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## MODERN JUDAIZERS. A REJOINER.

In another column will be found a reply to our article on "Modern Judaizers." It is from a leading Seventh Day Adventist, and is given a place as a matter of courtesy and not with a view to prolonged discussion. In this reply it is denied that the special mission of the Adventists is to insist on the revival of the Jewish Sabbath, but in view of the facts before us in regard to their extreme zeal in advocating a return to the Jewish Sabbath, we still venture to hold that opinion. It is possible that their zeal in regard to the second advent has somewhat abated, owing to the fiascos attending their attempting to fix a definite year for the second coming and the end of the world. Further information on this point may be had from Carrington's "Seventh Day Adventism Renounced."

### Jewish Sabbath.

It is quite true that the Bible nowhere calls the Sabbath "Jewish," but that does not alter the fact that it was a Jewish institution. Just as the Passover, though nowhere spoken of as Jewish, is properly regarded as a Jewish institution. That the Sabbath may be properly spoken of as Jewish is supported by the fact that the command to observe the Sabbath was only given to the Jewish nation. It was a sign between God and the Israelites, and had reference to their escape from the bondage of Egypt. In Deuteronomy 4: 8 we read: "And what nation is there so great, that hath statutes and judgments so righteous as all the law which I set before you this day?" This clearly indicates that no other nation was in possession of this law, and consequently the nations outside of Israel are never charged with Sabbath-breaking, though frequently upbraided for sinning in other directions.

### Moral and ceremonial.

Our correspondent infers that we "mitigate the moral and ceremonial laws." It is

enough to say in regard to this that we are not aware that the Scriptures make any such distinction. We simply hold that a distinction is made between the Old Covenant and the New, each having laws applicable to the respective dispensations. We hold that the laws given us under the dispensation of the Spirit are ample and sufficient for all the needs of Christian people. To believe otherwise would be an impeachment of the wisdom of Christ our great Lawgiver. Whatever laws belonging to the old dispensation are found in the new we gladly accept, but unless so found either in precise form or in larger measure, we do not hold ourselves to be bound by them. The observance of the Jewish Sabbath is not so enjoined, therefore we do not regard it as binding upon us. We believe that Barton W. Stone, who is quoted by our correspondent, desired to express nothing else than the above position.

### Two views.

Our Adventist friends are driven to some strange extremes in order to sustain their position. They say that there were two laws, one from Moses, and the other from God. "Every time," says Dungan, "they can find the word Moses in any part of the ancient revelation, then that is of Moses, but the others refer to the ten commandments. They claim that the law of Moses was done away with, but the law of God remains for ever." This is what our correspondent is endeavoring to hold upon when he says: "The former was written by God upon eternal rock, to show his enduring nature; the latter was written by Moses in a book." This teaching brings its own condemnation, for it makes Moses a better lawgiver than God himself. "The Lawyer that tempted the Master," says Dungan, "wished to know which was the great commandment of the law. Jesus told him that it was to love the Lord with all his heart and soul and mind, and to love his neighbor as himself. Neither of these can be found in the Decalogue, and yet they were chief. That is not all; a man might observe every

one of the ten, and not keep either one of these. Thus, in their mad haste Adventists will do away with the very principles which are eternal, simply to make room for a fable about keeping a certain day."

### An existing institution.

Our correspondent makes us say something we did not say. Whether true or not, we did not say that "the Lord of all wisdom nailed the ten commandments to the cross." We stated the simple fact that all the commandments, save the fourth, are found in ample measure in the New Testament. This is a fact that Adventists cannot dispute. The statement that "the Sabbath is mentioned as an existing institution far more in the New Testament than any other of the commandments" is a sample of the kind of reasoning indulged in by Adventists. No one disputes the fact that the Sabbath was observed in New Testament times, but always as a Jewish and never as a Christian institution. Acts 13: 42, 44 is cited as an instance in which the early Christians met for worship. The fact that Paul visited the Jewish synagogues for the purpose of preaching the gospel, is made equivalent to a meeting of disciples for worship on the Sabbath. It would have been all the same to Paul if the synagogues held its meetings on any other day. He went to the place and on the day when he could get an audience. Moreover if this practice proved that the Sabbath was a Christian institution, it would also prove that the synagogues and its worship were to be regarded in the same light, and as it proves too much the argument is worthless.

### The first day of the week.

It is urged that "one recorded special meeting on the first day of the week to break bread does not constitute it a holy day." No, but the fact that the instance referred to indicates that the disciples met together, not only on one special occasion, but each first day for worship, does. Let the Adventists bring forth a similar proof in regard to their position, and they will

have gone a long way to establish their point. This they cannot do. For further evidence on this matter, we refer our readers to an article appearing elsewhere on "The Lord's Day." In regard to 2 Cor. 3, our correspondent endeavors to minimise the force of this passage by saying that "the ministration of a thing is not the thing itself, but simply service performed by a minister." This sounds plausible enough, but it does not touch the point. No matter what meaning we give to the word "ministration," it was a ministration "written and engraven on stones," and consequently included the Decalogue and all associated with it. It is not our statement that the law "is done away," but the apostle's. Nor is any law sustained thereby, for while it is admitted that the law had a glory of its own, it is superseded by something more glorious. It is all gain and no loss.

#### The Creation Sabbath.

We cannot stop now to deal with anything that Campbell may have said about the Sabbath, further than to say that we do not agree with the quotation given from his writings. We insist that the Creation Sabbath is not the Sabbath of the Decalogue. It is God's Sabbath, not man's. We further insist that there is no evidence of the existence of the Sabbath of the Decalogue prior to the Exodus. Even if there were, it would not be evidence that it was to be perpetuated through all time. Cain and Abel offered sacrifices, and sacrifices were commanded under the Mosaic economy, but that does not make them valid in the Christian dispensation. We deny having done Adventist injustice by charging them with "setting aside the supremacy of Christ, and of making something a condition of salvation which he has not demanded." Christ never made the keeping of the Jewish Sabbath a condition of salvation—Adventists do. Moreover, those of us who observe the first day of the week in memory of the resurrection of our Lord, are stigmatised as having upon us "the mark of the beast." No greater dishonor has ever been done to the memory of our Saviour than this.

## Editorial Notes

### All Gone in Smoke.

According to an American exchange, probably not less than thirty billion cigarettes were consumed in the United States in 1912. "Each day of the year there are probably consumed almost eighty million cigarettes, at a cost to the consumer of over three quarters of a million dollars." Unfortunately a considerable proportion of these are smoked by boys. At Los Angeles the Supervisor of Compulsory Education has stated that seventy-five per cent. of the boys over eleven years of age attending the public schools of that part of the country

are addicted to the use of tobacco in some form. President David Starr Jordan, of Stanford University, is quoted as saying: "The boys who smoke cigarettes rarely make failures in after life, because they do not have any after life. The boy who begins smoking before his fifteenth year never enters the life of the world."

### Congregationalism in America.

For some reason Congregationalism has not made the progress in the United States that might have been expected. Dating back to the advent of the Pilgrim Fathers, Congregationalism had the right of way, and other things being equal, should be the leading religious force in the country. But according to the Year Book lately published there are but 6,064 churches with 703,026 members. The Baptists number somewhere about five millions, and the Methodists as many or more. Presbyterians approach two millions, and those known simply as Churches of Christ number about 1,400,000. Congregationalists have 5944 ministers in the United States, of whom 2326 receive a salary of £150 or less, and 1408 a salary of £100 or less. The body in America appears to lack evangelistic aggressiveness. No less than 1792 of their churches received not a single new member in 1912. With a declining spiritual birth-rate, the outlook for the future is far from bright. Any church that fails to make converts to Christ fails in her one great mission of life, and indeed fails to justify her existence. The gospel is the power of God unto salvation, and where it is earnestly and persistently proclaimed the salvation of souls may be confidently anticipated.

### The Return of the Jews to Palestine.

"One of the significant movements of our time," says the *Christian-Evangelist*, "is the continued return of the Jews to their ancestral home in Palestine. Since Jewish colonisation began in that country some thirty years ago, more than two hundred thousand Jews have migrated thither. Today they possess some forty towns and villages exclusively, and own nearly a million acres of colony lands. Every day in the year one may see them, dust-laden pilgrims from the ends of the world, coming back to the land of their fathers." Most students of prophecy, differing widely as they do on other matters, are agreed that its fulfilment involves the return in large measure of the Jews to the holy land, and the fact that they are thus returning to-day and engaging again in agricultural life, may be regarded as a significant movement indeed. The recent war in Turkey, the pushing of railway enterprise in adjacent lands, and the increasing Jewish population in Palestine may all point to the weakening hold of the Ottoman Empire on the ancient home of the Israelites. And apart from prophetic considerations, it does not seem unlikely that as Greece was restored to the Greeks by the authority of the great nations, Palestine may yet be handed back to its original owners in the same way.

### Lloyd George and Alexander Campbell.

Z. T. Sweeney, whose interesting report of the work in Russia appeared in last week's issue, had an interview with David Lloyd George while passing through England. He conveyed an invitation from the American Christian Missionary Society to the Chancellor of the Exchequer to attend the Convention to be held in Toronto in October, and he represents Lloyd George as "showing a lively appreciation of the great work of his brethren across the waters." Mr. Sweeney referred to the great work he was doing for the English people and the world. He replied, "A very large part of the economic and social principles I am pressing upon the English people I obtained from reading the writings of Alexander Campbell." It would be well if the work of that master mind were as well studied by others. There are many even among the Churches of Christ who are comparatively ignorant of the writings of A. Campbell, whose teachings, through the medium of Lloyd George, are influencing millions to-day. Mr. Sweeney also visited Criccieth, in Wales, the home church of the Chancellor, who happened to be there that Lord's day, worshipping with his brethren. It is not long since his daughter was baptised in Criccieth, her illustrious father taking part in the baptismal service. The visitor described the church as "a Scriptural, intelligent and devotional congregation, conforming as nearly to the New Testament church as any with which I have ever worshipped." Mr. George himself is described as "a very modest and agreeable gentleman, quite unassuming and unostentatious, but bearing in every movement the evidences of that mighty force and power that make him to-day one of the highest embodiments of Christian civilisation to be found on the earth."

### "God Never Made Episcopalians."

"God is my Father; the Church is my mother; Christian is my name; Catholic is my surname. Do we need any other names? Why go on to add Anglican, Episcopalian, Roman, Protestant, Presbyterian, Methodist, Congregationalist, Baptist, and so on, and so on? These terms are divisive, sectarian, narrow. They shrivel up one's soul. . . . So long as there is a drop of denominationalism or sectarianism in men's blood, it will block the manifestations of unity. God never made Protestant Episcopalians, nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they chose to call themselves by lovely names." No, the above quotation is not from the pen of Alexander Campbell, Isaac Errett, J. W. McGarvey, or any American or Australian who is associated with the movement for a restoration of primitive Christianity. It is the carefully selected and deliberately written language of the Right Reverend, C. P. Anderson, D.D., Bishop of Chicago, of the Protestant Episcopal Church, known here as the Church of England, and is published by "The Commission of the Protestant Episcopal Church in a World Conference on Faith and Order."

When a few more denominational leaders are prepared to endorse this worthy bishop's position a decidedly forward step will be taken in the direction of Christian union. And when these good people agree to reject

all sectarian appellations and reach the platform of New Testament nomenclature they will find a million and a half of brethren assembled there already, and waiting to welcome them with outstretched hands.

no support to the hypothesis that Belshazzar was his father's viceroy, or was entitled to be spoken of as "king." Our reply is that the inscriptions contain nothing that is inconsistent with the hypothesis; indeed, by showing that Belshazzar was the son of the king, was the *eldest* son of the king, was the *well-beloved* son of the king, and had been appointed commander-in-chief of the king's army, the inscriptions do assuredly favor the suggestion that he would be invested with regal power during the lifetime of his father. We have good reason to suppose that Nabopolassar, the father of Nebuchadnezzar, during the closing years of his reign elevated his illustrious son to co-sovereignty in the Empire. We know that certain of the Assyrian kings followed this practice. Then why should it be thought a thing incredible that Nabonidus should give Belshazzar, whom he describes as "the offspring of my heart," a share in the kingship; that he should appoint him a ruler with sufficient regal authority to warrant his being addressed as king?



## Are the Critics Right about Daniel?

No. 7.

By C. M. Gordon.

Dr. Driver's fifth argument against the early date of Daniel is developed at too great length to be reproduced verbatim in this article. It is introduced as follows:—

"Belshazzar is represented as king of Babylon, and Nebuchadnezzar is spoken of throughout ch. 5 (vs. 2, 11, 13, 18, 22) as his father. In point of fact Nabonidus (Nabunahid) was the last king of Babylon; he was a usurper, not related to Nebuchadnezzar, and one *Belshazzar* is mentioned as his son."

