

# The Australian CHRISTIAN

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The Bible Societies of the Protestant Church are its glory and pride, and their absence in the Romish Church its condemnation and shame.



The former shows its love for the Bible by starting it and sending it forth freely, while the latter shows its fear of it by putting it in chains.

## FRIENDS OF THE BIBLE.

The question is raised by the *Tribune*, the organ of the Roman Catholic Church, as to whether the Protestant or the Romish Church has been the true friend of the Bible. It is contended that on the part of the Protestant Church the Bible has not been treated with the reverence its sacred character demands. In proof of this, the attitude of modern criticism to the Bible is relied upon. It must be admitted that many representatives of the Protestant Church, in their treatment of the Bible, have left themselves open to the charge of being unsafe guardians of a most precious document. But while candor compels us to admit this much, it by no means follows that the Romish Church has established its claim to be the best guardian of the sacred scrolls. For after all, with all its defects, the liberty of Protestantism is infinitely better than Roman Catholic tyranny. Moreover, destructive criticism only represents a small section of the Protestant Church, and must not be taken as representing the whole body.

### Something new.

It is something new for us to learn that the Romish Church loves the Bible, and is to be regarded as its best friend. We are afraid, however, that it is rather late in the day for it to say anything in that direction that will square with the records of its past history. Nevertheless, let us hear what the *Tribune* has to say: "We Catholics love the Bible, and shall guard it safely in the depositum of the Church. It is the daily office of our priests. As a priceless jewel it is enshrined as in a precious casket in Holy Mass. It is preached daily to our children, but reverently under the guidance of the Holy Church. It shall not be the sport of the scoffer and the infidel. The Catholic Church is its sole safe custodian. She has guarded it in every age and every circumstance before Protestantism was even a name, and in the ages to come, when that name is but a memory, she will continue to

guard it and secure for it its proper reverence and authority as the inspired Word of God."

### Protestant and Catholic.

We do not hold any brief for the name "Protestant." It is quite conceivable that the time may come when the names "Protestant" and "Roman Catholic" will no longer obtain as dividing lines in the religious community, but will give place to the higher and Scriptural name of Christian. Before the creation of such names as Protestant and Roman Catholic, the followers of Jesus were known simply as Christians. In those early days the disciples of our Lord were lovers of the Bible, and showed their love for it by reading it. In the Book of Acts we read, "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." When the Romish Church gained sufficient power it showed its love(?) of the Bible by condemning what the New Testament approved. It condemned "searching of the Scriptures" as heresy, and denounced possessing a Bible as a crime. It is the settled policy of the Church of Rome to discourage the private reading of the Bible. The reason for this is not far to seek. To put the Bible into the hands of every Roman Catholic and encourage the reading thereof, would be to give the deathblow to Romanism. A distinguished priest once said: "The day in which the priests and Catholic believers give themselves to the reading and study of the Bible, that day will be the last for the Roman Church, for the priests, for the monsignors, and for the Papacy."

### Custodian or Jailer.

In the statement given by the *Tribune*, it is claimed that the Church of Rome is "the safe custodian" of the Bible. Substituting the word jailer for custodian, we have something that is more in keeping with the history of the Church. Crowley, in his

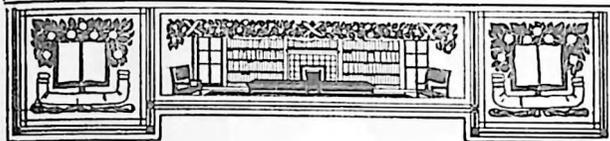
"Romanism: A Menace to the Nation," gives the following facts: "It would require," he says, "a large volume to contain even a part of the evidence manifested, both by declaration and by acts, of Rome's persistent policy to suppress all knowledge of the sacred Scriptures. In the early centuries and long before printing was invented, all manuscripts containing any translation into vernacular from the original tongues were prohibited under the severest penalties. As early as 860 A.D. Pope Nicholas I, put Bible reading under the ban, Gregory VII, known in history as Hildebrand, in 1073 continued the ban, and Innocent III, in 1208 issued a decree that all who read the Bible should be put to death. In 1229 the great Council of Toulouse passed a decree forbidding either the possession or reading of the Bible, and the famous Council of Trent, 1545-63, did the same. In England, in the 14th century, anyone who was found with Wycliffe's Bible, that 'organ of the devil,' incurred the penalty of death." And so on, down to the 16th century, the distribution and reading of the Bible was vehemently opposed. Pius IX, surpassed all his predecessors in the employment of abusive language to vilify Bible Societies.

### Always the same.

It is true that Leo XIII, who was an astute politician, issued an encyclical which seemed to reverse the policy of his predecessor by permitting the laity to read the Bible, but at the same time secret instructions were given to all priests to do all in their power to prevent the sale and distribution of the Bible. All along it has been the policy of Rome to keep the Bible in prison. On the other hand, it has been the delight of Protestants to set the Bible free. They believe that the best books of the world should be in the hands of all the people. To keep it locked up would be regarded by them as a betrayal of trust and nothing less than a crime. A book which, independently of its divine origin, "contains mere rubbish"



### Report of Z. T. Sweeney on his Mission to Russia.



#### Members Russian Committee:—

Brethren,—In conformity to the unanimous wishes of your committee, I left New York on April 23 and reached St. Petersburg on the morning of May 8. I attended ten meetings of the church in St. Petersburg, and became well acquainted with the preachers, members and methods of the church; they have only one church, which meets at six regular meeting places and at four other places at irregular intervals. The church numbers nine hundred baptised believers, seven hundred of whom reside permanently in the city. They recognise no authority in religion but that of Jesus Christ and his apostles. They call themselves by such names as are found in the New Testament, but, owing to governmental regulations, they are required to adopt some other names that will be differentiative. Under such compulsion they call themselves "Gospel Christians." This is a wise term, as it enables them to conform to the imperial mandate without adopting a human appellation. All Christians are undoubtedly "Gospel Christians." In some circles they are known as "Evangelical Christians in Russia." The movement originated more than fifty years ago under the teaching of General Pashkoff, a very wealthy Russian holding high position under the Emperor.

He was an intellectual giant, and fought his way to the apostolic church by reading the Word of God. He spent a considerable portion of his princely fortune in distributing Bibles free to all who desired them. He was influential enough to induce the Holy Synod of the Russian Church to print a special edition of the Bible which omitted the Apocrypha. On the coronation day of Alexander III, he caused numerous waggon loads of these Bibles to be hauled into the open squares of the city and given away to all who would take them.

This scattered the seeds of divine truth throughout the entire Empire. His persistent preaching of the simple faith finally aroused so much opposition that he was repeatedly warned by the Emperor to desist.

Paying no attention to these warnings, he was finally exiled from Russian territory and went to Rome, where he carried on his good work till his death. He loved his country, notwithstanding its treatment of him, and left his splendid marble palace (picture of which is herewith) to the University of Moscow, by which it is now used as a museum. It may well be named "The Alexander Campbell of Russia." The work inaugurated by this great man abides all through Russia, and is springing into new life and activity, under the leadership of an-

other remarkable man whom God has raised up to carry on the work begun by General Pashkoff. That man is Ivan S. Prokhanoff, a native Russian. After graduating from the Imperial Technological University of St. Petersburg, he went to London, Paris and Berlin, studying at each of these places. He can teach and preach in Russian, English, French and German. When he began to preach the primitive faith he was a highly esteemed professor in one of the imperial universities. When confronted with the alternative of giving up his preaching or resigning his professorship, he gladly relinquished his position in the university that he might "keep the faith." He is highly regarded by professors and students as one of the best authorities on Russian literature in the Empire. Bro. Prokhanoff is not yet forty years old, and is one of the finest specimens of physical, intellectual and spiritual manhood it has ever been my pleasure to see. He is a tireless worker, ever at work. I remarked to him one day that he should take more exercise, and suggested that he walk. He quietly remarked, "I have no time to walk unless it is on the Lord's business." I replied, "It is very fortunate that you have so much vigor." His answer was, "It is God's mercy." He reminded me more of Isaac Errett than any man in my acquaintance. He is a great organiser and

has a supreme faith that God is a partner in his plans. The church has a Young Men's Christian Association of 120 members, picture of which is submitted herewith. It has a literary department for buying, selling and giving away books, tracts, papers, etc. etc. It has also a mission work department, and the members visit hospitals, prisons and homes, distributing literature and preaching the word of God. It has also a musical department, and has one of the best choirs and orchestras I ever heard in a church meeting.

The members hold prayer meetings, Bible study meetings and evangelistic meetings, at which conversions often occur. It has also an excellent library and reading room. Connected with the church is likewise a Young Women's Christian Association, which carries on work similar to the young men, with the additional feature of making articles for sale, the proceeds forming a fund for future use. The two associations have a Union which supports two missionaries for work among young people.

The church paper, *The Christian*, has a department called "The Young Vineyard," devoted exclusively to the work of young people. The brethren of the Empire have a "Council of All Russia's Evangelical Christian Union," with headquarters at St. Petersburg. This is a purely voluntary association composed of delegates selected by the congregations. It is suggestive and advisory, and has no legislative power whatever. The Gospel Christians recognise no higher legislative body than the local congregation. At the last annual meeting of the Union there were present 100 delegates from outside St. Petersburg, coming from all parts of the Empire. Representatives were present from Kiev on the west and Vladivostok on the far east, from Viatka on the north to Batoum on the south. The two



General Pashkoff's Palace, now Museum of the University of Moscow.



