had discouraged him, but he did not take the hint; I'll tell him plainly next time that if he has no better place than Zion city to go to, to stick to his mother, for things are nothing like they were when we came here first, and it is getting worse fast—very little work and poor pay. Lots of people are leaving, and lots would if they could. They have got money invested or property here and can't dispose of it. Half of the Australians who recently arrived are full up and some have gone. . . . We long to get where we can sing some of the good old songs we used to sing in church."

Coming Event.

JULY 16.—Swanston-st., Melbourne, 7 p.m. Continuation of the Harward - Pittman MISSION. Every other night at 7.45. Come and bring your friends to hear the old, old story. Friends and brethren belonging to churches in and around Melbourne are cordially asked to co-operate.

Photographic Competition.

WE want some interesting photographs for use in the CHRISTIAN and possibly *Pure Words*—photographs of special interest to our Australasian churches. In the final decision the following points will be considered:—

1. Suitability for use in the AUSTRALIAN CHRISTIAN:
 - a. Mechanical suitability.
 - b. Artistic suitability.
 - c. General interest.
2. The closer the photos are connected with those churches who desire to be known as churches of Christ, the better chance they will have.
3. Pictures of chapels, Sunday School buildings, church officers, preachers, S.S. scholars, decorations, flowers, farm life, homesteads, mountain scenery near places of meeting—in fact, anything which has to do with those people who wish to be known as Christians only.
4. A "taking" title will be considered in the decisions.

CONDITIONS:

1. Each competitor may send from one to five photographs, but can only take one prize.
2. The competitor must be a member of one of those churches known only as churches of Christ.
3. The photos must have been taken by the competitor, but may be developed and printed by anyone.
4. All photos must be mounted.
5. Each photo must bear a legible title either on the back or front.
6. The photographs must reach us on or before August 22.
7. All photographs to become our property, whether taking prizes or not.
8. Quarter plates will have the same chance as half or full plates; in other words, the size of the photo will not be considered, other points being equal.

PRIZES:

1st Prize	...	...	...	20/-	In cash or
2nd	"	...	...	17/6	any book
3rd	"	...	...	15/-	or books
4th	"	...	...	12/6	in the
5th	"	...	...	10/-	Melb.
6th	"	...	...	7/6	market, or
7th	"	...	...	5/-	our stock.

MEMORY. For concentration, contents of books, mental reporting, speaking without notes, history, names, languages, etc., the system taught by J. H. Stevens, B.A., 145 Collins-st., has no equal.

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Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2:8

ARMADALE RESCUE HOME.

Received with thanks.

From Churches—	£	s.	d.
Port Albert, New Zealand ..	..	0	9 6
Caslemaine ..	..	1	12 0
Bordertown, S.A. ..	..	0	18 6
Gympie, Queensland ..	..	1	4 0
Mataura, New Zealand ..	..	2	17 3
Warkworth ..	..	1	0 0
Horsham ..	..	0	13 7
Richmond, Bulmain-st. ..	..	1	5 0
Kaitangata, New Zealand ..	..	1	0 0
Moorebark ..	..	0	16 9
Wellsford, New Zealand ..	..	1	5 0
Polkemeit ..	..	1	0 0
Hawthorn ..	..	1	13 9
Mildura ..	..	0	15 0
Ninyp ..	..	0	8 3
Maryborough ..	..	1	2 6
Takaka, New Zealand ..	..	0	12 0
Eel Creek, Gympie, Q. ..	..	2	0 0
Zillmere, Q. ..	..	1	4 0
Surrey Hills ..	..	0	14 3
York, S.A. ..	..	0	14 0
Brim ..	..	1	10 0
Fitzroy ..	..	1	10 0
Richmond, Coppin st. ..	..	1	1 0
A Member, Berwick ..	..	0	2 6
"M," Apollo Bay ..	..	0	10 0
Mrs E. Crisp, Dandenong ..	..	0	6 0
A Brother, Nelson, New Zealand ..	..	3	0 0
Mrs G. Colvin, Rosewood, Q. ..	..	2	0 0
Mr J. H. Tzzer, Waikato, New Zealand ..	..	1	0 0
Miss Hill ..	..	0	10 0
Sunday School, Gympie, Q. ..	..	0	5 0
Armadale, Victoria.	J. PITTMAN.		

VICTORIAN TENT FUND.