He sums up the argument by saying that

"The historical presuppositions of Dan. 5 are inconsistent with the evidence of the contemporary monuments."

According to the critic, then, the science of Archaeology convicts Daniel of serious historical error. The monuments, which have so often been in favor of the Bible, are, if the critic is right, against it here. This allegation is grave enough to throw us into a very serious frame of mind; yet, even if it should turn out to be true, we need not yield to consternation, for it is quite conceivable that the monuments may be wrong and the Bible right. But is it by any means true that the presuppositions of Daniel are in conflict with the inscriptions? Let us examine the points of alleged inconsistency.

### Belshazzar.

1. In Daniel, Belshazzar is represented as king of Babylon; the critic says Belshazzar was never king of Babylon, and claims monumental support for his denial. We are rather surprised that the critic in his attack upon Daniel should refer at all to Belshazzar, for it is in connection with him that the book of Daniel has received one of its strongest confirmations from the inscriptions. Prior to the year 1854 the very existence of Belshazzar was not infrequently denied. Until that date the Book of Daniel was the only known writing in existence which mentioned Belshazzar. And because all other literature was silent in regard to him, it was concluded that the Belshazzar of the Bible had never lived at all, to say nothing of his being king of the Chaldeans. Two important discoveries vindicated the Bible against this assault upon its historical verity. The

first was the discovery at Mugheir, in 1854, of an inscription by Nabonidus, in which he prays to the Moon God of Babylonia for the prolongation of his own life and that of his eldest son Belshazzar. This was followed in the year 1876 by the discovery of some four thousand contract tablets belonging to a great banking firm of ancient Babylonia, known as Egibi and Sons. On several of these tablets the name of Belshazzar occurs in connection with certain commercial transactions. One of these tablets is dated in the fifth year of Nabonidus, and names the price at which "the secretary of Belshazzar, the son of the king," rents a house for three years. Another records a monetary transaction made by Belshazzar through his steward, and this tablet is dated in the twelfth year of Nabonidus, which was only six years before the downfall of Babylon. These discoveries brought Belshazzar out into the clear light of history, and proved him to be a royal functionary living in Babylon, at the very time that Daniel lived there. This is one point, then, and a fundamental point at that, in which Daniel receives verification from the "contemporary monuments."

2. But the monuments do not say that Belshazzar was king of the Chaldeans. They speak of him as the son of the king, and continue to do so until the close of the Babylonian Empire. It is claimed in view of this that Daniel is wrong in referring to Belshazzar as "king of the Chaldeans." The fact that Daniel was perfectly correct as to the existence of Belshazzar creates a presumption in favor of an equal accuracy in his statement of his official position. At all events, it ought to lead a reverent criticism to accept any reasonable solution of the apparent inconsistency, rather than to impeach Daniel with error. Such a solution is at hand. In all probability Nabonidus associated Belshazzar with himself in the government of the Empire. Other Eastern monarchs had done this; why should he not do likewise? And certainly if Belshazzar had been made co-ruler of the kingdom, Daniel would be justified in referring to him as king of the Chaldeans. This explanation seems to us to be perfectly natural and highly probable. Yet Dr. Driver dissent from it. He affirms that "the inscriptions lend

### Was he King?

In the famous annalistic inscription it is recorded that Belshazzar was in command of the king's army in Northern Babylonia from the seventh to the eleventh year of the reign of Nabonidus. This inscription chronicles the movements of Nabonidus year by year through the whole seventeen years of his reign, but an unfortunate defacement of the inscription prevents us from reading that part of it which deals with the history of Nabonidus from the twelfth to sixteenth years inclusive. From its record of the seventeenth year, however, we learn that it is no longer Belshazzar who is in command of the forces in Northern Babylonia, but Nabonidus himself. He is there vainly trying to stem the tide of Persian invasion which threatens to engulf his whole Empire. The point to be observed is this: is it not probable that Nabonidus during his absence on military duty would appoint Belshazzar his viceroy in the great capital of his Empire? Indeed, the exigencies of the political situation would almost demand some such arrangement. It is a time of terrible crisis. The formidable Medo-Persian combination led by Cyrus is threatening the integrity of the Babylonian Empire. Nabonidus must in person lead his soldiers in battle against the invader. Is it likely that he would leave no one in charge of affairs at Babylon? Things are serious in that city. Malcontents are there. A party of Persian sympathizers is there. Intrigues are in progress there. It is imperative, then, that Nabonidus during his absence should leave someone in charge at the royal city to control affairs and safeguard the interests of the kingdom. And the representative left in charge at Babylon must be a person of undoubted patriotism and loyalty, and he must be invested with an authority sufficient to enable him to cope with the serious situation which the capital at that critical juncture presented. What more probable in these circumstances than that Nabonidus

would elect his loyal son Belshazzar to that responsible office, and clothe him with the prerogatives of co-sovereignty? The anachronistic inscription, by showing that Nabonidus is absent in charge of the forces on the frontiers of his Empire, certainly lends support to the suggestion that Belshazzar is at the same time reigning as his father's viceroy in Babylon.

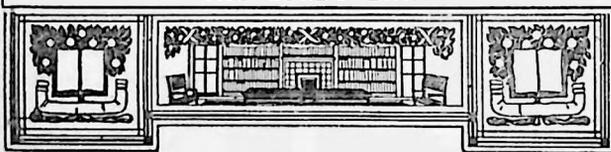
The assumption of dual-sovereignty finds strong support in Belshazzar's promise to make Daniel the *third* ruler in the kingdom. See Dan. 5: 16, 29. It is obvious that the terror-stricken king is ready to give anything within his power in order to secure the interpretation of these portentous words, traced by spectral fingers upon the walls of his palace. Then why does he promise to make Daniel only *third* ruler, should the latter succeed in reading the mystic writing? Why not in-

crease the inducement by promising to make him the *second* ruler in the kingdom? If Pharaoh made Joseph *second* in authority in the great kingdom of Egypt as a reward for the interpretation of dreams, why should Belshazzar hesitate to make Daniel *second* ruler in Babylon by way of recompense for interpreting this writing on the wall? The answer is plain enough: Belshazzar himself was already *second* ruler, Nabonidus being *first*. Daniel, therefore, was made *third* ruler. As *second* ruler, exercising authority in Babylon, the capital city of the Empire, Belshazzar doubtless would be regarded as exercising kingly functions, and would consequently be addressed as "king." With such a reasonable and probable explanation of this difficulty before us, is it either just or judicial to recklessly accuse Daniel of error when he tells us that Belshazzar was the Chaldean king?

adjective being used—the first day of the week is called the *Lordian* day. On matters of doctrine the early fathers are a poor guide, but in relation to matters of fact as to what obtained in their own time, they are good authority. They write in Greek and used this same word, *kuriakos*, of the first day of the week, and carefully distinguished it from the Sabbath, which they declare to be abolished. It is absurd to speak of Constantine, or the Pope, as having changed the day, when it is seen that the Christians in the New Testament, centuries before Constantine, assembled on the first day of the week, and that a line of writers from that time show that the first day was the stated day which the Christians observed. The Epistle of Barnabas, A.D. 120, has: "We keep the eighth day with joyfulness, the day also on which Jesus arose from the dead." The Apostolical constitution (A.D. 250) says: "On the day of our Lord's resurrection, which is the Lord's day, meet more diligently." Defining *kuriakos*, Parkhurst writes: "This is the usual name of Sunday with the subsequent Greek fathers." What Constantine did was to appoint the day the Christians then already observed, Sunday, or First Day, as a general holiday, thus making it easier for the Christians to observe that day, which they had observed all along. If, as some maintain, John meant in Rev. 1: 10, not the day of 24 hours in which he saw his vision, but the Day of Judgment, to which in thought he was carried forward, we would have expected the usual designation, "*Day of the Lord*," or "great day of the Lord"; but as he uses this word, which means, *specially related to Christ as Lord*, and as subsequent writers use that same word to denote Sunday, the first day of the week, the day on which Christians met for worship, we think it beyond doubt the first day of the week is here meant by the *Lord's day*. That is, what John wrote, the first day of the week was distinguished as characterized by its being specially set apart for the work and service of the Lord.

If now we look at what *frederick* *johnson* use of *kuriakos* *honoris*, his *dominical* or *Lordian* day, we have every reason to conclude this is the first day of the week. We find the same word, *kuriakos*, applied to the supper which the Corinthian church assembled to keep. It was the *dominical* or *Lordian* supper. On what day did these Corinthian meet? We read, "Now concerning the collection for the saints... upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." This, at least, shows that the first day was the day when they were in the habit of attending the things of a kindly, philanthropic kind. So we have thought that the money was to be stored at home. But would not that frustrate the very end Paul had in view? It is given in the words, "that no collection be made when I come." The usual view of the passage seems the more likely to be the correct view, viz.: that they were in the habit of assembling on the first day of the

## THE LORD'S DAY.



From L. Oliver's "The Truth about the Sabbath Day and the Lord's Day."

Coming now to the *Lord's day*, which is mentioned in Rev. 1: 10, where the Apostle John writes, "I was in the Spirit on the *Lord's day*," we find all available proof indicating that the day so designated was the first day of the week.

Much significance resides in the Greek word here rendered "Lord's." It is an adjective, *kuriakos*, found only here and in 1 Cor. 11: 20, where it is applied to the breaking of the bread, "The Lord's supper." Now in English we have no adjective, popularly used, corresponding to the Greek *kuriakos*, and so our translators have employed a make-shift and used *Lord's*. I say "popularly used," for we have two adjectives derived from the Latin which are similar in structure to *kuriakos*—*dominican* and *dominical*. *Kuriakos* is from *kuriakos*, *lord*, and so means "that which relates to a lord." *Dominican* and *dominical* are both from *dominus*, *lord*. Why then did the revisers not use one of them in these two places and so indicate that in the Greek we had something which is quite distinctive and is different from the *day of the Lord* so often found both in the Old Testament and New? *Dominican* would not do, because it has always been used to be specially appropriated; as an adjective it means, "of or pertaining to St. Dominic, or the order of Dominicans"; otherwise we might, instead of reading *Lord's day*, have read *dominican day*, which would be an exact equivalent of *kuriakos*. *Dominical* is the Greek rendered *Lord's day*.

*Dominical* has no such objectionable association. The first meaning given to it in the Standard Dictionary is, "Relating to

Christ as the Lord, or to Sunday as the Lord's day, as *dominical* Gospels." I suppose the word has been rejected because it is so uncommon. We must allow that it would have failed to raise the right feeling if we had read the *dominical* Supper, and the *dominical* day. Still, this would give to the reader who knows nothing of Greek a true idea of the fact. To state it in the language of the grammar, in our version we have a noun in the possessive case, *Lord's*, instead of an adjective. The objection to *Lord's* is that it is equivalent to the *used* *Lord* and makes the reader think John used language equal to "the day of the Lord." Now that phrase and its variant, the *great day of the Lord*, is never applied either to the Sabbath or the *Lord's day*. Hence it is well we should know that in Rev. 1: 10 and 1 Cor. 11: 20, the Greek has a unique word, an adjective, not used elsewhere, apparently coined for the purpose, and for which our language has no exact equivalent in popular use.

### "Lordian."

In the work on the Sabbath question entitled, "*The Evolution of a Sin*," a word is coined and recommended as a parallel to the Greek *kuriakos*—the word *Lordian*. There are objections to this word, and it has not yet found a place in the dictionary; but, if a hybrid, it conveys the idea very well, and I shall use it occasionally in what follows.

That the *dominical* or *Lordian* day in Rev. 1: 10, refers to the first day of the week is rendered certain by the fact that in the writings of the early fathers—the same

week to keep the Lord's Supper, and on that day they were to set aside their gifts to be ready when Paul came. The *Lordian* supper on the *Lordian* day! What could be more fitting! Then we have the record that at Troas the disciples came together to break bread on the first day of the week (Acts 20: 1-7).

**Christ's resurrection.**

We have no record that Jesus commanded the apostles, during the 40 days before he ascended to set apart the first day as one distinguished for its relation to him as their Lord. *But he may have done so.* Certain it is that he rose on this day, appeared thereon repeatedly to his disciples, and thereon poured forth the promised Spirit. Considering the all-importance of Christ's resurrection in the estimation of the early church, we could easily understand how, if the Lord desired that this monument to his memory and the memory of his great victory over death and the grave, should spring spontaneously, without a command, from the love and enthusiasm of his people, the *Lordian* day might thus arise. We do know that to-day there is no stronger point in Christian evidence than the difficulty of accounting without belief in the resurrection, for the church observing the first day of the week, and it is all the stronger that there is no recorded command for its observance. How came these Jews, accustomed to keep the Seventh day as a solemn Sabbath, to begin to keep another day, the *Lordian* day, and on it observe the *Lordian* feast in memory of their Lord's death? Allow that Christ arose on this day, as the early church testified, and even without a command we can believe the *Lordian* day would arise; but how the resurrection and the dominical day is a miracle without an adequate cause, surpassing in wonder all Christian miracles, which always all give a sufficient cause to produce them.