Some Leading Members of Church at Moscow, Russia.

latter places are two thousand five hundred miles apart, and the two former six thousand miles apart.

The Union has thirty-six evangelists at work covering every part of the Empire, and new congregations are appearing almost daily to seek the fellowship of the Union.

When I was in St. Petersburg a telegram was received from Hatbin, in Manchuria, beseeching pitiously for an evangelist. When the call came, Bro. Prokhanoff sent word to an evangelist at Kronstadt to come at once to St. Petersburg. I was present when the telegram was read to him, and he was asked if he could go. He replied with the one word, "Yes." Asked when he could start, he replied again in the one word, "To-day." I could see that he was a man of strong intellectual power, and he had one of the purest and saintliest faces I ever saw. He is a fair type of the thirty-six evangelists employed by the Union. Such a man will go into an entirely new field, and in a few months will organize a church and drill elders to they are fit to carry on the work, and then he is ready for a new field. So great is the demand for preaching that Bro. Prokhanoff has been forced to preach into a gramophone, and the records are sent out through all Siberia, and the people assemble in crowds to hear the record repeated by the gramophone.

Owing to Government regulations, they are unable to gather statistics, and it is almost impossible to get an accurate estimate as to the number of communicants. But, by a comparison with conditions in this country, I was able to arrive at an estimate which was satisfactory to myself. My long experience with our churches leads me to believe that not more than five per cent. of our members are regular subscribers to religious newspapers. This would give us twenty church members to every subscriber to a religious journal. One of the Russian papers,

the *Morning Star*, has a regular subscription list of thirty-five hundred. Multiplying this by twenty would give seventy thousand members within the circulation of that paper. I failed to obtain the subscription list of *The Christian*, but I feel that I am not far wrong in saying that could accurate statistics be procured they would disclose in the neighborhood of one hundred thousand members. The two papers, *The Christian* and *Morning Star*, are recognised organs of the brotherhood.

Bro. Prokhanoff has associated with himself several men of means, not one of whom is a "Gospel Christian," but they believe in him and sympathise with his work. These men form a corporation having its own plant, and it publishes books, tracts, etc., also. The papers are still published at an annual loss, which is made up by the company. The net loss last year was two thousand roubles, which amounts to about one thousand dollars in our money.

The last and most important feature of the work is the Bible College. Owing to a lack of funds, it was necessary to start on a limited scale. Out of thirty applicants, ten were admitted at the opening term. It is hoped by fall to have arrangements to accommodate thirty or forty students. While the quarters are not large, they are neat and comfortable. The students will compare favorably with a similar number in any Bible School in the United States. The instructor will compare favorably, also, with our best professors. The instruction is largely composed of lectures, of which the students take copious notes, and each one is expected the following day to present an analysis or outline of the preceding day's lecture. These outlines are examined by the teacher, who offers suggestions or criticisms upon them. The young men seemed eager to learn, and listened closely to everything said by the Professor. In addition to the daily lectures, there is a meeting, each Mon-

day night, of all the preachers in the church in St. Petersburg—and they have fifty preachers in the one church. Most of them support themselves by following an avocation, and preach without pay. Each Monday evening one of the number will preach a sermon, and the others will make comments. The evening I was present a young brother preached upon "Moses as a Prophet," which evoked a lively discussion. Bro. Prokhanoff then delivered a lecture which was eagerly "noted" by all present. After this I was invited to address the body. For forty-five minutes I spoke upon "How to Divide the Word."

With all the power I possess, I presented our position upon that subject. I had special emphasis upon the mission and work of the Holy Spirit, fortifying my position with all the passages from the "Word of God." In concluding I said, "I presume many of you will not agree with what I have said about the Holy Spirit, but I ask you to carefully consider the Scriptures I have quoted." To my surprise, Professor Reimar arose and said, "I can't understand why Bro. Swezey should expect us to differ from what he has said about the Holy Spirit. He has certainly presented exactly the Bible teaching upon the subject. For my own part, I never held any other view." The entire body of preachers by a rising vote expressed their hearty assent to all I had said. I regard that Bible School as pregnant with infinite possibilities. If properly sustained, in a year or two it can send out annually a hundred young preachers, not one of whom will go out looking for a high salary or an easy place. Every one will go out to "endure hardness as a good soldier of Jesus Christ," and content with twenty-five or thirty dollars per month. This would mean the religious regeneration of the Russian Empire. How I envy some rich man this great opportunity to slip into earthly immortality!

There are, in conclusion, some things of a general nature.

First: The Gospel Christians are as enthusiastic and insistent upon New Testament Christianity as the Christians of the United States.

Second: They have a very large measure of sympathy among the most influential and powerful people in the Empire. This is due primarily to the great influence and popularity of General Pashkoff, who laid the foundations of the work.

This sympathy has been fostered and nourished by the wise and diplomatic conduct of the present leader, Ivan S. Prokhanoff. By his prudence and caution he has convinced those in authority that no menace to the Government will come through the prosperity of the "Gospel Christians." The Emperor with his own hand has given recognition to them that he has given to no other dissenting body. Were it wise to do so, I could present to you a long list of names of counts, princes, princesses, dukes, and even grand duchesses, who are in vital sympathy with our work and who quietly encourage it.

While in St. Petersburg I was invited to take dinner with a man who stands as close to and is as intimate with the Emperor as any man in the Empire. Whatever may befall Bro. Prukhanoff, he will have good friends "at Court."

Third: The Gospel Christians have a fine organisation—better than anything we have in this country—and they work in perfect harmony. There was not a hint of clash between rival leaders or factions.

Fourth: All they need is a little of the "sineus of war," that could be so easily supplied out of our abundance. One hundred thousand dollars put into Russia in the next ten years would develop a half million Gospel Christians in less than a quarter of a century.

If this is not God's opportunity to us, I don't know anything about such opportunities. This report contains all you sent me to Russia to report on. I learned many very interesting and encouraging things in Moscow, Warsaw, and other places, all of which confirm every statement herein made, but I must report on them at other times.—Christian Standard.

A Christianity without mystery is as unphilosophical as it is un-scriptural.—*Angus.*

O foolish mourner! Would you not have your friend at home—at his home and yours; with his Father and your Father, his God and your God? Can you miss him so much for a day when you have the prospect of living with him for eternity?—*Richard Baxter.*

As the ice upon the mountain, when the warm breath of the summer sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun; so life, in the smile of God's love, divides itself into separate forms each bearing in it and reflecting an image of God's love.—*H. W. Longfellow.*



Are the Critics Right about Daniel?

No. 6.

By C. M. Gordon.

When scholars show an inexcusable carelessness in the matter of details they lessen our confidence in their general conclusions. I have already impeached Dr. Farrar of some remarkable inaccuracies. We have seen that one of his objections to the claim that the Daniel referred to by Ezekiel is none other than the hero of the Book of Daniel, is based on a glaring blunder in simple arithmetic. In our last article we noticed a somewhat amusing error in topographical allusion. We submit herewith a still finer error in the matter of chronology into which the Doctor has stumbled through his over-eagerness to prove the unhistorical character of the Book of Daniel. On page 46 of his "Book of Daniel," Dr. Farrar tells us that the Battle of Carchemish was fought in the year 597 B.C., and he makes this year synchronise with the fourth year of Jehoiakim. But on page 124 of the same book he tells us that the Battle of Carchemish was fought in the year 605 B.C., which year he also makes identical with the fourth year of Jehoiakim! Now, certain it is that the Battle of Carchemish was not fought in the year 597 B.C., and it is equally certain that Jehoiakim's fourth year cannot be both 597 B.C. and 605 B.C. We can forgive an occasional slip on the part of scholars even, but when these slips occur with such alarming frequency as in Dr. Farrar's Book on Daniel they justify the gravest dis-

trust of the book as a whole. A huge interrogation point must symbolise the mental attitude of one who would read Dr. Farrar's criticism of Daniel without being led into the ditch of error. We have a right to demand more accuracy on the part of the critic who is anxious to relegate the reputed history of Daniel to the limbo of fiction. The man who accuses Daniel of making "violent error," should not make repeated blunders which a schoolboy could avoid.

Daniel and the "Chaldeans."

Dr. Driver submits as a fourth consideration making against the traditional date of Daniel the alleged fact that the latter's reference to the "Chaldeans" reflects a later usage. Let us get his argument before us in his own words:

"The 'Chaldeans' are synonymous in Dan. (1:4; 2:2 &c.) with the caste of wise men. This sense is unknown to the Ass.-Bab. language, but, wherever it occurs, formed itself after the end of the Babylonian Empire, and is thus an indication of the post-exilic composition of the Book' (Schrader). It dates, namely, from a time when practically the only 'Chaldeans' known belonged to the caste in question."

