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TWOPENCE

What the New Testament Says of Sunday

M. H. WHITTAKER

Report of Sermon Preached in Protestant Hall, Kyogle, N.S.W.

PERHAPS one in every five thousand of the world's population observes Saturday, the seventh day of the week, as the Sabbath. Is the one right and are the others wrong? Or are the 5,000 right

and the one wrong? What has the New Testament to say about the matter?

In the decision of this important and much-agitated question in the religious field today are majorities of sufficient support

and authentication for keeping holy a day, whatever that day may be?

One modern writer has said that Jerusalem is a city of three sabbaths. Friday for the Mohammedans, Saturday for the



One of England's fine old church buildings—Beverley Minster, Beverley, Yorkshire. Although Sunday is observed as the day of rest by all the leading branches of the Christian church it is not the Christian Sabbath, for it is not authorised by the New Testament.

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Jews and Seventh-day Adventists, and Sunday for the Christians. If majorities count, then most certainly Mohammedans are right while by the majority vote Jews and Adventists would be ruled out of all authority.

But is it not passing strange that while in many secular matters majorities may be right, yet never once as far as religious matters are concerned has the majority been right?

In the days of Noah the majority went down in the Flood waters. In the days of Sodom and Gomorrah the great majority went up in the smoke of God's death-dealing fires. In the days of Christ the majority rejected and crucified God's Son, etc. It therefore becomes very apparent that in such an important matter as Sabbath keeping, the Book, not the multitudes, must be the deciding factor.

The seventh article of the Church of England Prayer Book very aptly states the situation thus: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith," etc. And so to the written Word we make our appeal.

NEW TESTAMENT TESTIMONY

WHAT has the New Testament to say regarding keeping Sunday, the first day of the week, as a holy day? Startling as it may seem, it is not once stated in the entire Bible that God, Christ, or the apostles ever changed the Sabbath to the first day; or that they ever blessed or sanctified that day; or that they ever commanded anyone to observe it as a weekly Sabbath in memory of Christ's resurrection; or that they or the apostolic church ever kept it holy or even made it a rest day; or that they ever called it the Sabbath, the Christian Sabbath, or the Lord's day; or that they ever pronounced blessings for keeping it or threatenings against its profanation; or that they even had any authority to do any of those things.

THE FIRST DAY MENTIONED

THE first day of the week is mentioned but eight times in the New Testament: Matt. 28 : 1; Mark 16 : 2, 9; Luke 24 : 1; John 20 : 1, 19; Acts 20 : 7; 1 Cor. 16 : 2. The eight texts mention-



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A LIVING TEXT

A quaint and original way of writing a living text on the wall of a house in Sussex, England. A creeper has been trained to form the words, "Praise the Lord." This expression should be found written on the heart of every Christian.

ing that day simply call it "the first day of the week," while three of these texts call the day before, "the Sabbath." Six of them, recorded in the four Gospels, show that Christ rose on the first day. But, so far from its being honoured as a religious day, the greater part of it was spent in anxiety, doubt, and discouragement. After the resurrected Lord revealed Himself to Mary, she went and told them that had been with Him as they mourned and wept; and they, when they had heard that He was alive and had been seen of her, *believed not*.

Two other of His disciples spent the day in a fifteen-mile walk. Evidently they did not regard the day as in any way sacred. Towards the close of the day, the day of His resurrection, the first day of the week, He made Himself known to these two; "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed." "Neither believed they them." Luke 24 : 33, 34; Mark 16 : 12, 13.

How then could they on this day be engaged in celebrating His resurrection, an event in which they did not yet believe?

Towards the close of that day,

the disciples, disturbed and doubting because of conflicting thoughts and reports, were gathered together. The doors were shut "for fear of the Jews," and Jesus appeared in their midst and "upbraided them with their unbelief and hardness of heart because they believed not them which had seen Him after He was risen." Mark 16 : 9-14; John 20 : 19.

The next meeting of Jesus with His disciples was on an occasion when Thomas was with them, not "the next eighth day," as some would have it, but "after eight days." The object of this meeting was to restore the faith of doubting Thomas. The next recorded meeting of Christ with His disciples was on a fishing occasion, which may have been the first day of the week or any other of the "six working days." The next meeting of which we have any record was the fifth day of the week at the time of the ascension.

The seventh text is in Acts 20 : 7. If the context is examined it will be found that this meeting occurred, according to the Bible mode of reckoning time, on what would be called by us Saturday night. This meeting was a farewell meeting at the close of the Sabbath, lasting all night till Sunday morning. The rest of the day was

spent by Paul's companions in taking the boat around the promontory from Troas to Assos, about fifty miles, and by Paul walking overland, meeting them at the latter place.

The breaking of bread at the meeting of that day bears no special significance. Breaking of bread by the disciples was, at that time, a daily matter (Acts 2: 46); and logically, if breaking of bread on a day constituted that day a holy rest day, then every day of the week would be a holy rest day. What proves too much proves nothing at all. The whole record shows that the day had no characteristics of a sabbath day, and the meeting at Troas would probably not have been mentioned at all were it not for the fact that it was a farewell meeting and that the notable miracle was wrought on that occasion of raising a young man to life.

The last instance of first-day mention is in 1 Cor. 16: 1, 2, which reads as follows: "Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." This is simply a charge from the

apostle to the churches in Corinth and Galatia that each member of them should "lay by him in store"; that is, "by himself," "in his own house," as God had prospered him the previous week, that when Paul came the offering might be ready. The charge was only to certain churches for a specific purpose for a limited period, and the language absolutely precludes a public collection, nor would the text ever have been used in proof of such a thing if the term "first day of the week" had not been used in common with the apostle's charge.

PENTECOST AND THE SUNDAY

WE are told that the descent of the Holy Spirit, as related in Acts 2: 1, took place on the day of Pentecost, which was the first day of the week. But in Acts 2: 1 it is the "day of Pentecost" that is mentioned, while the first day is passed in silence.

Dr. Albert Barnes, the Presbyterian commentator, in speaking of this matter states: "It has by many been supposed that this took place on the first day of the week. . . . But there is a difficulty in establishing this." Further, he says, "It is impossible to determine the truth on this subject. Nor is it of much importance."

Would God have changed the Sabbath without mentioning that day? Where is the proof that God transformed the Pentecost, a feast that the Jews kept only once a year, into a weekly sabbath? Where is the starting place for this new sabbath? Where the place? When the occasion? Where the chapter and verse?

Now, if a change from the seventh to the first day has been made, we ought to be able to find it in the Bible. If your children should ask you to point out, in the Bible, the change from the one to the other, to what passage would you point, on which you would be willing to see them risk their eternal welfare? Do you know of any?

In view of all this, we may certainly conclude that the Sunday sabbath, Sunday Lord's day, or Sunday sacredness in any form, is not the teaching of God. Jesus said, "Every plant which My Heavenly Father hath not planted shall be rooted up." Some day the heavenly Husbandman is going to gather out and burn up all things that offend. All spurious plants will then be uprooted and destroyed. May our feet stand in that day upon the solid rock—the written Word, and not on shifting sand—the traditions of men.



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A photo of their Majesties taken on the occasion of the Knight of the Garter Procession at Windsor, June 13, 1914. The British public will be looking forward to seeing his Majesty soon take part in similar functions.