Says Canright: When Jesus died, the hope of his disciples was buried with him, and the holy women were heart-broken. But the wicked Jews rejoiced and Satan triumphed, while the angels mourned. If ever the devil had hope, it was while Jesus was dead during the Sabbath day. But as Sunday dawns, a mighty angel like lightning descends, the earth quakes, the grave opens and Christ arises a conqueror over death, hell and the grave. Satan's last hope is gone, the wicked Jews are dismayed; the holy women are glad; the hope of the disciples is revived; angels rejoice; the salvation of the world is secured; the sufferings and humiliation of the Son of God are ended; he walks forth the Almighty Saviour, the Lord of all. Never shall a morning dawned on the last world before. No wonder it became the memorial day of the church. It was impossible it could be otherwise.

But if, in accordance with the higher character of Christianity we have no law saying, "Thou shalt keep holy the *Lordian* day," and we have no express commands *how* we should observe it, we have enough

to guide those who are lovers of the Lord Jesus.

"For love can easily divine,  
The One beloved's will."

We see the day being used by the early Christians to assemble for worship and loving help to each other, and thus under the guidance and approval of the apostles; and we note the beloved John designated it the *Lordian* day, the day set apart to Jesus as the Lord. We do not think those who love the Lord will seek to minimise what is here implied. Such will not be eager to argue that, while there are some things we must do on the Lord's day, meet with the church, and attend to the Apostles' doctrine and fellowship, the breaking of the bread, and prayers, yet these attended to, we may do as we like, spend the time in mere social enjoyment, or even give ourselves to secular business. Does not that one word *Lordian* give all the suggestion we need? We have seen it is applied to the memorial feast. Surely there it denotes that this feast has to do wholly, solely and entirely, with the Lord Jesus Christ. That is its outstanding and inherent characteristic—it is *Lordian*. Seeing this, and knowing "Jesus as Lord," is the

outstanding feature of Christianity, must not the *Lordian* day be similar, a day throughout which the Lord is pre-eminent? And how can he be so except by his people devoting it to his service?

Again, what the early Christians understood by *kuriakos* is seen in the fact that after New Testament times, it was applied to the church itself. They called the church *Kuriaké ekklesia*. In time the word *ekklesia* was dropped, and the adjective took its place, hence our word *Church*; and the Scotch *Kirk*. But now remember that the *ekklesia*, or, as we say, the *Church*, is the Lord's Body, every member reunited to him, animated by his life, and you cannot doubt what was meant when the *ekklesia* was called *Lordian*.

This all shuts us up to the conclusion that the first day is called *Lordian* because it is a day characterised by its relation to the Lord Jesus Christ. Certainly there is no law absolutely forbidding the transaction on it of such business as is done by us on the other six days. But he who desires it to be a *Lordian* day will do all he can to preserve the present national custom of making the first day a rest day. If a necessity compel-



**Jesus Heals the Boy Possessed of a Devil.**

And it came to pass, that on the next day, when they were come down from the hill, some people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly cryeth out; and it teacheth him that he should cast him out; and they could not. And Jesus answering said, O father, I brought thy disciples to cast him out; and they could not. And Jesus answering said, O father, I besought thee, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.—Luke 9: 37-42

him to work, he will do so with reluctance and regret. All the emotions of love and gratitude, which "Jesus our Lord" evokes in us, will impel us to make it a true Lordian day—a day characterised by glad thoughts of, and cheerful service to, him "whom having not seen we love, on whom though now we see him not yet believing, we rejoice with joy unspeakable and full of glory."

**The Brisbane Mission.**

The mission we have longed and prayed for for nearly two years has come and gone, leaving behind it a mixture of great joy and disappointment; joy in the realisation of so many souls having been won for the Master (151 decided to serve the Lord; 24 have been immersed, and there are still more to come. May our heavenly Father keep and guide these faithful ones continually, and may they prove worthy soldiers of King Jesus); disappointment in the fact that the Church of Christ did not get the advertisement we expected. Hardly two per cent. of the people of Brisbane know anything of our magnificent plan. Just why this is so, is difficult to explain. We might ask ourselves, Was our organization faulty, or were we lacking in spiritual tone? Money was spent in advertising, including posters, calico signs, and letters delivered from house to house, Bro. Redler, of West Moreton, using his fine loud warblers to the best advantage. Yet our attendance during the week nights never exceeded 1200. Our Lord's day meeting at night was always well attended, fully 400 people being present. We must confess that the public were never gripped by the mission. We don't like to think that Queensland folks are different from other folks. We believe that they are just as susceptible to the influences of the gospel as other people.

Too much praise cannot be conferred upon the choir for their loyalty throughout the mission. Bro. Forbes spared neither time nor service to make the choir a living force in the mission. The personal workers also did a great work. These consecrated workers showed their zeal for the Master, and a great measure of the success is due to them for their self-sacrificing efforts. Bro. Sidwell also won the hearts of the people by the sweetness of his singing, and his measure of song must have touched the hearts of many a soul.

Bro. Griffith labored under a very great physical trouble during the whole of the mission with a sore throat, which gave him intense pain, and prevented him from letting himself go. The circumstances that his voice might go at any moment was always with him, and prevented him from doing himself justice. The shape of the tent did not tend to help him in making himself heard. His intense earnestness appealed to all, and did much to the saving of souls.

We are indeed grateful to the Federal Executive and the Legion of Church for making it possible for us to have the mission, and trust and pray that they will be duly rewarded for their help to us. May God's richest blessing rest on the result obtained.—E. A. Eignil

**Correspondence.**

**"MODERN JUDAIZERS."**

Sir,—My attention has been called by your leading article, under date August 7. As it is a reply to a synopsis of one of my discourses I would ask your Christian courtesy in allowing me to reply. The "special mission" of Seventh Day Adventists to "the world" is not "to insist on the revival of the Jewish Sabbath," as you say, but to warn the world to prepare for Christ's second coming and the great judgment day. In view of the latter the people are admonished to "keep the commandments of God and the faith of Jesus." Rev. 14: 12, 6, 7, 14; Eccles. 12: 13, 14; Jas. 2: 19, 22. Further, the Bible nowhere calls the Sabbath "Jewish," but "the Sabbath of the Lord." I would gather, too, from your writings that you unite the moral and ceremonial laws. The Bible makes a distinction. The former was written by God on the eternal rock, to show its enduring nature; the latter was written by Moses in a book (Deut. 31: 24, 26). The latter took half a day to read. Neh. 8: 1, 2. The law of God takes more than two days to read. Your old pioneers, before Seventh Day Adventists came into existence taught thus: "By the abolition of the law I do not think that the moral law of love to God and love to man was destroyed; for this must be unchangeable and eternally binding on all intelligent creatures. I see no connection between the death of Christ and the destruction of the moral law, but there is an intimate connection between his death and the ceremonial laws."—Barton W. Stone.

There are many things, sir, that come over from the Old Testament into the New. We might mention love to God, faith, grace; also prayer and praise, as well as the Sabbath. The Bible does not begin at Matthew. It seems inconsistent to expect two distinct commandments for a Sabbath law which has never been revealed when one commandment cannot be presented from the Bible for first day observance. You also assert that all the ten commandments are re-enacted in the New Testament except the fourth. "In place of this a new day appears"—Sunday. The Lord of all wisdom, we are told, nailed the ten commandments to the cross. Then re-enacted nine of the commandments, formerly abolished. So now, according to such reasoning, we have the ten commandments just as they were spoken and written by God at Sinai, with the exception that Sunday takes the place of the Seventh day! And all this to get rid of the Sabbath. The Sabbath, sir, is mentioned as an existing institution far more in the New Testament than any of the other commandments. Each time God's Law is mentioned the Sabbath is also included. One recorded special meeting on the first day of the week to break bread does not constitute it a holy day. It takes three things—resting, blessing and sanctification of Jehovah. Gen. 2: 2, 3. These have never yet been removed from the Sabbath to any other day. The time for breaking bread is left by the Lord with his church. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." 1 Cor. 11: 26. The early Christians met for worship on the Sabbath, Acts 13: 42, 44. Paul, in 2 Cor. 3 does not teach that the law of ten commandments was abolished. He is not referring to the two ministrations—the ministrations of death without mercy under the Law; and the ministrations of the Spirit of life under Christ. The typical death penalty is done away, but the law remains. The ministrations of a thing is not the thing itself, but simply service performed by a minister. If in A.D. 66 the law "is done away," how is your statement to be true that nine are re-enacted? And Paul's position, when in the same year he wrote, "Do ye then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. The glory of Moses' countenance was passing away; but he carried the law in his hands. As to whether "the Sabbath as a day between you and God" is a matter in dispute and a God-remember, sir, the Sabbath is a day of spiritual rest, not physical.

Christ distinctly stated, "The Sabbath was made for man," i.e., all mankind, just as were baptism

and the Lord's Supper. It is as general as the judgment and the gospel. Plucking corn is simply a detail. The disciples were quite justified. See Deut. 23: 25. "The Sabbath was a day of seven days of creation week. Each day consisted of an evening and morning, as now. Alexander Campbell said, speaking of the Sabbath as a moral institution, "not only of the seventh part of the day, but of the seventh day in uninterrupted continuance, was celebrated from the creation to the deluge, during the deluge, and after the deluge, till the giving of the law."—Popular Lectures, pp. 283, 284.

In conclusion, sir, I would say you do Seventh Day Adventists an injustice by charging them with "setting aside the supremacy of Jesus Christ, and of making something a condition of salvation, which he has not demanded." With them Christ and his word is supreme, not Catechism—Yea truly, J. H. Woods, Warburton-road, Canterbury, Aug. 20, 1911.

[A reply to the above will be found in our leading article.—Ed.]

In how many an hour of discouragement, in how many a place of trial, in how many a land of bereavement, are God's angels present? We may be too deaf to hear, too blind to see them, too slow of heart to let them draw near, but they do, nevertheless, bring us blessings from above. The cloud lifted, we know not how, the burden was eased of its weight, and the pang grew less acute; we walked onward with freer step and firmer bearing. We felt courage renewed, we were aware of strength that no mortal hand had brought. Surely our Father, whose angels often came to the relief of our Elder Brother in his hours of sorest need, yet bids them go to any cell of Adam's race who is tempted, or tried, or who fears that he is forsaken of God.—Margaret E. Sangster.

**ACKNOWLEDGMENTS.**

**N.S.W. HOME MISSION FUND.**

From Churches towards Preachers: Wynyard, to July 24, 17/10/-; Wagga, to June 6, 19/10/-; Wagga, to Aug. 1, 16/0/6; Hamilton, 8/0/0; From Churches, per Collectors: Parramatta, 10/0/-; Merryville, 11/10/0; Auburn, 12/1/1; Narrabri, 12/5/6; Sydney, 13/-; North Sydney, 11/1/0; Rockwood, 12/3/2; Inverell, 11/-.

Individual Contributions: W. Phowan, Huntville, 11/1/-; Hornby Family, 11/-; Estate of late Sister Quinlan, 1/-; E. Collins, Auburn, 10/-; Sister Allington, Auburn, 5/-; Sister Green, Auburn, 2/-.

Other Receipts: For Lantern Slides, 11/10/-; Literature, Stock, and Debts, 41/0/3; Treasurer's Committee, Printing, 10/-; Pearsham Mission Thankoffering, 16/-; Advance Expenses, 12/10/-; Rockwood Mission Travelling Expenses, 12/-; Mosman, ads, 13/-; Hurville, 10/0/0; 4/-; 4/-; Sydney, 7/6. To Aug. 18, 1911/11/5. Parks-st, Dundas. Chas J. Lee, Treas.

**VICTORIAN MISSION FUND**

Churches, towards support of Preachers: Kyneton, 12/3/4; Carnegie, 12/11/85; Stawell, 6/10/0; Drummond, 11/12/7; Ingleton, 5/10/4. From Churches, per Collectors: Donibrodie, 10/0/0.

Individual Contributions: W. G. Harcourt, Kyneton, 10/-.

Miscellaneous: Proportion of Cr. Balance on hand from United Public Questions' Department, 17/1.

Total, 125/15/-.

Thos. W. Smith, Secy., W. C. Craib, Treas., "L'Allegro", Rathdown-st., 265 Mt. Rd., North Carlton.

# The Family Altar

Conducted by M. M. Davis  
From the "Christian Standard."