The contention of the critic is this: If the Book of Daniel had been composed in the sixth century B.C., the name "Chaldeans" would never have been applied to a class of wise men; it would have been used only in a racial or national sense. Professor Sayce, in his regrettable assault upon the Book of Daniel, attaches considerable weight to this argument, and, needless to say, Farrar sees in it at least a *demonstration* of the late date of Daniel. He speaks of Daniel's use of the name "Chaldeans" as an "immense anachronism." "In the days of Daniel," says he, "'Chaldeans' had no meaning resembling that of 'Magicians' or 'astrologers.' In every other writer of the Old Testament, and in all contemporary records, *Kasdim*' (*i.e.* Chaldeans) 'simply means the Chaldean nation, and never a learned caste.' This single circumstance has decisive weight in proving the late age of the Book of Daniel."

Based on an assumption.

First, in reply to this alleged "immense anachronism," let us say that the critic assumes too much knowledge of just how the term "Chaldeans" was used in Daniel's day. Schrader, who is followed by Driver and others, admits, in the very book from



Young Men's Christian Association of Church at St. Petersburg.

which Dr. Driver takes the language quoted in his argument above, "that the name Chaldeans has thus far only been found in Assyrian monuments," and that we are dependent upon "Assyrian sources," for our knowledge of the Chaldeans. If this be so, the critic's knowledge of the Babylonian usage of the name Chaldeans is too restricted to justify the assertion that Daniel's application of the name is an "immense anachronism," and the late Professor Green seems warranted in affirming that Driver "had no monumental authority whatever for saying that the word 'Chaldeans' was not applied in Babylon, as it is in the Book of Daniel, to one of the classes of wise men."

#### Herodotus against the critics.

2. A fact which tells conclusively against this allegation of the critics is that Herodotus applies the name "Chaldeans" to a caste, just as Daniel does. He speaks of the Chaldeans as priests of the god Bel. He uses the name in a restricted sense as applying to a class of wise men—for the Chaldean priests were the wisest men of Babylon. And yet the critics would have us believe that until the Maccabean period the name was exclusively applied to a people in the national sense! Herodotus lived three hundred years before the Maccabean period. His dates are c. 484-425. His century follows that of Daniel. He recognises the distinction between the Chaldeans as a caste and the Chaldeans as a race, and the fact that he does so is a striking confirmation of the same distinction as made in the Book of Daniel. For, mark it well, Daniel does not limit the application of the name to a class of wise men, as one might be led to infer from the statement of certain critics; he uses it in both senses. He applies it to a caste of wise men, and he applies it to the Chaldeans racially. For the latter usage see Daniel 5: 30, 42. Herodotus confirms the first usage, and everybody knows that he is correct in the second usage. The critical contention, then, that Daniel's use of the name "Chaldeans" argues a late date for the composition of his book is without foundation, and after giving it due consideration our faith in the reliability and early authorship of Daniel is not only left unimpaired, but is really strengthened. It would not be difficult to show that Daniel's references to these wise men of ancient Babylon, in the matter of their classification and functions, etc., really reflect an accurate knowledge of the times, such knowledge, indeed, as comes from personal observation, and as no writer of Maccabean times would be likely to possess.

As she proceed they ever multiply; like figures in arithmetic, the last stand for more than all that went before.—*Sir Thomas Browne.*

He that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—*La Combe.*

## THE SERMON ON THE MOUNT, Is It for Christians?

By Philip Mauro.

Here is a young Christian, brought to the knowledge of the Saviour only two months ago. He comes to the Scriptures with a tender heart, a renewed mind, and a freshly awakened conscience; and he is specially drawn to the "sayings" and "commandments" of the Lord who died for him; particularly to those sayings contained in Matthew, chapters 5-7. This young believer wishes to please his Lord, and to show his love for him by keeping his commandments. He sees, however, that many Christians who claim (and with good reason) to have much light, and who stand for a high type of spirituality, disregard and set aside the "sayings" and "words" of the Lord (especially Matt. 5-7), and give as their reason for so doing, that those words are not addressed to us; that they were (to quote their own phrase) "addressed to those who were Jews," and that Matt. 5-7 contains "the laws of the kingdom" which could not and would not be specifically observed till Christ returned to restore the kingdom to Israel.

One fact which has greatly impressed me is, that in all the utterances of the Lord himself, there is not a hint that the obligation to obey literally his commandments is limited to Jews then on earth, or to Jews of a coming day, or (as some say) to the "Jewish remnant." In fact, I have not found the slightest Scriptural ground for restricting the application of the Lord's words in that way, or in any way.

#### Addressed to ourselves.

Nor is there, in any of his utterances, the slightest suggestion that some of his commands (e.g., to love one another) are of general application, while others (e.g., those found in the Sermon on the Mount) are limited to a special period of time or to a special class of persons. On the contrary, I find what seem to me abundant and convincing evidence that the "sayings" in Matthew 5-7 are addressed to us.

Note particularly the conclusion of this Discourse (known as the Sermon on the Mount), which gives its scope. The original is even broader and more emphatic than our version. It reads: "Every man, therefore, *whosoever* hears these my words, and does them" (Matt. 7: 24). The Lord does not say: "Every man who is a Jew"; or: "Every man when the kingdom is restored to Israel"; but: "Every man *whosoever*."

Then look at the beginning of the Discourse: His "disciples" came to him, and he opened his mouth and taught them. And again and again we find the words: "I say unto you." How, then, can we assert that "Jews was denoting the laws of the kingdom, which could not be specifically observed until Christ returned to restore the kingdom to Israel"? Would you seriously put the Lord in the position of commanding specific things to people he was directly addressing, which things could not be observ-

ed for thousands of years? What ground is there for dealing thus with his solemn commands?

After giving long and earnest attention to this important matter, I am utterly at a loss to account for the popular and widespread notion that Matt. 5-7 contains "the laws of the kingdom." The most prominent fact in the whole discourse is that it is spoken to the *children of God*. Christ was not received (as Messiah, Lord and King) by his people (the Jews); but some individuals "received him," and to them he gave the right to become the *children of God* (John 1: 11-13). In Matthew's Gospel it is clearly stated that to them (i.e. to the children—"as many as received him") he gave those sayings.

Read ch. 5, verses 16, 44, 45, 48; ch. 6, verses 1, 4, 6, 9, 14, 15, 18, 19, 26, 32; ch. 7, verse 11. Are not those sayings for the children of God? Are they instructions for the Father's household, or are they laws for the government of subjects of an earthly kingdom? Take the words: "Be ye therefore perfect, even as your Father which is in heaven is perfect"; and tell me, is that for the children of God, or is it for Jews of a past, or of some future day? The question admits of but one answer. In fact, if there be any portion of the New Testament which is more plainly marked than any other as addressed to the children of God, it is the Sermon on the Mount.

#### Not for the kingdom period.

A searching examination of the whole Discourse fails to reveal the slightest ground for the doctrine that it contains the laws of the kingdom, which are not to be observed until Christ returns. On the contrary, the passage contains statements which absolutely overthrow that doctrine. Thus, the persons to whom those words were given are to pray for the coming of the Father's kingdom. This of itself conclusively proves that the Sermon is not for the kingdom period. Furthermore, when the kingdom shall have come, the children of God will not mourn, nor be persecuted for righteousness' sake.

I do not see how there can be any doubt whatever that the Sermon on the Mount is addressed to those who are called to be the preservative "salt" of corrupt human society, and the "light" of a dark world (Matt. 5: 13, 14; Phil. 2: 15); those who are to glorify their Father in heaven during the rejection and absence of their Lord on earth; who are liable to anxious care for the morrow in regard to even the prime necessities of earthly existence (food and clothing); and who are exposed also to persecution for Christ's sake, and to the danger of false prophets coming in sheep's clothing. In a word, the text shows beyond all doubt that the *only* period to which these commandments are applicable is the *present age*, in which we are living. Yet we find in high favor a doctrine which virtually nullifies the Lord's utterances during the *only* period to which they could apply. Where shall we look for a clearer case of

making void the Word of God by human tradition?

Although I speak thus strongly, I cannot blame those who hold and teach that tradition, for I have done so myself; but I do heartily thank God for deliverance from such a serious error.

It is said that the Lord's discourse contains a "general principle" which is to be observed. But just what is meant by that, and what the "principle" is, and how it can be observed otherwise than by obeying the specific commands given by the Lord himself, I have never been able to find out. What it comes to appears to be this: Saints do not wish to set aside the Lord's words absolutely, but do wish to escape an inconvenient personal application of them; so they loyally profess that the "general principle" is to be observed (without defining what it is), and then proceed to use this "principle" in such a way as to nullify the very instances from which it is deduced!—Christian.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND

Including Annual July Offerings, Victoria.

