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Enemies of the Cross of Christ.

"Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

These words contain at once a splendid exhortation, a great claim, and a terrible indictment. We are urged to follow him whom the Christian world has agreed to be the greatest purely human New Testament character. This apostolic preacher makes himself the pattern, though elsewhere he gives a qualification, "Be ye imitators of me, even as I also am of Christ." Paul never dreamed of telling people to do, not as he did, but as he said. The indictment is as great and as surprising as are the former statements. Some—apparently professing Christian—refuse to imitate the pattern set: they are "the enemies of the cross."

All professors are not possessors.

A few recent commentators consider that Paul refers to the heathen, for the Philipian church was too pure to have such blots on its fellowship as are here spoken of. The reason is scarcely a convincing one. Nobody needed to be told that the heathen were opposed to Christ. Even if we believe the reference to be to unworthy nominal Christians, as seems most natural, it is not necessary to believe that these were located at Philippi. With more probability, some consider that the Judaizers are thus stigmatised, and, indeed, the words are not too strong for their detestable practices. They who sought to bring back men to Judaism did oppose what the cross stood for; Paul himself declared: "If righteousness is through the law, then Christ died for nought." There are some in our own land who would bring us under the law delivered through Moses; practices which were sanctioned in the Old Covenant, but which have no New Testament warrant whatever, are being by them forced upon men as necessary to acceptance with God. All such are in effect, if not in intention, opposing the cross of Christ.

The apostle, however, is much more probably speaking of professing Christians of immoral life, it may be of those who went to the extreme of antinomianism, letting liberty degenerate into license. Theirs was an "obliquity in practice, not in doctrine."

The theology of the cross.

Crucifixion was one of the most agonising and shameful of deaths. It was deemed too shameful a form of punishment for a Roman citizen to suffer. The Jew had the sacred word for it that he who hung upon the tree was cursed, and he therefore found it difficult if not impossible to believe that the Jesus who came under the curse could be the Messiah. But our Saviour endured the cross and despised the shame; since his death and resurrection the cross has been irradiated, the shameful thing has become a thing of glory. A Christian can sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

For Paul the word "cross" is a brief designation of Christ's saving work. "The gospel of salvation is 'the word of the cross' (1 Cor. 1: 18). Those who suffer persecution because of their faith in the saving efficacy of Christ's death do so 'for the cross of Christ' (Gal. 6: 12). . . . The cross is not only the instrument of the reconciliation between God and man (Col. 1: 20; Eph. 2: 16), through the death of him who there suffered (Col. 1: 20, 'the blood of the cross'), but also between Jew and Gentile (Col. 2: 14, the bond nailed to the cross). . . . It was through the cross, i.e., acceptance of the crucified Christ as Saviour, that the world was crucified to Paul, and Paul to the world (Gal. 6: 14). Thus crucifixion becomes not merely the means of salvation, but the type of that absolute renunciation of the world which characterises the true Christian life (Gal. 5: 24)."

Principles for which the cross stands.

The cross of Christ stands for certain great principles. They must be counted enemies of that cross whose lives are out of harmony with these. We may now note three things.

1. *The cross is a symbol of self-sacrifice.* The real cross witnesses to the sacrificial death of our Lord. Repeatedly the Scriptures urge that disciples of Christ must share the cross. They must be "crucified with Christ." The Saviour emphasised the necessity for those who would be his disciples of taking the cross. What follows? Simply that those who live lives of self-

indulgence rather than of self-sacrifice are "enemies of the cross," since their acts proclaim their disbelief in the utility of this great principle for which the cross stands. He opposes Christ who lives unto himself alone.

"Just as if Jesus had never lived,
As if he had never died!"

2. *The cross emphasises the need of obedience to God's will.* He who made it the rule of his life to do the Father's will became "obedient unto death, yea, the death of the cross." It was thus that he became the Author of eternal salvation to all who should obey him. It follows then that every disobedient one is an opponent of the cross, since his conduct goes to deny the principle and frustrate the purpose of Jesus' death on the cross.

3. *The cross is an expression of love to man.* God commended his love to us, in that, when we were yet sinners, Christ died for us. What love and wisdom too were needed in order that the cross on which the Messiah's murderers impaled Jesus should be the very means provided for their and all others' redemption! He who does not love human kind antagonises the cross. If a man love not his fellow, he cannot love God; he cannot enter into the spirit of the cross.