## TWILIGHT.

There are two twilights—one when the day fades into the night, and one when the night gives place to the day. The first of these might symbolize doubt in the human heart, loved, caressed and nurtured, and ending in the dark night of despair, leaving us without God and without hope in the world. The other might symbolize doubt as hated, repulsed and exposed to the light, and finally ending in the glorious splendors of noon-day, revealing God as a Father, Christ as a Brother and Saviour, the Bible as a guide, and heaven as a home. Every man who thinks, has doubts. The question, therefore, is not at this point, but it is as to what we do with them. John the Baptist had doubts, and Thomas, the apostle, had doubts, but they threw the light upon them and they were displaced, and faith—a martyr's faith—took their place. Even so may it be with every other doubter.

## SUNDAY, AUGUST 31.

Gems of Thought—"Then said Jesus to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and he not faithless, but believing, And Thomas answered, My Lord, and my God" (John 20: 27, 28).

"When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me."  
Doubt is the shadow of truth.—Bailey.  
Doubt is the vestibule of faith.—Colton.

Bible Reading.—John 20: 24-28: Getting rid of doubt.

## MONDAY, SEPTEMBER 1.

Gems of Thought—"Let every man abide in the same calling wherein he was called" (1 Cor. 7: 20).

Anywhere with Jesus I can safely go,  
Anywhere he leads me in this world below;  
Anywhere without him dearest joys would fade,  
Anywhere with Jesus I am not afraid.  
—*Jessie H. Brown.*

If in the common things that around us lie there is not the material we need to build us up into the stature of a perfect manhood, then we shall find it nowhere under heaven's cope. The carpentry of Jesus and the narrow life of Nazareth furnished all he needed.—*John Chidwick.*

Bible Reading.—1 Cor. 7: 18-21: Christ, and not environment, the important thing.

## TUESDAY, SEPTEMBER 2.

Gems of Thought—"Our Father, who art in heaven, hallowed be thy name" (Matt. 6: 9).

I love to steal awhile away  
From every embarrassing care,  
And spend the hours of resting day  
In humble, grateful prayer.  
—*Mrs. P. H. Brown.*

If any one is troubled with doubts about prayer, there are two simple words, "Our Father," if we can only really believe them in their full richness and depth, will make the doubts vanish in a moment, and prayer seem the most natural and reasonable of all acts.—*Kingley.*

Bible Reading.—Matt. 6: 9-13: We pray to "Our Father."

## WEDNESDAY, SEPTEMBER 3.

Gems of Thought—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

There are some men who can live up to their ideals and still drag the ground.—*Dallas News.*

Be such a man, live such a life, that if every man were such a man as you, and every life a life like yours, this earth would be God's paradise.—*Phillips Brooks.*

Bible Reading.—Eph. 4: 1-13: A lofty ideal.

## THURSDAY, SEPTEMBER 4.

Gems of Thought—"Be thou a blessing" (Gen. 12: 2).

Let us gather up the sunbeams,  
Laying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of the day,  
With a patient hand removing  
All the briars from the way.  
—*Mrs. Albert Smith.*

Not what has happened to myself to-day, but what has happened to others through me—that should be my thought.—*F. D. Blake.*

Bible Reading.—Gen. 12: 1-4: Abraham to be a blessing to man.

## FRIDAY, SEPTEMBER 5.

Gems of Thought—"Who art thou, Lord? I am Jesus whom thou persecutest" (Acts 9: 5).

I am safe, whatever may betide me;  
I am safe, whatever may deride me;  
I am safe, as long as I confide me  
In the hollow of God's hand.—*E. D. Maud.*  
The good man is not alone. Touch him, and you touch God.—*Anon.*

Bible Reading.—Acts 9: 1-6: Saul struck the saint on earth, and God felt the stroke in heaven.

## SATURDAY, SEPTEMBER 6.

Gems of Thought—"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us: whose heart the Lord opened, that she attended unto the things spoken by Paul" (Acts 16: 14).

The religion of Lydia, like the goods she sold, was of the royal kind. As proof of this, it was substantial enough to be transferred from place to place, according to the location of its possessor; and it enabled her to be true to her God when she was away from home, and among his enemies.—*D.*

Bible Reading.—Acts 16: 9-15: A Christian business woman.

## "THE SANDS OF TIME ARE SINKING."

By Amos R. Wells.

This beautiful hymn was written by Mrs. Annie Ross Cousin, a Scotch lady, the wife of William Cousin, minister of the Free Church of Melrose, Scotland. The hymn was first published in 1857.

It is often called "Rutherford's Hymn," because it represents the thoughts and even quotes the very words of the great Scottish scholar,

preacher, reformer, and martyr, Samuel Rutherford. Rutherford was born in 1600 and died in prison in 1661. He was a man of profound piety and great learning, highly honored among the Presbyterians. During Cromwell's time he was happy in the success of the principles for which he had pleaded courageously for many years; but when Charles the Second came to the throne his enemies had their revenge. He was indicted for treason, and would have been executed if he had not died in prison.

Late in the afternoon of the last day of his life this sainted hero, in answer to the question, "What think ye now of Christ?" made the following answer, which furnished the refrain of our hymn: "Oh, that all my brethren in the land may know what a Master I have served, and what peace I have this day! I shall sleep in Christ, and when I awake, I shall be satisfied with his likeness. This night shall close the door, and put my anchor within the veil; and I shall go away in a sleep by five of the clock in the morning. Glory to glory by my Creator and my Redeemer forever! I shall live and adore him. Oh, for arms to embrace him! Oh, for a well-tuned harp! Glory to glory dwelleth in Immanuel's land! He died exactly at the time he had foretold.

Mrs. Cousin wrote many beautiful hymns and other poems, but it is by far the best known. It is really a poem, of 19 double stanzas, 152 lines, and only a small portion of it is ever sung. We give the part generally used as a hymn:

The sands of time are sinking;  
The dawn of heaven breaks;  
The summer morn I've sighed for,  
The fair, sweet morn, awakes.  
Dark, dark hath been the midnight;  
But dawning is at hand,  
And glory—glory dwelleth  
In Immanuel's land.

O Christ! He is the fountain,  
The deep, sweet well of love;  
The streams on earth I've tasted,  
More deep I'll drink above;  
There to an ocean fountains  
His mercy doth expand,  
And glory—glory dwelleth  
In Immanuel's land.

With mercy and with judgment  
My web of time He wove,  
And aye the dew of sorrow  
Were lusted by His love;  
I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth,  
In Immanuel's land.

The bride eyes not her garment,  
But her dear bridegroom's face;  
I will not gaze at glory,  
But on my King of Grace—  
Not at the crown He gives,  
But on His pierced hand—  
The Lamb is all the glory  
Of Immanuel's land.

—*C.E. World.*

Pearls grow in the most ugly houses; and so we shall find the sweetest souls, and the wisest, in the most unlikely places. If sorrow and poverty, and all surrounding vicissitudes, disagree ninety-nine times, there will be found the hundredth shining like a light, pure as a star in darkness.—*H. W. Beecher.*

Conclusion of ignorance is the doorstep to the Temple of Wisdom.—*C. H. Spurgeon.*

## In the Realm of the Bible School

### THE TEN COMMANDMENTS. II.

Sunday School Lesson for September 17.

Leviticus 20: 12-21.

A. R. Main, M.A.

We come to the "second table" of the Decalogue dealing with duties towards man. In it are declared the injuries we may inflict on our neighbors. "They are divided into offences against life, chastity, property, and character; and the greatest offence in each class is, especially for children. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the least of the same kind. Murder must include every injury to life, adultery, every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors."

#### "The first commandment with promise."

There are some who believe that one of the most dangerous symptoms of modern times is an increasing disregard of the fifth commandment. We need to learn heaven's order, taught in the very arrangement of the Decalogue: First, God, next parents, then neighbors. G. Campbell Morgan says that "the people among whom the seriousness of the family ideal is minimal, whose children render obedience to their parents during the time of immaturity, and always honor them, will be the nation of strength, retaining its hold upon its own possessions, and abiding long in the land."

It is interesting to see the place given in the Old Law to woman; this in marked contrast with Old and Eastern custom. Here "mother stands out as clear as Sinai itself. There is no cloud on her majesty. Such honor as goes to the father goes to the mother."

The New Testament re-enforces this filial duty. We have the perfect example of Jesus, of whom we read, "He went down with them and came to Nazareth, and was subject to them" (Luke 2: 51). "Children," writes God's apostle, "honor your parents in the Lord" (Eph. 6: 1). "The fifth commandment does not require a child to do wrong at a parent's bidding; but it does require a child to love even unloving parents, because they hold to him the sacred relation of father and mother."

Some non-Christian peoples have in addition fashioned around this command. Prof. Douglas says, "Filial piety is the leading principle in Chinese ethics." Li Hong Chang once wrote to a little American girl: "If your parents are still living, I hope you are devoted to them. I have observed that the Western nations are not so devoted to parents as we are here in China." It may be that some in our own highly favored Christian land yet need to act on the resolve of Jonathan Edwards: "Resolved: never to allow the least measure of any fretting or uneasiness at my father or mother. Resolved: to suffer no effects of it, so much as in the least alteration of speech, or mo-

tion of my eye; and to be especially careful with respect to any of our family."

#### The sanctity of life.

"Thou shalt not kill," or, better, "Thou shalt do no murder"—runs the sixth command. It is plain that the Mosaic law did not forbid all killing. Thousands of animals were slain in sacrifice, in addition to those required for food. Nor was all killing of men prohibited. See the law regarding the thief or burglar caught in the act (Ex. 22: 2, 7). There were cases in which death was the penalty for the offence (see Gen. 9: 6; Lev. 24: 21; Num. 15: 35).

The sixth commandment teaches the sacredness of life. While it is a certain departure from the spirit of the command to find in it prohibition of suicide but murder, yet we cannot but think of those who violate its spirit by their disregard of human life. We have recently seen in the papers horrible accounts of the cruelty of war. The nations forget God, and men kill their fellows made in the image of God. The writer says, "Of all practices of Christian nations, the hardest to reconcile with the commandment is the defended and glorified practice of war." The utterance attributed to the Bulgarian general, Veltcheff, when the headless of his soldiers were brought to his notice, is as that we might expect from a fiend incarnate: "One should not deprive the poor soldier of his innocent omission."

We have to read the command in New Testament light. Jesus gives warning to the man who is angry with his brother (Matt. 5: 21, 22). John points to the motive of murder: "Whosoever hateth his brother is a murderer" (1 John 3: 15). "It is a deed of love which constitutes the essential sin in the crime of murder."

#### Purity.

The story is told of an English officer in India who, while living an impure life, went to argue about religion with the chaplain. In the course of their discussion, the officer said, "Religion is all very well, but you must admit that there are difficulties—about the miracle, for instance." The chaplain, knowing his man, looked him quietly in the face and replied: "Yes, there are some things in the Bible not very plain, I admit; but the seventh commandment is very plain." The lofty standard set by Christianity when men are unwilling to leave their sins is one of the chief reasons for the acceptance of the gospel, and sometimes the true reason while doctrinal difficulties are the excuse.

The Saviour has hidden his look beyond the act to the motive. He has, as it were, reinterpreted these commandments. Read Matt. 5: 27, 28. The Saviour says that only the pure in heart shall see God. We may look upon the seventh commandment as forbidding impure thoughts, words and acts. Speaking of those who break this command, Stroud says: "It is the tender and writer of filthy books; it is the young man and young woman who allow his or her purity and dignity to be soiled and stained by loose talk and loose company."

#### Honesty.

"Show me a people whose trade is dishonest," said Froude, "and I will show you a people whose religion is a sham." Everyone will assent to the words of the English historian. We have in our familiar proverb a tribute to the virtue of honesty; but should there be a man who thinks that honesty is only a "p-diddy," even "the best," he has not risen to the height of duty set forth in the law of God. Human law imitates the divine in its prohibition of theft. But it does not follow because a man is in no fear of the arresting hand of a policeman that he therefore perfectly keeps the eighth commandment. There are many ways of violating the divine injunction which are not regarded as qualifications for Penitence. P. Lafitte writes of the "almost countless" modern applications of the command of God: "Dis-honesty, like the Old Man of the Sea, takes a great variety of forms. This commandment is broken (1) by taking what does not belong to us; (2) by taking advantage of others' ignorance to defraud them; (3) by false returns to the assessors of taxes, or by trying to escape custom-house duties; (4) by putting false labels and false measures to goods made and sold; (5) by giving too small wages to those we employ; (6) by not earning the wages we receive and as we receive; (7) by beating down those that sell, so as not to give a fair profit on the goods we buy; (8) by charging exorbitant prices; (9) by gambling, raffling, and taking shares in lotteries; (10) by all business which injures the life and property of others, as selling intoxicating liquors, obscene picture-papers, etc., or erecting buildings for their sale; (11) by dishonest work that can be hidden in building; (12) by adulterating food, etc."