Churches—	
Bayswater	41 1 0
Ordinary, per Sister Clements	2 14 0
Bellarat	36 0 0
Blackburn	21 11 3
Brunswick	3 10 0
Det. Det.	19 2 0
Brim	5 10 0
Berwick	30 9 0
Boca	1 12 6
Box Hill	9 5 0
Burnynong	2 13 6
Burnley	2 5 0
Broadmeadows	3 3 3
Brighton	18 3 2
Ordinary	3 2 0
Carlton (Lygon-st.)	72 0 0
Carlton North	2 5 9
Carlton, Chinese Brethren	19 0 0
Cheltenham	27 10 0
Colac	6 9 0
Carraig	4 13 6
Cogrove	6 12 6
Caldemine	4 1 9
Ordinary	1 0 9
Croydon	6 19 3
Dandenong	7 5 9
Drummond	0 9 7
Doncaster	36 0 6
Dunmunkle	3 12 6
Emerald	3 6 6
Eftrawick	0 13 0
Eftrac	0 10 6
Fairfield	4 15 9
Fitzroy Tabernacle	17 13 0
Fitzroy North	52 8 9
French Island	3 3 3
Glenholmpton	1 10 0
Geelong	2 3 6
Geelong	11 0 0
Hampton	7 12 0
Hanover	7 7 3
Hawthorn	51 11 0
Bible Class	2 0 0
H. P. Ham	2 3 3
Hersham, Brethren	2 2 0
Kanva	13 3 0
Kerang	2 3 0
Kyabram	7 17 6
Ordinary	2 9 9
Lillimur	5 5 6
Melbourne (Swanston-st.)	80 12 6
Melbourne South	6 0 9
Melbourne North	5 10 6

Malvern	2 15 6
Maryborough	1 10 0
Meredith	4 13 0
Middle Park	7 0 0
Montrose	5 17 6
Ordinary	1 12 6
Moreland	11 13 1
Newmarket	11 4 2
Newstead	2 0 0
Northcote	10 3 6
Palookana	1 10 3
Polkmett	8 13 0
Port Fairy	1 2 0
Preston	10 0 0
Rainbow, few Brethren	1 4 6
Red Hill	2 17 6
Richmond, Balmain-st.	7 1 7
Richmond North	11 6 0
Shepparton	11 0 0
Swan Hill	3 0 0
South Yarra	13 5 0
Ordinary, per Sister Lewis	2 0 0
St. Arnaud	1 5 0
St. Kilda	1 5 0
Stawell	4 11 7
Surrey Hills	7 2 3
Taradale	5 15 0
Terang	3 13 0
Ultimo	10 17 0
Walhalla	1 5 0
Warragul	4 4 3
Warracknabeal	1 2 0
Wedderburn	3 0 4
Wendouree	5 5 0
Wonga Park	15 0 0
Wonthaggi	1 10 0
Other Contributions—	
Anon., Woodend	2 10 0
Anon.	0 1 0
C. Societies, per Miss Mildren, Brighton	7 4 4
Bible School, St. Kilda	0 5 0
J. Barnes, Avoca	0 3 6
Bro. Ball, Bendigo	1 0 6
A. Brother, South Lillimur	1 0 0
Bro. and Sister Clements, Bayswater	1 0 0
Miss G. Clappell, Beeworth	2 0 0
C.E. Society, Malvern, penny-per week	0 13 0
C.E. Society, S. Lillimur	5 0 0
Bro. and Sister W. Cowper, Lake Rowan	3 0 0
Bro. and Sister Frank Cowper, L. Rowan	7 4 4
Mrs. D. G. Galquill	0 10 0
Miss Gilmore, Tallarook	1 1 0
Miss J. Goudie, Birchip	0 5 0
T. Hair, Clear Lake	5 5 0
H. Hodge and Family, Murrumbidgee	0 17 6
J. Huffer, Gormondale	5 5 0
A. B. Jackson, Morwell	0 10 0
P. Johns, Yarrowonga	2 0 0
Mrs. Keirnanuder, Ascot Vale	0 5 0
E. T. King, Bairnsdale	0 2 0
J. Lovell, Bairnsdale	1 0 0
K. and M. McKay, Wyuna Town	1 0 0
F. McDonald, Koorndrook	2 0 0
M. A. McLellan, Sale	0 5 0
Bro. and Sister R. Mansell, Mildura	5 0 0
W. H. Moysey, Jumbuk	2 0 0
W. H. Pearl, Camperdown	0 13 0
Scott, Broadford	0 0 0
Self Denial, Ascot Vale	0 3 0
Miss A. Stevenson, Portland	1 1 0
Mrs. F. Sparks, Cranbourne	0 5 0
S. Trigg, Sutherland's Creek	0 3 0
Miss E. P. Ward, Portland	0 5 0
Bro. and Sister Whiting, Dudgee	2 0 0
C.F. Society and School, Cheltenham	2 2 4
(Including 3/- from School, Hampton)	0 5 0
Isolated Sister, Wimmera	0 5 0
South Australia	
J. G. Cosh, Nantawarra	0 10 0
Queenland	
Church, Flagestone Creek	0 13 0
Church, Mount Bismark	1 0 0
West Australia	
E. C. Henderson, Claremont	1 1 0
Tasmania	
Case Side	0 10 0
New South Wales	
Isolated Brother, Maracquet	1 0 0
H. D. Black, Oaklands	1 0 0

Mrs. Batt's Class, Paddington, for support of Native	0 8 0
Auburn, including Parramatta and Nth. Auburn	4 7 8
Belmore	14 12 0
Bangalow	3 1 3
Bosmit	4 0 0
Bungawalybin	4 15 6
Sister Mrs. Oakes	0 5 0
Casino Vale	8 0 0
Bro. Bro. and Sister J. M. Stewart	0 10 0
Enmore	110 2 7
Bro. Plowman and Family	2 2 0
Bro. E. Marchment	0 5 0
Bro. R. T. Wilson	0 0 6
Bro. H. Browne	0 10 0
Horsleyville	2 0 9
Bro. G. S. Ewers	0 5 0
Ernsby	53 12 4
Sister E. Tolhurst	0 5 0
Hurstville	7 0 0
Inverell	14 11 0
Bro. C. H. Squires	0 5 0
Bro. and Sister A. E. Burt	1 0 0
Inglewood Forest—	
Sister Mrs. E. F. Winter	10 0 0
Sister L. Winter	2 0 0
Sister V. Ivy E. Winter	3 0 0
Bro. P. Winter	0 0 0
Junee	2 15 6
Bro. J. H. Gilmore	0 10 0
Killalakh	1 0 3
Lilyville	6 12 5
Lismore—	
Sister H. Downswell	0 3 0
Marrickville	12 17 6
Marrar	1 15 0
Merewether	5 0 0
Merrylands and Guildford	2 10 0
Bible School	0 4 3
Moree	0 13 0
Bro. H. Winter	5 5 0
Bro. A. Winter	3 0 0
Mosman	20 9 1
Mulwala	0 3 0
North Sydney	9 4 3
Bro. B. Kingston	0 5 0
Sister E. A. Bristow	0 2 0
Paddington	9 0 3
Bro. and Sister Goddard	2 19 6
Petersham	14 13 0
S.P.C.K.	0 6 6
Sister Mrs. P. Orgill	0 2 0
Bro. T. A. Albertson	0 5 0
Rockdale	0 12 0
Rookwood	6 5 9
St. Peter's	1 10 0
Seven Hills	2 0 0
Sydney (City Temple)	45 13 9
Sister Miss Frank	0 3 0
Sisters Mrs. and Miss Dennis	0 10 6
Sister Mrs. M. Collins	0 10 6
Bro. and Sister L. J. Stimson	0 10 6
Targe—Sister Mrs. Kidd	2 0 0
Tyalum	2 16 6
Wagga—Sister M. Saxon	0 2 0
Wingham	1 10 7
Isolated Members, n.e.c.	
Bro. H. B. Black	1 0 0
Sister Mrs. M. Breslin	0 2 2
Sister Mrs. S. Butler	3 0 0
Bro. R. B. Butler	0 10 0
Bro. and Sister T. J. Kingston	0 10 0
Bro. R. I. Kingston	0 5 0
Bro. and Sister E. J. Kingston	1 10 6
Bro. and Sister J. W. Pope	0 2 6
An Isolated Brother	1 0 0
Gilgandra Brethren, per Bro. D. J. Butler	10 0 0
Bro. Jay Newby	1 10 0
R. Lyall, Treas., 30 Leveson-st., Nth. Melbourne	0 5 0
J. I. Mulford, Asst. Sec., 76 Munro-st., Ascot Vale	0 5 0

There has been an average of one convert every hour of the day and night since Protestant missions entered Korea. The Korean Christians are an evangelic, self-sacrificing, Bible-studying, prayer-loving people.

## In the Realm of the Bible School

### THE TEN COMMANDMENTS. I.

Sunday School Lesson for September 3.

Exodus 20: 1-11.

A. R. Main, M.A.

The Decalogue deserves our careful study. Everyone should know by heart the "ten words" spoken by Jehovah himself, written by the finger of God on the tables of stone.

There is a story of a clever infidel to the effect that he was converted by a reading of the Law given through Moses. He read the Old Testament record, and then said, "Where did Moses get that law? I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest or best Greeks or Romans never gave a code of morals like this." In the end he decided that the law came from heaven. Men to-day have compared the Moslem legislation with the code of Hammurabi; but surely anyone who does this will be impressed with the superiority of the former. Only in the New Covenant of our Lord and Saviour Jesus Christ do we get an advance on the Old Testament law.

We generally speak of the first four commandments as "the first table," and of the last six as "the second table." The first four deal with duties towards God; and the last six with duties towards men. We may from the very order learn something of the relative importance of duties. God comes first. It is as in the model prayer which Jesus gave to his disciples: God's name, kingdom and will are objects of prayer and supplicate before the things which concern ourselves.