NOTE and COMMENT

CATHOLICS CELEBRATE THEIR FREEDOM

ROMAN CATHOLICS of English-speaking countries recently celebrated the centenary of the passing of the "Catholic Emancipation Act," by which the Roman Catholic Church in Britain "was freed from—with a few unimportant exceptions, most of which have since also been repealed—the last of the drastic code of penal laws under which it had lain for two hundred and seventy years."

In a recent number of the *National Review*, J. W. Poynter, who was, we understand, at one time a Roman Catholic, in an article on "Roman Catholic Emancipation," makes this significant statement:—

"A code of laws which had existed so long, and of which even the most judicious statesmen viewed the repeal with grave misgiving even in an age anything but peculiar for religious bigotry; such a code may have been bad, but it must have had some other origin than the mere wanton spirit of persecution. Great effects require us to seek adequate causes of their existence."

As Mr. Poynter then points out, these penal laws against Roman Catholics were due, to a great extent, to the unwise, unchristian policies and acts of the Church of Rome itself. That church has always been too fond of dabbling in politics and seeking to gain control in other than religious spheres. Says Mr. Poynter:—

"In studying the problem of the old anti-Roman Catholic penal laws in these islands [the British Isles], then, it is absolutely essential to remember that England was menaced by enemies intent on subverting her government, and that those enemies used Ireland as a base of attack. This element was one of the main factors in the problem.

"The penal laws, then, had a complicated origin and history. In Ireland there were the old racial hatreds, mingled with the religious disputes—the latter being as much political and economic as theological. In England the religious struggle also was as much political as theological."

Again he says:—

"It must also not be overlooked that, from the theological point of view of the Roman Catholic Church, the penal laws, in their essence, were bad, not as such, but only as being against, and not by Roman Catholics; for even more drastic ones were enforced in Roman Catholic countries against heretics. . . .

"In brief, the problem of the penal laws in these islands against Roman Catholics was essentially one of self-defence against a then hostile power, which would not have hesitated (except possibly from reasons of expediency) to employ even fiercer methods in its own cause.

"Nevertheless, the essential principle of Protestantism is freedom of conscience, so the time was bound to arrive when the logic of that principle would require the repeal of penal laws in matters of religion."

Near the close of his article Mr. Poynter points out an important fact in connection with the agitation for emancipation. He says:—

"Let it not be forgotten that O'Connell, in his agitation for emancipation, appealed to the principle of freedom: 'the cause of the Catholics and of universal liberty.' . . . Out of that fact comes an important consideration. We cannot forget that the principle of toleration never has been, and is not, accepted by the Roman Church.

"On that subject the principles of the Roman Church were clearly laid down in 1888 by Pope Leo XIII in his encyclical on Liberty:—

"Justice itself forbids, and reason forbids, the state to be godless, or to adopt a line of action which would end in godlessness: namely, to treat the various religions (so-called)

alike, and to bestow upon them common and equal rights and privileges. Since, then, the profession of one religion is necessary to the state, that one must be professed which alone is true' (meaning Roman Catholicism).

"And—

"Although, in the extraordinary condition of these times, the church usually acquiesces in certain modern liberties, she does so not as approving them in themselves, but as deeming it expedient to permit them until, in better days, she can exercise her own liberty."

So, while rejoicing with our Roman Catholic fellow-citizens in the liberty that they now enjoy to worship God in the way they believe to be right, we would remind them, in the words of Mr. Poynter, that "in celebrating the centenary of the repeal, by a Protestant country, of laws of religious intolerance, our Roman Catholic fellow-citizens, then, might appropriately aspire to a time when their own church will abandon the theory that it is a duty for rightly constituted states to be intolerant in the matter of the theological beliefs of their citizens." F.

ONE BOY'S HOME— THEN AND NOW

DR. G. B. STAFFORD tells, in a recent issue of the *Christian Herald*, the following incident which shows what a difference Prohibition of the liquor traffic makes in individual homes:—

"Some years ago a young man stepped up to me and said quietly, 'Doctor, I guess I know more about this Prohibition business than you do.' He told me the following story:—

"I was born just over here in one of the back streets, and my home consisted of two desolate rooms with rags stuffed in the broken windows to keep out the cold. My father used to hang around the saloons and do little mean jobs for the drinks. I seldom saw him sober in all my childhood. He would stumble into the house in the evening, sometimes treating mother and the children with brutality, sometimes just dropping down in the corner on a couch in a drunken doze. In the morning he would at once make for the saloon, and we usually saw no more of him until nightfall. My mother was always at the washtub. There were four of us children. When my youngest brother was born my mother was at the washtub the next day because there was no food in the house and we were starving. When I was thirteen years old I got a job, and I have been working ever since."

"As I looked into his fine, clear face and his clear grey eyes I gave

thanks for the saving power of Jesus Christ. I said to him, 'How has it been since Prohibition came?'

"He smiled. He said, 'You know, since Prohibition came, father hasn't been drunk once. Not only has he quit drinking but he has gone off and got a job and is bringing money home to mother. I never expected to see a day like this. Of course, after I got to work I took mother away from that washtub. But now my father, as old as he is, is at work and bringing money home to mother and taking care of her. We certainly owe a lot to Prohibition.'"

The chief difficulty with the Prohibition law (as with all good laws) is not with the law at all, but with those who per-

sist in breaking it. Prohibition, even when imperfectly enforced, adds tremendously to the peace and happiness of the people. That it is in some cases imperfectly enforced, is not the fault of the law, but of unscrupulous individuals who seek to break it down for their own selfish pecuniary advantage, or else to satisfy a perverted appetite that is ruining them and their fellows, body and soul, and spreading poverty, sorrow, and death in its wake. What Prohibition did for that boy's home it will do for any home of that kind; and who can say that such a transformation is an evil work? s.

when, as in this case, there was cause to apprehend violence in a foreign country. There is no doubt that public opinion is strongly behind the Ministry."

God has nowhere commissioned His followers or the leaders in His work on earth to banish people from their own lands or to set up a government that would take civil jurisdiction out of the hands of the civil powers. The church has a perfect right to drop individuals from its membership whose course of conduct is out of harmony with the principles for which the church stands; but to exile an individual from his own land because his conduct is not pleasing to the church of which he is a member, is a usurpation by such a church of the prerogatives of civil government; and no civil government that permits it has a right to call itself such; for it would then have abdicated its throne and permitted another institution to take its place. There is only one church in the world that would think for a moment that it had a right to pursue such a course, and we admire the governor for upholding the rights of the civil government, even under the threat of excommunication. s.

The Governor Excommunicated

LORD STRICKLAND, the head of the Maltese Ministry, is in trouble with the head of the Roman Church. The head of the order of Franciscans in Malta had ordered a priest, who was a supporter of the Ministry, to leave the island. The governor considered it illegal for a British subject to be exiled from his native country for cause of religion, and refused to permit the priest to leave. Three times the order was given, and three times the governor refused to permit it to be carried out, the governor holding that such an order challenged the power and

authority of the Ministry and Parliament. The Archbishop then published his Lenten pastoral which contained a warning that anyone interfering with spiritual jurisdiction was in danger of excommunication. The report of the matter concludes:—

"The Minister for Education and Emigration, Sir Augustus Bartolo, defining the respective spheres of the civil and the ecclesiastical jurisdiction, made it clear that nothing would turn the Ministry from its intention to protect British subjects from banishment from British territory and their own country under the pretext of religious discipline, especially

"How precious also are Thy thoughts unto me, O God! how great is the sum of them. If I should count them, they are more in number than the sand: when I awake, I am still with Thee."—Ps. 139: 17, 18.