#### Truthfulness.

"If the archangel Gabriel should come down to earth and mix in human affairs," said D. L. Moody, "I believe his character would be soured inside of forty-eight hours." If these words be challenged as a serious exaggeration, doubtless Moody's reply would be that a greater than Gabriel was called a gluttonous man and a wine-bibber. Christ "claimed to be the Truth; but instead of worshipping him, men took him and crucified him."

False swearing, evil speaking, wicked imputation, acted as well as spoken lies, malicious gossip, slander, misrepresentations, imputation of motives—these all break the spirit of the command. There is even "silent false witness."

#### "Covetousness, which is idolatry."

In the tenth command, we are taken past the act to the desire of the heart. A man may not steal his neighbor's goods, and so does not break the eighth commandment. But if he desire to possess his neighbor's goods he breaks this fifth command. Peloubet says, "Covetousness is not the desire for more; that desire is at the basis of all progress and civilization, and is right to seek to satisfy it. Covetousness is the desire to possess what another person has. It is a greater sin than envy, which merely wants to deprive what another person has. Envy is liable to discontent; but covetousness, to hatred of others. Envy makes a walking; covetousness a fiend." The New Testament has much to say to this sin. Christ warned Paul against it (Luke 12: 15). Paul declares it is equivalent to idolatry (Rom. 1: 21). The covetous man is excluded from the kingdom (1 Cor. 6: 10). The apostle further emphatically bids us beware of the love of a money, which is a root of all kinds of evil" (1 Tim. 6: 10).

# FOREIGN MISSIONS

[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic.]

## Notes from Baramati.

So far the rains have been very good, and the prospects for the early crops are very good indeed. As grain prices have been about 50 per cent above normal for two years now, the benefit of a good harvest will be an untold blessing to the poorer classes.

Vinayakrao Powar has again returned, with his wife, to work in Baramati. It will be remembered that about three years ago he was advised to go back to his trade in Poona. For some time he was earning good wages, and had regular work, but lately has lost his only son (the third one they have lost now), and the wife begging to be allowed to return to Baramati, and expressing willingness to do any work, so that, although the married quarters' accommodation is very limited, they have come back again, pending the opening of the new outstations.

Two or three new boys have lately been placed in the weaving department for the purpose of learning the trade. The new room, which is 68 x 24 feet, is now almost completed, and is boarded in iron, as the local tiles are never quite waterproof unless double-banked.

There has been a prevalence of whooping cough, epidemia, and measles of late at Baramati, and the children of the Christians have suffered very much. Our dispensary has been kept busy with visits to treatments per day for the past month or two, as we have always kept it open for the treatment of the Christians and the work people.

We have recently admitted a Christian family from Keelga into our midst. The father, Gopi, is a book-binder. Their youngest child, 11 months old, has been very sickly for some time, and had dentistry. It passed away last week, and we laid it to rest in the little graveyard, a mile away, in one corner of our field.

Our Christian weaver, Manaji, who is foreman of the weaving work, has been loaned to Baramati for the past two months in order to teach some of the more backward of her girls how to weave finer bordered series. They write well of his ability and behaviour there, and in return have given us an order for a hundred serie lengths.

We have lately formed a cricket club amongst our Christian boys here. On Thursday half-holidays they go and play with the high school boys on their playground. It is a good thing to see the Baramati lads joining in with the Christians in this game. Some of our lads are expert at it, and as the school boys are as yet nice beginners, the sides are equalised by half of ours playing with half of the school team. Later on there will be challenging, no doubt.

Some paspalum seed that we brought out from S.A. has been a success here, and we are now planting it on some reclaimed ground on the property here, where it will be under command of water from the windmill.—H. H. Strutt-on.

## Letter from Miss R. L. Tonkin.

You will be glad to know that everything is going on nicely. Our schools are growing so fast that we cannot find accommodation for all. Already I have some six or eight boarders coming when we are opened up, and a class of women will be conducted in the fall term, which means that I shall have to give a great deal of time to teaching. I trust and pray, as several will be enquirers for the truth, that we shall have the joy of seeing them become Christians.

The change in the lives of many of these girls is wonderful. They really do seem to become new creatures.

There seems to be a great deal of unrest just now, but I hope it will pass without anything serious.

You will be sorry to know that the reports from Bro. Ware are not the best, but we are waiting for news from America, as he is there under one of the great specialists. All the others left today for the mountains. I am alone in Shanghai, except for my girls. Am trying to get away for a week in August. So far the weather has been cool, and is pleasant. With loving greetings to all. Yours sincerely,—ROSA L. TONKIN

## Good News from Daltonganj.

Our many friends will be pleased to know that the work in our district of Daltonganj is opening up nicely. At our headquarters, Mrs. Pittman and I have a substantial bungalow, a promising school of 33 boys, a small dispensary in which we treated last month 120 patients, three Indian preachers and their wives and families, and a chapel now being erected by the liberality of two South Australian members of the Church of Christ. We have a motor cycle with side-car for visiting distant villages. Then we have opened two out-stations, one in a flourishing market town 20 miles north-west, where we have located an experienced preacher and his family, the other 40 miles to south-east, where we have built two cottages among the hill tribes, and two Christian families are living there, and preaching the gospel in the surrounding villages. We pay frequent visits to them, and believe we shall soon see many of them turning to Christ from the worship of devils. We are praying for 100 souls this year, and ask you to join us in this request at the throne of grace. We have had good health, and great blessing in our work. The young man who is supported by the Church of Christ, Newcastle, although a new convert from heathenism, is

preaching the gospel fluently, and is a great help to us in the work. Last year we had ~~many~~ conditions, and much distress among the poor, but this year there have been good rains. The people of India are slaves to the caste system. People are born in a certain caste, and cannot change to another, or eat or drink or inter-marry with those of another caste. So there is no unity, and no freedom among Hindus. They are divided into a thousand water-tight compartments. Religion to them is the observance of caste rules. To break caste is the only sin. Those who become Christians have to sit down with other Christians at the Lord's table, and so they break caste. In the eyes of a Hindu, Christians are the greatest sinners. All English people are looked upon as unclean. If our shadow were to fall upon their food, they would throw it away at once. The obstacles in the way of the progress of the truth are great indeed, but the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Australians should prize highly their freedom and enlightenment. Do not forget that English advancement is due to the Word of God. Support the preaching of the gospel. Attend the services of the house of God. Read your Bible, and seek the Lord diligently. Otherwise the light will be taken away from you, and the poor heathen will supplant you as world-leaders. Our love to all who remember us.—G. P. FITZGERALD.

## The Strategic Hour in Eastern Asia.

A picture comes before me to-day. One half a billion of people gathered around the rim of the Pacific, people that for centuries have been divided from us by walls that are high. I see them, the youngest of peoples on all the earth; I see them as perhaps before the most intense and active. I see them in a state of flux; I see them with the marvels of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very hour that the world has for them.

If there is a horizon here to-day, I call you to a war whose end is peace. Is there patriotism, I call you to a statesmanship which is laying the foundations of God's Kingdom. Is there imagination, I call you to an unrestrained missionary searching into the presence of our King.

I would rather live in this hour than in any hour that the world has ever seen. I would rather have a part in this task than any task, the world has ever known. I would rather die in this cause than to live in any other. I would rather walk through a poverty-stricken and in want time in any other to have wealth and ease and all the honors that the world could bring.—P. S. BUCKLEMAN.

At the beginning of the nineteenth century the missionary force was a mere handful. To-day there is an army of 22,000 missionaries, counting wives, scattered over all the continents and in almost every country of the world.

One hundred years ago the total contribution to the foreign missionary enterprise, from all the Christians of the world, amounted to about £200,000 annually. To-day the regular annual income is at least \$10,000,000, or three hundred times as much per year as one hundred years ago.



Correspondents are requested to condense their reports as much as possible.

## Tasmania.

**LAUNCESTON**—On Wednesday, August 13, there were about 175 present at the mid-week prayer meeting. On Saturday night we had a record attendance of the Literary Society, an enjoyable and profitable evening being spent. On Sunday, at the morning service, the church was well filled; two were received into fellowship. Bible School attendance good and interest keen; pleased to welcome Bro. Allen as a new teacher. Sunday evening the building was again crowded out. Seven stood up for Christ at the close of the address.—A. U. Heron, Aug. 19.

## West Australia.

**PERTH**—We had large attendances at both services on August 17. At the morning service Sister Jeffers was welcomed into our membership. W. H. Allen, the evangelist of Swanston-st. Church, Melbourne, gave us an interesting and instructive address upon the increased circulation of the Bible in many parts of the world. The attendance at the Bible School in the afternoon was 26. The Berean Bible class has an enrollment of 70 members. At night Bro. Allen preached a powerful sermon, and at the close the daughter of our evangelist and a young man made the good confession.—W.A., Aug. 19.

## New Zealand.

**WANGANUI**—A large number of members and friends attended the church on August 11 to bid farewell to Frank Purcell and Harry Bill, who have left for America to enter College. The meeting was presided over by Bro. Grinstead. Short addresses were given by the chairman, and Bro. Allan (on behalf of the Sunday School), Purcell, Scott, and Wilson. The last manual, on behalf of the church, made presentations to the men of the evening, who felicitously replied. The various speakers referred to the good work done by the departing young men, who had both worked enthusiastically in all branches of church work. An enjoyable programme was gone through, which our members of the Baptist Church. Refreshments were handed round. The quarterly business meeting of the church was held on the 11th. Among other matters was a resolution asking the officers and trustees to bring forward a scheme whereby a new church building may be erected on our new site within three years, at the end of which time our present lease is nearly up. Two additions (a young lady and a young man) since last report.—H.S., Aug. 14.

**NELSON**—A farewell social was tendered Bro. and Sister G. D. Verco, when there was a large gathering. F. V. Knapp ably presided, and spoke in recognition of the services rendered by Bro. and Sister Verco. Bro. Knapp also referred to the presence of Bro. and Sister R. Verco, whom the brotherhood had learned to love. A number of presentations were made—the church, a purse of sovereigns; Young Men's Mutual Improvement Class, a nice tie pin; Bible School, military hair brush; Immanuel Club, biscuit barrel; the choir, an autograph album. Special mention was made of those deputed to present the gifts in appreciation of the services of our brother and sister. Bro. R. Verco and S. J. Mathison also spoke. G. D. Verco in his reply thanked all on behalf of himself and wife for the many presents and the kind wishes expressed. A good crowd assembled at

the steamer side to say good-bye. A prize was offered by a member of the Y.M.I. Class to the one who made the greatest progress in the class; this was awarded to Ashley Page.—E.M.J.

## Queensland.

**WEST MORETON CIRCUIT**—The churches are in a good working condition. Bro. Cockroft, who has now been in circuit for over two months as assistant evangelist, reports good meetings, especially at Venor and Marburg. At the former place he extended the right hand of fellowship to Bro. and Sister Kickbush, from Lowood. The Mount Walker church has been passing through a time of great distress, owing to sickness and death. Sister Mrs. H. Brewer, one of the pioneer members of the church in Mount Walker, died under somewhat distressing circumstances. The whole household of F. Hinrichsen, where Sister Brewer abode, was prostrated with sickness, when she took a bad turn and passed away suddenly. The deceased was 86 years of age, joined the church in 1834, being baptised by Bro. Bailey. The funeral took place from the church building, the writer conducting the service. Bro. Lobejeger, Colleyville, has been ill now for some considerable time, and at his request a breaking of bread service was arranged at his house, when over 50 people gathered, and the service was carried out. Rosevale church is going forward quietly; this church contributes considerably to the various funds in connection with the church—Foreign Missions, £11/13/6; Griffith Mission, £5 10/6. Rosewood church promises great things for the future; the brethren here decided to go in for some more improvements, extending another 450. This will mean that the Rosewood church, including lighting, plant and organ, which have already been provided, has given something like £20 to improve the church building and ground. The meetings in Rosewood are greatly on the upgrade, the building being filled at the gospel service. Foreign Mission, £2.—H. U. Rodger.

**ZILLMERE**—Since last report we have been fulfilled and cheered by some of our brethren coming along and exhorting the church and preaching for us. We thank the following brethren for their kind assistance—Wedd, of W.A.; Forbes, of Albion; Burrows and Munro, of Brisbane; and G. Fischer, of Griggs Island. Bro. Bulgin finished his engagement with the church on August 1, and has since gone to Sydney. Last Lord's day Bro. Fischer exhorted, and preached to a good audience. The attendance at the Lord's day School is small, owing to sickness. Bro. Bulgin had worked up a fine Bible Class of young men, and now that he has gone, the superintendent feels his position very keenly, being his duty to shepherd the class. Our Young People's Class is going along nicely, the interest and attendance being very encouraging. The monthly meetings of the Band of Hope are well attended, and the programme good.—J. Bruce, Aug. 13.