We should remember the summary of the law which Jesus gave: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; "Love thy neighbor as thyself." Love fulfils law. "If ye love me, ye will keep my commandments." Paddy says: "Wings are of no weight to a bird, by which it lifts up, up in the air until it is in the sky, until we see it no more—only hear its notes of thank." God's commandments are of no weight to the soul. Through them it pours itself and loses itself in the love of God.

#### "No other Gods."

"In the beginning God." So the Bible opens. God must be first. He wishes our allegiance. "If God created us, he certainly ought to have our homage. Is it not right that he should have the first and only place in our affections?"

The first commandment forbids atheism, and it forbids polytheism. But because we are professedly neither of these, it does not follow that we keep the spirit of this command. He who does not put God first, who centres his thought on something else, violates this commandment. We have been redeemed by God. We are not our own, but bound to live unto him who for our sakes died and rose again.

Robert E. Speer says: "To put pleasure or games, automobiles or sport of any sort, ambition

or wealth or name, fame, or anything else above God or beside God, is to disobey the first commandment. And this is exactly the great sin of our day." Some make a god of fashion, others of pleasure, more of money, perhaps most of self. So acceptable worship of God is impossible, for "God will have all or none."

#### The second commandment.

The first command emphasises the need of worshipping the true God alone; the second enjoins the worship of that God aright. "The former condemns the worship of false gods; this prohibits false forms." Jews and Mohammedans interpreted the second command so as to forbid all sculpture, pictures and engravings. The Old Testament really shows that this was not the case. But the command would forbid these, were they to tend to take the place of God. A representation of God not unaturally leads to image worship. Alexander Maclaren says: "Enlisting the senses as allies of the spirit is risky work. They are apt to fight for their own hand when they once begin; and the history of all symbolical and ceremonial worship shows that the experiment is much more like to end in sensualising religion than in spiritualising sense."

Israel in Egypt had doubtless been familiar with the kind of thing here forbidden. "The sin was in the bowing down to images," says the *S.S. Times*, "for God sanctioned image-making—cherubim and snake (Exod. 37: 2; Num. 21: 8). They were badly polluted with Egyptian idolatry. Egypt worshipped heaven, earth, water. Images for heaven were his, stork, crane, hawk, sun, moon, planets, stars, fire, light, air, night. Images for earth were ox, heifer, goat, sheep, lion, dog, monkey, frog, cat, snake, crocodile, beetle. Images for water, the Nile and all the fishes. Don't laugh until you have named over some of your own idols. True worship is in the Spirit (John 4: 24). "People don't make and worship images now a day? I know a man who has an automobile. It is his god. He worships it. Especially on Sunday."

Protestants generally believe that Roman Catholic worship of the Virgin, saints, angels, images, crucifixes, relics, violates the second commandment. The Romish reply that the worship given to God alone is *latris*, and that the others are honored with the worship of *dulia*, is not satisfactory. Leighton's comment appeals to us:—"Call it what they will, *latris* or *dulia*, sure it comes under the word in the original, which signifies religious service or worship. Neither can they find in all the Scriptures, that anything of that kind should be bestowed lower than upon the majesty of God himself."

#### "Holy and Reverend is His Name."

Dean Stanley has this comment on the third commandment: "The words are literally 'Thou shalt not bring the Holy Name to anything that is vain, that is, to anything that is unholly, hollow, empty.' The plea and pretext of God's name will not avail us as an excuse for cruelty or hypocrisy or untruthfulness or unfaithfulness. The

Fernal will not hold him guiltless who takes the name in vain—that is, who brings it to an unholly or unrighteous cause. All the wicked persecutions carried on, all the wicked wars waged, all the pious frauds perpetrated in the name of the Holy God, are breaches of the third commandment both in its letter and in its spirit."

All profane, light, irreverent use of God's name is forbidden. What we generally call profane swearing is no doubt a violation of this command; but some of us, who have no temptation to be guilty of that vulgar thing, need not therefore think we are guiltless. We may profane God's name, i.e., not treat it as sacred, just as surely in any other. We lightly repeat it, or read it. We say, "Hallelujah" ("Praise ye Jehovah"), "Ho, Joe," use as epithets such attributes of the Almighty as "Goodness," "Mercy," etc. We have been guilty of singing sins, using as recitatives what ought to be hymns of praise.

#### Benevolent rest.

God saw that his people had necessary rest for toil, and time for thoughts and acts of worship. We have already had a glimpse of Sabbath observance in the lesson on the manna (Ex. 16). Now we have a general command, which was rigidly enforced. The penalty of death by stoning was attached to the breaking of the law, as in the case of gathering sticks (Num. 15: 32-36). Later, the profaning of the Sabbath on the part of God's people is referred to as a dreadful thing, worthy of terrible punishment (Ezek. 20: 21; 22: 8). It is easy to see what a boon the Sabbath rest was to Israel. All within a man's control—including visitor, servant, animal—experienced the benefits of rest. It may be remarked that the fourth command enjoins work as truly as rest.

The fourth commandment is the one command of the Decalogue not re-enacted in the New Testament. Some believers profess to keep Saturday as a Sabbath; they would bring us into bondage to the law given to the Jews; and yet even they cannot pretend to keep the law as did the Jews of old. Obviously, too, they lack the ancient penalties. As Christians we regard the first day of the week as "the Lord's day." But this is not in the Bible called the Sabbath; nor is it the exact counterpart of the Jewish Sabbath. The rightful regard of this day will give us needful rest of body, and time and opportunity for the worship and service of God. But mere rest from labor is in no Scriptural sense a keeping of the Lord's day; in the New Testament times that day was associated with the Lord's resurrection, and with the Lord's table spread in his house. He who does not take his rest on the Lord's day, but neglects on it the Lord's appointments, is not keeping the Sabbath.

We may regard the principle of one day in seven as one of the highest importance. Men, irreligious, have from expediency argued in its favor. It is one of the worker's greatest blessings. In this generation a revival of interest in Sabbath rest has taken place, though it was formerly associated with worship. Japan, China, France, etc., have enacted Sunday laws. The editorial note in this week's "Christian" should be noted in this connection. King George's example will doubtless have a good effect. "We believe," says a writer in the *Missionary Review of the World*, "that the premature decay, death, and suicide of our day may be traced to the neglect of Sunday rest. The driving haste of modern times implies a waste that the rest of sleep can not supply, unless one day in seven is resigned to rest. The result, physically and mentally, will be increasingly disastrous."



# FOREIGN MISSIONS

## Tenth Anniversary at Bolenge, Africa.

By A. F. Hensley.

The fifth day of March marked the tenth anniversary of the organisation of the Church of Christ worshipping at Bolenge. Naturally I refer to the present church. The Baptists organised a church here in 1891, but it did not long abide. Then, on March 5, 1903, under the oversight of E. E. Paris, Dr. Layton, and R. Ray Eldred, twenty-four Christians united to form a Church of Christ here. Four members of that former church and four of the charter members of the present church abide with us until this day.

The growth of the church in numbers and in liberality has been manifest from the beginning. The first year (thirty-four were baptised, and those new-born children of the kingdom gave 5035 brass rods for the spread of the gospel, while they themselves strove to make known that glad news. The past year 443 were baptised, making a total of 1862 who have been buried with their Lord during the decade. The present membership numbers 1205.

These large numbers have been won largely as a result of the eloquent consecration of the native evangelists. In danger and in peace, to hostile foes and to welcoming friends they have proclaimed the Christ as the sole Saviour of men, and his presence has gone with them to every tiny hamlet far and near.

Not only have so many been baptised here, but a large number from this church have gone to help found the three churches at Louga, Loumbe, and Monieka, whose combined membership is now over 1000.

Many changes have these years wrought. The hand of death has been busy, and many who formed the church first in thought and service have entered the life that is life indeed. Clifford Joseph, Ikaka the silver tongued, chiefly Bambara, helpful Bokoraji, saintly Ives Mboyo, Bible the victorians,—what a roll-call that will come to the Book of Life is opened!

This anniversary finds some problems yet unsolved, and the church still with "growing pains." However, we are trying to keep ever before their eyes the twin ideals of self-support and self-government, knowing that in the realisation of these, all minor problems will solve themselves. As a step toward self-government they now have two elders and ten deacons, to whom others will be added as the Holy Spirit demonstrates their fitness. Toward self-support they have given (exclusive of that given by the missionaries) over 275 dollars in the past year, and sixty evangelists are supported.

In Bolenge the old bad huts are a thing of the past, save for the straggling remnant of heathen who remain. Nakedness has become shameful, and nicely dressed people gather on the Lord's day to listen to the Word of God. Not yet are they all we would have them be. On the contrary,

despite the years of teaching and in spite of a decade of Christian service, some of the old ideas cling to many, so that to us who know them best they are but "children older grown." But we know also their life of other days, as you who read never can know it, so that we recognise that this anniversary marks real spiritual progress. The passing years are teaching us that we work always "at the roots of life," where advance is measured not by leaps and bounds, but by inches; so we await in patience the day when these children shall be fuller grown.

