

The Australian CHRISTIAN

Vol. XVI., No. 35.

Thursday, September 4, 1913.

There is an unbroken line of testimony in regard to the observance of the first day of the week from the first century to the fourth.



Constantine and the Popes were centuries prior to be the originators of the observance of Sunday as a Christian institution.

ROME'S ARRAIGNMENT OF SABBATH BREAKERS.

We have received from a correspondent a tract entitled "Rome's Arraignment of Sabbath Breakers." It is a reprint of a sermon delivered some time ago by a prominent Roman Catholic priest of America, and denounces the action of certain Baptist preachers because of their opposition to the extension of Sunday trading. These preachers are referred to as "a sect of the order of modern Pharisees, who in their self-righteousness, gave vent to their mock solicitude for the spiritual welfare of their contemporaries by denouncing most emphatically the practice of bar-rooms . . . Sunday papers, reporters, ice-cream saloons, etc." The action of the Baptist preachers is proclaimed to be "a meddlesome interference with the God-given liberties" and "an assumption of authority that has no warrant in God's law." This is quite in keeping with what we know of the Church of Rome. It is satisfied if its members attend early Mass on Sunday and use the rest of the day in pleasure hunting.

Sabbath breakers.

The preachers referred to and Protestants generally are declared to be Sabbath breakers, because they do not observe Saturday, the only day that can be legitimately regarded as the Sabbath. And in regard to this it must be confessed that Protestant writers and speakers leave themselves open to criticism when they speak of Sunday as the Sabbath, Sunday is "the first day of the week," or "the Lord's day," and does not come under the restrictions and penalties of the Sabbath of the Decalogue. It is fitting, however, that the Lord's day should be kept free from unnecessary labor, and the precious heritage of one day's rest in seven should not be endangered by giving trading facilities to people whose sole object is to make gain out of the pleasures of the people. From a religious standpoint, those who observe the first day of the week do so

in memory of their risen Lord, and to them it is a holy day.

Borrowed her day.

Our Romish critic continues by saying: "The Jew is rational, he obeys his teacher, the Bible, pointing to the command, 'Keep holy the Sabbath'; the Catholic is ever rational, he obeys his teacher (the church), appointed him by Christ; but the Protestant obeys neither God nor his teacher, the Bible." And so the tract is an attempt to prove that the Jewish Sabbath is binding upon Protestants, but not upon Catholics. The Adventists were so pleased with this production that they have issued it as one of their tracts. It contains a great number of their arguments, and also claims that Sunday is an institution of the Church of Rome. Protestants have "borrowed her day," we are told. In a note at the end of the tract our Adventist friends deprecate the harsh language sometimes employed, but it would have been more to the point if they had corrected the gross misrepresentation that Sunday is a Romish institution. They did not do this, we presume, because their hands were tied by the same kind of misrepresentation. They presume upon the ignorance of people by asserting that "The Pope changed the day of rest from the seventh to the first day."

Pagan origin.

Not content with this statement, Adventists also contend that Sunday is of Pagan origin, brought into existence by a decree of Constantine in the fourth century. In regard to this, Smith's "Dictionary of the Bible" gives us the following. Referring to the statement that Constantine instituted Sunday for the first time as a religious day for Christians, it says: "This statement is absolutely refuted, both by quotations made above from writers of the second and third centuries, and by the terms of the edict itself." What Constantine did was to put special honor upon a day already honored by Christians. As a matter of fact, the ob-

servance of Sunday or the first day of the week can be traced back from Constantine to apostolic days. From the New Testament we learn that it was the custom of the disciples to meet for the breaking of bread upon the first day of the week. This establishes the practice as far as the apostolic period is concerned. When John was in the Isle of Patmos, this day was also known as the Lord's day. In the earliest document after the New Testament, "The Teaching of the Apostles," valuable evidence is given. This document is regarded as the most important writing exterior to the New Testament. It is the connecting link between the apostolic and the sub-apostolic period. It is thought by some to have been current in the time of the Apostle John, and certainly within a few years after his death. There is nothing in it about the observance of the Sabbath as a Christian institution, but there is this significant passage: "And every Lord's day, having gathered yourselves together, ye shall break bread and give thanks," etc.

An unbroken line.

Justin Martyr, who flourished A.D. 145, or about forty years after the death of the Apostle John, thus writes, "And on the day called Sunday, all who live in cities or the country, gather together in one place, and the memoirs of the apostles or the writings of the prophets are read," etc. In A.D. 170 Dionysius, Bishop of Corinth, writes: "We passed this holy Lord's day," etc. In 194 Clement of Alexandria writes: "He in fulfillment of the precept keeps the Lord's day when he abandons an evil disposition," etc. In A.D. 200 Tertullian writes: "The old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary. . . . We solemnize the day after Saturday," etc. In A.D. 250 the "Apostolical Constitutions" bear witness to the practice of the church at that time: "And on the day of our Lord's resurrection, which is the Lord's day, meet more dilig-

ently, sending praise to God." In A.D. 270 the Bishop of Laodicea writes: "The obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's day." In A.D. 324, Eusebius, the "Father of Church History," speaking of the patriarchs before the flood, says: "They did not, therefore, regard circumcision, nor observe the Sabbath, neither do we . . . because such things as these do not belong to Christians."

The evidence overwhelming.

From the foregoing citations it is made quite clear that the observance of Sunday or the first day of the week did not derive its origin from Constantine or the Pope. There is an unbroken line of testimony in regard to the observance of the first day of the week from the first century to the fourth, therefore Constantine and the Popes were centuries too late to be the originators of the observance of Sunday as a Christian institution. We expect, however, that Catholics and Adventists will go on trading upon the ignorance of people.

Editorial Notes

R. C. Intolerance.

One of our preachers, Wallace Tharp, of the First Church, Pittsburg, has been lecturing on "Martin Luther and the Reformation" in the Carnegie Hall. The sectarian bitterness was so strong that rioting took place, and the hall and the lecturer had to be protected by the police. The *Observer*, the Roman Catholic organ of Pittsburg, strongly reprobated the action of the police, and stated that "they should not have been sent there. It is not a part of the duty of the police to protect a sectarian spouter from the righteous wrath of citizens whom he wantonly insults by his ignorant harangues." In other words, the R.C. paper would have allowed the Irish mob liberty to assault or possibly to murder Bro. Tharp for daring to lecture on Martin Luther and religious liberty. This is in harmony with the true genius of the R.C. Church, which cannot bear the light of Scripture or of history to be shed on its doings. Bigotry and intolerance are inseparably associated with Roman Catholicism the world over.

International C.E. Convention.

The Twenty-sixth International Christian Endeavor Convention was held in Los Angeles, America, last July and, judging from the reports, was very successful. The chief meeting places were the Temple Baptist Church, seating about 4,000, and a huge tent seating 10,000. A number of other church buildings were also in use. The leader of the musical part of the programme in the great evangelistic and other meetings was W. E. M. Hackleman, of the Disciples of Christ, and several of our men were among

the prominent speakers. As stated in one of our American papers, "According to reports submitted at the Convention, and opinions of men actively identified with this movement, Christian Endeavor is in the very height of its power and usefulness; it is not decadent, as some would have us believe. There are now over 5,000,000 members; it has belted the globe, and there are more societies than ever before. Our own people have been organizing about 2000 societies a year, and to-day we have more societies than at any previous time. In the number of societies we stand a close second, the Northern Presbyterians being first. Christian Endeavor is still young and growing. It has served the church and the cause of Christ in a marvellous way, and the coming years are full of promise for continued usefulness to our young people and the kingdom." The World's Endeavor Convention will be held in Sydney next year, from March 9 to 19.

"Is the Temperance Wave Receding?"

The steady progress of temperance sentiment along practical lines in the United States is very gratifying. There are those who contend that the temperance wave is receding, but A. W. Taylor, in the *Christian-Engelst*, presents clear evidence to the contrary. He points out that "out of 2856 counties in the United States, 1700 have made the saloon an outlaw. To-day 72 per cent. of the territory is "dry," and one half of the population of the United States lives in that territory." But the passing of legislative Acts does not indicate the chief advance. There is a marked growth in law administration. The enforcement of the law is more important than its mere existence on the statute books. And within the past five years judges and others have devoted their attention to the effective administration of the existing laws. A firm of druggists in Columbia, Mo., was recently fined £5,000, and in North Dakota a sentence of two years in gaol was imposed. A Chicago jury gave a wife £1000 damages, and claims for over £14,000 damages were at once filed against publicans by other parties who had suffered through the drunkenness of their husbands. Mr. Taylor also says: "The effect of the general revolution in sentiment is nowhere more markedly shown than in the action of employers. But few realize that at the present time 88 per cent. of the manufacturers of the country deny their employees the privilege of drinking on duty, and that many of them refuse to employ any but total abstainers. The great railroad systems are practically a unit on the matter." Other indications of the advancement of the Temperance Reformation are thus stated: "Meanwhile there has been a shrinkage of more than £2,000,000 in the stock values of American Malt and the Distilleries Securities Corporation since last October, and while the amount invested in new churches last year was more than double that of six years ago, the amount invested in new liquor-making establishments was less than one-fifth what it was six years ago. Newspapers are dropping liquor advertisements, progres-

sives are writing telling editorials against the business and printing even more telling cartoons. The temperance wave is not receding, it is deepening."

Temperance Progress in Other Lands.

Nor is the rise of the temperance wave confined to the United States. In Canada the outlook is most encouraging. "One half of all Manitoba towns and two-thirds of all those of Quebec are 'dry.' Prince Edward Island is totally 'dry,' and Nova Scotia and Newfoundland almost so." We are informed that Great Britain drinks 2½ gallons per head less than she did thirteen years ago, and Lloyd George is a determined foe of the traffic. Iceland has prohibited the manufacture and importation for sale of intoxicants in any way for any purpose. A petition in favor of prohibition was recently presented to the Swedish Parliament, signed by one million adults, and in the Rigsdag, or House of Commons, 128 of the 230 members are total abstainers. Even in Germany the consumption of beer has decreased more than three gallons per head in the last ten years. As we all know, steady progress has been made in Australia and New Zealand. In the latter country a majority of 53,000 voted for the entire prohibition of the traffic at the last election, and at the forthcoming poll there is a reasonable hope that the requisite sixty per cent. may be gained to kill the business. In the Commonwealth the tendency is to restrict the traffic, and in most of the States, if not in all, there has been a decided decrease of drink-shops as compared with the population. At the next local option poll in N.S.W. a determined effort will be made to close many more, and will no doubt be largely successful. The temperance reformer has no reason to feel discouraged in his exertions to overcome the enemy which Lord Chief Justice Alverstone, of England, as a result of fifty years' experience, affirms is responsible for 99 per cent. of all crime.

He Careth for Us.

Job could not understand the way of God with him; he was greatly perplexed. He could not find the Lord, with whom a lifetime he constantly abode. He cried, "Behold, I go forward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." But if Job knew not the way of the Lord, the Lord knew Job's way. It is a great comfort that when we cannot see the Lord, he sees us, and perceives the way that we take. It is not so important that we should understand what the Lord is doing as that the Lord should understand what we are doing, and that he should be impressed by the great fact that he does not understand it. Our case may be quite like that of our own comprehension, but it is all plain to him, who seeth the end from the beginning. Spurgeon.



Are the Critics Right about Daniel?

No. 8.

By C. M. Gordon.

Continuing our examination of Dr. Driver's assertion that the Book of Daniel and the monuments are in conflict, we proceed to notice the next point of alleged inconsistency. As we saw in our last article, the inscriptions tell us that Belshazzar was the son of Nabonidus. But in Daniel it is clearly intimated that Belshazzar was the son of Nebuchadnezzar. Here, then, it is claimed, we have a thorough-going contradiction between the Book of Daniel and the inscriptions. "Surely," reasons the critic, "it is obvious that Belshazzar cannot be the son of both Nebuchadnezzar and Nabonidus. A man cannot have two fathers!"