## South Australia.

**LONG BLAINS**—The meetings around the Lord's table continue to be largely attended. Interest in the Sunday School and C.E. are well maintained. The church raised £6/6/- for the Fischer Fund.—E.L., Aug. 18.

**BULLER**—The meetings continue to be well presented. To-day we were glad to see so many present to break bread. At this service Bro. Sed-

umary was received in by faith and obedience.—R.R., Aug. 17.

**PORT NEILL**—On Sunday evening, Aug. 13, we had a splendid meeting. R. Harcourt, of Tumby Bay, preached to a full number. There is being around here, and many are eager to take the gospel.—Thos. Hart.

**YORK**—Our special mission ended on Monday, when at the close of a fine address, a married woman made the good confession. On Tuesday we held our anniversary tea and public singing, both being well attended. W. C. Brock occupied the chair at the public meeting, and at dresses were given by the chairman, P. A. Dawson, H. J. Harsell, and E. J. Paternoster. The morning A. Fischer presided, and E. J. Paternoster exhorted. Four women, who were introduced on Friday, were received into fellowship. At other grand meeting to-night, when E. J. Paternoster preached, and a young woman and a girl from the Bible School stepped out for Christ.—W.G.J., Aug. 17.

**UNGARRA**—Bro. Raymond conducted his service on Lord's day last. We had a splendid meeting. After the breaking of bread we spent some time in the evening, and had the pleasure of baptising a young man who had previously been a Methodist. We are expecting to commence our church building very soon.—H. T. Pedler, Aug. 21.

**WALKERVILLE**—Bro. Day conducted a week's mission with us on Sunday night in the Walkerville Hall. Good meetings were held in the evening; solos, and singing by combined effort. One sister received into fellowship on Sunday morning. Our Bible School is still progressing.—H.H.W., Aug. 24.

**STIRLING EAST & ALDGATE VALLEY**—Since last report interest in all services has continued fair. The Employers have paid a visit to Mylor and Ironbank. Interest in the service at the first-named place slightly better. J. Fischer yesterday well delivered the gospel message, and yesterday morning F. G. Goodwin exhorted.—T.E.

**NORWOOD**—Bro. Dickson spoke at both meetings to-day. This morning Bro. and Sister Shill, from Graydon, were amongst our visitors. They are now residing near the Tabernacle, and intend uniting with us. Bro. Milton Nettis was received into fellowship by letter of introduction from Maylands. Our offering of praise and thanksgiving for the Fischer fund was collected this morning, and totalised £10/10/-: To-night we had a fair attendance, including an unusual number of young men.—S.P.W., Aug. 24.

**QUEENSTOWN**—Our mission was completed through last week. Splendid meetings with good attendances. To time of writing thirty have made the good confession. Fourteen are from the Sunday School. Wednesday evening, 20th, our guests were immersed. The meeting for last Sunday, 24th, was one of the largest we had for years past. Eighteen were given the right hand of fellowship. Bro. Brooker presided and Bro. Hawes exhorted. In the afternoon a large number assembled at the "men only" meeting, and a splendid address on young men's building for the Lord. The evening saw in fine form and overflowing. Bro. Brooker was in the chair. At the invitation, one young man and one young woman made the good confession. The young man and Bro. Brooker have rendered splendid service during the mission.—A.C., Aug. 24.

**MAYLANDS**—Mission services have been going along splendidly, despite very inclement weather. Good teaching services have been held, and our members strengthened and encouraged. One confession was made. To-day G. D. Wedge presided over a large gathering, and to-night it was a record attendance of 155. Our children were brought to see the people, and on kinder chairs. Miss E. G. Hinman helped very much with the work, and also several evenings in the evening. W. J. Taylor was again in good form, and presented the subject of baptism in unimpaired terms. Two fine young men, who had made the good confession, making four, all of whom have been instructed with the Bible School.—R.L.A., Aug. 24.

**MURRAY BRIDGE**—Last Lord's day we were happy in taking the confession of the husband of one of our members, who was baptised the same hour of the night. The attendance at our mid-week meetings has also increased. These meetings are held in a private house, and the members who come speak well for the interest taken in them, but the need of a building is felt more and more each week. We are making a little progress in connection with our building fund. During the past week a little over £50 was added to it, mainly owing to the liberality of one brother. We are now within £350 or thereabout of the amount we require to enable us to make a start with our building, and as soon as we are able to arrange for a loan of that amount we will be able to make a beginning. Good meetings to-day.—J.T.T., Aug. 8.

**NORTH CROYDON**—This morning H. J. Horsell presided, and W. Morrow exhorted. Received into fellowship, Sister Edwards, from England Bible School, 159 scholars present; one new scholar. At the gospel service, H. J. Horsell preached on "The Greatest Commandment." On last Friday night in connection with our C.E. Society we had an enjoyable evening with the old folks; songs and recitations were given by the members, after which refreshments were handed out. K.S.P. Society met on Tuesday, Sunday, August 24, splendid meetings. In the morning J. S. H. Ferris presided and F. Plant exhorted. Received into fellowship by letter from Grote-st. Bro. and Sister G. Keltic and their son George. Bible School put up a record attendance, 174 present; one new scholar. At the gospel service to-night H. J. Horsell gave a stirring address on "The Cry of the Lepers"—J. S. H. Ferris.

**GROTE-ST.**—Last Sunday's collection for the fund of our late Bro. T. B. Fischer's wife and family realised eleven guineas. This morning Bro. McPhee presided, and C. Galden gave a fine exhortation on "Second Mile Christians." G. D. Vereo, of N.S.W. was a visitor at the Sunday School. Fine meeting this evening. Bro. Thomas preached an impressive sermon, at the close of which one man confessed Christ, and another returned to his Lord and Master. A. M. Phet sang an invigorating hymn. Last Tuesday evening the K.S.P. Club held a successful concert, the proceeds of which were to be invested in invalid chairs. The young men of the club intend bringing invalids to church who otherwise could not come. A combined choir practice was held on Thursday evening in readiness for the Conference.—T.M.G., Aug. 21.

**UNLEY**—Bro. F. I. Hart passed away early on Tuesday morning after a long period of weakness. He was an ardent temperance advocate, and also took great interest in the work of the Bible Instruction in State Schools League. We deeply sympathise with his mother, his wife, and his two young daughters, that all members of the church. Under the auspices of the Literary and Debating Society an dictionaryary text was provided on Tuesday evening, when Mr. W. M. Green, of Grote-st., kindly told of eloquent words which he had heard, and recited many of the favorite pieces. Mr. E. Ryan invited the members to come to an evening at his home on Wednesday, and a very enjoyable time was spent. Splendid meetings to-day. Geo. D. Vereo spoke in the morning, and we were glad to have him with us for the first time; in the evening Bro. Walden presided and made reference to the death of Bro. Hart. Our 31st anniversary services are to be held on September 7 and 10.—P.S.M., Aug. 24.

**PROSPECT**—At a business meeting of the church on Wednesday night, Bro. Bradshaw, Dann, Folland and McLaren were readjusted. Bro. Green also decided to make a contribution to the H.M. Commission of £12/5/- per week, with a view of being self-supporting at an early date. On the conclusion the members passed a vote of confidence in favor of Bro. Paternoster as our evangelist, and expressed their wish for him to remain in the area for an indefinite period. Regarding the loss of Bro. Hart, in view of the good work at Milburg, but wished him every success in his undertaking. On Thursday evening the K.S.P. handed the meeting over to Mr. Sexton, of the British

and Foreign Bible Society, who gave excellent world-wide lantern views, which proved most interesting. We were pleased to have in our midst this morning several visitors. Bro. Banks presided, and Bro. Paternoster exhorted. Our Bible School was well attended, the Bible Class being well represented. At our evening service Bro. Paternoster preached the gospel to a crowded audience. Two who confessed Christ last Sunday were baptised, one being a member of the K.S.P.—H. R. Reynolds, Aug. 21.

**HINDMARSH**—August 24, we were pleased to have H. D. Smith again with us, 11 a.m. H. J. Horsell spoke. A sister from Broken Hill was received in by letter. At the gospel service H. D. Smith spoke, and at the conclusion of a fine address one young man came forward. There was a good attendance at all the services.—J. W. Snook.

**KADINA**—Saturday afternoon, August 23, a young woman made the good confession and was baptised the same hour. To-night the writer gave his last gospel address. The deacons made provision for a large congregation by getting extra chairs from the Town Hall. Even then we could not get all the people in. Next Lord's day Bro. and Sister Vereo will be with us for the church anniversary. The welcome and farewell to public meeting will be held the following Wednesday.—G. Warren, Aug. 24.

**MOONTA**—Mission meetings were continued throughout the week, when two more made the good confession. To-day's meetings were well attended, morning, afternoon and evening, when we had three splendid addresses. We are opening our new chapel next Lord's day. Then the mission meetings will be held in the chapel, and on Wednesday we are having a big opening tea, to be followed by a public meeting.—B. Marsh, Aug. 24.

## New South Wales

**WAGGA**—Good meetings all day yesterday. We were pleased to have with us L. Davidson, from Paddington. One addition since last report.—A.B., Aug. 18.

**TAREE**—Good meetings all day. Morning, Bro. Maclean presided. Bro. Collins spoke, and addressed the church. Bro. Burns visited Timonee. A good number at meeting. In the evening at Taree he gave a splendid address on "The Church's Message to Modern Man." A great number of strangers were present.—R.G.L., Aug. 17.

**INVERELL**—On Thursday evening, the young men entertained a number of the members at a social. Lord's day morning, in the absence of the evangelist at Delungra, Bro. Cuxst exhorted on "The Value of the Book." The evening service was also conducted by our brother, who spoke on the theme "With the Tempter Alone." Superintendent of Bible School getting children ready for the quarterly meeting, to be held 31st.—G. Brightly.

**BANGALOW**—The members meeting at Byron Bay having decided to become organized as a church, a meeting was held last Lord's day, when Bro. Hall (Stirling-st., Byron Bay) was appointed secretary, Bro. Ferguson and Bro. McCormack as deacons. A real good interest is manifest here. Good meetings also being held at Bangalow, attendance and interest growing.—T.M.G., Aug. 24.

**WARWICK**—On Sunday, Aug. 17, we had a visit from Bro. Russell, of Sydney, who gave us an earnest address at the morning service, and preached in the afternoon, when there were a few converts. He made the Sydney branch his headquarters. We thank the Sydney branch for sending him out. Sisters Miss J. Butler and Mrs. D. Butler have started a Sunday School, nine scholars attending. We would like to see more of the brethren come into this district, especially some brother who is a good speaker. There is plenty of good, clean land to be had here. We have no chapel, but the brethren are at every Lord's day in the writer's home.—D. J. Baller.

**BROKEN HILL** (Wolfram-st.)—Since last report we have been passing through trying times. It has been one stream of removals. Last week Sisters Fitzgerald and Hayward left for Keith, and Sister Sheirs for Hindmarsh. Last Lord's day evening, in response to the appeal, we had the joy of seeing six come forward; two young men (one of whom is to be married tomorrow) on marriage, and three boys from the Bible School. This morning we had the best gathering we have had for some time.—E. J. Tuck, Aug. 24.

**RAILWAY TOWN** (Broken Hill)—All meetings well attended since last report. The C.E. Society did not hold its usual meeting, owing to the local C.E. Convention being held. Our societies both took part. The Juniors received well-earned comment for the splendid manner in which they put on their item at the Junior Demonstration. They were trying to win the Honor Banner, but failed to do so. They have done a grand work, however, during their first year of existence. Our Bible School will hold its anniversary next Lord's day in the Burke Ward Institute Hall, our chapel being altogether too small for the purpose. T. Jones presided at the Lord's table to-day, and the writer exhorted.—Chas. H. Hunt, Aug. 24.

**PETERSHAM**—We had a good morning meeting on August 17. Bro. Weller gave an inspiring practical address. Our Bible School has done very well in the examination; one boy obtained full marks. Gospel meeting was good. Bro. Coleman's subject being, "The Value of a Good Confession." August 24, good morning meeting. We had the pleasure of extending the right hand of fellowship to Sister Carrick, who was immersed a few weeks ago. Bro. Price gave a very helpful address. Bro. Maclean preached a stirring sermon at night on "The Facts of the Gospel."—T. I.

**PADDINGTON**—This morning at the worship service we had a good attendance, including Sister Hudges, from Preston, Vic., and Bro. Harward, State evangelist, who was starting a week of special services. We had pleasure in receiving by letter from Bro. Peter-Ham, Sister Arenal, and her son and daughter, making a complete family of five thus received. Bro. Collins presided at the Lord's table, and Bro. Harward gave a splendid address. At 3 o'clock a meeting of men only was addressed by Bro. Harward, who was in connection with Bro. Collins conducted the gospel service at night. A very good attendance, a powerful sermon by Bro. Harward, splendid appeal to surrender, and three adult confessions.—A. W. Shearson, Aug. 24.