A Bechuana Christian, rejoicing in a newly-found Saviour exclaimed, "The cross of Christ condemns me to become a saint." Oh, that we all might see the implications of our acceptance of Christ! If we are true to our profession, we must sacrifice, we must obey, we must love.

The foregoing is written with the needs of our Home Missionary work in mind. "There is danger lest this, 'the heart of our work,' will suffer because of the prevailing depression. At all hazards, we must endeavor to avoid this. It will be avoided if we all tarry at the cross until we catch the spirit of him who died there for us. The very appeal which our missionary committees make to us is the message of the cross, that we must sacrifice as Jesus did, that we must obey God who bids us preach his gospel to the whole creation, and that we must have the love for our fellow-men which will make us seek their salvation at all costs. Oh, may February 7 reveal no disciple to be an anathema or an active enemy of the cross of Christ.

Editorial Notes

Prayer and Missions.

The close connection between prayer and missions cannot be over emphasised. The first missionaries, both home and foreign, were mighty men of prayer. The great Jerusalem mission was born of prayer. Have we fully restored primitive Christianity in this respect? While we are calling for men and means to prosecute the great missionary enterprise, are our efforts baptised in prayer? It would be well for our churches everywhere, in connection with our Home Missionary offering on February 7, to offer up special prayer, not only for a large offering, but particularly for our home missionaries, that the word of God "may have free course and be glorified" in their hands. They need our sympathy and prayers. We should pray also for the committees handling the money, that they may have wisdom to use it in the most efficient and at the same time economical manner. And not alone at this season should prominence be given to mission work in our congregational relations; missions should have their place in the supplication of every meeting of the church. The church exists to carry on mission work, and cannot afford to neglect to seek the blessing of God on their great objective. And yet there are meetings held in which everything else is remembered but not a single petition offered for the blessing of God upon either home or foreign mission work! Let us pray.

Our Soldiers in Egypt.

The report of the conduct of some of our troops in Egypt, sent by Captain Bean, Australian Press Correspondent, is not pleasant reading. Although carefully written, the impression is necessarily conveyed that the fair name of Australia has been dragged in the mud by the drunken and rowdy behaviour of soldiers. "Certain scenes have occurred and have become more common during the past few days which are already affecting the reputation of Australia in the outside world." Drink, of course, is at the bottom of it all, and those who witnessed the conduct of some of the recruits before they left our shores will not be surprised to learn that "Cairo is beginning to talk." It is evident from the report that in this respect Australians compare unfavorably with the British and New Zealand forces on the ground, and it is probable that a number of them will be dismissed in disgrace. But if drink is the great factor in this disreputable behaviour, would it not seem more sensible for the authorities to dismiss the drink than to dismiss the soldiers? The Russians and French have removed the temptation from their men, and consequently the British sol-

dier in this respect compares unfavorably with the others. Nor does it conduce to our self-satisfaction to learn that Australians have gained a worse reputation than the British, Canadians and New Zealanders. The bad example set by some of our men in Egypt will naturally lead others to ask, as did "one of the most distinguished men in the British army," "Do all Australians drink quite so much?" It will be a disgrace to those in authority if they do not take some drastic steps to remove this scandal upon the name of the Commonwealth.

March 27.