This style of reasoning reminds me much of the way in which the septic shows the Bible itself to be full of contradictions. During the week one of our students at the College of the Bible directed my attention to one of these alleged contradictions. Here it is: In such passages as Numbers 23: 19; Psalm 110: 4; Jer. 4: 28; Ezek. 24: 14, it is said that God does not repent; but in passages like Gen. 6: 6, 7; Ex. 32: 14; Judges 2: 18; 1 Sam. 15: 11, it is said that God does repent. The septic, assuming that the word repentance has only one meaning, or can indicate only one action, triumphantly flourishes this as a clear case of contradiction. But the word repentance may indicate either a simple change of mind or purpose, or sorrow for sin committed leading on to reformation. In the former sense God can and does repent, but in the latter sense he does not and cannot repent. So the Bible is perfectly correct in affirming that God both does and does not repent.

Now, on account of variation in the use of the term "father," it is quite possible that both Nebuchadnezzar and Nabonidus could be father to Belshazzar. It is well known that Semitic languages are very deficient in terms expressing relationship. For instance, there are no words for "grandfather" or "grandson" in either the Hebrew or Chaldee language. This deficiency leads to such passages as the following: "I will surely show thee kindness for Jonathan thy father's sake, and will restore to thee all the land of Saul the father." 2 Sam. 9: 7. David thus speaks to Mephibosheth, who was Jonathan's son and Saul's grandson. David could not say, "Saul thy grandfather," for the language he spoke placed no such word as "grandfather" at his disposal. According to Hebrew usage, then, Mephibosheth had two fathers! In 2 Kings 14: 3, it is told of Amaziah that "he did that which was right in the eyes of Jehovah, yet not

like David his father: he did according to all that Joash his father had done." Joash was the immediate father of Amaziah, but David was one of his remote ancestors. In Hebrew usage the word father may denote a man's real father, his grandfather, or anyone of his male ancestors; and the word "son" may be applied to any male descendant. Thus in Matt. 1: 1 Jesus is said to be the son of David, who in turn is called the son of Abraham. The Bible contains hundreds of instances of such usage.

We can thus see that if Belshazzar was a grandson or a lineal descendant of Nebuchadnezzar, it could be truthfully said from the Semitic standpoint that he was Nebuchadnezzar's son, and that the latter was his father. Now even Dr. Driver admits the possibility that Nabonidus "may have sought to strengthen his position by marrying a daughter of Nebuchadnezzar, in which case the latter might be spoken of as Belshazzar's father." If Belshazzar is the son of Nabonidus by a daughter of Nebuchadnezzar, then the whole difficulty is solved, and this alleged conflict between Daniel and the monuments vanishes into nothing. In suggesting this possibility, Dr. Driver attenuates the force of his own arguments; for if it is possible that Belshazzar is a grandson of Nebuchadnezzar, then it is possible that there is no such conflict between Daniel and the inscriptions as he alleges.

I think that if we carefully examine the conditions under which Nabonidus secured the throne of Babylonia, we shall find that the possibility suggested by Dr. Driver becomes a strong probability. It will help us, perhaps, to better understand the political situation if we have before us a table of Babylonian kings in the order of their succession. Here it is:—

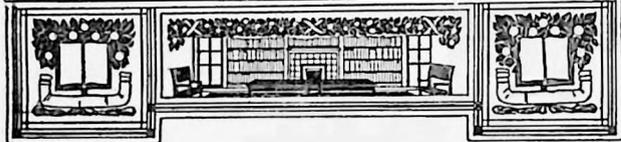
- Nabopolassar, 625-604 B.C.
- Nebuchadnezzar, 604-562 B.C.
- Eyil-Merodach, 562-560 B.C.
- Nergilissor, 560-556 B.C.
- Labashi-Marduk, 556-555 B.C.
- Nabonidus, 555-538 B.C.

It will be noticed from the list that between the death of Nebuchadnezzar and the beginning of the reign of Nabonidus there is a period of *only seven years*, and that this interval is spanned by the reigns of no fewer than three kings. This suggests that certain irregularities must have been connected with the succession. A assassination and usurpation explain it. Eyil-Merodach, Nebuchadnezzar's son, and the king mentioned in 2 Kings 25: 27-30, is assassinated by Nergilissor, whom some make identical with the Nergalsharezer of Jeremiah 51: 3, 13. He was one of the Babylonian nobles. He had no legitimate claim to the throne, but aspired to it, and secured it because he was *summulu* to Nebuchadnezzar. It was his close relationship to the most illustrious monarch of later Babylonia that fired his ambition and led to his successful usurpation of the throne. He died in 556, and was succeeded by his son Labashi-Marduk. But no sooner did the latter assume the throne than his right to it was contested by Nabonidus, another Babylonian nobleman of high rank. He was supported in his contest by a powerful party within the State, who were opposed to the succession of Labashi-Marduk. Berosus assures us that Labashi-Marduk fell a victim to conspiracy. He reigned only nine months, and Nabonidus, through the strong support of the opposition party, secured the throne and held it for seventeen years. Now, what was it that inflamed the ambition of Nabonidus and made him such a determined contestant for the crown? And what was it that moved so large and influential a party to give him, a would-be usurper, their support? And what was it that enabled him to hold the throne so securely until Babylonia fell beneath the rising power of Persia? Certainly, if Nabonidus, like Nergilissor, had married a daughter of Nebuchadnezzar, the connection thus established with the most commanding name in the last period of Babylonian history would give a sufficient answer to these questions. It would explain his aspiration for the crown, the support he received, and the security with which he established himself upon the throne. Can a better explanation be suggested? We find other indications confirming the suggestion that Nabonidus was son-in-law to Nebuchadnezzar. From the famous Behistun inscription we learn that during the reign of Darius Hystaspis, 521-485 B.C., two pretenders to the throne of Babylon rose up, each calling himself "Nebuchadnezzar, son of Nabonidus." From this it appears that Nabonidus had a son called Nebuchadnezzar. We know from his own inscription that he had a son or sons other than Belshazzar, for he calls the latter his "eldest son." Now if Nabonidus had married a daughter of Nebuchadnezzar, we can understand how natural it would be for him to name one of his sons Nebuchadnezzar. "The probability, therefore," as Canon Rawlinson observes, "is that the principal wife of Nabonidus, the queen (or queen-mother) of Daniel 5: 10, was a daughter of Nebuchadnezzar, and that through her Belshazzar was Nebuchadnezzar's grandson." The late Dr. Green, of Princeton, calls our attention to an inscription in which Nabonidus says: "Of Nebuchadnezzar and Nergilissor the kings, my predecessors, their mighty descendant I am he." This shows that, whatever the critics may think, Nabonidus himself claims to be a descendant of Nebuchadnezzar. If he was a descendant, so was his son Belshazzar. And, as we have already seen, if Belshazzar was a descendant of Nebuchadnezzar, then, according to Hebrew or Chaldean usage, the latter would

be called his father. All the probabilities go to show that when in the Book of Daniel it is said that Nebuchadnezzar was Belshazzar's father, the statement is just as true as that which in Matt. 1: 1 tells us that Je-

sus was the son of David. And with all the probabilities in favor of such a rational solution of this apparent difficulty, why allege a contradiction between Daniel and the inscriptions?

The Restoration Movement in Poland.



The thrilling story of truth's triumph among the Polish people in their home land, as told by Louis R. Patmont in an account of his recent visit to Warsaw.

For three centuries Poland has been slumbering. The reformation which before that time promised to save the country, was successfully suppressed by the Jesuits, who were inspired by the great enemy of liberty of conscience and of all liberty—the Pope. At one time it really seemed as if Christian thought had gained a definite victory over all other historic forms of religious phenomenon; but since that we have seen in Poland an extraordinary revival in religious activity, which has its source in Buddhism, an enervating mysticism in which the life and conscience of man and nation die a slow death. And still how many Protestants there are who believe that Papal Poland is Christian, just as Protestant America is Christian! It is a grievous error; the Polish people, in their religious beliefs and practices, are heathen to a very large extent. Some admire the great art of the Church of Rome. In Poland there is no trace of such art to be found. On the contrary, a great many of the churches, and almost all of the homes of the people, are supplied with prints of no artistic value, frequently monotonous, blessed by the bishop or priest, before which lights are kept constantly burning, and to which the faithful bow to implore protection.

The peasant people of Poland, somewhat more pagan than the others, not satisfied with all the Madonnas of the white race, have created a black one, whom they believe to be unexcelled and insuperable in healing all kinds of diseases, in enabling girls to find husbands, and in granting protection in the most corrupt undertakings. This could be illustrated by many examples, but may it suffice to be said, that Popery is really ancient paganism, which, for political reasons, is parading under the banner of Christianity.

It is commonly believed that in India are to be found the most degrading manifestations of religious sentiment. The truth of this might not be questioned. But when, in the pursuit of our observations, we look on some of the "religious" practices of the most ignorant Poles, we cannot help seeing something of India in Poland. For example, how many of the peasants of Volyn and Chernobyl go crawling and licking the floors of churches and church from door

to the high altar, in order to propitiate some saint or "Mother of God"? Often a dishonest and shameful competition is set up between "Mother of God" and "Mother of God," shrine and shrine, festival and festival. New saints (?) are manufactured year by year. The "Holy Mother Church" takes good thought of the old age of her saints and Madonnas, insuring for them an honorable and well-deserved rest. It would not be a surprise to hear that the Pope of Rome is thinking earnestly of founding an asylum for "invalid saints." These are things to provoke laughter, and yet they ought to make us weep, when we think that it is all done for financial profit, and in the holy name of our Lord and Saviour Jesus Christ.

The writer believes he does not exaggerate when he affirms that among the important mission fields Poland occupies a special place. This historic country is already being penetrated by the light of Christ's gospel. Thousands of truth-seeking Poles have turned from Rome. Knowing but little of the teachings of the apostles and the divine institution, the church of Jesus Christ, their feet are set in the direction of the light through their study of the New Testament. Many of these sincere people have since come out of the captivity of "old Babylon." They have been freed from human creeds and prejudices through the enlightening and liberating power of the gospel. These Poles are now ready to walk in the simplicity which is in Christ. The sons of the old pioneers of Protestantism, who were driven from the field three centuries ago, are seeking after the fountain of truth hidden in the word of God, and Poland is awakening again from her long slumber.

At different periods of human history God was pleased to send his Spirit to chosen men, in a special sense of the word, in order that they might carry out his purposes. As in the days of old he called Nehemiah to bring about the restoration of Jerusalem, and to rebuild its fallen walls, so in these latter days he calls his anointed ones to restore spiritual Israel and to rebuild the fallen walls of the Church of Christ.

Such a call came also to Wacław Zebrowski. This splendid young man began to feel the corruptness of the Church of Rome, after he served her faithfully for five years as

a priest. Following the dictates of his conscience, he left that church. Thirty-three other priests followed his example. They organized the Mariavit Church of Poland, the members of which were recruited out of their former parishes. Thousands of people left the Church of Rome and joined the Mariavites, who grew in influence and power, which tended to overshadow Rome.

Even though Mariavites could not be looked upon as Protestants, they have at least reached the point of transition. As a prominent Mariavit priest, Zebrowski built many churches. He realised somewhat the importance of social Christianity, and erected great settlement houses for the benefit of struggling working men, enabling them to live in sanitary and comfortable quarters for a reasonable rent. Through his open heart and mind for the needs of men, Zebrowski soon won the sympathy of the "intelligencia" and the approval of the masses, which he could sway like the north wind sways the waving fields of grain. He was honest and sincere in all his ways, and gave himself to earnest study of the Scriptures in order to discover the "perfect will of God." Of course he soon found that he was not serving God in "spirit and in truth." In his struggle to find peace with God, he undertook a voyage to Palestine, in order to pray at the sacred places.

Later he hoped to find satisfaction through his ordination as a bishop. He went to America in order to be made bishop of the old Catholic Church; but he found that the mere pronouncing of empty words and the laying on of human hands could not restore to him the peace for which his soul craved. "Peace came," he declared, "only after I was willing to obey the gospel, and after I was ready to give up all outward and inward idols; after I was made willing to submit to the will of God as revealed in the New Testament." He resigned as priest of the Mariavit Church. Hundreds of his followers everywhere followed his example. They rented private halls, and induced "Father" Zebrowski to read mass for them. "I then still believed in the real presence of Christ in the holy eucharist; but I read in the New Testament of the spiritual presence of Christ wherever believers were assembled in his name. I believed and began to preach this truth," said Bro. Zebrowski to the writer in a recent interview, "and," continued he, "more light came after I saw the sufficiency of Christ's atonement. The Lord had pity on us and showed us the utter uselessness of pictures of saints, altars and priestly robes. We gave up saving learned prayers, and began to call upon the name of the Lord, expressing to him the desires of our seeking souls."