From the 5th to the 9th of March special services were held in commemoration of this anniversary. The few charter members were honored, and in turn spoke to those of these later days of the first days of passionate love and loyalty. Beloved missionaries, now in the homeland, were remembered in gratitude. And very tenderly the names of those who have gone up higher were mentioned. But when the last word had been said, we all felt like crying, "Not unto us, but unto him be the glory." In homes of dark discouragement he has made the heart to sing with joy; he has touched the faltering lips, and filled with power the message of his wondrous gospel. The victory is all his. Hail to the conquering Christ!—*Missionary Intelligence*.

## Letter from Mrs. G. Henderson.

(Better known to our readers as Miss Edith Terrill).

We see by the "Christian" that God's work at home is making good and steady progress, and we are glad.

Mr. Bamford (Methodist) reports splendid work among the untouchable classes in India, and depicts the lack of workers to take charge of schools, etc., of which the people are pleading. There is none to teach the Christians when they come to Christ. He is a man who moves in the midst of the poor people.

Our work here is not so encouraging, but we shall reap if we faint not. Mr. Henderson preached at a juttera a few weeks ago where the people sacrificed ten goats and a buffalo in a village near here. The people were fairly wild, and began to throw dirt and stones, but the missionaries stood their ground and no one was hurt. It is a gruesome sight to see the men rushing round with the bleeding heads of the buffaloes on poles.

We finished our camping season in Changued in May, and we expect to remain here till the rains are over. Mr. Henderson has been asked to preach the gospel among the soldiers on Sunday nights, and on Wednesday evenings he speaks to the Christians among them. This is a noisy work.

You will be interested to know of the birth of our little son on July 7. He is a bonnie little boy, and has been given back to God to be trained for

his service. We have named him George Richard. We are all in splendid health, though this is a trying season. God has blessed us far abundantly above all we could ever ask or think, and we are truly grateful. Yours in Christ, James-Edith Henderson, Bolenge, S.M.C., Iwila, July 21.

## Some Doubted.

Many did not regard the conversion of the heathen practicable about a century ago. When William Carey proposed to an assembly of preachers that something be done for the evangelisation of the pagan world, the president arose hastily and shouted in displeasure: "Young man, sit down! When God pleases to convert the heathen he will convert them without your aid or mine."

A bishop of the Church of England publicly and forcefully argued against the idea of the missionary enterprise. The Parliament of England declared against it.

In 1706 the General Assembly of Scotland carried the following resolution: "To spread abroad a knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, inasmuch as it anticipates, nay, even reverses the order of nature." One preacher praised the "happy ignorance of the untutored sinner."

When a charter was asked of the Massachusetts Legislature for the American Board, a member objected on the ground that America had no religion to spare! The proposal provoked much opposition.

Missions to the heathen have been called "organised hypocrisy." The secular press generally, until quite recently, spoke in terms of disparagement and mild contempt of missions. Foreign Missions have been pronounced a failure over and over again. The attitude of the newspapers has changed in recent years. The opposers fall on the quips and jibes of the secular press until it experienced a change of heart. Missionary news is now eulged everywhere. It was once ignored.

February 6, 1812, five young men were ordained to be foreign missionaries at Salem, Mass. They were the first missionaries to be sent out from America to heathen lands. The people in Salem generally regarded this act as the wildest folly and of being life less than criminal. Some dared to hope that it might prove better than a reasonable mind could expect. A few gave their money to make the "seemingly wild venture honorable." Of the two local papers in Salem only one alluded to the ordination at all, stating in a few lines that the service was solemn and impressive, and that the contribution, amounting to 200 dollars, was magnificent!

A preacher stated that he would not give one Illinois farm for a thousand Chinese converts.

A member of Congress, and a member of the Christian Church, said he thought our first duty was to convert America, and then unite all the denominations in this country before we made one great united move upon the heathen world!

A few years ago a well-known man expressed his serious doubts as to whether our missionaries on the foreign field were worthy of support.

But a new day has come upon the whole church of God. A new temper thro' the world. The whole world is moving out of darkness into light. Believers everywhere are laying plans for a final victory.

Some doubt even yet, but the number is rapidly diminishing.—*Missionary Intelligence*.





louship by faith. An offering was taken up on behalf of our late F. B. Fischer's wife and family. We express our deepest sympathy to our Sister Mrs. Mildren in the loss of her brother, who passed away on Saturday. To-night Bro. Thomas gave a splendid sermon before a large audience. A good many strangers were present. The Grotto Quartette rendered an item, and Miss M. Leatham sang an invitation hymn.—T.M.G., Aug. 17.

**NORTH ADELAIDE**—Anniversary services continued on Wednesday, August 13, with a tea and public meeting. Public meeting well attended. Splendid address given by T. J. Moore and Mr. Metters, from Prospect Baptist Church. Musical items were supplied by Mr. and Mrs. Roberts, Miss E. Weeks, and Mr. L. J. Weeks, of the Hindmarsh Quartette Party. Secretary's report showed over £400 had been collected for all purposes, and the past year's record was an improvement on the preceding one.—A. Downs.

**KADINA**—Thursday evening, Aug. 14, after the writer's address, Mr. Alfred Dyer made the god confession, and was baptised the same hour. He was received into fellowship this morning. We had another fine meeting to-night. Last Wednesday Bro. Alfred Marks invited his sister in the Kadina Cemetery, where the Lord comforted the hearts that are sorrowing. Next Lord's day the writer will finish his ministry with the Kadina church.—E. G. Warren, Aug. 17.

**NORWOOD**—Bro. Smedley, of Melbourne, gave us a fine practical address this morning, when we had a good attendance, including Bro. and Sister Swales, from Hindmarsh. Bro. Dickson spoke in the evening, his subject being, "What will you do with Jesus?" In my last week's report I inadvertently referred to the death of Mrs. Dawson—it should have been Mrs. Pearson.—S.F.W., Aug. 17.

**UNLEY**—Mrs. B. E. Newman was received into membership this morning by letter from Nth. Adelaide. We were rejoiced when a fine young man responded to the invitation this evening.—P.E.M., Aug. 17.

**SEMAPHORE**—Meetings to-day were good. A. Crin, of Queenstown, presided at the breaking of bread. Sunday School interest well maintained. W. Morrow presided at a crowded house at night. Our evangelist started the series of special tracts at Maylands, where there was one confession. Collection for Mrs. T. B. Fischer, £7/1/-.—W.

**New South Wales.**

**HAMILTON**—On last Lord's day A. W. Julia commenced a series of addresses on the Psalms. The building fund is steadily augmenting, and the sisters are working strenuously. Sister Mrs. F. E. Gray, through indisposition, had absent from the meetings. When the warm weather comes we hope to launch out.

**INMORE**—Good meetings all day, the morning speaker being Bro. J. Saxby. A fine gospel address by Bro. Hingworth was followed by four confessions. Our diamond jubilee meetings begin next Lord's day.—J. Hilder.

**HORSBRY (Albert-st.)**—First service in the enlarged building, T. E. Rufe presiding. L. J. Thompson exerted on Roa 81. L. Splendid attendance. Visitors, Sisters Day, Payne, Palfrey, B. Butler, and Bro. Johnson. Service at night very well attended. Bro. Payne delivered a fine address on "Salvation." Encouraged church opens Sept. 14. H. C. Harward conducted a six days' mission. Pray for success on our efforts.—T. E. Rufe.

**MOSMAN**—Good meetings to-day. A. Price gave a fine exhortation at the morning service, and "Jesus Christ, the same yesterday, to-day, and for ever." We were glad to welcome Bro. and Sister Richard Verec back after their trip to New Zealand. Bro. E. Parker, of the City Temple, also had fellowship with the church. Bro. and Mrs. Geo. D. N. King, who are on their way from Nelson, N.Z., to Kaitiaki, N.Z., were present at the Chapel service, and the former, who was our first evangelist at Mosman, proclaimed the "glad tid-

ings" with force and earnestness. The Bible School is making steady progress; a record attendance last Sunday; at the recent annual examination 18 papers passed, and 16 obtained prizes. A mission study circle has been formed, and meets after Bible School on Sundays.—S.G., Aug. 17.

**ST. PETERS**—A very pleasant time was spent in chapel to-day. We had a visit from Bro. Miller, from Enmore. Bro. Miller gave a splendid exhortation, which was greatly appreciated. At 3.30 Bro. Harward delivered an address to men only. The gospel service was a delightful one, the chapel being full. We have entered upon the third week's mission, and we are glad to report that we had five new confessions to date, three of whom have united with us. St. Peter's is a large field, with good prospects ahead.—A. Fraser, Aug. 17.

**ROOKWOOD**—Good meetings to-day. Attendance above the general average of late. Last Lord's day morning Bro. Collins addressed the church. Bible School is preparing for an evening's entertainment on August 26 (Tuesday). Our visitors last Lord's day counted six. To-day we had one. We were pleased to have their company. Now the fine weather season is well on its way, have better attendances.—Mark Andrews, Aug. 17.