**LILYVILLE**—Meetings continue to show good interest, and we believe there is much food for encouragement in the situation as it is. Still we are not satisfied, and are hoping that the harvest will soon begin to appear. Yesterday, good meeting, with still more new scholars for the school. At 3 o'clock a far better meeting, with message on "Prepare to Meet thy God." The tennis court is making progress, and should soon be ready for play. Every week emphasises the wisdom of the brethren who bought the church property in the very centre of things to be. Land is rapidly increasing in value, and our church is going to be one of the most valuable in the district in a very short time. Members living in the Waterloo and Boney districts may note that the new team for Boneyville has its terminus at the chapel door.

**SYDNEY**—Good meetings to-day. Bro. Gals from North Sydney, gave a fine uplifting address on the possibilities of the Lord's day School work. At the conclusion of the gospel address at night, by Bro. Bagley, two came forward. Glad to see a number of strangers present at the gospel meeting.—J.C.

**HORNSHBY** (Albert-st.)—Splendid gathering. L. J. Thompson presiding. F. J. O'Leary exhorted; the church on Neb. 6: 11. Gospel service at night; H. G. Payne continued his address on "Salvation" to a large audience, among whom was Miss Harrington, of the Church of Christ, London. Saturday was a sight to see Bro.

Continued on page 585.

**Obituary.**

**MORPHETT.**—On the morning of Lord's day, July 27, our Sister Mrs. Mary Jane Morphett passed to the better land. She was the wife of our esteemed elder, Richard Morphett, and has been with her husband a faithful member of the church at Grosvenor for 44 years. Sister Morphett was born in London but was brought to this colony when she was only three years old. She had reached the age of 67 years. For 19 years she has been a sufferer, and during the last 10 years has been an invalid. For five years she has been blind, and suffered a great deal, but in all her long illness she found in the Saviour great precious to her, and her testimony to those who went to see her, and her bright and cheerful words of encouragement to those who were seeking to work for Jesus have been a great help to a great many. It was always a blessed thing to her to meet with God's people, and as long as she was able she came, and at last was led or subjected in an invalid's chair to the service. She always looked at the bright side of life, for she dwelt in the presence of Jesus even while here. She was thankful for every blessing God sent her, and for the kind ministry of her devoted husband and loving children that waited upon her in all her cheering word from her, and she rejoiced to hear of the success of the work of the Lord. Young people went to see her often, and she always had a kind word for them. The Sunday before she died they sang in school at her request a favorite hymn of hers—125 in Sankey's hymn book—

"One there is above all others,

His is how he loves!

Oh, how he loves a brother's;

Oh, how he loves!"

and she commended this Friend to all that ever visited her, for he was very real to her. Her large family of children have grown up to call her blessed. Her husband is an elder of the church. Her sons, Henry and Arthur, are deacons; her son-in-law, E. Barnes, is a deacon and member of our Sunday School; her daughters, Hilda and Dora, are teachers in the Sunday School; her grandsons, Henry, is roll secretary of our school. Truly she has trained for Jesus and for the church good and faithful children, and they with their children cherish sacred memories of a mother in Israel that has now gone into the Father's presence. Her sightless eyes are opened and she has seen the King in His beauty. She is free from suffering in that land where pain shall never come. The funeral took place on July 28 (the anniversary of her reception into Grotesque), when a large company of relatives and friends gathered around the grave at West Terrace. D. A. Jones held a short service at the house, while T. J. Gore and Geo. T. Walden conducted the service at the grave, the service being made by D. A. Jones. Our sympathy is with Mrs. Morphett and his family, for they will miss her much, but they re-

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place that their loved one is free from pain, and that some day they will meet her in the glorious home where no parting will ever come. The church is generous, is richer for the life of Sister Morphet, and we will always lovingly remember her and her noble example.—J. E. Thomas.

**ALDERSON**—In the passing of Bro. John Alderson, Bet Bet has lost one of its oldest and most respected members. He was baptised by Bro. Wright, some 40 years ago, and for some time was associated with the churches at Maryborough and Danully. Though, at that time, he had nine miles from a meeting place of the church, he cheerfully walked that distance on Sundays to remember the Lord's death. He was of a quiet, unassuming nature, very faithful in his Christian service, and highly respected in the district in which he lived. He had reached the ripe old age of 80 years, and leaves a widow and five sons and one daughter to remember his life with joy. We bid the dearly-remembered rest in the Daily Century, until the day break, and the God will free—H. P. Maryborough, Vic.

**GRiffin**—On July 4, at her home at South Yarra, Sister Mrs. G. Griffin passed peacefully away. She was immersed in April, 1904, by Edwin J. Waters, in company with her husband, son and daughter. She was a faithful follower of Him whom she publicly confessed. She was a regular attendant at the Lord's house until ill health prevented her. She was a patient sufferer, rarely waiting for the call home. She was a loving wife and mother, sadly missed in the home by her husband and son and daughter. Her remains are laid to rest in the St. Kilda Cemetery, C. Yarra, conducting the service at the home and grave.—T.M., South Yarra, Vic.

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## From the Field—Continued.

Payne, Parkrell, Johnstone, Lea, Newman and Role tannepapering and staining the forms ready for the opening services on Sunday, Sept. 14. The additions will be opened free of any extra debt, the cost of same, £300, being either in hand or promised. Pray for blessings on H. G. Harward's revival services, Sept. 14-19.—T. E. Hefe.

**BESKINNEVILLE.**—Tuesday, August 19, a temperance and No-Licenses demonstration in conjunction with the Willard Band of Hope was held in our chapel. Bro. Garden spoke to a good meeting at the breaking of bread. We had as visitors Bro. and Sister Campion, from the City Temple, and Sister Taylor, from Emmore, E. Clydevale offered. Our Bible School is still on the increase, three more new scholars being enrolled. Another large attendance; absence card system working well. Preparations for our picnic well in hand, to be held at Balmoral Beach on Sept. 13.—W. Baden, Aug. 24.

**ST. PETER'S.**—Our mission closed on Friday night, after three weeks' faithful preaching by Bro. Harward; there have been five conversions. One was baptized on Friday night. Two more we expect to put on Christ's church. Altogether our mission has been a big success, as several members who have not attended worship for some time are attending regularly, and will probably be renewed in shortly. As a result of the mission our chapel was nicely filled on Lord's day night, and Bro. Saxby gave a fine address. One received into fellowship, and two restorations of morning service, and a fine exhortation from Bro. Payne. Record attendance at Bible School. Band of Hope to be started shortly.—A. J. Fraser, Aug. 24.

**BELMORE.**—The local hall has been hired for the school. The hygienic requirements are so great as to necessitate the chapel and vestry being used exclusively for those classes. The T. B. Fisher offering amounted to £174/4. On August 18 the church got a largely social to T. H. Browne and family. T. Barclay acted as chairman. A number of the others spoke in high appreciation of the work not only of Bro. Browne but also of his family. Bro. Browne was presented with a kit bag and a purse containing the whereabouts to buy a few books. Sister Browne was presented with a large one rose bowl, and Sisters Myrtle and Bertha with handbags as a recognition of their good work in the Bible School. On August 24, at the morning worship, T. Coleman gave one of his interesting and instructive Bible readings, T. Martin presiding. T. Edwards entered the right hand of fellowship to Bro. and Sister Stephenson, from Paddington. The gospel was preached by G. E. Andell, director of the Sphera Room, Mission. At the close Sister Vera and Ella Smith, who had recently been immersed at Paddington, were received into fellowship. The church's sympathy goes out towards these girls and their mother, a member with us who last week were called upon to part with a beloved daughter at the altar at the early age of 48 years.—John Rodgers.

## Victoria.

**NORTHCOTE.**—Good attendances at all the meetings to-day. Record meeting at Junior Endeavor. Splendid address by Bro. Anderson at our gospel meeting. The church has re-organized our Bro. Anderson for a further term of service.—Aug. 23.

**MARYBOROUGH.**—Good meetings all day, especially at the gospel service. H. P. Long presiding to a large congregation. R. T. Pittman, from Windsor, exhorted at the morning meeting. The sisters held a successful sale of work and sold out on Wednesday last. W. Lowe has housed our 59 kindergarten chairs in a neat workmanlike cupboard. Scholars are busy preparing for anniversary.—S.H.P., Aug. 17.

**FRAIRAN.**—Six more confessions—all adults. Good meetings all day. A. J. Saunders gave a splendid address at the morning meeting. 220 present in Bible school, and eight new scholars enrolled, plus two new credit roll. Our choir conductor, Bro. J. Euston, whom we only

received a short time ago by faith and baptism, has our choir in good form. Several successful concerts have also been held lately.—P. J. Pond, Aug. 25.

**SOUTH MELBOURNE.**—Splendid meetings all day Sunday. The gospel meeting took the form of a women's meeting. The singing was led by a ladies' choir. In response to the invitation three confessed. Christ—married woman, a young man, and one of the girls from the school. Our offering to the T. B. Fisher fund amounted to £219/5.—Ethelbert Davis, Aug. 25.

**CASTLEMAINE.**—Splendid meetings again to-day. This morning Sister Harrows was received into fellowship. We were glad also to have the fellowship of Sister H. Legg, and Bro. Miller, Taradale, and Bro. S. Lacy, Boon. Splendid meetings this evening; a record attendance. Bro. Marrow's address, "The Road to Heaven," was very much appreciated.—M.K., Aug. 8.

**MALVERN.**—The social evening was very entertaining and enjoyable. Fine attendance at the gospel meetings the last two Lord's days, Bro. Smith preaching. The church has decided to build class rooms and improve the front of the building. This work to be completed in a day. We would be pleased to hear from carpenters, painters, plumbers, and general workers, who would be willing to assist us.—C.K.N., Aug. 25.

**HOORT.**—Good meetings to-day. In the morning we enjoyed the fellowship of Bro. and Sister Pryor and Bro. S. Pratt. Interest still well maintained in Adult Bible Class, this afternoon's attendance being 16. There was a good attendance at night, and the prospects are very promising.—A.L., Aug. 24.

**PRESTON.**—Record meetings morning and evening. F. Pitman exhorted the church. Bro. Binny sang and preached to an attentive audience; one confession at close. Bible School also steadily increasing in numbers. Church working harmoniously together. Increased interest in the mid-week prayer service.—G.A.D., Aug. 24.

**DONCASTER.**—Magnificent meetings to-day, when the church celebrated its jubilee. The morning service was soul-stirring and impressive. Dr. T. Porter, of the Baptist Church, N.S.W., exhorted the church. W. Smidley presided. Many visiting brethren assisted in the services. A crowded. In the afternoon F. M. Ludbrook delighted a large gathering with his "Puffing Billy" children's talk. The evening service was truly great. Great congregation—the largest ever seen in the chapel, every foot of space filled; great singing; great sermon by D. A. Ewers; great spirituality. A never-to-be-forgotten series of meetings. Many visitors from churches. The social jubilee offering reached £147/7/6. Chapel debt removed.

**HAWTHORN.**—On Monday evening last week the officers, teachers and Senior Bible Class members met in the hall in a social gathering, and with the object of saying goodbye to Mrs. Ross, who has been a teacher of the infant class for some time. A suitable presentation was made, and Sister Ross returned thanks. We had enjoyable services yesterday. C. M. Gordon spoke in the morning, and so had a good attendance last night.—A. C. Rankin, Aug. 25.

**BENDIGO.**—T. J. Cook exhorted on Sunday on "The Art of Forgetting." Dr. Cook preached to a large audience on "The Resurrection of Jesus," giving a thoughtful and earnest address. A quartette sang "He Rose from the Dead." At Golden Square J. Ellis spoke in the morning, steadily progressing, 99 being present on Sunday. The largest attendance yet recorded. H. Sims and W. Woolough went to Derby to conduct the services there.

**MELBOURNE (Swanston-st.).**—We had a splendid day on Sunday. Bro. Gifford Gordon, chapel here filled at night to hear him speak on "A Puffin Outcast." We are pleased to say that Bro. Allen arrived home safely from his trip to Western Australia on Monday. He had a most enjoyable time with the brethren in A.D., and speaks highly of the hospitality and kindness shown him. The church appreciates very highly

the help that has been given them by Bro. May, Knott, Smith, Procter, Gifford Gordon, and Thomas during Bro. Allen's absence, and to take this opportunity of thanking them for their help in holding a social meeting on Wednesday night at Bro. Allen's home. At a special meeting of the church held last week it was unanimously decided to offer him a further extension of two years to labor with the church after the present term expires.