They soon saw in the New Testament the necessity of baptism, and began to realize the divine model of the apostolic church. During this time of transformation, Bro. Zebrowski paid a profitable visit to the St. Petersburg Christians, and to Bro. Przekop's hanoff. He also visited believers in Vilna and Berlin. In the meantime, the gospel spread. To-day disciples gather around the word of God in five different points in Po-

land. Bro. Zebrowski is permitted by the authorities to preach to the "followers of the first Christians."

The writer was privileged to preach several times at the meeting hall on Holy Cross Street in Warsaw. The hall, as well as the character of the meetings, reminded one very much of the gatherings of the primitive Christians.

Several of the great European Protestant denominations have tried to "recapture" Zebrowski, and make him serve their purposes. Says he: "I knew we had to be baptised, but I refused to be baptised by Russian or German Baptists, as they were only willing to do so if we joined their denomination. This we could not do conscientiously, as we felt it was wrong to bear again the yoke of sectarianism. If I would have been baptised by a Baptist, my people would have suspected me, and I would have lost my influence with them. The Russian brethren would have baptised me, but if they had done so, our enemies would have accused me of treason, as the Polish nation has not yet been reconciled to their conquerors, the Russians."

"We prayed for one week that God might help us out of this difficulty and send us a 'neutral' brother to baptise me. Your coming is a direct answer to our prayers," said Bro. Zebrowski to the writer, after learning of his spiritual kinship and common ground in matters of religion. Our mutual joy was great. On May 1 we organised the Church of Christ in Warsaw, and on May 5 the elders and deacons of that church, together with Bro. Zebrowski and the writer, walked down to the river Visla, dear to every Pole for its history, but dearer yet to the disciples in Warsaw for the fact that in it they have been buried with Christ in baptism. The writer first administered the ordinance of baptism to Bro. Zebrowski, and he in turn baptised the elders. This was at 6.30 in the morning. Since this letter was written, about forty other believers were baptised, and many others are waiting to be baptised in other places.

The disciples of Jesus-Christ in America ought to rejoice in thanksgiving to God and to our blessed Master. We have seen again that our firm stand upon Scriptural grounds has met the Lord's approval. Our ideals of a free and united Church of Christ are not a vain dream. A glimpse into the restoration movement in Poland suffices to assure one of this truth.

May 18 will be a day never to be forgotten among the disciples in Warsaw. Z. T. Sweeney spoke in the morning and in the evening, while the writer interpreted. "You said exactly what we believed since we study the New Testament, but we never could express ourselves as systematically and clearly on these subjects," said the brethren to Bro. Sweeney, who could have well played the role of an apostle.

All hearts were touched through the brother's messages. The brethren were glad to learn of the great brotherhood of the disciples of Christ in America, and expressed the hope that the bonds of fellowship estab-

lished through the unity which is in Christ between disciples of both countries, might never be loosened.

On Monday, May 10, Bro. Zebrowski was duly set apart for the ministry of the gospel by the laying on of hands. The charge of ordination was made by Bro. Sweeney, while the writer offered the ordination prayer. The hearts of the disciples were made glad.

Bro. Zebrowski's work well merits a place in the hearts of our brethren in America. Those of us who are rooted in the faith ought to help those who are just finding a foothold on the path of undefiled Christianity.

The revival in Poland is the work of God. To those of us who knew religious conditions in Poland as they were a few years ago, the present awakening looks like a miracle. Never before, since the suppression of the Polish reformation three hundred years ago, were the masses of the Polish people reached with the gospel, and now millions are waiting for the glad message of salvation. The movement will spread rapidly, and should strengthen the faith of American disciples in the restoration plea.—Christian Standard.

Diamond Jubilee, Enmore, N.S.W.

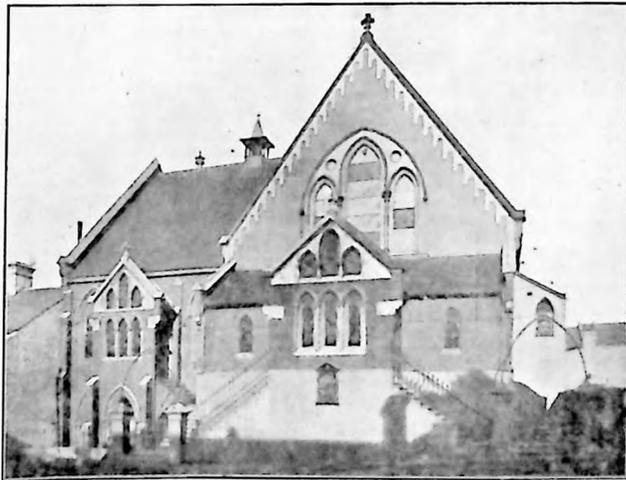
The meetings arranged to commemorate the sixtieth anniversary of the Church of Christ at Enmore were blessed with large audiences, and took place under most delightful weather conditions. The church was organised on September 4, 1853. Of the sixteen members who composed it, only one remains, namely, Bro. T. Goodin. He was

present at the gatherings, and received fitting recognition. The first chapel was opened in 1867, upon land which cost then £2,100 per foot, and which now is valued at £130 per foot. The present tabernacle was opened in 1886, and enlarged in 1904; it seats 800 people comfortably, but by actual count 991 have been seated therein. The church has had good men as evangelists, namely, E. Lewis, G. B. Moysey, C. T. Forscutt, C. Watt, G. T. Wallen, and these meetings were planned and conducted by the present evangelist, A. E. Illingworth. The roll shows now 859 in fellowship. There have been a number of off-shoots from the mother church, and old Enmore identities are working in most of the city and suburban churches of Sydney.

The Meetings.

Lord's day, August 24.—Bro. E. J. Hilder (our esteemed secretary) presided, Bro. C. Rush gave the address, and there was a large gathering around the memorial board. At the gospel meeting Bro. Illingworth preached on the work of restoration, using Ezra 1: 5 as the basis for his remarks:—"Whose spirit the Lord stirred up to go." R.V. He paid a gracious tribute to the pioneers of the church, and the preceding evangelists. One confession.

Tuesday, August 26.—The building was full for the young people's demonstration. Bro. Illingworth presided. Bro. N. Janson led the singing in fine style. On the platform were the superintendents of the various departments: Bro. F. T. Willis, supt.; Bro. Jones, Intermediate; A. King, Junior; in the centre of the building the Primary, Mrs. Hackshall. J. Clydesdale opened with prayer, and Bro. W. Gale, an old Enmore boy and the Bible Schools Organizer, gave a short greeting. Carefully prepared items



The Tabernacle, Enmore, N.S.W.

were given by each auxiliary of the church. It was a great success.

Wednesday, August 27.—The "Old Members' Re-union" was a very heart-stirring meeting. Over 160 sat down to the "high" tea, given by the officers and arranged by the Sisters' Dorcas Class. The wives of the deacons were the hostesses for the occasion. The guests were received by Bro. and Sister J. Kings-bury, and Bro. and Sister J. Hindle. At the after meeting Bro. J. Hindle took the chair, and in an able and pleasing manner carried us all at once back to old times. He was followed by short talks from Bro. T. Goodin, R. Porter, J. Kings-bury, J. Saxby, R. C. Gilmour, J. Crawford, T. Morton, R. C. Verco, J. Lockley, E. Hodgson. Solos were sung by Sister Jeffery, and Bro. J. G. Tingate. The Junior C.E. Society decorated the old folks

ing singers were Sisters Taylor, Bains, Holmes, Young, and Bro. Rankine, Janson, Heaton, Young. The eminently successful work of Bro. Whately and his band of choristers in this sphere of the Master's service is proving a blessing to all. He is a worthy son of a godly father, one of the old deacons.

Friday, August 29.—At 3 p.m., there was a very happy gathering of sisters. A nice reception, and a short address by Bro. H. G. Harward.

The decorations throughout were set to the diamond idea, and were a good adornment to the building.

Thanking God for the sixty years of the past, we now press forward into the future, praising him for the fidelity of the pioneers and rejoicing in the zeal of the splendid host of young people who are rallying up to the call of the Redeemer in this district.

ACKNOWLEDGMENTS.

T. B. FISCHER MEMORIAL FUND.

New South Wales.	
Churches—	
Bangalow	3 12 0
Bellmore	5 0 0
Bungawalbyn	7 8 0
Canley Vale	1 0 0
City Temple	24 6 0
Hur-stville	3 0 0
Inner	0 15 0
Marrickville	3 10 0
Merewether	1 10 0
Mulwala	0 4 0
Mosman	2 0 0
Merrylands	2 0 0
Peter-sham	6 19 0
Seven Hills	1 0 0
Taree	4 5 0
Wingham	1 1 6
Bible Schools—	
Mrs. Day's S.S. Class, Paddington	0 8 0
Individuals—	
J. Fraser, Merewether	0 10 0
T. E. Rofe, Walroonga	0 5 0
Mrs. Murray, Lilyville	5 0 0
Mrs. Fox, Lilyville	1 0 0
Mrs. Taylor, Lilyville	0 2 0
Mrs. R. Butler, Mungindi	1 0 0
H. D. Black, Oaklands	1 0 0
E. Russell	5 0 0
J. W. Cook, Kanra	2 2 0
A. Brodler, Merrylands	1 0 0
E. Winter and Miss Winter, Moree	5 0 0
H. G. Harward	1 0 0
A Few Friends, per Bro. Shearson	5 5 0
Queensland	
Churches—	
Albion	3 0 0
Bundamba	2 1 0
Red Creek	0 10 0
Maryborough	1 0 0
Roma	1 1 0
Individuals—	
P. Browne, Roma	1 1 0
H. H. Sanders, Roma	1 1 0
E. D. Sharp, Tara	0 10 0
C. E. Marriage, Mt. Bismarck	0 10 0
Broad's Family, Port Douglas	0 5 0
W. Wilson, Warwick	2 0 0
Mrs. A. Lee Archer	0 5 0
Tasmania	
Churches—	
Haybert	7 5 10
Lampson	4 4 0
Subden	0 10 0
Habit Dorcas Class	2 0 0

South Australia.	
Churches—	
Alma	4 0 0
Alma	3 2 0
Blaklava	3 0 0
Bews	6 0 0
Glencel	2 13 0
Grote-st.	11 12 0
Hindmarsh	9 3 1
Kadina	9 0 0
Lochiel	4 9 0
Long Plain	0 12 0
Mallala	1 16 0
Millang	1 12 6
Mill End	2 13 0
Naracoorte	0 15 0
North Croydon	9 11 0
North Adelaide	3 18 0
Owen	10 0 0
Point Sturt	4 0 0
Prospect	2 15 0
Semaphore	7 0 0
Strathalbyn	1 0 6
Unley	2 10 0
Warik	6 0 0
Walleroo	1 1 0
Individuals—	
F. H. Wagner, North Adelaide	5 0 0
John Verco, Adelaide	5 0 0
W. Morrow, Port Pirie	3 0 0
Victoria.	
Churches—	
Ascot Vale	3 17 0
Ballarat	8 10 0
Berwick	1 15 0
Box Hill	10 4 0
Brunswick	1 17 6
Brighton	19 18 1
Burnley	1 2 6
Bet Bet	4 0 0
Blackburn	2 12 0
Castlemaine	53 3 5
Chatterham	3 0 0
Chinese Church, Carlton	2 0 11
Croydon	1 0 0
Drummond	18 10 6
Doncaster	3 10 6
Dandenong	2 0 0
Dunolly	2 0 0
Fair-H Park	0 10 0
French Island	1 0 0
Geelong	3 0 0
Hampton	1 2 0
Keonston	6 18 6
Kaniva	0 15 0
Kerang	1 0 0
Lalbur	54 14 6
Lyn-st.	2 2 0
Macleodfield	3 11 0
Maitland	1 10 0
Malvern	38 10 0
Meredith	1 3 0
Melbourne (Swanston-st.)	5 0 0
Maryborough	2 11 0
Morland	11 6 0
Mildura	4 10 0
Merbein	10 10 0
North Melbourne	10 1 6
North Fitzroy	3 11 0
North Carlton	4 5 0
Preston	2 0 0
Richmond North	6 2 0
Red Hill	3 0 0
South Yarragon	3 0 0
South Melbourne	3 11 0
South Lillimur	1 5 0
South Richmond	8 10 0
Stawell	1 10 0
Surrey Hills	5 0 0
Sutton Grange	5 0 0
Terang	10 0 0
Uthman	2 16 0
Warracknabai	10 0 0
Williamstown	2 16 0
Windor	1 17 0
Woddenburn	1 17 0

*Chatterham Church has already assisted Mr. Fischer to the extent of £20.
Continued on page 600



A. E. Illingworth, Enmore, N.S.W.

with flowers and texts. On the roll being called, it was found that there were present four who had been connected with the church for over 55 years, ten over 45 years, ten over 40 years, sixteen over 35 years, six over 30 years, fifteen over 25 years, twenty over 20 years, fourteen over 15 years, sixteen over 12 years. Greetings were read from F. G. Dunn, Federal Conference President; M. W. Green, W. H. Wooster, F. Collins, Paddington; Doncaster church; H. G. Payne, and apologies and greetings from Bro. and Sister J. Hunter, sick; F. Goode and wife, sick, and others. This rally up of the Old Guard was a happy idea, and we are greatly cheered by the delight it gave to them to meet one another and talk over past triumphs. To Sister Illingworth praise is due for such success of this meeting.