British locomotives being shipped to South America. One of these is being lifted bodily by a huge crane.

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CIVILISATION'S BACKSLIDE

C. H. SCHOWE

Affects Christianity

IT has become customary with us today to consider the advantages of our civilisation as greater than any previously enjoyed by the human race. We have been taught to observe the peaks and declivities in some former nation's history, and to note the forces causing that nation's downfall. Having drawn out conclusions, we like to believe that, in spite of the hindrances and set-backs to the civilisation of our own times in the form of revolutions and wars, we are slowly but surely moving along the road to a more enlightened era of human welfare.

WARS AND THEIR CONSEQUENCES

IN all ages, great wars have been followed by periods of reaction and revolution, and frequently by a decadence of the defeated nations. History records few tasks greater than those placed upon the nations defeated in the war of 1914-1918 to prevent a total collapse. The control of reactionary forces in some of the victorious nations presented problems almost as perplexing. The material losses of the last war, however, are not so serious as the moral and mental. A prominent scientist, Dr. E. E. Slosson, Director of the Science Service at Washington, D.C., U.S.A., says:—

"The last few years have made it manifest that in our civilisation the mechanical forces have got ahead of the moral. . . . The late war revealed to the horror of the world the possibilities for destruction that science has placed in the hands of mortal man. . . . The prince of the power of the air will be the ruling spirit in the next war—if there is a next war."

Major-General G. O. Squiers, of the United States army, said recently:—

"Just as we now give a harmless anæsthetic to an individual for a surgical operation, so we may be able in the future to put a whole nation asleep for forty-eight hours by a combination of new chemical discoveries with radio-controlled manless aeroplanes."

This revolution in warfare removes the need of any fortifications or entrenchments in fighting. There will be no need of infantry, cavalry, or artillery. Similarly, the revolution in naval warfare will be quite as complete. Battleships can be propelled and their cannon fired by wireless action, without the need of crew or captain. The need of sinking ships will, consequently, disappear. Have men the moral and mental maturity necessary to control such dangerous weapons? How can they be taken from those who are learning their use? These are some of the questions perplexing statesmen and scientists today.

THE WORLD WAR A SET-BACK TO CIVILISATION

THE fact that the mechanical forces in our civilisation have got ahead of the moral, augurs a dark destiny for the peoples of the world. With every addition to our mechanical appliances we have been led to expect greater improvements in facilities for living. The nations we formerly looked upon as backward in civilisation because of their pastoral or agricultural pursuits are being quickly industrialised, and the effect of the increased efficiency of machinery is to overcrowd the cities, and to drain the fields of human labour. The maintenance of any balance between field and factory is impossible, as the scales have gone down in favour of the latter. The markets of the world are being exploited for industrial products at the expense of the nations' food supplies. Sir Phillip Gibbs says concerning the subject of "The World's Food":—

"I have been looking into that question, testing its truth as far as I can by going to the right authorities who ought to know. If one can believe their statements and figures, the world is indeed approaching a new struggle for existence which may be the grimmest thing in human history since the early clash of races for the good places of the earth."—*Day After Tomorrow*, page 104.

REVOLUTIONARY AND REACTIONARY FORCES AT WORK

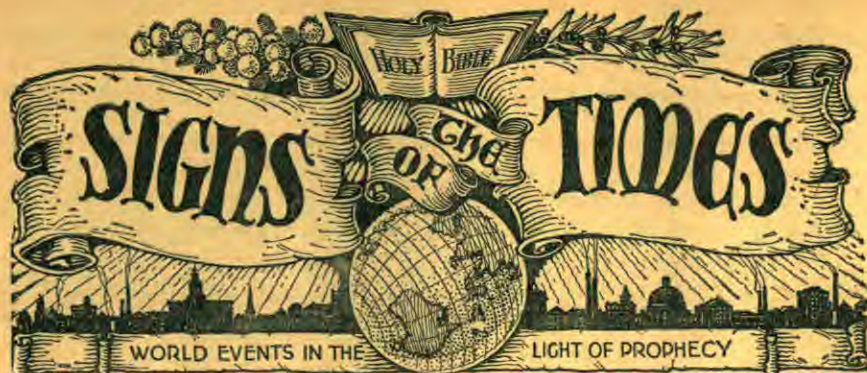
THE industrialising of larger groups made necessary by crowding into cities, and the maintenance of an increasing pace to keep the wheels of machinery in progress, is monopolising political as well as national affairs. Political opinions have now dwindled into the differences as between employer and employee—a struggle for supremacy between capital and labour, to be secured at any cost. It was generally expected that the last war would postpone the possibilities of internal revolutions among nations by substituting a spirit of patriotism in place of class hatred. But the struggle, in many cases, became intensified, and Soviet Russia still hopes to break down all nationalistic relations or patriotic feelings by its Bolshevistic teachings. Commencing as a reactionary force, it threatens to become a world-wide revolutionary force which no Court of Arbitration or League of International Appeal can hold in check. It is destroying the very germ of parliamentary existence.

Recognising religion as one of the ancient bulwarks of civilisation, this spirit is determined on its destruction. The marriage institution, the joys of home life, the teachings of religion, have all been assailed. Quoting Sir Phillip Gibbs again:—

"The unrest in the world today, as in the homes of the world, the revolt of flaming youth against the old traditions, the Bolshevism in centres of industrialism, the general line of attack upon the old moralities, the increase of brutal crime in many countries, and the despair in many souls which have no cause for despair in their actual conditions of living, are due largely to the abandonment of faith in a future life and to the downfall of religion."—*Ib.*, page 189.

This is but a present-day commentary on the comparison of conditions made by Solomon and the prophet Isaiah in Old Testament days: "In the fear of the

(Continued on page 10)



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Was Sunday Observed

AS THE SABBATH

In New Testament Times?

AN EXAMINATION OF THREE IMPORTANT TEXTS

THE three texts of Scripture that are perhaps most generally referred to in support of the view that the first day of the week, now known as Sunday, was observed as a day of rest and worship, either in addition to or instead of the seventh-day Sabbath of the fourth commandment, by the church of apostolic times, are: Acts 20: 7; 1 Cor. 16: 12; Rev. 1: 10.

We believe, however, that a careful examination of these texts shows conclusively that they do not furnish the support for the Sunday-sabbath institution that is so commonly attributed to them.

THE MEETING AT TROAS

WE will consider Acts 20: 7 first, and in order to get the connection we will couple with this verse 6. Thus we read:—

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

"And upon the first day of the week, when we gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (R.V.)

That it was an evening meeting is evident. In verse 8 we are told that there were "many lights in the upper chamber"

where the disciples were gathered. Further, it is said that Paul "prolonged his speech until midnight"; so it would appear that the meeting probably commenced in the early part of the evening. Now, as the day began at sunset, according to the Biblical reckoning, this meeting must have taken place on what we would call Saturday evening. If the meeting had been held on what we call Sunday evening, it would have been on the *second* day of the week.