G. Collings, Brunswick ..	..	£	1	0	0
Sister, Swanston-st. ..	..	..	1	0	0
Sister Gunning, Ascot Vale	1	0	0
C.E., Wedderburn	0	5	0
253 Rae-st., N. Fitzroy.	H. G. HARWARD.				

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BY ROBERT JOHN CLOW.

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The author has woven his narrative together with considerable ability.

The Register, Adelaide:

Its moral force should combine with its strong local coloring to give it a wide circle of readers.

The Tocsin, Melbourne Labor Paper:

It has won the appreciation of the leading newspapers, and is well worth perusal.

The Sydney Morning Herald:

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The Brisbane Courier:

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The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

Missions in Japan.

Topic for July 31.

SUGGESTED SUBJECTS AND READINGS.

Why undertake missions?	... Matt. 28: 18-20
Why mission study?	... Isa. 34: 16, 17
Why we pray	... 2 Thess. 3: 1-5
Why we give	... 1 Chron. 29: 9-13
Why we send	... Rom. 10: 10-15
The missionary motive	... 2 Cor. 5: 11-15
Topic—Missions in Japan	... Micah 5: 2, 4, 12, 13

WE had a topic similar to this in September of last year. Endeavorers who studied Japanese missions then should be posted now. Notes appeared in *CHRISTIAN* of 8th September, 1904. Here we shall try not to repeat. The daily press is now giving us much matter; general items can be avoided. P. A. Davey, our own Australian missionary to Japan, will (p.v.) give some addresses and lectures, which all the members of the societies should make a point of attending. To know is to be interested and to help.

An illustration of the change in Japan, as in the estimate now placed upon it, is found in the fact that in 1870, when Dr. Griffis first went to Japan, no American life insurance company would insure his life except at a heavy premium. The native Christians did not then think it safe to confess their faith. Mr. Griffis himself after four years' work saw Japanese churches with a membership of nearly one thousand. A better illustration is seen in this contrast: In 1868, the Mikado decreed: "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." And in 1902 he decreed: "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Recently I read, but know not how true it is, that there are no fewer than eight millions of gods worshipped by the Japanese. Over seventy-five thousand priests serve in connection with the idolatrous worship of Japan, i.e., about one to every two hundred and forty inhabitants. Not long ago there was in the Empire one Christian missionary to about every sixty-two thousand of population. We certainly need not withhold our contributions on the ground that there is no room for enlarging the work.

A danger in Japan, as in other mission fields, is that the Anglo-Saxon residents, nominally Christians, set a bad example and so hinder the work. Edward A. Wicher, Presbyterian missionary in Kobe, in a letter to the members of his church, called attention to this irreligion on the part of such people, and said that "it is incumbent upon them to raise the natives to Christian levels of conduct rather than for men born in Christian lands to sink to pagan depths of license." It would seem that all over the world unworthy living on the part of professed Christians gives force to the old I'm-as-good-as-Jones excuse for rejecting Christianity. Remove these two great difficulties, bad living and apathetic indifference, and the world will soon be Christianised.

Christianity has commended itself to those in high places. The Protestants in Japan, numbering about one in a thousand of the population, are said to be more than one in a hundred in the House of Representatives. Baron Maejima, an ex-cabinet officer, was reported to have said, "I am convinced that the religion of Christ is the most full of strength and promise for the nation." "An admiral and chief justice have been vice-presidents of the Y.M.C.A. of Japan, and its president the president of the lower house of the Japanese parliament—all Christians." It was recently announced that the Mikado himself had given £1000 from his private purse to the Y.M.C.A. The work of the three secretaries with the armies has commended itself to the Government and manifestly to the Emperor.

"A surprising number of men of influence in Japan—politicians, editors, professional and business men," says the *C. E. World*, "have accepted the Christian faith. The late speaker of the Japanese House of Parliament, Kataoka, and the leader of the Liberal party, Mimoto, and a number of the most influential political leaders of new Japan, are earnest, Christian men. Admirals Uri and Togo are Christians, and so are several naval captains. They are building the principles of Christianity into Japanese law. Stringent laws forbidding the use of liquors and tobacco by minors have been passed and are carefully enforced. The masses of the Japanese people have also been impressed by the philanthropic activity of Christians. Hospitals, orphanages, prison-gate homes, settlements, etc., are springing up rapidly over the Empire—something almost entirely unknown in the old religious life of the people. Several of the leading editors of Japan are also Christians, and the press as a whole is willing to advertise Christian meetings, and even publish editorial praise of Christian institutions."