Thursday, August 28.—Our choir, numbering 62 voices, under the able leadership of Bro. R. K. Whately, rendered the cantata "Daniel," in the presence of a large audience. This was a musical treat. The lead-

The Family Altar

Conducted by M. M. Doyle,
From the "Christian Standard."

THE PEACE-BRINGER.

The fact that troubles come upon us, and storms overtake us, should not distress us. They show that we are treading the path our Saviour trod, and the path over which all real heroes have gone—men like Abraham, Moses, David, Peter, Paul and Luther. Then, that which is far sweeter: they furnish the occasion for the mighty coming of the great Peace-bringer. But for the storm which beat down upon the disciples, that night voyage across the sea would have been commonplace, and would have had no record in the sacred story. But since it was such as to bring to their rescue the Lord of the winds and waves, it increased their faith in him; and during the endless years of eternity it will be one of the most cherished memories of their earthly lives. This same Saviour is also near us in every storm of life.

SUNDAY, SEPTEMBER 7.

Genus of Thought.—"What manner of man is this, that even the winds and the sea obey him?" (Matt. 8: 27).

King Jesus, reign for evermore,
Unrivalled in thy courts above,
While we, with all thy saints, adore
The wonders of redeeming love.
—Ralph Waldo.

All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of every poor, wayward life.—Gladstone.

Bible Reading.—Matt. 8: 23-27: The power of our Christ.

MONDAY, SEPTEMBER 8.

Genus of Thought.—"And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits" (Mark 6: 7).

Bear ye one another's burdens,
What-soe'er these burdens be;
Burden sin has brought to others,
Which could never come to thee.
Margarette Snodgrass.

We are necessarily creatures of society, more or less. Our happiness depends much on others. A man and his wife may be one; but they are also two, and there is no value in the *one* that does not grow out of the *two*. Even Robinson Crusoe, when "monarch of all he surveyed," was glad to welcome a savage as an associate, and found in his man "Friday" a treasure worth more than all on the island beside.—Isaac Errett.

Bible Reading.—Mark 6: 7-13: Apostles sent forth in twos.

TUESDAY, SEPTEMBER 9.

Genus of Thought.—"Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

Purer in heart, O God,
Help me to be;
That I thy holy face
One day may see;
Keep me from secret sin,
Guide me with counsel sweet;
Purer in heart
Help me to be. —Mrs. A. L. Davidson.

As purity, when affirmed of other things—water, air, glass—means freedom from mixture, so purity of heart means singleness of moral aim, freedom from all alloys, whether of insincerity.

distraction, hate. Not that the pure in heart are absolutely sinless; for none is good but God. But the pure in heart are the simple-thoughted, the clear-purposed, the straight-forward; in one word, the guileless.—Burdman.

Bible Reading.—Matt. 5: 1-10: The ideal life.

WEDNESDAY, SEPTEMBER 10.

Genus of Thought.—"A certain woman, whose young daughter had an unclean spirit, came and fell at his feet" (Mark 7: 25).

Just to give up and rest
All on a love secure,
Out of a world that's hard at the best,
Looking to heaven as sure;
Ever to hope, through cloud and fear,
In darkest night that the dawn is near:
Just to wait at the Master's feet—
Sure, now, the bitter is sweet.
—Henry Van Dyke.

A little child in Florence watched for Michael Angelo as he went to his studio. The child had a large piece of paper on which it meant to ask the great artist to paint a picture, and she expected him to do it. This was a bold faith. Angelo was at the zenith of his fame. Popes and kings had offered him large wealth for his pictures. In the case of the child there was no money or fame offered, but that which was infinitely greater: a daring faith; and it won the day. He sat down on the street, he drew a sketch then and there, such as no other hand in all the world could have produced.—Greege.

Bible Reading.—Mark 7: 24-30: A daring faith.

TUESDAY, SEPTEMBER 11.

Genus of Thought.—"Satan himself is transformed into an angel of life" (2 Cor. 11: 14). For a lie which is half the truth is ever the greatest of lies.

Since a lie which is all a lie may be met and fought with outright,
But a lie which is part a truth is a harder matter to fight. —Tennyson.

An old railroad man of little education, but of rugged character and fervent spirit, was wont to enter in the margin of his Bible many rich and striking notes. In some of these notes the word "Satan" occurred, and it was invariably spelled "S-a-t-I-n." A friend seeing this called his attention to it. "Why, how do you spell it?" asked the owner of the Bible. "S-a-t-a-n," was the reply. "Well, what does my word spell?" "It spells 'satin,'" "Well," replied the old man, "let it stand. That is the way he is dressed when he comes to me."—Mary E. Watson.

Bible Reading.—2 Cor. 11: 10-15: Satan's devices.

FRIDAY, SEPTEMBER 12.

Genus of Thought.—"Ye shall know the truth, and the truth shall make you free" (John 8: 32).

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my Fathers died,
Land of the pilgrim's pride,
From every mountain-side
Let freedom ring. —S. F. Smith.

Show us the steps of freedom, but her feet turn never backward.—Lowell.

Every grain of freedom is more precious than radium, and the nation that throws it away is the

most wanton of prodigals.—David Lloyd-George.
Bible Reading.—John 8: 28-32: Soul freedom.

SATURDAY, SEPTEMBER 13.

Genus of Thought.—"Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death" (2 Cor. 7: 10).

Father, make me pure and lowly,
Fond of peace and far from strife;
Turning from the paths unholily
Of this vain and sinful life.

Repentance is sorrow for sins committed; but it is more. It is a resolution to forsake them; but it is more. It is an actual "ceasing to do evil, and learning to do well." This is "repentance unto life," truly called reformation.—A. Campbell.
Bible Reading.—2 Cor. 7: 10-10: True repentance.

THE MYSTERY OF GOD'S LEADING.

Why is it that I am not suffered to come to Thee by the near way? Wherefore am I forced to seek the promised land through the longes road—the road of the wilderness? There are times when I almost seemed to have reached Thee at a bound. There are flashes of thought in which I appear to have escaped the wilderness and to have entered into Thy rest. I am caught up to Thee in the air, and the world falls away to the far distance, and I am alone with Thee. But the rapture and solitude are short-lived. The world returns again with double power, and a cloud falls over the transfiguration glory, and at the very moment when I am saying, "Mathias, it is good to be here," a voice whispers in my ear, "Go back and take the journey through the wilderness."

My soul, thou must not murmur at that message; it is a message of love to thee and a message of love to the wilderness. Thou hast need of the wilderness, and the wilderness has need of thee. There are thorns in the desert which must be gathered ere she can rejoice and blossom as the rose, and the gathering of her thorns shall be the gathering of flowers to thee. They cannot not do without the thorn. To be caught up to meet Thy Lord in the air would be too much exaltation; it would lift thee above the sympathies of the building crowd. Better to meet Thy Lord in the wilderness than in the air. Thou wilt find Him travelling by the long road—the road of Galilee and Calvary. Join thyself to the journey of the Son of Man. Help Him to carry the burden of human care over the wastes of time. Enter into fellowship with that cross of His which was the pain of seeing pain, and verily love shall make the long road short; thy feet shall be as the feet of the roe; for the glory of the Lord shall be revealed, and the glory of the Lord is love.—George Matheson.

The Scriptures show us what God hath done for man, and what man is to do for God.

Every Christian, by his deeds, his words, even mayhap his thoughts, is sending messages forth into the universe. He cannot follow his flight. He may never know where they have lodged, but somewhere a heart attuned to the message, be it good or bad, may understand, and mighty forces may be set in motion in consequence.

In the Realm of the Bible School

THE GOLDEN CALF.

Sunday School Lesson for September 21, Ex. 34.
A. R. Main, M.A.

"There is nothing in the range of Hebrew literature that serves more impressively than this chapter to show in its darkest aspects the hardness of the people's hearts. It seems almost incredible that, under the shadow of Sinai, and so soon after all the terrible displays of God's presence and power this people could have so wickedly turned to the worship of Jehovah in the image of a golden calf. Being disappointed at the long absence of Moses, they seemed to have imagined that he had left them, or had been destroyed amidst the flames of the mountain."

After the giving of the ten commandments, Moses called the people together to ratify the covenant. The people promised to obey God (Ex. 24: 1-8). Aaron, his sons and seventy elders went up to the mount with Moses and saw the glory of God. Then Moses by himself went up and received a further revelation. For forty days he stayed on the mountain. During this time, the golden calf was made.

Aaron.

The older brother of Moses had a most exalted position. He was a man of great gifts, and of surpassing eloquence; and was therefore chosen to be the associate and mouthpiece of Moses (Ex. 4). But Aaron lacked other qualities necessary to true greatness. He was weak. We may say that we cannot all be strong, and weakness is a misfortune rather than a fault. Yet there are occasions when weakness is no excuse; to be weak is to be. Aaron had a magnificent opportunity to witness for God, to exhibit a spirit of trust and obedience, but he sadly failed. He shows up in a bad light if we compare him with his brother. "He was not such a leader; he had not his spiritual power; he had not the masterful power of a right heart, a great conviction, a divine assurance."

Moses recognized the responsibility of Aaron, who had been left as temporary leader of the people. "What did this people unto thee," he asked of him, "that thou hast brought so great a sin upon them?" (Ex. 32: 21). Aaron's defense was a pitiful attempt to excuse himself by blaming the people: "They are set on evil." He further seems to suggest that when he asked for the gold of the people, he hoped that the sacrifice he was calling upon them to make would deter them from the idolatry. He must have known how absurd such excuses were: whether the people were or were not prepared to deny themselves, idolatry was wrong, and should have been sternly opposed. Aaron's last excuse is not only weak, but ludicrous. "His literally true assertion that he cast the jewels into the fire, and there came out this calf, was a curious, ingenious, but transparent lie."

The people's sin.

Just as the Israelites' sin could not excuse Aaron, so neither can the weakness of Aaron be held to justify the people. Space forbids a detail-

ed description. We have plainly revealed their ingratitude. The wealth of concept they threw into "As for this man Moses," is indicative of this. But for "this man Moses" their state before and after had been pitiable. There is the worse ingratitude to God, who had with mighty power interposed on their behalf. They forgot the miracle of the divided sea, the sweetened waters, the manna, the daily care and guidance. At the very moment when God was delivering his revelation they forgot him. They broke the very covenant into which they had solemnly entered. They had declared "All that Jehovah hath spoken will we do and be obedient" (Ex. 24: 7).