This means, of course, that Paul and his companions travelled on Sunday, for we are told that they waited until break of day, which would be Sunday morning, and then resumed their journey, Paul walking about twenty miles from Troas to Assos, while his companions travelled by ship. See verses 11, 13, 14.

SUNDAY-KEEPING SCHOLARS AGREE

WITH this interpretation agree many eminent Sunday-keeping scholars. For instance, Conybeare and Howson in their well-known work, "The Life and Epistles of the Apostle Paul," remark:—

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—Page 545.

"Strength and peace were surely sought and obtained by

the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida."—Page 547.

Commenting on Acts 20: 7 in the "Cambridge Greek Testament for Schools and Colleges," Professor J. Rawson Lumby, D.D., says:—

"As the Jewish mode of reckoning would probably be retained, the meeting would be on what we now call Saturday evening. This would be the beginning of the first day of the week. If this be so, St. Paul did not hesitate to travel on Sunday."

Dr. E. A. Plumptre, in the "New Testament Commentary for English Readers," has a similar note. He says:—

"It seems probable that . . . the Jewish mode of reckoning would still be kept, and that, as the Sabbath ended at sunset, the first day of the week would begin at sunset on what was then or soon afterwards known as Saturday. In this case, the meeting of which we read would be held on what we should call the Saturday evening, and the feast would present some analogies to the prevalent Jewish custom of eating bread and drinking wine at that time in honour of the departed Sabbath."

Again he says:—

"It may perhaps seem to some strange . . . that the apostle and his companions should thus purpose to travel on a day to which we have transferred so many of the restrictions of the Jewish Sabbath."

The truth of the matter is that neither Paul nor any of the Christians in his day regarded the first day of the week as the Sabbath. Probably the main reason why this particular first day of the week is mentioned in the Book of Acts is because of the notable miracle that was wrought through Paul in restoring to life the young man who fell down from the third story of the building in which the meeting was held.

Sir William Domville justly remarks that if we consider "the striking fact that St. Luke, in writing the book of the Acts, which comprises a history of the first thirty years of the Christian church, should mention one instance only of a meeting of Christians on the first day of the week, and that he should mention that one meeting with-

out any intimation of its being the result of a custom then prevailing, it seems difficult to imagine how any unprejudiced inquirer into the true interpretation of Scripture narrative can find any proof in the text in question, that when St. Paul and St. Luke visited Troas, the custom among Christians of meeting for religious purposes, on the first day of the week, 'was by this time familiar and established.'—"The Sabbath," pages 92, 93.

PAUL'S EXHORTATION TO THE CORINTHIANS

THE next text to which we referred at the commencement of this article is 1 Cor. 16: 1, 2, which reads thus:—

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (R.V.)

It is commonly supposed that because Paul exhorts the Corinthians as well as the members of the churches in Galatia to lay by in store on each first day of the week amounts proportionate to the way they had prospered, that therefore these early Christians were observing the first day of the week as a sabbath, and were to take their offerings along with them when they attended church service, in order that they might place them in the common collection.

But, rightly understood, this scripture gives no support to such an idea, and this is admitted by many scholars.

What Paul exhorts the Corinthian and Galatian Christians to do is to put aside a certain amount each first day of the week and store these amounts up at home until the total could be conveniently collected. The Greek expression, *par heautō*, translated "by him," means, according to Liddell and Scott's Greek-English Lexicon, "at one's home." Bagster's "Greek-English Lexicon to the New Testament" gives the meaning as "at home," and Dean Alford so translates the Greek phrase.

Commenting on this passage, Dr. F. Godet says: "The words: *by him*, denote an act done by each in his own house, and not, as some have thought, a gift bestowed in church and known to the giver only."

Dr. A. P. Stanley, in his commentary, says: "It is to be observed . . . that there is nothing to prove public assemblies, inasmuch as the phrase *par heautō* ('by himself, at his own house') implies that the collection was to be made individually and in private. . . . The word *thēsaurizōn*, 'hoarding' or 'treasuring up,' also implies that the money was to remain in each individual's home till the apostle came for it."

Dr. H. Olshausen agrees with Dr. Godet and Dr. Stanley in this interpretation, for he says: "Certainly it may not be inferred from this passage that collections took place among the congregations on the Sabbath [Sunday], for it was Paul's intention that each should make a suitable contribution at home."

Dr. R. F. Weymouth, in his "New Testament in Modern Speech," translated 1 Cor. 16: 2 thus: "On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on." (Italics ours.)

Dr. A. Neander, the noted church historian, referring to 1 Cor. 16: 2 says: "Paul, if we examine his language closely, says no more than this: that every one should lay by in his own house on the first day of the week, whatever he was able to save. . . . We may fairly understand the whole passage to mean, that every one on the first day of the week should lay aside what he could spare, so that when Paul came, every one might be prepared with the total of the sum thus laid by, and then, by putting the sums together, the collection of the whole church would be at once made."—"History of the Planting and Training of the Christian Church," Vol. I, pages 158, 159.

In a footnote on page 158, Dr. Neander says: "The word *thēsaurizōn* [treasuring up], 1 Cor. 16: 2, applied to setting aside the small sums weekly, is against the notion of a public collection." And on page 159 he makes this admission: "In this passage we can find no evidence for the existence of a religious distinction of Sunday."

Thus we see that another text that is so confidently cited in favour of Sunday observance gives absolutely no support to the idea that in the time of the

apostles Sunday was being observed as the day of rest for Christians.

IS SUNDAY "THE LORD'S DAY"?

THE last of the three texts that we referred to as being so commonly cited in support of Sunday keeping is Rev. 1: 10, although here "the first day of the week" is not mentioned at all. John simply says: "I was in the Spirit on the Lord's day," and it is assumed that by the expression "the Lord's day" John meant "the first day of the week."

There is, however, absolutely no evidence that this title was given to the first day of the week by John or by the Christians of John's day. It is the opinion of most scholars that John wrote the Book of Revelation before or about the same time as he wrote his Gospel. Yet in his Gospel he mentions the first day of the week at least twice (John 20: 1, 19), but in neither passage does he call it "the Lord's day." It is commonly supposed that in John 20: 26 also the first day of the week is referred to, but there is no mention of "the Lord's day" in this text either. Surely, if "the Lord's day" was an accepted term for Sunday in John's time he would have used it here instead of saying "after eight days"! We would expect, too, to find him using the term in verse 19, and also possibly in verse 1. But he does not do so; he simply uses the term "the first day of the week."

The truth is that there is no evidence that the term "the Lord's day" was applied to Sunday in the time of the apostles. Dr. William Milligan, who was Professor of Divinity and Biblical Criticism in the University of Aberdeen, referring to the expression, "the Lord's day," found in Rev. 1: 10, speaks of "the absence of all proof that the first day of the week was so designated in early Christian times" (italics ours), and is of the opinion that John is not here referring to Sunday. See his "The Revelation of St. John," page 15, footnote.

In a note on Rev. 1: 10 in Weymouth's "New Testament in Modern Speech" it is admitted that, apart from a passage in a work entitled, "The Teaching of the Apostles" (or "The Didache"), "we have no reason to suppose that Sunday had yet received its present name of 'the Lord's day.'"