In a recent article in the *Arena*, a Boston magazine, Dr. G. F. Pentecost writes: "I do not think many people know what a profound influence Christianity is having upon Japan and the Japanese people. Her Christian statesmen, soldiers and naval officers in high places, the Christian English governess in the family of the Crown Prince, the hundreds of Christian soldiers in the ranks now fighting in Manchuria, with their New Testaments in their knapsacks and their Christian chaplains in their regiments, are doing for that wonderful people what the Christian soldiers in the early centuries did for the Roman Empire."

At the end of last year our American Foreign Christian Missionary Society made an appeal for funds to erect a Female Christian College in Japan. Our missionaries there had testified: "The crying need of our work in Japan is a school for the education and training of Japanese girls." B. C. Deweese, of Lexington, put the plea for the education of Japanese women thus excellently: "It is a duty and privilege of vital importance because of the splendid opportunity to Christianise rapidly developing Japan. Christian homes will be the redemption of that people. There can be no Christian homes in Japan without Christian wives and mothers.

These must be provided through Christian missions, for there is no other way. This duty Christendom can not evade." The June number of the *Missionary Intelligencer* just to hand gives the welcome announcement that our Women's College in Japan is to be opened in September next.

The thirteenth annual Convention of the Japan Union of Christian Endeavor was held recently at Okayama. Nineteen societies were discontinued last year, and nineteen new ones organised. The present number is 126, with 2800 members. About 130 delegates and friends from outside of Okayama city attended—a surprising record-breaker, considering the place and the fact that the Convention was held in time of war. Kyoto, Japan's old sacred capital, was the place chosen for next Convention.

Points.

In Japan are over fifty thousand professing Christians in Protestant churches.

About three per cent. of the army officers are Christians.

Women are not held in equal respect with men baby girls are not welcomed, they used often to be done away with.

The present Emperor is said to be the first sovereign of Japan who has allowed his wife to sit and eat in his presence.

There are said to be ten book-stores in Tokyo for every one that can be found in St. Petersburg.

Russia has at school only 4,484,594 pupils, or about 25% of her children of school age; Japan has 5,351,502 pupils, or 92 per cent. Russia, whose annual revenue is about £200,000,000, spends for primary education less than £2,400,000 (about 8d. per head); Japan, with one-eighth of revenue, spends for this purpose nearly £3,200,000 (or 1/5 per capita of the whole population).

We should contribute "for the gospel to the whole world, according to the Rule of Three in 1 Cor. 16: 2, viz.: 'Let every one of you [individually] lay by him in store on the first day of the week [systematically] as God has prospered him' [proportionately]."

"To return to apostolic Christianity is to return to missionary Christianity."

Books for Missionaries.

A PLAN FOR MISSIONARY COMMITTEES.

A South African Presbyterian Christian Endeavor Society has been sending books to missionaries, with the greeting of the society. The Endeavorers have received in reply some very interesting letters. The idea is one that is well worth adoption in all our societies. The salaries of missionaries seldom permit them to indulge in the purchase of books, while at the same time their isolation from their homes, and from the religious privileges that they so highly appreciate, renders good literature a double blessing to them. A new book sent to a foreign or home missionary is a gift that will bring forth rich fruitage. Try it!

Notes and News.

By some quotation marks inadvertently slipping in last week, A. J. Gordon was wrongly charged with nearly a paragraph of matter, for which only the writer of the page was responsible. Mr. Gordon will never know it; but we would not do him any injustice, so mention the matter.

Among the speakers planned for the Twenty-second International Christian Endeavor Convention, to be held in Baltimore, Maryland, U.S.A., July 5-10, 1905, were Professor Herbert L. Willett and F. D. Pover, two of our well-known American brethren.

Letter from Lexington.

The news from America this time is a little out of the ordinary. The Australian Club recently witnessed a unique affair. Miss Ethel Waddell of South Australia travelled across the mighty ocean to be with her lover once again, and to remain with him. The lover happened to be one of our own number—Ira Paternoster—and of course we were interested in this novel proceeding. The wedding was a very pretty one and was conducted in real Australian fashion. It was celebrated at the home of Bro. Spencer, the minister of the Central church of Lexington. Sister Spencer had been very kind to the bride and had taken pains to have everything in readiness for the nuptials. The home was tastefully decorated. Pot plants and flowers were nicely arranged about the wedding chamber, and the large Australian flag, of which we are so proud, was hung in a prominent place. The newspaper came out the next morning with a big headline: "Married Under the Colors." Jas. E. Thomas of South Australia, the president of the Club, performed the ceremony. He was assisted by Con. Gordon, also from South Australia. President Burris A. Jenkins gave the bride away. In the absence of our Australian sisters, one of our American friends acted in the capacity of bridesmaid.