It is probable that the people did not intend to break the first commandment. "They still believed in, and sought to worship Jehovah. But they had been long taught to look for a visible manifestation of God—some person or thing embodying, or supposed to embody, his glory and power: Moses was such to them hitherto. He was gone. They desired something in his place. The Hebrew word translated "gods" in the first and fourth verses is *Elohim*, the usual name of God; and was used by the Israelites in that sense. Their meaning was, 'Make us God,' i.e., something which will represent and embody God. And Aaron said, 'This is thy Lord, O Israel, which brought thee up,' i.e., it is intended to represent him. This was a flagrant breach of the second commandment, though not of the first."

Moses.

Everybody feels that the greatness of Moses' character shines resplendently in this lesson. Here is a man strong in faith, right appreciation of the majesty of God and of the heinousness of idolatry; of clear vision so that he is not blinded by any excuse, even the most specious. Moses possessed the divine faculty of anger. We are exhorted to be angry and sin not. But if the great leader's anger flamed forth at the fearful sin of Israel, his tenderness and solicitude for them are just as apparent. God tested Moses. "Let me alone," he said, "that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." Personal motives might have made a less worthy man rejoice in the destruction of Israel and the advancing of his own fortunes. "No offer could have been more splendid. To accept it would have avenged Moses for all he had suffered from the people, and saved from certain distress in the future the covenant with the patriarchs would be fulfilled, yet his name stands above theirs, as the real father of the nation. Was it not right, best, to take the offer? But the man had not forsaken the riches of Egypt for this. As he will not go forward without the very divine Presence, neither will he be made great without the people. Hope, ambition, life, heaven itself, he almost says, all that God can do for him is bound up in their fate." He prefers to die with Israel rather than to live without them.

Moses was a man of prayer. One of the most beautiful of the Psalms is "the prayer of Moses, the man of God" (Ps. 90). Our lesson tells how

he yearned to make an atonement for the sin of the people, and how he interceded to God for them. "Eidersheim has this interesting account of Moses' prayer: 'Most earnestly did Moses plead that Israel was God's people, hence their deliverance from Egypt had been wholly God-wrought. Three special arguments did he use with God, and these three may through all times serve as models in our pleading for forgiveness and reform after weaknesses and falls. These arguments were: *firstly*, that Israel was God's property and that his past dealings had proved this (v. 10); *secondly*, that God's own glory was involved in the deliverance of Israel in the face of the enemy (v. 12); and, *thirdly*, that God's gracious promises were pledged for their salvation (v. 13). And such pleas God never refuses to accept (v. 16)'"

God's books.

When Moses prayed that God would blot the name of the people or blot his name "out of thy book which thou hast written," it is probable that he meant to say, if the people were to perish, he would desire to perish with them. Dammid's Commentary has this comment: "The first is taken from the registers in which the names of citizens were enrolled: see Isa. 4: 3; Jer. 22: 30; Ezek. 13: 9. So God is represented as having a book in which are inscribed the names of those who are to be preserved alive. When he blots out a name that person dies. The Book is therefore a Book of Life. The Jews believe that on New Year's Day, God determines who shall live and who shall die in the course of the year, and that the decision is made final ten days afterwards on the Day of Atonement. Moses' prayer, therefore, is an expression of his willingness to bear the penalty of the people's sin."

The reader will be reminded of other books of God. There is the book of life, in which the names of God's redeemed ones are enrolled (Philp. 4: 3; Rev. 21: 27; 20: 12-15). There are the books containing the records of the works of men (Rev. 20: 12, 13), a "book of remembrance" (Mal. 3: 16). These infallible records, this remembrance, so certain as if it were a formal registration of our thoughts and words and deeds, shall make us more careful by day.

When Hugh Latimer was being examined by his enemies, he was somewhat careless of his answers, till he heard that a hawk of a pen behind the curtains was one in hiding was taking down all he said. In preaching afterward he spoke about this experience and about his feelings at the time, and added: "My hearers, there is a book taking pen always at work behind the curtain, taking down all thou sayest, and noting all that thou doest; therefore be thou careful that thy words and acts are worthy of record in God's Book of Remembrance."

The very presence of Moses as he stood and looked upon the idolatrous horde of the people caused them to quake. The presence of the true, the pure, rebukes evil, falsifies and silences the false. When Moses cast down the tables of stone on which the Decalogue had been written by the finger of God, the people would be reminded of that covenant which they had broken. To what extent they appreciated the symbolism is of course doubtful; but the act itself must have stirred them. A grim but appropriate part of the punishment followed. Moses ground the dust in water, and caused the people to drink it. They had to "swallow" the dust. It was a "gold cure." The words "to drink" follow. Moses put to the people the "golden question" of the ages: "Who is for the Lord?" The Levites rallied to his support. "The Lord said unto the Elders, 'Let in the midst of you a thousand of the idolaters. (Of Exodus we have received the God renewed the covenant with his people; they were not cast off."



FOREIGN MISSIONS

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

Items of Interest.

Since Bro. Jame's return to Melbourne, there have been fine meetings at the Chinese Mission in Carlton. Several decisions are reported.

An additional Chinese evangelist, Bro. John Sing, has been appointed for work in Australia. He is laboring at present in Sydney.

The S.A. Committee have secured a good lantern, and hope to use it to advantage during the coming year. South Australia gave the magnificent sum of £1428/14/10 during 1912-13.

The Congress on Union of Churches has arranged for a United Foreign Missionary Demonstration, to be held in the Auditorium, Melbourne, on Thursday evening, September 4. The general theme, "Unity on the Mission Field," is significant. Many of the best-informed missionary workers are of opinion that the work of the foreign field will do more for the unity of the Church of God than many of the prolonged discussions carried on "at home." Missionaries have little time for the discussion of subtle points of doctrine, which have separated Christian people in already Christianised lands.

Prospective missionary candidates in New South Wales should confer with their State Committee regarding a scheme now being introduced for the preliminary training of intending workers. Arrangements are being made whereby instruction may be received, up to Junior Public Standard, in such subjects as English, Mathematics, etc.

At the last meeting of the Federal and Victorian Committees, J. I. Mulford was appointed Secretary to the Victorian Committee, and Acting Secretary to the Federal Committee. Any items of interest to readers of the "Christian" will be very welcome. Kindly address as above.

Bro. Jas. Ware, of Shanghai, is, we regret to learn from his daughter, very seriously ill in U.S.A. Many brethren will remember his visit to Australia a few years ago. Will our readers join in prayer on his behalf?

Friends of the late T. B. Fischer will be interested to learn that a book of about 160 pages will shortly be issued, dealing chiefly with Bro. Fischer's trip to India. The book, which will be issued by his brother, A. J. Fischer, will be profusely illustrated, mainly with photos taken on the Indian visit. The introductory chapter will be from the pen of A. R. Main, M.A., while a chapter dealing with Bro. Fischer's lantern lecture on India will be written by the lantern operator who accompanied him on his tour among the Melbourne churches. The book will be issued with the approval of the Federal F.M. Committee. It will sell at 1/6 per copy, any profits derived going to the T. B. Fischer fund.

The following resolution has been entered on the records of the Federal F.M. Executive Com-

mittee:—"That we place on record our appreciation of the sterling work accomplished by Bro. E. Gole in fostering the foreign missionary sentiment in Australia. The Committee values very highly the help rendered by him to the missionary cause as Treasurer and Secretary of the N.S.W. Committee. They regret the loss of one with whom their association was always of such a happy nature, and express their sympathy with the bereaved."

J. Inglis Wright has written to the Federal Committee as follows, concerning the late Federal Secretary:—"On behalf of the Foreign Mission Union of Associated Churches of Christ in New Zealand, I desire to convey to your Committee our profound sympathy at the great loss you have sustained, and to record our appreciation of the efficient, consecrated, and faithful manner in which our late brother so ably fulfilled his official duties. His enthusiasm and loyalty to the cause of Foreign Missions were widely known, and have proved important factors in the later development of your work throughout Australia, while his love for the Lord Jesus Christ, together with his realisation of the urgent needs of the heathen world, made his life one of devoted and continual activity. It is not so very long ago since in our loss we were privileged to receive your condolence, and now it is our turn to sympathise with you in the passing hence of our dear Bro. Fischer. We pray that God may raise up someone who will take his place, recognising that there can be no trace or pause in the work for God with which we are all identified. We thank God for the noble services of Bro. Fischer, and rejoice in the comforting assurance that he has gone to be with Christ, which is far better.

Our sympathies go out to the grief-stricken wife and children of our brother, and I we pray that God may comfort them and sustain them in their time of sorrow and bereavement."

Re Children's Day.

Children's Day falls this year, on November 2. The exercise, "Cry of the Nations," will soon be ready. Owing to the loss of the late Federal Secretary, preparations have been somewhat retarded. However, the books will very soon be in the hands of the school secretaries. Will these brethren please write straightway, saying how many they require?

Forward Movements.

We feel sure that the brethren will hail with delight the announcement that forward movements have been decided on with reference to both our Australian Station in India, and our work among the Islands of the Sea. A new station is to be opened in the near future, in Baranatti district, at Sirigonda, a place visited by Bro. Fischer during his recent trip to India. Bro. H. Watson will be placed in charge of the work in this place, and is now making arrangements for the opening up of the new station. Plans are be-

ing formed by our Indian workers for the carrying on of the work already in existence at Dilaul.

Readers of the "Christian" will remember reading in the issue of August 14, that Bro. A. B. Chappell had been "spying out the land" on Maewo, an island North of Pentecost and North-east of Oba. That Bro. Chappell's impressions have been favorable will be seen by the letter published below. The Committee have decided to station Bro. Chappell on Maewo. Other considerations than the number of unevangelised heathen on Maewo (which is not so large as that on our Oba and Pentecost stations) have helped to decide this matter. A considerable portion of the Northern part of Oba can be worked more easily from Maewo than from Ndulindik. Then, again, the addition of a third male missionary will very materially strengthen our island work.

The Committee undertake these two new branches of work with their increased financial obligations, encouraged by the splendid response to the July offering, and confident of the prayerful support of the brotherhood.

Letter from A. B. Chappell.

I have been to investigate at Maewo, and stayed there three weeks. I had the privilege of visiting nine villages, and conducting thirty-six meetings, Isaac Turkin acting as interpreter. I have decided to go back there. The people at present are very eager for a missionary, and if no one goes to them now, the open door might soon be closed. You have to take these natives when you can get them. In most of the villages the natives promised to build schools, and I have no doubt that building operations are now in hand. It may appear that the number is very limited compared with Oba and Pentecost, but then we must remember that there are a number of teachers on each of the other islands, whereas on Maewo the missionary will, for some time to come, have to do all the teaching. On Oba my work was principally overseeing the work of others—on Maewo there is the raw material—just the very kind of work I have been looking forward to for years. I shall be able to begin at the beginning and teach the people what I believe to be the truth—no trying to eradicate false doctrine. My plan is to remain here and assist Bro. Filmer for a few weeks, and then return to Maewo and spend some time in each village, teaching the people. I hope that some day I shall have students to place in the villages, but that they may be in the distant future. If, in my lifetime, I can be the means of leading 200 of these people to Christ then surely my life will not be wasted. The folk at Sansama, the village which I made my headquarters during my stay, offered to build me a native house. At first I agreed to this, but as Bro. Filmer offered me some timber, I changed my mind, and am going to erect a more substantial edifice. I have the offer of as much land as I want, and before I left, the natives had commenced clearing a block I had chosen.

It may be some time before I have an opportunity of posting, so you can't expect a report very much. Bro. Filmer has kindly promised to take me my mail, provisions, etc. occasionally. If any presents are ever sent to Maewo, please don't send books, mottoes, or toys. They are of no use, and the natives do not want them. Clothing, old or new, old calico for bandages, medicines and Sunday School rolls are very useful, and will be thankfully received at any time.

meeting. She has been in India a number of years, and hailed originally from the Hindmarsh Baptist Church. She gave an excellent address. An interesting comparison was made in the report to the annual church offerings on behalf of Foreign Missions. The most recent church offering amounted to £17/15/6. At the last, on July 6, 1913, over £12 came into the treasury for the same object. The following officers were elected for the ensuing year:—A. Glastonbury, patron; H. D. Smith, president; J. J. Lee, vice-president; Mrs. Milne, representative on State Committee, and church officers, *ex officio*.—A. Glastonbury.