A DOUBTFUL SOURCE OF AUTHORITY

THE passage in "The Didache" is a very poor source to go to in support of the view that the term, "the Lord's day," refers to Sunday. The text of the passage is apparently corrupt or incomplete. Even those who think the passage refers to Sunday have to supply the word "day" to give what they think is the sense of the passage. Thus in Weymouth's "New Testament in Modern Speech" the passage is quoted thus: "Every Lord's [day] of the Lord come together and break bread." What the writer of the passage meant by the words *kata kuria-kēn kuriou* (literally, "according to the Lord's of the Lord") it is difficult to understand, and the passage is a very doubtful one, to say the least, to cite in support of the view that in early Christian times the term "the Lord's day" was applied to Sunday.

One writer on the subject, referring to Rev. 1: 10, says: "If a current day was intended, the only day bearing this definition, in either the Old or New Testaments, is Saturday, the seventh day of the week." ("Obligation of the Sabbath," W. B. Taylor, page 296.) If the reader compares Ex. 20: 8-11; Isa. 58: 13; Mark 2: 28, he will see the justice of the foregoing quotation.

Sunday, then, has no place in the New Testament as a sabbath or a sacred day. Christians, therefore, are under no obligation to observe it as such. But God's Ten-Commandment law is of perpetual obligation, and the fourth commandment of that law says: "Remember the Sabbath day, to keep it holy," and, "the seventh day is the Sabbath of the Lord thy God." This is the day that Christ observed (Luke 4: 16), and those who are Christians should "walk even as He walked." 1 John 2: 6. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3. F.

"EVERY soul is as fully known to Jesus as if he were the only one for whom the Saviour died."

"HE that planted the ear, shall He not hear? He that formed the eye, shall He not see?"—Ps. 94: 9.

THE RELATION OF FAITH TO SAVING POWER

W. W. FLETCHER

FAITH has no virtue in itself by which to save. It becomes the means of salvation only when it is reposed in the right object. If faith be reposed in the wrong object it will fail. Jesus Christ is the true resting place for faith. "He that believeth on Him shall not be put to shame." Rom. 9: 33.

THE PRINCIPLE ILLUSTRATED

A STRANGER wanted to cross a wide-mouthed river which was heavily in flood. The nearest bridge was a good many miles away, and the stranger needed to cross immediately, having urgent business on the other side that very evening. Making somewhat anxious inquiries of a bystander, he was pointed to a group of boatmen, and advised to ask a certain elderly fisherman to ferry him across. "There is no other man here," said the bystander, "who knows this river so well. The old man has fished in this river for many years, and knows the old stream like a book. He has been about with his boat in many a flood, and I am sure would be the best man here to put you safely on the other side."

A TREMBLING FAITH

THE stranger glanced at the rather frail-looking old fisherman with some misgivings; but after a moment's hesitation stepped into his boat and was soon ferried safely across the river.

Would the traveller, on reaching the other side, be likely to say, "Thanks to my faith and courage I am safely over that dangerous passage"? By no means. He would remember that his faith and courage had been at a very low ebb. He had only ventured into the old man's boat after some hesitation. His thoughts would probably lead him to express thankfulness for the skill and experience of the one who had brought him safely through, and for the advice given that had enabled him to select the right man. He would be grateful that at the moment of hesitation he had not drawn back, but had ventured to entrust himself to the one recommended to him.

A MORE CONFIDENT FAITH

ANOTHER stranger came to the river that evening, in similar circumstances, made the same inquiry, and was given the same advice. Looking at the group of boatmen, however, he thought that it would never do to risk his life with the old fisherman, who looked far too frail to battle successfully with the elements on so rough a night. He selected instead the biggest and most capable-looking boatman of the group, entered his boat, and essayed to make the passage. Now the man selected, although a good boatman, was little acquainted with that part of the river. Falling into difficulties at a dangerous place, the boat was swamped, and both men lost their lives.

CONTRASTING RESULTS

OF the two strangers, the second had more faith and confidence in the ferryman he had engaged than the first had in the old fisherman. The somewhat trembling faith of the first, carried him safely to the other side of the river; while the rather confident faith of the second took him to his death at the bottom of the stream!

Faith has no virtue in itself: it is of value only when it is reposed in the right object. When a man believes on the Lord Jesus Christ, the saving virtue does not spring from his own faith, but from the Saviour on whom he believes.

THE SAVING VIRTUE IS IN CHRIST

ON one occasion, when Jesus was thronged by the multitude, and a woman pressed through and touched the hem of His garment and was healed, the Saviour asked, "Who touched Me?" Peter thought that in the circumstances this was a strange question to ask; but Jesus said: "Somebody hath touched Me: for I perceive that *virtue is gone out of Me*." Luke 8: 43-48. The saving virtue is in the Saviour, rather than in the faith alone. It is true that Jesus said to the woman, "Thy faith hath saved thee." Verse 48, R.V., margin. But how did faith save her? It was by bringing her into saving

contact with the source of all virtue and healing, Jesus Christ.

What the reader needs to be concerned about is not his own faith so much as the merits of the Saviour. Is Christ able to do all that He has promised? Is He worthy of confidence? Is His righteousness complete and perfect? Is His intercession in the heavenly sanctuary influen-

tial enough to gain a repentant, believing sinner's acceptance with the Father? If Jesus Christ is in all these respects worthy of acceptance, then commit yourself to Him without reserve, and without delay. He is indeed "able to save to the uttermost them that draw near unto God through Him." Heb. 7: 25, R.V.

leeches on the young man's arm to prove that it was not due to a sickly leech. He was soon convinced by seeing both of those fall on the floor dead. The young man swore off and never used tobacco again. Today he is healthy, being able to feed leeches without killing them.

The most frequent symptoms of overaction of tobacco are throat catarrh, laryngeal inflammation and lingual tonsil congestion, with often a dry tickling cough, and more or less mucous or mucopurulent secretion causing expectoration. The next most frequent symptoms are gastric disturbances with more or less indigestion, rapid heart, weak pulse, consequently a poor circulation with cold extremities and sweating of hands and feet.

Cigarette smoking is no longer simply a moral question, or only a habit to be discouraged by physicians, but has become an economic problem as well, since in many parts of the country tobacco users cannot find employment.

Health is the first requisite of success in this strenuous age, and no man that is wise will do anything to impair his health and therefore handicap himself. As was said by Luther Burbank, "The young man who smokes cigarettes will burn out his nervous system and never blossom into full-grown manhood." Leave the stuff alone if you wish to really accomplish something in the world."

A DOCTOR GIVES ADVICE ON The Dangers of Tobacco Using

A. N. TONGE, M.D., L.R.C.P. & S. (Ed.)

NICOTINA tabacum is one of the most deadly poisons known. This has been demonstrated in the scientific laboratories, beyond a doubt. Two drops of nicotine placed on the tongue or rubbed into the gums of a small dog or cat will produce death in one or two minutes. One drop held near the bill of a canary will cause death. In man death has followed the use of tobacco as a poultice, as an infusion for worms, and in the plugging of a wound with a quid of tobacco to stop the bleeding. In fact a cigar may contain enough nicotine to kill two unhabituated adults. Fortunately the nicotine is changed in smoking, at least to a considerable degree, and much of that which is present is exhaled and lost.