**PADDINGTON**—On August 10 we had several visitors, including W. J. Williams, whose address was much appreciated. Tuesday the 12th, the choir, assisted by friends, rendered the 127th, the choir, "O David the Shepherd Boy." Bro. Purton, the conductor, deserves great credit for the successful rendering and the musical treat afforded. This morning we had a good attendance; several visitors. Bro. and Sister Collins were received by letter from Auburn, and Bro. Ayscough, a mission son from Petersham. Our evangelist gave a splendid address. The Bible Class is on the up-grade. Bro. Collins has been appointed an elder in place of Bro. Franklyn. Good attendance at the gospel service. Bro. Collins gave a fine address on the question, Aug. 17.

**NORTH SYDNEY**—This morning Bro. Gale presided, and A. Webber gave us an extremely practical address on the value of perseverance and energy rightly directed. In the evening Bro. Gale at a special men's meeting spoke ably and forcibly, his subject being "Mind Control." Our Bible Class was well attended, and is now being permanently conducted by our sup't, Bro. Mether. The Sunday School and Primary Department are also showing satisfactory progress under the State Organizer, Bro. Gale. Last Sunday, Bro. Wahlen, from Unley; Payne, from Hornsby, and three Sunday School teachers from other churches visited us, to inspect our Organizer's new methods in school work. We are looking confidently forward, and trust that this department of our work will be the means of greatly augmenting the number and numbers of our church.—J. H. Bardsley.

**FRSKINEVILLE**—Our new chapel has this week been completed, and we rejoice in the fact of its accomplishment. Nice meeting at the breaking of bread. We had Bro. Green from the church at Liverpool, who gave a most instructive exhortation. Last Lord's day we had the pleasure of extending the right hand of fellowship to Sister Solomon, also of receiving the presentation of a beautiful silver communion set, comprising a decanter, two cups and plates, and a silver chalice, from the hands of the Rev. Canon Chapman. In our Bible School there was the largest attendance of scholars for any one Lord's day yet; also enrolled four new scholars. The Bible Class is growing. Quite a number of our scholars have been awarded Junior and pass certificates in the recent Bible School examination. Sister O'Dell having the distinction of being awarded an honor certificate and a book prize. Sister M. Funnell's class won the premier class quarterly honor this quarter. Our school has benefited by the addition to the teaching staff of Sister Edwards.—W. Boston, Aug. 17.

**MARRICKVILLE**—Services were of a high order all day yesterday. 60 per cent of membership at morning service. Able exhortation by T. Morson, from Belmore. Some figures are elo-

quent, not so much concerning what has been done, but rather what can be done in the future. The following are the monthly averages of the Bible School for the past 7 months: December, 60; January, 68; February, 65; March, 47; April, 123; May, 140; June, 102; yesterday, we had 122 present. Five instruments in our orchestra, 32 present in "Willing Workers" class. Our church is getting a vision of the possibilities of the Bible School, and are having one of the best organized and equipped Bible Schools in Greater Sydney. We would add the word "large," too, if we had the accommodation.—C.C.S.R., Aug. 18.

**MEREWETHER**—Since our last report, through not having an evangelist, Bro. Brettwell has been reading to good audiences, and delivering heart-searching addresses. We were favored with a visit from T. R. Coleman, who exhorted the church and preached the gospel to a large audience in the evening. One young woman decided to return to God, and at the conclusion of the gospel service a united open-air meeting of church members and temperance workers was held. Bro. Brettwell being one of the principal speakers in the No-Licence campaign. Bro. Joe Fraser is president, and Bro. Robt. Gordon secretary for the No-Licence campaign.—Jas. Fraser, Aug. 17.

**Victoria.**

**NORTHCOTE**—Since last report we have been having crowded meetings. Four confessions to report, and one addition by letter. Record attendance at Bible school, the purpose opening our new chapel on Sunday, September 22, in fellowship with a Hagger-Clay mission.—R.C., Aug. 17.

**STAWELL**—On Sunday, August 10, Bro. Shinyang being at Brim, and the writer being laid aside after a severe cold, so that the breaking of bread fell to our young men, Bro. McCadden preached at night, and exhorted in the morning to the entire delight of the church, and Bro. Williams' first presiding gave great promise of future usefulness. On Tuesday night at 7 P.M. Bro. Hingworth delivered a fine address, and on Thursday night Bro. Williams' first "sermon" exceeded all expectations. We are justly proud of our young men, most of whom are converts of our recent mission.—A.P.A.D., Aug. 15.

**MELBOURNE (Swanston-st.)**—During Bro. Allen's absence members have shown their interest in the work by coming out in large numbers to the meetings and supporting the brethren who have so kindly helped us in carrying on the work. On Sunday, January 10, amongst our visitors were Bro. and Sister T. W. Smith, from Lygon-st. and Bro. Summers, who were in the evening. Bro. Smith gave us a fine practical address. In the evening Bro. Hagger was the speaker, and gave one of his usual telling gospel addresses. Last Sunday we were pleased to have with us Bro. Gifford Gordon, who gave a fine address on "Your Subject Was The First Five Minute After Death." A very large audience assembled to hear this most impressive address.

**COLAC**—Good meetings to-day. Bro. Chandler gave a fine exhortation, and at the gospel service gave an instructive discourse, entitled "Paul as an Apostle Preaching the Gospel," and at the close of which we had the joy of witnessing two make the good confession—one a young married lady, and a young man of the Bible Class. Pleased to report five additions to Bible School to-day. Visitors: Bro. Ed. Road, of Harrogate.—E.S., Aug. 17.

**GERLOND**—On Thursday evening last a public farwell was tendered to one of our young men, Bro. Dave Griffin, who has now left for Lexington, Kentucky, where he is to study for the ministry. There was a large gathering present, Cr. Wm. H. Howarth presiding. At the evening farwell address to Bro. J. Paulson on behalf of the officers, Mr. C. Dawson on behalf of the Sunday School, Messrs. E. Brownall, T. Miles, S. Howarth and E. Walsh, on behalf of the young men of the church, and Miss A. Stone, on behalf of the Ladies' Guild. G. Gordon on behalf of the church.—Continued on page 570.

**Obituary.**

**EWERS**—Many brethren in S.A. will remember my brother Alfred, of Alma, who was called home about 20 years ago. He was much esteemed and loved by many, especially among the young, to whom he was a fatherly friend, and his death was a great loss to the family removed later to N.S.W. and resided near Condon. Recently Mrs. Ewers returned to South Australia, intending to pay a lengthy visit, and I resided with her brother, W. Ludlow, of Norwood. Here she was taken ill, and after a few days passed away on August 5, at the age of 61 years. She was a good woman and an excellent wife and mother. Her children, of whom eight survive, have risen up to call her blessed. In an unpretentious, practical way, she lived out her religion, maintaining her Christian profession and character to the end. No doubt troubled her as she passed through the valley of the shadow, which she entered with childlike trust in her Saviour. Her closing days were brightened by the memory of sweet hymns, and these she continued to hum even in the semi-delirium that preceded dissolution. Fortunately her second son, and her eldest daughter, Mrs. P. Smith, of Salters Springs, were able to be with her during the last days. The others, residing in N.S.W. were unable to come owing to vaccination regulations. Her remains were laid with those of her husband in the beautiful little Walkerville Cemetery, pastor, R. Handlans and A. J. Clarke assisting the writer in the house and at the grave. For her to live was Christ, and to die was gain.

"O! the gladness of the going  
When the faithful travel home;  
O! the rapture of the welcome,  
When their feet no more shall roam;  
O! the beauty of the mission,  
Which for them is all prepared,  
And the bliss their souls inherit,  
Who in Jesus' love have shared—  
O! the joy 'twould heaven's dome  
When the faithful travel home!"  
—D. A. Ewers.

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FEDERAL MISSIONS.

In order to encourage the churches to continue their support to the Acting Federal Executive, we submit a few particulars concerning the church in Launceston, Tasmania, where Bro. S. G. Griffith was sent to hold a mission. Bro. H. Swain, now in charge of the work there, writes in July: "It is now three months since Bro. Griffith left Tasmania, and a good time to sum up the results of his work, and see whether such results justify the Federal Committee in organising the enterprise. There were 200 confessions taken, about 200 of whom were immersed: 175 of that number were received into church fellowship. There were a few lapses before I came, and a few have left the district, but are still counted as good members. The actual gain is 150 new members, though these figures do not in any way exhaust the amount of good done by the mission. The church has now a standing in the city which it never enjoyed before. A meeting place has been secured and proved too small for the audiences now attending. The brotherhood should know, through the 'Christian' that work done by that Committee. I have tried to consolidate the work so splendidly begun by the mission. During the 13 weeks I paid 450 visits, conducted 84 meetings, organised a Bible Class which had an attendance last Sunday, July 6, of 113. The Bible School is increasing also. Organised a Men's Literary Society. The mid-week service ranges from 160 to 180. The Sunday morning meetings are well attended. The gospel services are packed, and it is our intention to extend the building. I have had 16 confessions, 13 of whom have been baptised, and 6 received as immersed believers. The church is at peace and prospects are bright."

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Church of Christ, Hampton.  
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## Here and There

The Emmore church celebrates its diamond jubilee next week. The "Christian" sends heartiest congratulations.

The Newstead church (Vic.) desires us to acknowledge the receipt of a donation of £10/0/- from "A Brother," towards the building fund.