NORTH CROYDON.—Excellent meetings to-day. This morning G. Batcup presided; H. J. Horsell exhorted. We had the pleasure of receiving into fellowship Violet Phillips, Reta Blumberg, Frank Hubbard, members of our Bible School, who have made the good confession, and were baptised last Wednesday night; also received Sister Brown, Grote-st.; Bro. Campbell, Malhalla. At the Bible School the attendance was excellent, 171 scholars present, one new scholar. We are greatly in need of an accommodation for our Bible School. At the gospel service H. J. Horsell preached a stirring address on "What Christ Expects of Women." One young girl confessed Christ.—J. S. H. Ferris, Aug. 31.

NORWOOD.—Last Wednesday we held a special business meeting of the church, when it was unanimously decided to accept a tender for the new Sunday School building, which will cost about £1600. There was a large attendance, and the meeting was a most enthusiastic one. It was also decided that Mrs. Geo. D. Wright be asked to be the foundation stone, and that work be proceeded with at once. To-day we had splendid introductions at both meetings. This morning W. J. Taylor, from the Semaphore church, gave us a vigorous address, and we received into fellowship from the Croydon church, Bro. and Sister Shill and their son Fred, also Bro. F. T. Lewis, from Adelaide. We had three visitors from Broken Hill, viz., Sister L. H. Lucas, who was for many years an active member with us, and Bro. Cooper and Stanley Brewer. To-night we had a very large gathering, Bro. Dickson speaking, his subject being "Altogether a Christian." At the close of the address two young men came forward and made the good confession. To-day was really our silver jubilee, because on August 26, 1888, 25 years ago, the church, which had been closed for a short period, was reorganised and opened by Bro. T. J. Gore, who welcomed and received into fellowship 32 members, who formed the foundation members of the present church; of that number only eight are still members with us, and most of them were present at the services to-day; their names are Mr and Mrs. A. Redman, Mrs. Sanson, Mr. Mrs. F. Hale, Mrs. Neville, Mrs. Messers, J. Sande, T. Jackson, J. H. M. Hawkes, and S. P. W.—S. P. W., Aug. 31.

MOONTA.—To-day was the opening of our chapel. We had Bro. Paternoster up from the city, dedicating our chapel. At 11 a.m. we met for the breaking of bread, and Bro. Paternoster gave an inspiring address to a good number of members and friends. This afternoon at 3 we had an old folks' meeting, and quite a number of the aged came en masse to Bro. Neill and his motor car, and Bro. Jackson, an old Moonta boy, gave them a helpful address. To-night's service was advertised to commence at 6.30, but at 6 o'clock people were waiting at the doors to get in, and by the time we started our meeting we had the chapel full. The overflowing, and we had fully 600 people as witnesses, three young sisters followed their Lord in baptism, after which we had our gospel service, when Bro. Paternoster gave us a splendid address on "Heaven," and one young man made the good confession, making four for the week. We have a Sister Nellie Rice up from Adelaide, who, as with the singing, another soul has been very helpful and inspiring to all.—B. Marsh, Aug. 31.

HINDMARSH.—The Y.P.S.C.F. is one of the finest auxiliaries of the church, and is a real life organisation, numbering 45 members. On August 25 the annual meeting took place, when H. D.

Smith, the president, presided over a good attendance of members and friends from various unions and societies, and extended to them a hearty welcome. A G Day gave a very appropriate address. The secretary, T. P. Richardson, gave a fine report of our work done during the past year, showing 435/10 in collections for Foreign Missions, and 45 worth of refreshments and goods which had been forwarded to the Destitute Asylum through the Society's visitors. Flowers have been provided all the year round by the Sunshine Committee for decorating the Lord's table at the morning service. Flowers have also been forwarded to the sick. A good programme of musical and ecclesiastical items was carried out, after which refreshments were handed round, and various social games were indulged in.—J. W. Smoak.

New South Wales

BALMAIN.—P. T. Wickham, of Marrickville, presided and exhorted on Sunday morning. We are anxious to increase the membership of our little church, and we feel sure that there are isolated members in or around Balmain, and we would like to see in their list with us. Write to the secretary, Bro. Neasey, Gladstone Cottage, Gladstone-st., Balmain East—E. A. M., Aug. 28.

INVERELL.—On Thursday evening we had the pleasure of listening to Mr. H. Sims, of British and Foreign Bible Society Agent. He has consented to occupy the platform for us on next Lord's day evening. Bro. Waters took the services here all day yesterday, his address in the morning being especially helpful and inspiring. We are commencing preparations for our church anniversary in October—G. Bridity.

LISMORE.—There have been some good meetings lately. At the evening services there are numerous strangers present. Bro. G. Riley, J. Hamby, and T. Holden are acting well as deacons. The tennis club is proving a valuable asset to our young people. Our literature table has a good collection of books, which sell well. Increase in interest and attendance at Bro. Mason's preaching centres, Bungawallyn, Byron Bay, and Bangalow. At Byron Bay a church has been organised with 11 members, and an officers' board, W. Ball, Shirley-st., is the secretary. They also have adopted the evening system, accompanied by the register to show their giving and deficit. Sister B. Lynott has returned to Paddington church. Yesterday we had the fellowship of Bro. W. Clark, from Enmore; Bro. and Sister M. Patch, from Dan Donan; Bro. Adam, from Uki; Bro. and Sister W. Ball, from Byron Bay. In the morning Bro. Robbins preached, and at night the evangelist delivered the gospel message. Fisher memorial fund reached £15/2/6; we aim at £50.—S. S. AN, Aug. 25.

ST. PETERS.—Meetings are on the up grade. We had a good meeting at the breaking of bread, when Bro. Duns, from Lilyville, and Bro. Bradford, from Marrickville, who exhorted the church. The gospel service was a good one, with a large attendance. Bro. Saxby preached with great force.—A. J. Fraser, Aug. 31.

BELMORE.—Good meetings on August 31. G. H. Browne journeyed down from Sydney to the city, and at evening by one of our members, W. A. Smith. The church is still without an evangelist.—John Roulger.

SYDNEY.—Two who came forward last Lord's day were baptised on Wednesday night, and received into fellowship to-day. Bro. Saxley gave two fine addresses at the morning and evening two.

Bro. Harward commences a week's mission here on September 8, and the Lord's day School anniversary will be held Sept. 21 and 23. The church annual tea and public meeting will be held on the 14th. £24 collected for T. B. Fischer fund.

MOSMAN.—Splendid meetings last Lord's day. J. Russell spoke on Palm 21. Glad to have fellowship with Mrs. A. Oldfield, who has returned home from an extended holiday in Brisbane, also

Sister Mariel Lea, from Hornby. T. R. Coleman delivered the first of a series of addresses on the gospel service, his subject being "The Truth of Scripture." This morning Bro. Coleman delivered a very helpful address on "Prayer." To-night he preached on "The Divinity of Christ." After the service well attended open air meeting was held at Spit Junction.—S. G. A. H., Aug. 31.

HORNBY (Allert-st.)—Our excellent building was so far advanced that we held services in it this Lord's day; good attendance. Bro. Coleman exhorted on "Prayer." H. Riddell presiding, Lord's day School, good attendance. At night H. G. Payne delivered the gospel address to a good number. We are preparing for God's blessing on our revival services, Sept. 14 to 16, in connection with our opening services. H. G. Harward, State evangelist, is to conduct the services.—Thos. H. Rolfe.

LILYVILLE.—A very successful social was held in the chapel last Wednesday to inaugurate a building fund scheme. Quite a large number gathered, and musical items were rendered by R. A. Fox, and Sisters Miss E. M. Murray and Miss E. Fox, and recitations by Sisters Q. Frazer, B. Dickinson, and H. Bradford. The proceeds outlined a scheme for the liquidation of the present debt, and for raising money for a new chapel to meet the growing needs of the district. This was cordially received by those present. The offerings from the members gave the fund a start to the extent of over £40. The situation of the church property cannot be excelled in the district, and most greatly increase in value as a result of improvements pending. Sydney brethren living in the southern suburbs, please remember that Newcastle is only 100 miles from Randwick, and within easy walking distance. We will be glad to see any visiting members at the meetings. The Bible School is busily preparing for the anniversary in a month's time. Fair meetings were held yesterday, Bro. and Sister Chas. Morris, of Ballarat, being with us in the morning, Bro. Morris giving a beautiful and much appreciated address.

HURSTVILLE.—Lord's day, August 24, we were pleased to have Bro. Emu Coleman with us, who ably exhorted the church. The gospel service was well attended, Bro. Girden giving a good address. Lord's day, August 31, we were glad to have a good number of members out to surround the Lord's table. Bro. Logan exhorted. The Lord's day School still report further increases. The scholars were successful in obtaining several certificates and one prize in the annual examinations. The pipe fitter table was well attended, Bro. Girden's address was listened to with interest. The meeting for worship commences at 10.45 instead of 11 a.m. on next Lord's day, Sept. 7. The Tramway mission party will be with us afternoon and evening on Sept. 14.—Eleanor J. Winton, Aug. 30.

ERSKINEVILLE.—Lord's day, August 31, has been a day of joy in the work of our heavenly Father, and great interest was shown throughout. Good meeting of members at the Lord's table. We had Bro. Williams, from the church at Baulkham Hills, who gave us a word of exhortation, which was much appreciated. The work in our Bible School is ever on the increase, good results being obtained. We had the pleasure of again enrolling two more new scholars. We are making preparations for holding a special class room for the kindergarten department work. At night we had a big gathering at the gospel meeting, Bro. Girden making a stirring appeal. The choir rendered a splendid time. The picnic steamer "Blossomwing" will leave Bert Macquarie for Belmont Beach at 9 and 11 a.m., and 2 p.m., on September 13. Special table for Sunday 14th v. 15th; refreshments at city rates. Tickets, only 6d.—W. Dodgin.

ENMORE.—Our week's mission with H. G. Harward began to-day under favorable weather conditions, attendances being good all day. After Bro. Harward's splendid gospel address on "The Tragedy of the Cross," two young men made the good confession. In the afternoon we had a visit from Mr. Ray, a Baptist missionary from Brazil, who gave an interesting account of his experiences.—E. J. Hilder.

T. B. Fitcher Memorial Fund—Continued.
Victoria.

Sister's Conference Executive	5	5	0
Bible School—			
Mullara Bible School	1	2	2
Mullara	1	2	0
Individuals—			
J. Scott, Bradford	1	0	0
T. McCulloch, Warramboul	1	0	0
W. Cooper, Lake Rowan	3	0	0
Brother, Assat Vale	5	0	0
" " " " "	5	0	0
Seven Bible Children, McKay Family			
Waura Town	0	10	0
Thos. Hair, Clear Lake	2	2	0
H. Page, North Carlton	5	0	0
J. C. Skinner, Crows Nest	2	0	0
G. Joseph, Ferndale South	1	15	0
Miss M. Lamb, Melbourne	0	5	0
Mr and Mrs. McChire, Yandandandah	0	5	0
Mrs R. H. G.	1	0	0
W. H. S.	1	10	0
Widow's Mite	0	1	0

Churches—			
Clarendon	1	10	0
C. Hills	2	0	0
Church, Guildford	1	5	3
Narragin	1	5	3
Salisbury	2	17	6
New Zealand			
L. J. Schulenburg, Dunedin	0	10	0
W. C. Grainger, 26 Little Collins-st., Melbourne.			
Robt. Lyall, "Lynbale," Gatehouse-st., Parkville.			

N.S.W. Home Missions.

By H. G. Payne.

Churches—G. H. Browne has succeeded Bro. Collins at Auburn; T. G. Mason (Bangalow, Byron Bay and Bangevalley) and W. Morton (Crescent River) are obtaining a good hold on the work in their new fields.

Wages church has increased its contributions on account of evangelist by 10% weekly, the amount now paid being 25% per week.

We regret to have to report that the church at Curragh has not met since May 1. The work in this place presents a difficult problem to the Committee.

Hornby chapel extensions are almost completed. Official opening will take place on Sept. 14.

Messiah has sustained an irreparable loss in the death of Bro. E. Cole. His death was a blow to the whole brotherhood, and the sympathy of the Home Mission Committee is extended to Sister Cole and family.

T. R. Coleman is helping in Police Court Temperance work. He has also held meetings among the members of the church residing at Manly, The Northern Suburbs. District Conference is hopeful of convincing the members in this place.