If we only stop to think of the effects that follow the first smoking of a cigar or a cigarette, we may know that there is something in it that is very deadly. Many can remember from experience some of the symptoms of the first indulgence or of an overdose after the body has become accustomed to its use. The symptoms are those of mild collapse, viz., pallor of the skin, sweating, nausea, and perhaps vomiting with diarrhoea, muscular weakness, faintness, dizziness, and lowered arterial pressure. One's circulation may be affected by tobacco if he simply sits in the room where others are smoking. Therefore, an individual sitting in a room with others that are smoking, or in a smoking-car, or breathing smoke or tobacco emanations in a room where he is working, gets a great deal more tobacco than he thinks he is taking. Individuals with high

blood pressure increase this pressure by inhaling the smoke from tobacco used by others. In preparing a culture bed for vice germs do not omit cigarettes. Cigarettes stupefy the conscience, deaden the brain, place the affections in abeyance, and bring the beast to the surface. The burning of tobacco and paper together in contact with the saliva distils a subtle chemical poison that has its sure effect even upon the strongest constitutions.

A conversation between a doctor and a cigarette smoker will give us some idea of the death-dealing poisons flowing in the blood stream of a tobacco smoker.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

"The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

"The cigarette smoker bared his pale arm, and the doctor laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said, "Quite dead, you see. You poisoned it."

The boy would not believe that he was in that condition, so the doctor placed two more

Civilisation's Backslide Affects Christianity

(Continued from page 6)

Lord is strong confidence, and the children of him that hath it shall have a place of refuge." Prov. 14: 26. "The wicked are as the troubled sea, for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21, R.V.

WHAT IS TAKING THE PLACE OF RELIGION?

WHAT we term religion, or the fear of the Lord, is the only hope for man's salvation today, as in other days. It gives man a vision of a future and a better world, thereby helping him to reconcile himself to his temporal disappointments and phys-

ical sufferings. It fits him for this better life, not only by helping him to improve his own nature, but by making that transformation for him by the surrender of his own will. The loss of this "anchor of the soul" (Heb. 6: 19) means the wreck of all human happiness and salvation. Men and women everywhere, robbed of this faith by materialistic influences and teachings have lost the main-spring of their actions, and are desperate for an immediate realisation of their hopes. Consequently, the darkness of superstition is haunting men's lives. To quote again:—

"Religion has been followed all through the ages by the dark shadow of superstition. Sometimes lengthening, sometimes lessening, sometimes almost obliterated by the bright light of reason, sometimes obscuring the face of religion as by a storm cloud, it still persists and continues to cast upon our path the distorted and deceptive image of the faith we follow. . . . The general atmosphere is becoming so foggy with superstition that we may expect a revival of witchcraft and persecution to break out at any time, even in our own enlightened land."—*"Sermons of a Chemist,"* by E. E. Slosson, pages 124-131.

A REVIVAL OF WITCHCRAFT

IN striking fulfilment of this statement comes the following extract from the *Literary Digest* of January 5, 1929:—

"Two murders, one in Pennsylvania, the other in Virginia, U.S.A., bring home to us in startlingly dramatic fashion that belief in witchcraft still flourishes to an appalling extent in the United States. Impossible as it is to believe it in this day of the aeroplane, television, and the radio—black magic, 'Voodooism' and 'cunjur' count their followers in unnumbered thousands. . . . There are, perhaps, 20,000 professional priests and priestesses of Voodooism in its milder forms—crystal gazers and fortune tellers—using one system of another. . . . The two Voodoo murders, breaking suddenly into the regular train of events, typify the desperate finale of widespread superstition."

Witchcraft is looked upon by some writers as a disease of the imagination, but when the malady becomes epidemic, it is very difficult to cure.

(Concluded next week)

"What Jesus Means to Me"

FROM earliest childhood I have been familiar with the name "Jesus." At my mother's knee I was taught to use it in prayer, and often I sang that sweet old hymn, "Jesus Loves Me," with its assuring message, in childhood's days. While familiar with the name, however, I did not know, nor understand, *Jesus Himself*, though in my youthful breast there was a desire to do so.

Well do I remember hearing for the first time the message of the nearness of His second advent. This was in the year 1888, and for almost three years, as I thought upon His coming, and realised my unfitness to meet Him, my heart was filled with dark forebodings.

I little realised that while I was indefinitely seeking for rest, and longing for forgiveness, He was earnestly seeking and longing for my heart's affection, and by His Spirit was drawing me to Him. Never can I forget the place or the occasion when we met face to face, and for the first time I understood His love and my heart's need of Him.

"I longed for rest and happiness,
I yearned for them, not Thee;
But while I passed my Saviour by
His love laid hold of me."

For years I had felt my need, and my unworthiness. I had tried and tried again to be worthy of His love and mercy, but in vain. Now I understood that He wanted me, just as I was, sinful and helpless, for He loved me, sinner though I was.

That night the Lord put a new song into my mouth, as by faith I took Him at His word. I sang for the first time—

"I am so glad that our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see:
This is the dearest, that Jesus loves me."

That was over thirty-eight years ago. The friendship then formed has grown deeper and sweeter as the years have passed. I have failed Him many times, I am sorry to say; but He has never failed me. Day by day He has taught me more of His wonderful love, and I have learned to understand more of

His purpose, and the blessedness of His fellowship. The better I know Him, the greater is my desire to serve Him, and to reveal His love to others, for He supplies all my need—Redeemer, Saviour, Friend.

"Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,
And Thy love, so pure so changeless,
Satisfies my heart;
Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessing:
Thine is love indeed."

Perhaps some one who reads these lines may be "feeling after Him" as once I did, thinking something must be done to gain acceptance of Him. To such I would say: "Wait no longer; but come to Him just as you are, resting on His own words, 'Him that cometh unto Me I will in no wise cast out,' and He will receive you and make you a child of God."

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1: 12.

C. H. PRETYMAN.

God's Ways Always Best

I KNOW as my life grows older
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings mornings,
God's ways are always best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, some time, punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever God sends—is best.

I know there are no errors
In the great Eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
With the ransomed and the blest,
I can say as I look back earthward,
God's ways indeed were best.

—Anon.



WOMAN'S REALM

A MOTHER'S WAGES

WHEN God lays a newborn babe in the arms of a wedded pair, He says to them, "Take this child and nurse it for Me, and I will give thee thy wages." And the answer of Christian gratitude and faith should be, "O Lord, Thou hast put Thy noblest work into our hands. We accept the precious trust. We will try to stamp on this soft, plastic heart the impress of a godly example. We will shelter this young life under Thy mercy-seat. We will bear with it as Thou bearest with us. We will be truthful, that it may never learn falsehood. We will nurse this soul in its infancy with the 'sincere milk' of love, that in after years it may bear 'strong meat' for strong service of God and righteousness. O God, make our lives in harmony with Thee, that this young life may reflect Thine image in reflecting ours!"

To such pious fidelity God offers the only wages that can satisfy the claims of love. He pays the heart's claim in the hearts' own coin. What wages could repay Hannah's prayerful care like the sight of Samuel's after career as Israel's upright judge? Moses standing on the mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes.

Alas! I have seen other "wages," too, the sad outcome of parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow. I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when to many a father's door a drunken son has been brought home from a Sabbath-breaking debauch, it was only the wages of that father's sin which a just God was pay-

ing. "The wages of sin is death," and of no sin more surely than parental. It is death to peace of mind, death to domestic happiness, death to the neglected or misguided souls of evil offspring.