**CARLTON (Lygon-st.).**—Magnificent meetings all day. In the morning T. Pratt, of Launceston, met with us. Two received into fellowship by obedience and letter respectively. The speaker was S. G. Griffith, who gave a first-class exhortation. Splendid attendance at the Bible School and Centenary Bible Class, H. Swain and S. G. Griffith addressing the latter. The gospel meeting was again large, when S. G. Griffith delivered a fine discourse upon "The Perfect Light." Two made the good confession. Bro. Slick, who has assisted Bro. Griffith in the Launceston and Brisbane missions, gave a beautiful address, which was greatly appreciated. On Thursday evening we had a most welcome home for Sister Griffith and family, who were at the hall. Bro. Reg. Emmiss ably filled the chair. Art prayers by M. McLellan and T. W. Smith, the following spoke words of welcome: Our friend, D. A. Ewers, who was associated with Bro. Griffith in Melbourne; W. C. Craig, ex-hall of the officers and church; A. L. Gribble, are Bible School; Alex. Craigie, the Centenary Bible Class; F. Pringle, the Endeavor Society; M. McClellan, the Dorcas Class; Nat. Hudson, in the choir. S. G. Griffith then responded in a happy speech, thanking all the speakers for their words of welcome, and expressed his desire to serve Christ and the church in preaching the gospel. The musical portion of the program was given by Bro. Sidwell, of Hobart; J. Higgins, the organ quartet, and another. A happy and profitable meeting closed with refreshments.—J.M.C.

**BOX HILL.**—Splendid meeting this morning. A number of visitors present. Bro. Walker from the Bible College, exalted. This afternoon our Bible Class went over in a body to our brethren at Doncaster to joy with them in their jubilee celebrations. Bro. Rothery preached to a large audience at night. We recently had a record at a year's luncheon meeting, when a record at a year's correspondent were appointed to make a more systematic working of the church.—B. G. Carter, Aug. 24.

**BRIGHTON.**—Interesting meetings to-day and last Lord's day. Bro. Ludbrook presiding. We expect Bro. Mamford to be back from New Zealand in time for the services next Sunday. Bro. F. Field have forwarded £107/18/1 to the B. F. Fund, and our Sunday School scholars have generously contributed £37/0. Our Tuesday evening singing practices under the leadership of Bro. Mearns, are resulting in brightening music and services. Our Endeavor Society have held their meeting with the usual mid-week, and the result is one good meeting in place of two bad ones. Our Literary Society is forgetting about their young people receive useful and interesting meetings. This Society is still open for fellowship with any other kindred Society.—Reg. P. Clark, Aug. 24.

**STAWELL.**—Splendid meetings yesterday and night. Mr. Daniel, sub-agent of the Victorian Anti-Slavery Union, British and Foreign Bible Society, preached to a large audience. Many converts are standing true. Some of these, mainly men, presented the church with a fine organ. They are supplying one of our greatest needs, who, though few in number, subscribed a sufficient amount to pay cash for the instrument, but were greatly thankful for the instrument, but were greatly thankful for the spirit of love presented in the gift.—A.P.A.B., Aug. 25.

**CARNEGIE.**—The Bible Class held their social on Tuesday night. It was an unusual success and the thanks of the Bible Society are due to those who worked so hard for it. Last Sunday good attendances marked the services.

the evening, after the baptismal service, Bro. Wilson spoke on "The Division of the World." He is giving a short talk to the young people every Sunday evening. They are quite interested. We were glad to see Bro. Judd, sent, from Cheltenham, present.

**FOOTSCRAY**—Good meetings to-day. A splendid congregation to-night. Preached by request upon "Last Judgment," and two more, this time a man and woman, confessed allegiance to their Lord. There is a general impression that we are commencing another large gathering. Last week's Century Bible Class held anniversary social, 200 people present, and an enjoyable evening spent. Class presented writer with a cheque. All church auxiliaries enjoying a season of prosperity.—Will. D. More.

**KYNETON**—Splendid meeting here last Sunday evening, when the young lady who confessed Christ some weeks ago at Drummond was immersed, and two young men came out on the Lord's side, and others are not far from the kingdom. The prospects are bright for our mission with Bro. Way. Five new scholars at our Bible School to-day, and local brethren have taken up sufficient debentures to pay off balance due on our land, and we now invite brethren everywhere to help us to redeem these debentures as soon as possible. Prospects were brighter in Kyneton, but a building of our own is sadly needed if our work is to lead in religious matters, and this is our aim.—J.R.C.

**SOUTH RICHMOND**—Good meetings on Lord's day, August 23, commencing with Juniors at 10 a.m. Worship at 11; speaker, H. Clark, from the Bible College. Good school in the afternoon, especially the kindergarten, when there were 25 present, after being four weeks old and commencing with 22; this is encouraging. We have 36 chairs and donations in hand for six more. On the 1st we intend having a display, to which we have invited the church and parents of many scholars, tea to be provided at close. The evening service commenced with prayer meeting at 6.30 p.m., followed by a real good song service, and at 7 H. Clark took the platform, and was assisted by F. Sampson, the occasion being the Y.P.S.C.E. anniversary, C.F. choir assisting, with Bro. Nankivell as soloist; a pleasing duet was rendered by Miss Jones and Mr. Nicholls, entitled, "Yes, there's Room"; good attendance. All work here looking bright.—Geo. Nicholls, Aug. 26.

**BENMUNKEE, WARRACKNABEEL, AND BRIM**—Bro. Clay has been in this circuit for three Lord's days. The first was spent at Dunmunkle, and the other two at Warracknabeel in the morning, and Brim in the afternoon and evening. He also conducted two special services at Brim, one in the interests of Home Missions, and the other evangelistic, at which seven or eight of our Lord's, six of whom have been baptised, and one is to become a child next Lord's Day, when we expect Bro. Haeger to be with us. At each of these places a Home Mission collector has been appointed, and every member is expected to become a regular subscriber.

## Here and There

Sister Mrs. Bell, wife of E. Bell, postmaster at Kerang, passed away on Sunday night last. She was a sister of A. R. Benn, evangelist, Kaniva, and Mrs. W. G. Oram.

The whole brotherhood of Victoria should take an interest in the planned jubilee rally for Home Missions to be held on Tuesday, October 25, in the Masonic Hall, Melbourne.

W. H. Clay conducted meetings at Brim, Vic., during last week, at which seven confessed Christ. Bro. Hood of Brim, placed his motor car at the service of Bro. Clay for nearly two weeks, and worked with him for success.

S. G. Grinnith's address is 109 Arnold-st., North Carlton, Vic.  
Mr. A. Lacey is now secretary of the church at Brim, Vic.

The restoration of the simple church of the New Testament is the great purpose of the Churches of Christ; in order to do this the New Testament is our only authoritative guide book.

In a British Weekly competition as to which "Ten Men Would be Most Misericordant" in Great Britain, Lloyd George, the Chancellor of the Exchequer, secured by far the largest number of votes.

Home Missions are of paramount importance; they should come before all else, for if we neglect to develop the cause at home we shall soon be unable to develop the cause abroad, and we shall not need many of our other agencies.

A. Geo. Saunders, of the Hindmarsh church, has been appointed by the F.C.M.S. to the Philippine Islands, and will be associated with Dr. C. L. Pickett, at Laog. He will leave the United States early in September for the field. Since his return to the States, he has been studying in the College of Missions, Indianapolis.

At the instance of the East Suburban Co-operation of the Churches of Christ, application was made by the Conference Executive (V) for an allocation of the Trustees for the sale, and a "Lot" has been set aside for the sole use of deceased members of the Churches of Christ.

Bro. George Moore, formerly of Prahran, after nine years' study in America, is arranging to visit Australia by next May or June. He received his M.A. degree from Harvard University. He is a prize-winner in Greek and Hebrew, and has also studied French, German and Spanish. Perhaps some of our churches could persuade him to stay for a time in Australia.

W. H. Allen, of the Swanston-st. church, has just returned from a holiday trip from West Australia by next May or June. He received his D. W. Wilson, of Perth, writes:—"We have enjoyed Bro. Allen's visit very much, and hope that he will return to Melbourne feeling that he has benefited by the trip. We would like to see more of the Eastern brethren. It does us good."

The Jews in Palestine.—The progress of Hebrew life and activity in the Holy Land is one of the many "signs of the times." After 21 years, Arthur W. Payne, of London, has made another visit to Palestine, and in a letter, he writes: "I cannot express in words the amazing development which I was here before. Even in such a practically sun-purged and Jewish festival days; and on all hands, there are indications that the Jews are an immense force in the land. Indeed, Hebrew influence is everywhere on the increase, and it is declared that in ten years' time the Holy Land will be the only medium required for communication with the Jews in Palestine."

She kept the Lighthouse Burning.—Among the stations on the Canadian lighthouse service is one upon Island Damien, where the force consisted of four people—the keeper, his wife, and two assistants. One day the three men went on the ice. They never returned. Before the woman's eyes they were swept down by the breaking ice. She was left with his supplies for four, it was met by the woman. "How did you get through the winter?" the skipper asked. They were used to heroism in their service, but the thought of those terrible months caught at the breaking woman's heart as she replied, "I don't know. I only know that I kept the light burning."

Content 'Penances'.—Mrs. Anna Crookshank, of Trinidad, who was formerly a devotee to the French convent, and was afterwards sent to Trinidad, says the *Christian*, has published some "Startling Facts," drawn from her personal experiences. O'penances," Mrs. Crookshank says: "Let me give you a few samples of these practices: to lie upon my companions or myself; to kiss the floor; to lick the floor; to be blind folded; to have a gnat put in the mouth; to kiss the feet of the man; to prostrate oneself to be

stepped over by all the nuns; to be spat upon; to be slapped in the face; to degenerate oneself with a discipline made of iron coils; to be flogged by the nuns; to wear an iron bracelet with sharp points."

The Victorian Women's Executive will meet in the Hall, Swanston-st., on Friday, September 5, at 2.30 p.m. Mrs. W. H. Allen will conduct the doctrinal, and Mrs. Moore will deliver an address. All sisters cordially invited.

We have received a letter from G. J. Daniel, an Australian in America, who was educated at Lessington, and has not yet returned home. He sends a photo. of the beautiful church building just erected in Surging, Kentucky, where he is now laboring. The chapel was erected at a cost, not including the land, of \$4000. Almost half the building is devoted to Sunday School work. Over \$1000 was required to clear the church of debt, and with Geo. L. Sively to "dedicate" the building, more than \$1000 was raised in cash and promises on the opening day. The architecture and interior arrangements are up-to-date, and Mrs. Daniel will be glad to furnish plans to any in Australia who think of building. Address, Surging, Kentucky. Bro. D. concludes his letter: "While I am as happy in my work in this place as I could be anywhere in this country, my heart often yearns for the land of my birth, where I first learned Christ, and I wish with interest the march of events in that country."

## COMING EVENTS.

SEPTEMBER 4.—Hawthorn Church of Christ Choir.—Grand social and instrumental concert in the church, Glenferrie-road, on Thursday, September 4, at 8 p.m. sharp. Assisted by the following artists:—Miss Muriel Clark, A.M.U.A.; Miss Lonic Dunn, Victoria's famous clarinetist; a mandoline quintette by members of the Coburg Club; Miss Rockett, directing; also the Glenferrie Orchestral Quartette. Tickets, 1s each.

## DEATHS.

ELDRIDGE.—On August 14, at Buffalo, South Gippsland, William, beloved father of six sons, William, Samuel, John, Charles, Adam, Hugh, and five daughters, Mrs. McCracken, Mrs. Craddock, Mrs. T. Falls, Mary and Elizabeth, brother of Mrs. Fuller, Maryborough, and Edward, Eldridge, Auburn, New South Wales, aged 79. A soldier of 35 years.

MITCHELL.—On August 18, at his residence, Broadmeadows, Hugh, the beloved husband of Isabella Mitchell, aged 59 years, 7 months.

## IN MEMORIAM.

MASTON.—In affectionate memory of my dear husband, and our father, A. B. Maston, who passed away on August 28, 1907, at Melbourne.

—Inscribed by his family, Mosman, Sydney, N.S.W.  
McCANCE.—In loving memory of our beloved Will, who fell asleep August 28, 1907. Sweet rest, 'Till the day dawns and the shadows flee away. Good-bye until we meet.

## WANTED.

Wanted, Caretaker for Forest Church of Christ. For particulars, apply to R. A. Lewis, Secretary, 34 Sydney-st., Collingwood.

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Daily Readings.

Divine Goodness. Matt. 11: 25-30.  
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Charity vanquish not itself. 1 Cor. 13: 1-5.  
Grace to the humble. James 4: 6-10; 1 Pet. 5: 5-6.  
The ignoble spirit. Matt. 25: 24-30.  
Stand upon thy feet. Ezek. 2: 13; Jer. 1: 6-9.  
Topic—False Humility. Numb. 13: 26-33.  
Are we guilty of "mock modesty"?  
When does slowness become culpable?  
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