A Brown, of Wages, has helped the churches at Junee and Marrar, holding meetings and visiting the members. The churches are still without a resident evangelist.

Several members are meeting to break bread at Belconnin. We are hopeful that this may prove the beginning of a strong church in this important and populous suburb.

L. Russell has visited the brethren at Gilandra. There are about a dozen members from Victoria at this place who are meeting for the Lord's Supper, and also conducting a Bible School.

E. J. Hiller has been appointed to represent the churches in their dealings with the Registrar General. This appointment was made necessary by the death of Bro. Gale, who for years has held this position to the satisfaction and appreciation of all parties.

Converts—Frankville, 4 confessions, under H. G. Hayward; Co. Peter's, 5 confessions, under H. G. Hayward; Murrumbidgee, 2 confessions, under H. G. Hayward; Murrumbidgee, 1 by faith and baptism; Wages, 1 baptised believer; Frankville, 1 baptised believer, not included above; Belconnin, 1 by faith and baptism, not included above; Marrar, 1 by faith and baptism, should have appeared in last month's report. Total, 19.

Cash—Receipts for month, £107/4/8; Expenditure, £114/9/1; Debit on month, £37/1/5. Receipts from Conference, to date, £522/1/4; Expenditure, £678/9/7; Debit balance to date, £159/8/3.

Contributions are urgently needed, and earnestly solicited. With increased income we could step in and save the situation at Corowa; we could push the work in Bulahwyah; we could win souls for Christ. Home Missions offer an ideal investment, namely, to "lay up treasure in heaven."

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*Names and addresses of secretaries wanted.

Obituary.

ELDRIDGE.—At his home, "Rose Hill" Buffalo, South Gippsland, Bro. William Eldridge, in his 79th year, was called home to his rest early on the morning of August 14. He was baptised by the writer in the Chetwynd-st. chapel, North Melbourne, Feb. 23, 1836, and was the beloved father of Sister McCrackent, who was the eldest of the family of 12. The late Mrs. Eldridge, who fell asleep in Jesus about five years ago, was also a member of the church, and immersed by G. T. Walden in the Lygon-st. chapel some three or four years previous. Bro. Eldridge had for several years been an isolated member of the church at Newmarket. During Bro. Stevens' time as evangelist at Newmarket, he kept in touch with him by a regular correspondence, and always enjoyed receiving the letters in reply, which were of special interest, and proved him to be a deep thinker on all, but more particularly on religious matters. We can confidently speak of him as a devout disciple of Jesus, a lover of the truth and New Testament principles. Debarred from church privileges by reason of his isolation and infirmity of extreme deafness, he became a close reader of the Word, also taking special pleasure in the articles and news in the "Australian Christian" from week to week. He was much comforted in having with him towards the end his beloved daughter, Mrs. McCrackent, and not long before his departure from this life had expressed his readiness and even longing to go when it would be God's pleasure to call him home. With Christian burial services his remains were laid to rest beside those of his dear wife by his six sons in the presence of other relatives and a few friends in the Melbourne Cemetery. We sorrow at his departure, but not as those without hope.—D.M.M.C.

VERCO.—On July 29, at Kalos Park, Bordertown, S.A., Sister Elizabeth May Vero (Birdie) fell asleep in Jesus at the age of 20 years. Birdie was the second eldest daughter of our esteemed Bro. and Sister T. B. Vero, and was born during their residence at Archer-st., North Adelaide. From a child she loved the Lord Jesus, and at the age of 13 years gave her heart to him and was baptised into the name of Christ at Strling East. Her great delight was to do the Master's will; she used the talents which she possessed in the Lord's service, in the church, the Bible School, and the Embroider Society. By nature gifted with a bright and cheerful disposition, her happiest moments were spent in ministering to others. For some years past her state of health caused her parents much anxiety; the best medical skill was obtained, but her case was a difficult one. When the Master called, Birdie was ready to go, for she knew "the best friend of her soul." We all loved her sweet and gentle nature, and would wish her with us still, but the Father's will is best. In the Bordertown Cemetery in the presence of a large assembly of sympathising brethren and friends, we laid all that was mortal of our dear one, and with the eye of faith we beheld her soul in the presence of the King of kings. The interment officiated at the home, and was assisted by G. T. Walden and J. E. Thomas at the graveside.

Dear Birdie, for a season,
We have said thy farewells,
But fragrant recollections
Will ever with us dwell;
Thy fair and bright example—
With hallowed lessons rife—
Still add us in availing
A higher Christian life.

Thou art but taken from us,
In presence, not in heart,
For those who trust in Jesus
Nor time nor death can part!
From evil may be shield us,
Safe folded in his love,
Until we meet in glory,
And share our home above.

—Edwin Edwards, Bordertown, S.A.

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PUBLISHED WEEKLY AT

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Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 523, 530 Elizabeth St., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

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

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From the Field—Continued

Victoria.

GEELOG.—We were indeed pleased to have with us on August 24 our esteemed State evangelist, Theo. Hagger, who preached most helpful and impressive sermons at each service. It was 14 years since Bro. Hagger last visited us in Hope-st., and he was naturally delighted to see the wonderful revival which has taken place with our cause in this city. Our T. H. Fischer fund has now closed, with £15/5 in hand.—E.H.

MORELAND.—On Tuesday week last we held our quarterly social, which was pronounced the best to date, perhaps on account of the good news announced, for during the evening Bro. Dawe, leader of the "Bee," stated that a gift of £100 had been given by a church member toward the continuation of the now nearly completed lecture hall. The building will now extend the length of the land frontage. Work will be resumed as hard as ever on Saturday. During the course of the social gathering Mrs. Anderson was presented with a case of spoons. Sister Anderson has had to retire from teaching in the Sunday School. Bro. Baker, from North Fitzroy, was the speaker on Sunday morning. The visitors included Bro. and Sister Speers, from Ascot Vale.—C.R.

CHIFFINHAM.—During the present month E. T. Perry has occupied the platform, and has given some splendid and good gatherings. The interest has been well maintained in all departments. This afternoon the Bible Class held its usual monthly service at Mentone, F. E. Thomas being the speaker to a splendid and enjoyable meeting. In the Sunday School an offering of violets was taken from the children, which a good supply of the fragrant flower was received, and will be sent on to the Children's Home to be pressed. We were pleased to have as visitors H. Lindsay, from Ascot Vale, and Sister Arnot, from Geelong.—F.W.M., Aug. 31.

CARLEIGH.—The inclement weather made some absence to the services here yesterday. Much abundance, and we anxiously await the making of the hospitals. Sunday night's subject was "Christian Unity," and we were glad to have a good attendance. We are glad to see fresh faces every Sunday evening. Our kindergarten is on the increase. Soon we will be very short of room. Next Sunday Dr. Seymour, from the Presbyterian Church, will examine pupils with Bro. Wilson. Gratulations are reminded that the Debutante Scheme for the Carnegie church closes on Sept. 15. Applications in terms of prospectus published in the issue of August 14 may be addressed to E.S. & A. Bank, Caulfield.

BANDENONG.—The local option poll held on Thursday in the Dandenong licensing district, to decide whether there should be two additional hotel licenses granted (one at Chelsea and one at Bandenong), resulted in a complete victory for the temperance side, so that the vote cannot be any increase in the number of licenses for three years. Bro. Larsen worked enthusiastically and ably in the campaign, and he is entitled to much credit for the result. Mr. Tratham, the Methodist minister, also actively assisted. Bro. Larsen has accepted an engagement with the Maryborough church, and will be leaving here in a few weeks.—J. Proctor.

COLAC.—Good meetings today. Bro. Chandler gave a helpful exhortation, taking as his text "And the Lord said, Go forward." At the good service he gave a fine address, the theme being "That Old Serpent, the Devil," which was listened to by a full and attentive audience. Two young men were baptized at the close, and one received into fellowship. Four additions to Bible School. On August 24 and 25 the Ladies' Aid held a sale of gifts. It was a splendid success, realising £26/10 profit.—E.S., Aug. 31.

HENDIGO.—The individual communion cup system was introduced at our services for breaking of bread on last Lord's day, and met with the approval of our congregation. W. Powell, a missionary to the heath in South India, at present on a visit to our city, gave an address at the morning

meeting on his Society's work, which interested and thrilled us. At night A. W. Connor preached on Church Union to a large audience. Dr. Cook preached at Golden Square on the subject of "Catholicism." At the annual meeting on Wednesday night the following deacons were elected: Dr. Cook, F. Cook, H. Sims, J. Southwick, H. Perkins, J. Ellis, A. E. Streater and T. J. Cook. To represent Derby on the diaconate, D. Pollock was elected.

NEWMARKET.—Two deaths have occurred since last report, Bro. Eldridge having passed away, aged 79, and Elsie Heggen, of the Bible School, at the early age of 9 years. We mourn their loss. Mrs. E. Reed, from Ballarat, received to-day. Our restoration last Sunday: one confession to-day. Good response to the appeal for the Fischer fund (£5/8/6). The outlook is encouraging.—J.L.M., Aug. 31.

TARADALE.—On August 14, Sister Cordy, who has been a patient sufferer for many years, was called home. Our sympathies go out to the bereaved ones. Our meetings of late have been good. One received in by letter. We have just completed the renovation of the church inside. It was done on the working bee principle, taking six workers a week to complete it. So things are now ready for a ten days' mission, which A. W. Connor, of Bendigo, is going to conduct, commencing on October 5.—Geo. Jackel, Aug. 31.

NORTH MELBOURNE.—A very enjoyable social was held in the chapel on Tuesday last. The object of the function was two-fold; first, to do honor to Bro. Hagger and Bro. Clay, who have just successfully during the late mission, and secondly, to make new and old members acquainted. The church was prettily decorated for the occasion, and songs and competitions were indulged in. Just before the important item of supper, Mr. Hutson, on behalf of the church members, presented Bro. Hagger with a kit-bag, and Mr. Clay with an umbrella. Both responded humorously and well. Daily refreshments brought a pleasant and successful evening to a close.

CARLTON (Lygon-st.).—Large meetings all day. In the morning one received into membership by obedience. Mrs. Lacey, from Lake-st., Perth, united with us in remembering the Lord's death. S. G. Griffith gave a fine exhortation upon the apostolic church, speaking particularly upon "Continuance, Stewardship, The Apostles' Doctrine, The Fellowship, The Breaking of Bread, and The Prayers." The Bible School and Century Bible Class had a united attendance of 445. Bro. Drummond was present and gave a short talk in his capacity as Bible School visitor. At night the chapel was full. Bro. Griffith delivered a powerful discourse upon "How to Use the Bible," assisted by Rev. Emix and W. Morrow, of Port Pirie, S.A. Sister Stephen, from Leeton, and Bro. Griffith sang a gospel piece together, the choir also rendering two beautiful anthems.—J.M.C.

WARRACKABEAL.—We have had the pleasure of having Bro. and Sister Clay with us for a number of Sunday mornings, when quite a number met for the breaking of bread. Our brother's exhortation was on "A True Disciple." It gave us fresh courage to go forward. A collection was taken up in aid of Sister T. B. Fischer. We have no preacher stationed here as yet, and are grateful when any brother comes along to help us. Will Lord's day. Hagger to visit Warrackabeal next week.—G.H.S., Aug. 27.

BONCASTLE.—Julian celebrations most successful. Tuesday was a red letter day in the history of the church. Splendid meetings at 3 p.m., 6 p.m., and 8 p.m. Large crowds and great enthusiasm. Fine meetings Thursday evening. At 7 p.m. H. W. Gordon delivered a masterly address on "Our Heavenly Inheritance." At 7 o'clock M. W. Light preached an eloquent sermon on "Let Your Light Shine."

MARYBOROUGH.—Work in this field moves along nicely, and there are fine attendances at all our meetings. The Sunday School scholars at Maryborough are busy practising for the anniversary services in September, and under the able leadership of S. Pittman, are making a grand progress. Our kindergarten is in full swing, and has

a fine staff of teachers. Her Bet School has had up some good papers for the S.S.U. exams, and we expect them to receive a good account of themselves. They were ably coached by Bro. Blaby. On Wednesday last, in the presence of a great number of the Bet Bet church, was married to Mrs. Patterson. Both young people are very well settled in the district, and have the hearty good wishes of the whole church for their future happiness. Brother three and a half years in this field in October, Larsen, of Dandenong, takes up the work, and we look for great things from this field in the future.—H. P. Leng, Aug. 25.