"Take this child and nurse it for Me, and I will give thee thy wages," is the inscription which God's hand writes on every cradle. "When I dress my child each morning, I pray that Jesus will clothe it with purity," said a good mother to one who inquired her secret of right training. "When I wash it, I pray that His blood may cleanse its young soul from evil. When I feed it, I pray that it may be nourished with truth, and may grow into likeness with the youthful Jesus of Nazareth."

Here was religious training from the cradle. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honour of all her children. What a blessed recompense! "Go and do thou likewise."—*Theodore L. Cuyler, D.D.*

INTERRUPTED

Jeannette Stevenson Murray

THE baby had been edging along the floor trying to reach the red ball. Finally he clasped it in his chubby hands, and was attempting to stuff it into his mouth when mother decided it was time for his ride. She thoughtlessly took the ball from him. He stiffened with anger, crying long and lustily.

Mother had interrupted his

investigation. He was learning about the ball. Babies differ; some will spend quite a time handling, mouthing, and looking at an object. This attention should not be diverted. It is the beginning of the child's ability to concentrate.

Jack had all the blocks out, the ten-pins and dominoes, too. He was absorbed in building a wonderful castle, just putting the tower on when big brother, coming in from school, thought it smart to kick out the blocks under one corner. It all came down with a crash.

Of course Jack flew into a rage. He had missed the thrill of the finished structure. "The spirit of the boy was marred."

Margie had come with her parents to call. Five-year-old Dorothy must have a tea-party. They spread the little table and set out the dishes. Dorothy with sparkling eyes kept tip-toeing to her mother for whispered conferences about getting the sandwiches, cake, and milk.

It took a long time. Just when everything was ready, the callers had to go—there was another appointment. The sparkle went out of Dorothy's brown eyes, and, after Margie left, she cried as if her heart would break.

The grown people could have prevented this disappointment had they seen to it that the little girls planned only such a tea-party as could be carried through.

It was Tom's turn at the bat. His mother appeared at the back door. "Oh, Tommy, I forgot to order eggs this morning. Run to the store for them. Don't wait!" The thrill of the game was lost. It would not be his turn again before the boys had to go home.

That was the way with mother, always interrupting him at the critical moment. She never took the trouble to see what he was doing.

Of course our children have to be helpful and conform to the household rules—eating, sleeping, and dressing at proper times—but still, by looking ahead, we could often wait a few minutes until "Tom" has made his home run or finished his book.

Let us try to give the children time to complete their ideas, so that they may have the exhilaration that comes with the finish and the power that is gained from carrying things through to the end.



CHILDREN'S CORNER

Emma Aline Pays a Debt

JEANIE PENDLETON HALL

AS a general thing the snows in the part of the country where Mrs. Moon lived were not heavy, although the winters were cold enough to worry her a good deal on account of her fuel bill. But the winter after Mr. Moon left the mines and got a job at a poultry farm nearer home, there was one very heavy snowfall in February.

No one was sick, the coal bin and the woodshed had just been filled, and Wallie, the eldest boy, had tacked weather strips around the doors and windows, making the flimsy cottage so cozy that the heavy snow was not a hardship. The first flakes began to float down one evening at twilight, and by the next afternoon the snow lay deep and white except where the street-cleaning department and thrifty boys with shovels had removed it. The Moon children hurried home from school, snowballing all the way, and ran in with chapped hands and cheeks like holly berries, a pleasant sight to Mrs. Moon's motherly eyes. She had not the heart to remind them that they tracked in more snow in three minutes than her broom could remove in fifteen.

When Benjie shouted, "My, but it's gettin' deep!" she merely answered smilingly, "Yes, son, it is, and I know you want to play out in it. So every one of you take off your school clothes—Juanita, put Buddy into his sweater suit—and the rest of you put on old things that the snow won't spoil. They're thinner, but that doesn't make any difference; you'll keep warm romping."

Some ten minutes later they swarmed out noisily, and she

smiled at their happy faces and active figures as she sat by the window with her mending. She only tapped on the glass once, frowning, when the two middle-sized boys rolled Buddy in the drift. "Croup" was the word of fear and warning that her lips formed while her head shook briskly. So the boys released Buddy, whose comical little sweater and the leggings that came up to his waist had worn so thin that he was indeed in some danger of cold.

When she came to the front door by and by she laughed, for they were all engaged in making a snow man. Even Juanita, a high school girl, was not above working at it, and as for Emma Aline, she was having the time of her life. She was rolling the ball that was to form the trunk of the figure, and making it as large as she possibly could.

Mrs. Moon had this younger daughter's thick school coat in one hand, some smaller objects in the other, as she called Emma Aline to her.

"It's a shame to interrupt your fun," she said, "but I've got to send you on an errand right away. I found these sleeve-links in Mr. Plunkett's shirt cuffs just now when I looked over their bundle of soiled clothes." Mrs. Moon now washed regularly for the Plunketts, bringing their clothes to her home on Wednesday and laundering them on Thursday. "The links must be taken straight back, and I can't spare Juanita, because she cooks supper, and the boys are so full of ginger just now with this snow that they can't be trusted. They'd chance a ride behind some truck and get spilled off and lose the

sleeve links without knowing."

"Oh, ma!" protested Emma Aline. She was not usually a child to pout, but she was intensely interested in this snow man, especially the later stages of putting him up, for she had been delegated to model his features when his head should be on. She had some slight talent for sculpture, and intended to make this the most original of snow men. "I wanted to help finish him, and Ben O'Connor is going to lend us an old 'bell-topper' that his father wore in a parade, to put on his head!"

"Well, I'm sorry, but you'll have to leave him for a while, and he won't have melted, nor Mr. O'Connor's old hat, either, before you come back, if you make it snappy. You can ride the tram one way. If it was Mr. Crowder's sleeve-links, I'd just 'phone they were safe and not worry about it any more, but these Plunketts are different—I feel kind of strange with her, and the gentleman I don't know at all. You may help the other children put the snow body on the legs, if you want; I see it's so big it'll need all of your strength to lift it. But soon as you've done that, put on this coat, hold tight to these links, and go straight on your message, as mother tells you."

She went into the house. Emma Aline stowed the pretty gold sleeve-links in her frock pocket, left her school coat for the time being on the steps, from which the snow had been swept, and hurried back to her job of rolling the snowball to the greatest size that the children's united efforts could lift. At last it was large enough to suit them; panting and puffing, four of the larger children lifted it into place, and there was a shrill "Hooray" of triumph from the onlooking Moons, O'Connors, and Weiningers. By this time the head was of the right size; being smaller, it was easily put up by the tallest of the troupe, and ready for decoration.

Now would Emma Aline have displayed her skill, and sorrowful was she to be obliged to leave, but she must not stay a minute longer; already the west was taking on its sunset yellow, and she knew that she had loitered too long over the fascinating game. Hastily buttoning on her school coat over the thin jacket in which she had been exercising, and pulling her

knitted cap well down over her ears, she walked briskly down the street, fairly running after she got into the better streets where the snow had been cleared away. She had intended to ride to the Plunkett home and walk back, but that alarming yellow in the west made her decide to reverse this plan. Both Mother and Father Moon had made a law that there should be no "running about the streets after dark" by their children, certainly not by one solitary little girl; but on the lighted and populous trams it wouldn't be so bad.