The marriage vow has been sealed. The solemn ceremony is completed. But the tale is not told. America is not free from the custom of showering the bride and groom with rice, roses and roseleaves, and of course we had to keep up the custom. The happy couple were comfortably seated in the interurban car bound for Paris (not France) and to all appearances were congratulating themselves on getting off so well. Our company, however, had gone to the car line some distance from the starting point, and when the car came we beckoned to the conductor as if we wanted to get aboard, and so we did. He stopped the car and we were soon throwing rice and roses all over the blushing pair. We haven't seen them since, but letters tell of their happiness. We hope

to have both our married students in college again with us next session, and in time to come we hope wives and all will be found in the Master's work in the homeland.

The wedding described is the last one in immediate prospect. The writer did hear the suggestion made to one of the members that the wedding should be made a double one, but the parties did not consent.

Our boys have done well again in their examinations—two of them handed in papers that brought the round hundred. Commencement exercises start to night. Another year's work is finished—one year less away from home. Mrs. Maston is in town. She was at chapel service this morning. We were glad indeed to see her and give her a hearty handshake. Her daughter Melba may be here to share the pleasures of commencement with us.

Christian greetings from the members of the Australian Club to their brethren beyond the sea. On their behalf,

HORACE KINGSBURY, Editor.

Lexington, Ky., U.S.A.
1st June, 1905.

Obituary

To live is Christ; to die is gain.—Phil. 1: 21

DAYV.—On 17th May, John Davy, for many years a member of the church at Geelong, Victoria, passed away at East Fremantle, aged 74. Our brother was consistent in his attendance, and during the period of his residence in Western Australia gave many indications of his faith in Jesus and his interest in the Saviour's kingdom.

A.E.S.

FOSTER.—On June 18 Bro. Foster was called to be with Christ. He has been identified with the church at Dunolly for the past 32 years, coming out for Christ under the preaching of M. W. Green. All who knew him esteemed him very highly for his Christian love. Bro. Foster had reached the ripe age of 81 years. Although his loss to us and the dear sister wife is great, yet we rejoice to know that he died in the blessed hope of a glorious resurrection.

Bro. Burgess conducted the service and gave a very impressive and comforting address at the grave. Bro. Foster leaves one daughter, Mrs. Peers, who meets at Swanston-street, Melbourne.

Dunolly, V.

L. BEASY.

HOGG.—After a life's pilgrimage of 93 years, our venerable Sister Annie Hogg passed to her eternal rest, at the residence of her daughter, Sister J. T. T. Harding, on the 30th May. She was buried with her Lord in baptism early in the year 1869, and was for many years a quiet and consistent member of the churches at Richmond and Prahran. For some years past the infirmities of age had prevented her active participation in the meetings for worship, but to the last the word of the divine counsel was her solace and stay. It was permitted to her to live to see the fourth generation of her posterity, and to know that all of her family of eight children had been obedient to the faith.

J.H.

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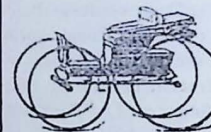
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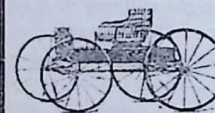
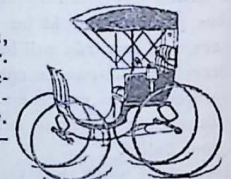
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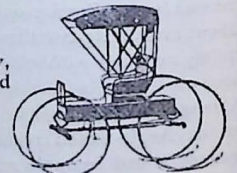
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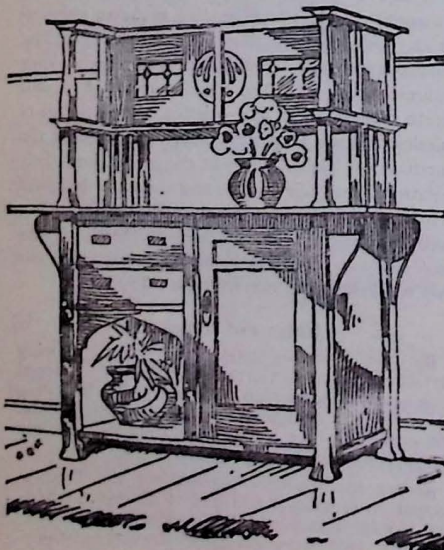
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CHAPTER XXVII.