ASCOT VALE.—Our Lord's day meeting was well attended. A farewell social was tendered Bro. and Sister F. W. Manning and family on August 7, on account of their removal to Carnegie. H. E. Knott, in presiding, spoke in energetic terms of the splendid work that our brother had rendered to the church as an officer for many years, and on behalf of the members presented him with a token of our love and esteem. Bro. Manning thanked us for the beautiful gift, and said that the church at Ascot Vale would never be forgotten by them, for in her midst they had received many spiritual blessings and spent many happy hours amongst her members. Bro. Hill, from Queenstown, A., and Sister Moore, from Prahran, were received in by letter. An amount collected: Foreign Missions, £11/5/1; T. B. Fischer Fund, £4/9/6; Alliance Fund, £12/7/8. Last Thursday evening T. Hagger delivered a splendid address on Home Mission work, which resulted in additional promises being made towards its support. The Bible School is well attended, and doing a good work under the superintendence of B. J. Kemp, who is well supported by a faithful band of teachers and officers, average attendance, 200. Excellent addresses have been delivered by H. E. Knott during the past month.—J.Y.P., Sep. 4.

BERWICK.—On Aug. 10, Bro. Larsen was with us all day, and his addresses were much appreciated. On August 17, the church held its bi-annual quarterly social. Bro. Hagger addressed us as Home Missioner. We were also pleased to have a visit from Bro. Saunders, who spoke to us on the need of the work in foreign fields. These addresses were inspiring, and beneficial. Bro. Bennett occupied the chair, and a splendid evening was spent together.—E.H.H., Aug. 24.

BRIM.—On the 3rd inst., the church held its anniversary services. Bro. Shipway, from Swan Hill, preached. The attendances at all the services were beyond expectation, and the church received a great uplift, and was encouraged to go forward. On Wednesday, the 6th, the annual far and near meeting was held. At the latter, Bro. Cook, from Beulah, presided, and Mr. Jolly, the Baptist preacher from that place, gave an interesting remarks upon "Christianity in the Present Age." Bro. Shipway also present and took part in the meeting, which was of a most enthusiastic character. The local hall was far too small for the large number present. Mrs. Jolly and her family twice sang, and were obliged to come back each time. Bro. and Sister City rendered two anthems very sweetly. Bro. Shipway and City conducted two exhortations, meeting a desire of the week, at which a splendid interest was manifested.—S.H., Aug. 24.

SOUTH YARRA.—The 20th anniversary of the church and Bible School was commemorated on August 3. The chapel was nicely decorated. M. Hall, from Williamstown, presided. The services were received into fellowship. In the afternoon F. M. Ludbrook was the speaker, and addressed the scholars and friends. On Monday, Young preached to a good audience. On Tuesday, a public demonstration took place. Bro. Sheraz occupied the chair. Greetings were read from T. Hagger, State evangelist, and Bro. and Sister W. H. Nightingale, Brisbane. The pastor's address was very much appreciated. The church choir and choir, under the leadership of F. C. Lewis, did their part very nicely. The church members and choir sang very well, and were well received. The secretary

report showed that 25 were added to the church during the year, 15 of these by faith and obedience; present membership, 188. Revenue from all sources, £300/10/-. The Bible School is also doing well. There are 137 scholars on the roll; average attendance, 106. There are 16 teachers; average attendance, 15, and their faithful services have been rewarded by 13 scholars being added to the church. There were over 30 entries for the Sunday School Union Examination. All other departments of church work are doing well. On Wednesday night the usual bi-weekly entertainment took place. The following Lord's day was observed as cradle roll day. Sister Alma Crook, the superintendent, called the roll, and presented each scholar present with a card. The mothers and all present had a very enjoyable time. Lord's day, 17th, C. Young addressed the church, W. Hancock presiding. We had D. Griffin with us, who is on his way to Kentucky to enter the College there; two were immersed in the evening. Last Lord's day, A. Arnot, from the College, gave a very acceptable address. Three were received into fellowship. We had Sister Miss Manger, from Grote-st., S.A., with us—T.M., Aug. 25.

FOOTSCRAW.—At our annual business meeting last week, reports from all the societies connected with the church were given by secretaries of the same, and showed in every instance substantial increases both in numbers and bank balance. At last Sunday's service we were pleased to have in our midst four generations in the family—our esteemed Bro. and Sister Stewart, their daughter, Sister Ley (mother of our secretary), her daughter, Sister Cuming, and her baby daughter. The church choir have received an invitation from the Home Missionary Committee to be present and render a chorus at their meeting to be held in October next. During the past month four have been added to the church, while the Bible Class is still growing, as also the Bible School, six new scholars being enrolled to-day.—A.J.T.

Here and There

Two confessions at Box Hill, Vic., on Sunday evening, W. Rothery preaching.

We had the pleasure of a visit from W. Morris, President of the S.A. Conference.

Home Missions constitute the basis of all other work, hence should receive whole-hearted and ungrudging support.

A number of plates were taken of the Donkey jobbies, samples of which can be seen at the Annual and orders taken.

Permanent Christian union can only be in the truth; compromise and error can never be the basis. Epistles 4: 1-6 present God's platform. Victorian diocese are asked to book Tuesday, October 28, for the Diamond Jubilee Home Mission Rally in the Masonic Hall, Collins-st., Melbourne.

Among the intending visitors to the S.A. Conference are A. R. Main, T. Hagger and H. E. Abbott. Bro. Hagger is to deliver the Conference sermon.

Sixteen books read last Lord's day morning at Warracknabeel, Vic., at the Yarns meeting for a considerable time. With consistent work a good cause can be built up there.

On Monday, September 8, the Arrangements Committee of the Federal Conference will entertain the officers of the Sydney churches at tea in the City Temple, in order to confer with them respecting the Conference which takes place on March 20 to 25, next.

Writing of the tent mission held in Stowell, Vic., last March, the secretary of the church there says: "The mission was a stupendous success, the majority of the converts are a credit to the brotherhood." This testimony five months after the conclusion of the mission, is an evidence that the

Victorian Home Mission work is effective and permanent.

Church officers and speaking brethren are asked to remember the eleven quarterly meeting to be held in the Swanston-st. lecture hall, on Monday evening, September 8, commencing at 8 o'clock. Bro. H. A. Procter is the appointed speaker for that occasion, and his topic is "Our Movement in relation to Modern Religious Tendencies."

The editor of the "Christian" usually finds his way to the South Australian Conference, but the state of his health will not permit of his going on this occasion. It is with much regret that he finds that he cannot enjoy the fellowship of his South Australian friends, but he wishes them every success in their deliberations, and prays that God's blessing may rest upon their work.

For Home Mission work the S.A. brethren during the Conference year just closed raised £226 7/3, a marked advance on the preceding year, when the income was £170/8/2. The year closed with a debit balance of £122/9/-. It must be remembered also that about £1000 was contributed to the Seville mission. Then the F.M. balance sheet shows a contribution during the year of £1452. The grace of giving has evidently been cultivated in the central State to good effect.

There is among the women students of America (says Edith Dalby in the *Southern Workman*) a nation wide movement in which they have voluntarily banded themselves together, their stated purpose being "to create, maintain, and extend throughout the school system a high moral sentiment; to bring students into personal relation with Jesus Christ as their Saviour and Friend; to build them up in Christian character; to lead them to be loyal to the Church of Christ in obedience to His commandments; and to prepare them for Christian service."

A brother writes: "Accept heartiest congratulations on the adoption of the latest programme, 'The Family Altar.' This has always been considered by me one of the very best features of the *American Christian Standard*, from which you have taken it. Ever since taking this great religious paper we have availed ourselves of the Family Altar devotion, and have found it most profitable and helpful in our daily life. We need more 'Family Altars' set up in our land. I sincerely trust that this new feature in the 'Christian' will lead to the adoption of family prayer in many a home."

From the report to be presented at the S.A. Conference we learn that during the year churches have been organised at Murray Bridge, Railwaytown (Broken Hill), Walkerville, Port Pirie, and South and Port Neill. Additions for the year, including those in the new churches, were: By faith and baptism, 950; by letter, 202; formerly immersed, 68; restored, 101; total, 1251. Losses were: Deceased, 57; letter, 496; revival, 16; total, 659. Thus having a net gain of 5 churches and 821 members. There are now 46 churches, 36 evangelists and 6107 members. The 31 Bible Societies report 618 teachers and 4915 scholars, a net gain of 4 schools, 171 teachers, and 525 scholars. 467 schools have united with the churches, are 467 schools, altogether, 53 Endeavor Societies, with 1812 members, as compared with 50 societies and 1688 members last year. The S.A. brethren, judging from the above, have had a very prosperous year.

"Charles Reign Seville returned to Chicago last Tuesday evening at 9 o'clock from Fox-wood, Ia., where he conducted a fifteen days' union meeting with the Methodist and Christian Churches, resulting in 281 converts in the fifteen days of invitation. During the meeting Bro. Seville unfortunately received a broken right leg and right leg at the wrist and ankle. The third day he was there he received the broken ankle while engaged in a game of baseball with the merchants of the city in colliding with another man in sliding for the home plate. On the last day of the meeting a large crowd drove to the river, his niles distant, for an auto for a friend who had started to bring out, and it sparked too soon and driven him out, and it sparked too soon and dragged back instead of going on over, and broke

his right arm at the wrist. He had been going on crutches up to the time his arm was broken, and now he is unable to use them. He will be laid up for about three weeks, after which he will again enter the work—Fred T. Manie, Secy, Chicago, Ill. We knew Seville was made of the true, indomitable stuff, but did not think it would be necessary to break all his limbs to keep him out of the pulpit. He goes at everything in such a whole-hearted way that apparently he can not damage his own person without making a complete job of it. But we did not need the actual demonstration to prove this, and it is a most unfortunate disaster that disables him for even three weeks. May it be no more than that. He has the sympathy of a host that no one can number, and we all wish him an early recovery.—*Christian Standard*.

Bro. Seville himself writes as follows: "I am glad to get your papers continually, and especially now that I am shut in for a few weeks with my right arm broken at the wrist and my right leg at the ankle. I received the broken ankle on June 25, while playing a game of baseball with the merchants of Pleasanton, Iowa, and on July 7 I went to crank an auto for a friend at the same place and it kicked back and broke the large bone in the right leg. I spoke at several Chautauques during the month of August, and on the last week we began a meeting at Streator, Ill., which is Mrs. Marty's old home. We have held six meetings since returning to this country, the largest being at Lincoln, Neb., with 1716 converts. It was a union meeting. Those that came forward came to make the good confession or to be received into the church fellowship. Mrs. Seville is in New York City studying under her old professor, John Demin Nelson. With very best Christian greetings to the Australian churches, and wishing you unlimited success in all your great work for the kingdom, I am, very fraternally,—Chas. Reign Seville."

COMING EVENTS.

SEPTEMBER 9.—Tuesday. The Carnegie Church of Christ are entertaining all those who helped to build the church on May 24, at the building, at 8 p.m. Also all ladies who assisted with meals. Please notify: P. Wilson, Teambaloo-road, if you are coming.

SEPTEMBER 10.—Windsor Church of Christ, Albert-st., next Station. Grand Concert by Nod Haddow and Lygon-st. Choir. Admission: Adults, 1/-; Children, 6d.

SEPTEMBER 21.—Nuragah, Spring new Chapel; Sunday, Sept. 21, Monday, 22nd, a grand tea and public meeting will be held. Tea on tables, 6.30; tickets, 1/-. Public income, 8 p.m. free; prominent speakers; exercises; invited; past members of Nuragah especially invited.

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Wilder than Israel. Luke 4: 24-37.
 Not for that nation only. John 11: 47-54.
 From all quarters. Matt. 8: 10-12.
 The sins of the world. 1 John 2: 1, 2.
 Other sheep. John 10: 14-16.
 The Gentiles obedient. Rom. 15: 15-21; 16: 25-27.
 Topic—Outlook on the Nations. Rev. 7: 9-12.
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