Emma Aline arrived at the house pretty well out of breath, and as all Mrs. Moon's children were known and liked by the Plunkett maids, the waitress took her at once into the dining-room, where Mrs. Plunkett was looking over the evening paper. Mrs. Plunkett was a somewhat pompous, stout woman, handsomely dressed; she nodded to the little girl and lowered her glasses so as to see over them, which gave her a rather forbidding look. Also the room, with its electric lamps and gas log, seemed very splendid, but Emma Aline had often carried messages there before, and gave this one composedly and gracefully, feeling in her dress pocket for the links.

Then, indeed, did the poor child start, and stammer, and gasp, and feel in her pocket more and more earnestly. For they were not there! She tried the other pocket; then the jacket. Not there, either! She reached down into the pockets of her outer wrap, though as a last hope, for she knew that she would not find the links within.

"I'm afraid—I've dropped 'em somewhere!" she faltered.

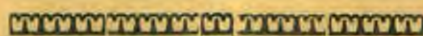
Mrs. Plunkett uttered an exclamation of dismay and vexation.

"Dear me, wasn't that rather careless of you? My husband values those links. I wouldn't have had them lost for £2."

Emma Aline, her cheeks like mistletoe berries rather than holly berries now, had taken off the heavy coat, though she was ashamed of the old clothes underneath, and was searching and shaking each separate article. At last she was forced to give it up. "I was going to ride home, but I'll walk, and if you'll lend me a flashlight, I'll look carefully along the foot-path every step of the way. If

I find them near here, of course I'll run back with them; if they're nearer our house, I'll get my big brother to take them to you, if he has come from his work. And if I don't find them at all"—and here she straightened up and faced the frowning lady bravely and honestly as befitted a daughter of Mrs. Moon—"I'll pay for them. I'll pay you every penny of the £2 that they're worth."

If Mr. Plunkett had been at home, though he liked his handsome links well enough, Emma Aline might have met with a very different response to this proposal. But he was out of town, and his spoiled, prosperous wife nodded and accepted



Picnic sandwiches with MARMITE

ADD the merest film of Marmite to picnic sandwiches, whether they be filled with cool, delicious tomato-slices, chopped olives, nuts, or crisp lettuce leaves. Its piquant flavour makes all the difference.

Marmite transforms ordinary sandwiches; turns them into savoury delights. Sometimes serve plain Marmite sandwiches—a very small quantity spread thinly upon whole-meal bread. Sandwiches made with Marmite are utterly different; infinitely more tasty; and richer in nutritive value.

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the terms of her laundress's thirteen-year-old daughter.

"Well, be sure that you find them or pay for them," she said, still looking aggrieved. A more humane impulse prompted her to say, as she saw through the window the darkening sky, "It's rather late for you to be out alone, and you'll have to walk slowly if you're looking for the sleeve-links. Go into the library and 'phone one of your brothers to meet you at Grand Street"—a business street which was on Emma Aline's way—"in a shop or somewhere that you may appoint, and I'll let my waitress go with you as far as that."

Benjie met his sister, and when the facts were told, he helped her in her search industriously enough; but when they reached home he dashed ahead to announce the bad news—"Emma Aline lost the sleeve-links!" He was the gossip of the family. "I can't spank it out of him," Mrs. Moon was accustomed to say.

In the yard the snow man stood, complete and stout, Mr. O'Connor's election parade hat on his head, mouth spread into a realistic grin, coat buttons for eyes, a carrot for a nose. He was freezing under the lilac glimmer of the electric light on the corner and the silver of the moonlight. It had been too cold for the children to stay with him after his completion, although they had parted from him with regret, and Buddy had actually cried on being hauled indoors by a resolute motherly hand. Within the bright, warm kitchen supper was over, except a plateful kept for Emma Aline. Mrs. Moon had placed her work-basket on a corner of the table, and was busy mending.

(Concluded next week.)

"I WILL sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of Him shall be sweet: I will be glad in the Lord."—Ps. 104: 33, 34.

"THE highest evidence that He [Christ] came from God is, that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles."

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Around the World

A HITHERTO unknown variety of frog was discovered by Mr. Alfred C. Weed, of the recently returned Rawson-MacMillan Subarctic Expedition. This frog winters beneath the ice and crawls out each spring.

EXPERIMENTS are being made by the Lakehurst (New Jersey, U.S.A.) Naval Air Station, to equip aeroplanes with hooks, so that they may be launched or picked up by a dirigible. Navy students estimate that each dirigible could carry two or more light planes.

EDWARD W. BOE, for many years editor of the *Ladies' Home Journal*, has built a wonderful "Singing Tower" at Lake Wales, Florida, in the grounds of a bird sanctuary which he has had created there. The tower, which is 205 feet in height, and is built of pink marble and coquina rock, contains a carillon, described as "one of the largest and finest ever made." The bird sanctuary is forty-eight acres in extent, and contains the highest point of land in the State of Florida. It lies in the path of the great Alleghenian flight track for migratory birds, and will also offer a resting place for birds crossing Florida east or west. An effort is being made to introduce the English nightingale to the grounds of the sanctuary, a number of birds having been imported for this purpose.

BERLIN is the largest city in Europe from the point of incorporated area. The city covers 216,890 acres, which is an extent twice as great as that of London and ten times as great as that of Paris. In contrast, however, Berlin has less than 4,000,000 inhabitants.

GREAT BRITAIN is planting new trees at the rate of 1,000,000 a week. Before the war, the British Government estimated that there were about 3,000,000,000 feet of standing timber in the British Isles, while today it is estimated that the timber resources have been reduced to half that amount.

Two British periodicals, the *Life of Faith* and the *Dawn*, have been publishing startling figures regarding the costliness of war. It is said that the Great War cost 30,000,000 lives and £80,000,000,000. That was the total cost to all the belligerents as estimated by the League of Nations statisticians. The £80,000,000,000 could have provided a home site and furnished a cottage worth £800 for every family in Great Britain, America, Canada, France, Germany, Belgium, and Russia. After carrying out this housing scheme, every city of 200,000 inhabitants in the countries mentioned could have been supplied with a £1,000,000 library, a £1,000,000 hospital, and a £2,000,000 university. Then a trust fund could have been established which, at 5 per cent interest, would have provided an annual subsidy of £200 a year each toward the salaries of 125,000 teachers and 125,000 nurses. After all this had been done, there would still have been a surplus left equal to the total value of all the public and private property existing in France and Belgium when the war broke out in 1914.

RADIO beacons, electric sirens, and automatic lights have not removed the romance from the lighthouse keeper's job. A recent American bulletin telling of the work of more than five thousand employees in this branch of the government service is full of tales of heroism. Recently the two keepers on duty at the Ashtabula Lighthouse in Lake Erie found themselves ice-bound and storm-bound. Two other keepers, going to their rescue, found a solid mass of ice, two to five feet thick, on the exposed side of the structure. The rescuers had to thaw out the door and dig a trench through the ice with a pick for forty feet to reach the imprisoned men. When an aeroplane failed during a trip across Green Bay, in Wisconsin, the pilot was able to guide the ship to a landing on Green Island. The keeper of the lighthouse there kept the passengers overnight, and took them to the coast guard station the next day. In the report of the lighthouse work nine workers were cited for unusual service to persons or property that was in danger. And these lighthouse keepers are only one group of heroes who are serving without noise or fuss at common tasks where every day brings an adventure.

ACKNOWLEDGMENT

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