"AS THE TREE FALLS."

Colonel Sylvestre never regained consciousness, although he was still living when Rachel reached him.

I do not know, at this day, how I managed to tell Rachel the horrible story of Martha's trouble. My memory of the earlier events of the day is as keen as if all had transpired but yesterday; but I suppose that in time one's power to feel and remember is exhausted; and I recall only Rachel's set white face, and her self-accusing cry, "And I left my darling to bear it alone."

I fancy that Rachel's keenness of perception must have saved me from the necessity of going into details. She had always distrusted Easton, and now she saw clearly many things which she had only suspected before. I believe that she suffered for Martha almost as severely as Martha suffered for herself; for at this instance, she was able to take in more fully all that was involved for the future.

Of her father, I remember that Rachel spoke only once. Then she said, "I suppose he would not forgive me, even if he could."

Whether or not he would have forgiven her if he could, we never knew, for the opportunity did not come. He died at midnight. Rachel, my father and I had been watching beside him. Martha was lying, very ill, in the adjoining room, and my mother was caring for her. The doctor had given her an opiate, which had not induced sleep, but had brought a semi-delirium which was perhaps better than consciousness.

There had been little change, from the first, in the Colonel's heavy breathing. The doctor had said that the end might come in a day or a week, but that there was no chance that he would rally. Yet, in spite of this, I think Rachel hoped for something—for a word or the pressure of her hand—to tell her that she was forgiven.

She was too just and reasonable to dream of tardy repentance. She knew that her father had willfully, all his life long, mocked at God and his offers of mercy, and that, even if his mind should come back to this world, he would die as he had lived. A passage from the Book of Ecclesiastes came

into my mind. Perhaps it was in Rachel's also: "If the tree falls toward the south or toward the north, in the place where the tree falleth there shall it lie."

At half-past seven, I thought I noticed a change in the breathing. The others did not see it, and I said nothing. Rachel sat as silent as stone. Father dozed lightly in his chair. In the next room, Martha muttered in her delirium. The strain was almost intolerable. I had not slept at all the night before, yet never had I felt more sleepless.

All the strange scenes of the past few hours moved again and again through my mind. Never before, in my simple life, had I realised what sorrows and sins there are in the world. Now, naturally enough, it may be, I was inclined to go to the other extreme, and believe that evil and heartache were everywhere. If not, why should Martha, innocent and gentle as she was, be obliged to suffer so?

Yet Martha had done one great wrong—the partiality of my heart could not blind me to that fact. She had sinned against her womanhood in marrying a man whom she did not love, and this is one of the sins for which the present world brings its punishment.

Some one was riding into the lane. I thought it must be the doctor. He had promised to come back before morning, if possible.

Rachel did not seem to have heard the sound. She was sitting, as she had been for an hour, with her head bent forward a little and her hand resting upon it. The door opened and Stephen walked quietly into the room.

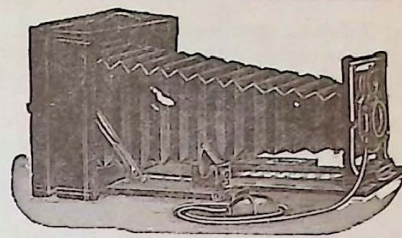
I had grown so used to strange things

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that it did not then occur to me as anything out of the ordinary that he should be there. I knew only that I had unconsciously wished for him, and that he was here.

Afterward, when I thought to ask him about the matter, I found that he had arrived in Rockford soon after I left, and heard of my hasty summons to Rachel, and had followed us to her home.

I suppose Rachel was more surprised to see him there than I was. She gave him her hand, without rising, and motioned him to a seat beside her.

He looked quickly over the little group, then the incoherent murmurs from the next room reached him.

"Martha?" he whispered.

"She is ill—she is worn out—we have made her lie down," Rachel said. There was no time now for Martha's story.

The sick man gasped convulsively, and stopped breathing. Stephen leaned forward and felt for his heart. "It is the end," he said, solemnly.

Rachel did not sob or cry out. She stood erect, while Stephen closed her father's eyes, and smoothed the covers about him. Then she sank on her knees beside the bed, whether to grieve or to pray I could not tell.

Stephen knelt on the other side, with father and myself. I wish I could recollect the words of the prayer that Stephen poured out at that moment. I can bring back only the opening sentence: "O God, our Refuge and our Strength, our very PRESENT Help in trouble!" With those words, I began to feel that God was there, in that house where hearts were breaking; and I felt that he would not allow his children to suffer uncom-forted.