A. McLean, of America, in a private note says: "The Forean Mission number is good. It is splendid." Well, he is a good judge of these things.

A meeting to break bread has been commenced at Currie, King Island. So far, five is the largest number at any one meeting, but the few brethren are very much scattered on the island.

Hornsby church, N.S.W., issues a cordial invitation to all to attend opening services on September 14. H. G. Harward, State evangelist, conducts revival services September 14 to 19.

It has been arranged to hold a Diamond Jubilee Home Mission Rally in the Masomie Hall, Collins-st., Melbourne, on Tuesday, October 8. This meeting is of great importance to the Victorian brethren.

Will secretaries of Victorian Endeavor Societies and others who have money for the mission tent seats please forward same as soon as possible to Miss R. Lee, Treasurer of Churches of Christ C.E. Union, "Goole," Hopetoun-st., Elsterwick-st.

The Congress on Union of Churches will commence a series of meetings on August 21, and continuing until September 4. Reports will be received from the various commissions previously appointed, and a number of devotional meetings will be held.

Intending visitors to the Adelaide Conference, to be held September 13 to 17, are requested to send in their names of *once* to Thos. W. Smith, "L'Allegre," Rialdown-st., North Carlton, if desirous of securing any available concession in the matter of rail fares.

The next visit to the Cheltenham Benevolent Asylum will take place on Wednesday afternoon, August 27. The visit this time will be undertaken by the Swanston-st. church. Take train for Cheltenham, leaving Flinders-st. at 12 pm. The drag at 6d, a passenger will be available on arrival at Cheltenham. Friends and visitors will be welcomed.

The churches in the Castlemaine district have graciously handed over to the Victorian Home Missionary Committee a nice tent capable of seating 200 people. This is available for mission work in the district. Any person desirous of using it should write the H.M. Organising Secretary, H. Harger, Walsh-st., Coburg.

The eleventh quarterly meeting of Melbourne and suburban church officers and speaking brethren will be held in the Swanston-st. lecture hall on Monday, September 8, 1913, commencing at 8 pm. H. A. Procter, of North Richmond, is to deliver an address on "The Mission in Relation to Modern Religions." Ten tickets after which a discussion will take place. A large attendance is expected.

Bible School Union, Vic.—At the next meeting of the Committee, on Monday evening, August 25, at 8 o'clock, in the Christian chapel, may hall, Swanston-st. H. Procter, of the North Richmond church, has consented to deliver an address on Bible School Methods in England. All delegates are particularly requested to attend. Teachers in our city and suburban schools are also cordially invited.—J.V.P.

R. W. Tuck, secretary of the Cheltenham church, sends us the following:—"The members of the Church of Christ at Cheltenham wish to offer their very best thanks to the brethren in Australia and New Zealand for the many messages of sympathy by letter, telegram, and personally, and also the offers of assistance to carry on the

work during the illness of Bro. Fischer, and also after his death. It has been a great service to us, and we heartily thank you brethren, for the kindness shown."

A. Ruhland is now secretary of the church at Mt. Walker, Queensland.

The complete evangelisation of the Home Land is still the unfinished task of the church of God.

The Doncaster brethren expect to have a good time next week in connection with their jubilee celebrations. Congratulations!

The Board of Management of the College of the Bible, in connection with the resignation of C. M. Gordon as a teacher at the end of the present term, have had under consideration the appointment of a suitable brother to succeed him. After mature deliberation it was decided to ask H. E. Knott to fill the position, and he has consented to do so. Bro. Knott took his M.A. degree at Harvard, which is one of the few universities that rank with Oxford and Cambridge. It is intended to make the work of Organising Secretary a separate function, and accordingly another brother will be asked to give part of his time to that work.

We hear that in South Australia H. R. Taylor has consented to remain at Maylands for two years, and that E. Taylor will remain another year, at least at Semaphore. D. A. Ewers' engagement at Mile End has also been extended. It is likely J. W. Caines, who has been six months at Goolwa, will remain another year. G. D. Verco shortly commences his work at Kadina. The Conference Committee has decided to continue the present subsidy to Railwaytown for another six months, and to subsidise the work at Cottonville 10/- a week from next November. P. Baker is about to take up the work at Milang. The Conference statistics will show a net increase of over 800 members.

Queen Mary and Her Court—A journalist who is in touch with the life of the Court writes us that Queen Mary is making her influence and her strong personality felt in no uncertain manner, and those who wish to be received and to be held in good repute within the royal circle must look well to their manner of going. "Never before," this correspondent has been telling her readers, "has there been so many cruises, and so many admitted hits, and never has the line been so sharply drawn as to the proper qualifications as at the present time." Her Majesty is said to be determined that her Court shall, as far as possible, be one of absolute purity. She has been much shocked by the so-called recreations and amusements of a certain section of society.

A. C. Rankine, Secretary of the Acting Federal Executive, writes as follows:—"The attention of the churches of the Commonwealth is called to the annual appeal now being made by the Acting Federal Executive for funds. In view of the fact that we have some heavy expenses to meet in connection with the Brisbane mission, and that we are in arrears in debt to the Treasurer, we sincerely hope that the churches will quickly and liberally respond. We may point out that we made the appeal last year in August. Some of the churches deferred the offering until later in the year, and others did not respond until a few weeks ago, and we should like to see, under the present circumstances, the churches make every effort to forward their contributions as early as possible for the current year. Circular letters are being forwarded to all church secretaries. We invite personal contributions also."

Joseph Fraser, of Merewether, N.S.W., writes concerning the late Bro. Edmund Gole:—"Would you receive a word of appreciation from a brother and sister whose hearts, burned with love every time he met this goodly man. A man amongst men was Bro. Gole. The chief reason for my great love for him was this: When he saw from the Pioneer that the church was meeting in our house, he came all the way from Sydney to be on hand when we opened our doors. Oh, how a BR forward he gave us. We had never met before. I was at work when he came. When he reached our home in Adamstown he introduced himself in this way to Mrs. Fraser: 'I have just come up to encourage your good husband in his

work.' She said, 'He will be glad to meet you; he is out every night in the street, encouraging people himself.' He said, 'My sister, don't put any barriers in his way; encourage him! All his life has been one of encouraging others. We have lived in his home with his devoted wife and family. I have seen them in their hours of severest trial, when death railed them of one so dear, it was in the home when Bro. Walden brought the news of Dorothy's sad end. God comfort those who are waiting for the glorious re-union in the better land is our prayer."

What the Anglicans say about Immersion.—The following statement of the Anglican position is taken from the Melbourne Herald of the 19th inst., and in view of recent controversies in regard to baptism, is a valuable contribution to the subject.—"The ceremony of baptism by immersion, which took place on Friday at St. Paul's Cathedral, aroused considerable interest among Anglicans. A leading Anglican clergyman writes:—

"The majority of people are probably not aware that, according to the letter, immersion, not pouring, is the rule of the Anglican Church. Thus in the service for the public baptism of infants in the Prayer Book, it is directed that the priest shall dip the child in the water, unless the godparents present do by certifying that the child is weak, and not able to endure it, in which case 'it shall suffice to pour water upon' the child. Also, in the service for the 'baptism of those of riper years,' the direction to the officiant is likewise to take each person, and 'dip him in the water, or pour water upon him.' It strikes us that, when the Church of England makes up her mind to conform exactly to her own regulations, one large obstacle to reunion with the Baptists shall have been removed. This is an opposite thought, in view of the conference on the union of the churches, soon to take place in Melbourne. Immersion is strongly advocated by Canon F. S. Hughes, of St. Peter's, Eastern Hill, and the other clergy of that parish. There are many others also among the Anglican clergy of a similar view. That the Chapter of St. Paul's Cathedral built a baptistry to commemorate the late Dr. F. G. Gosnell is sufficient proof of their opinion on the subject. Altogether, it seems as if, in Melbourne at least, the day has now happily gone by, when it was possible for any Christian to ridicule the practice of the members of the Baptist Church and the Church of Christ, regarding their method of baptising."

### AGED AND INFIRM EVANGELISTS' FUND.

The undernoted are the amounts received by me since last report, on behalf of the above named fund:—

July 5, Church, Kildalby, N.S.W., per John Wollard, 13/-; July 22, Church, Belmore, N.S.W., per Thomas Morton, 4/11; August 8, Church, Mile End, Adelaide, S.A., per H. A. Riddis, 12 August 11, Church, North Melbourne, Vic., per Bro. Dale, 4/- Total, 41/13.

We urge upon the brotherhood the claims of the above-named Trust, as the Committee desire to be in a position to aid those preachers who have borne the heat and burden of the day for many years past, and are desirous of the practical sympathy of their brethren (funds are coming in very slowly).—James Hunter, Hon. Sec. and Treas.

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 His name. Acts 11: 26; 1 Peter 3: 12-16.  
 His growth. Ephes. 4: 25-32; Coloss. 4: 6.  
 His food and gymnastics. John 6: 51-58; 1 Tim. 4: 6-10.  
 His home and country. Heb's 11: 13-16; 2 Cor. 5: 1-8.  
 His growth and destiny. 2 Peter 1: 1-8; 3: 18; 1 John 3: 1-3.  
 Temple—The Making of a Christian. 2 Cor. 5: 14-17.

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