Rachel did not rise after the prayer, and we slipped softly from the room, leaving her alone with her dead.

Stephen and I threw ourselves down on blankets in the kitchen, but I knew that my brother would not sleep, and presently I crept close to him and told him all.

He sat upright, a kind of sick horror in his eyes. "Where is the man now?" he asked.

"I don't know. Making tracks, I suppose. There has been no time to think about him, and no one to say what should be done."

"Perhaps it is just as well. We can think more clearly in a day or two."

"Maybe it would be the easiest way, to let him get away altogether. Mrs. Redding might be induced to keep quiet, and no one else knows but us."

I saw from Stephen's face that he had thought of the same thing. It was a sore temptation to save Martha from one added humiliation. But he put it away quickly.

"It would not be right," he said. "It would not be Rachel's way, nor Martha's either, when she understands. If the legal wife had been more watchful, Martha would not have been so injured. Now it becomes the duty of them both to protect some other woman, whom he would injure if he could. But we will think and pray, and try to know what is best."

Perhaps after that we slept a little. The morning found Martha no better. The doctor was puzzled. We lived before the time of "nervous prostration," which is, I believe, the easy name given nowadays to a

pressure of work or joy or sorrow too great for the body to endure. So he shook his head, and bled her freely, and promised to come again the next day.

Rachel was with her sister all the morn-ing; but toward noon she came out, with little Ray in her arms, and asked Stephen to make arrangements for the funeral.

"Please tell me just what you wish, Rachel," said Stephen, quietly, giving her a seat beside him. "You wish it to be here?"

"I wish it to be here, and as quiet as possible. Martha does not know, yet. The time may not come to tell her. There must be nothing that will disturb or alarm her. I think I can manage that."

"But there is something else. You wish to have a preacher?"

"I wish to have you, Stephen—just you. It is not for him, you understand. He would not have wanted a preacher, and there must be no make-believe. He did not believe, and you will not say that he did. But I think it is right that we should have you for our sakes—Martha's and mine."

"It is right," said Stephen. I could guess that the task which had come to him was one of the hardest he had ever attempted, but he could not let Rachel know that it was hard.

When I said this to him that night, he answered: "That is not all. It will be a hard thing to conduct Colonel Sylvestre's funeral, but think of letting someone else do it, and say what he might to wound those poor women!"

Ross Turner's version of Charles Easton's absence had gone abroad, and many of the neighbors expressed their regret that Colonel Sylvestre's son-in-law could not be present at the funeral.

"It's too bad," said one of them. "He and the Colonel were so took with each other, and the mourners is so few, anyway."

Unconsciously, the old man told the truth. The "mourners" were few. Colonel Sylvestre had exerted a masterful influence in our community for years, but he had never been loved. His neighbors had stood in awe of him, and had given him the semblance of respect; but they did not mourn for him now.

Martha was not present at the funeral service. She was conscious now, but very weak. It had fallen to Stephen's lot to break to her the news of her father's death, and she had received it with the pitiful apathy of one whose emotions have been drained dry.

So Rachel sat as sole mourner. The service was a brief and simple one. Stephen read the Scripture and offered prayer, and the neighbors looked their last upon the hard old face. It was hard, even in death, and if Rachel looked into it for the forgiving tenderness she had missed in life, she certainly never found it.

A tall monument towered above the mound where Mrs. Sylvestre slept, and in the open grave beside it we laid the body of her husband. It was only after we turned away that we remembered in what loneliness the two whom he had left behind must henceforth walk.

Mrs. Redding and little Mark remained at our house until after the funeral. At first,

in my sympathy with Rachel and Martha, I rather resented the presence of this woman, who had brought them sorrow. But by degrees I became accustomed to her presence, and even learned to give a share of my sympathy to her. The moment's resentment brought gave place to real pity, and now she was eager to do something for the woman who had suffered through her husband. She even asked my mother if she might go and say this to Martha.

My mother shook her head. "Martha has lived—that is all," she said. "One thing more, and she may die. If the time for it ever comes, I will tell her how you feel toward her. That will be better than that you should try to see her now."

The one thing that seemed to rouse Martha from her apathy was the thought of little Ray. My mother told us that she always remembered the child's bedtime, when she seemed unconscious of everything else. Except for the little girl, she seemed to have no hold upon life.



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