The general elections will take place in South Australia on March 27, when Liberals are hoping to retain their position and the Labor Party are hoping to oust them. It may be accepted as a settled fact that in the struggle between the two great political parties moral questions will occupy a secondary position. Electors in their zeal for their political platforms sink matters of immensely greater importance. For this reason it is a good thing that the earlier closing of liquor bars is to be submitted to a referendum in which Laborites and Liberals alike may vote for this measure of reform without affecting their party loyalty. The issue is a clean-cut one by the "Trade" on the one hand and the reformers on the other. At present intoxicants are sold up to 11 p.m. The referendum provides that electors may vote for any hour they choose from 6 to 11. Should a clear majority favor 6, each political party is pledged to bring in a bill to give effect to the vote. Should 6 fail, the 6 vote will be added to 7, and if the two combined do not secure a majority they will be added to 8, and so on till a majority is gained. The drink party will go for 11, and the full reformers for 6, but doubtless there will be many votes cast for intervening hours. The free churches generally are united and aggressive in their advocacy of 6 o'clock, but the Anglican body, to their disgrace, at their last annual gathering, turned down that hour in favor of "not later than 9 o'clock." However, there was a strong minority in favor of 6. Many moderate and even excessive drinkers will vote 6. The Roman Catholics cannot be depended on for much help, but fortunately they number less than one-eighth of the population. The Methodists are proportionately stronger in South Australia than in any State, constituting one-fourth of the people, and as a church they are taking a most dejected stand for 6. Our own brethren have engaged J. J. Franklyn, of Swanston-st., Melbourne, for a month's campaign, and are handing him over to the Alliance. In addition, nearly all our preachers have placed their services, except on Lord's days, at the disposal of the Alliance for campaign work. It is almost certain that there will be a material reduction in the hours of sale, and there is much reason to hope that 6 o'clock will sweep the polls. But every elector must do his or her duty. Not one can be spared if this desirable object is to be attained.

Sir Oliver Lodge and Spiritism.

Sir Oliver Lodge, the eminent scientist, claims that the perpetuation of life beyond the grave has been scientifically demonstrated, and that he has held conversations with the spirits of departed scientists. In the Browning Hall, Walworth, he stated: "I have conversed with them as I could converse with anyone in the audience now. Being scientific men, they have given proof that it is real, not impersonation, not something emanating from myself. They have given definite proofs. Some of them are being published, many are being withheld for a time, but will be published later." That Sir Oliver Lodge is sincere in his belief no one will doubt, but fortunately our faith in a future life does not depend upon the manifestations of spiritists. That there is much trickery in modern spiritism there can be no shadow of doubt, but that a sediment of reality lies beneath it all is not improbable. It is certain that in ancient times necromancy, or communication with the dead, was regarded as an actual fact, and was forbidden the children of Israel under the penalty of death. It may be that communications with spirits take place to-day, but the difficulty is to satisfactorily substantiate the contention that the spirits so communicating are those of the individuals they profess to be. If it is really true that Shakespeare, Milton, Dickens, Gladstone and other eminent men still express their thoughts, the conviction appears irresistible that death instead of increasing very seriously diminishes our mental powers. The wretched doggerel and inane puerilities presented as the emanation of distinguished poets and others who have "crossed over" are not calculated to brighten our hope of entering the spirit world. However, the Christian has nothing to gain in this controversy between Sir Oliver and his critics. His faith rests not on those "who peep and mutter," but upon the clear testimony of the old Book. And this while "bringing life and immortality to light in the gospel" strongly condemns spiritism. The words of Isaiah (R.V.) are as applicable to-day as when he uttered them: "Should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them."

Day by Day.

I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow;
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come, nor try
To weight the present with the by-and-by.
One step and then another, take thy way—
Live day by day.

Live day by day.

Though autumn leaves are withering round the way,
Walk in the sunshine, it is all for thee.
Push straight ahead, as long as thou canst go;
Dread not the winter whither thou mayst go.
But, when it comes, be thankful for the snow—
Onward and upward—look and smile and pray—
Live day by day.

Spiritual Aspects of the Restoration Movement.

J. Ernest Allan.

No organisation can live without life; the church of Jesus Christ is a spiritual organisation, and it cannot exist without spiritual life. This aspect of church teaching must never be lost. The world being so full of material organisations which claim much attention, and there being an ever-increasing tendency to attempt the impossible work of building the spiritual organisation with worldly and non-spiritual material, there is a danger of losing the spirituality of the church. The canker worm of worldliness will soon destroy the life of any Christian organisation. When it enters into the church, Ichabod—thy glory hath departed—will be inscribed upon the portals of the church. The plea for the restoration of primitive Christianity is a spiritual movement. How often have the disciples of Christ been cruelly and falsely charged with preaching a head religion, and simply an intellectual acceptance of Jesus as the Saviour of men. The answer to such a charge is the splendid success of the movement during the past century. It could not live without the secret of Christian growth—spirituality.

The restoration movement has a definite spiritual aspect in its dependence upon prayer. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The Church of Christ depends on prayer for its spiritual life, as man relies on air for the maintenance and development of his physical life. The plea for an earnest study of the Bible is an appeal to listen to God; while a call to prayer is an entreaty to talk to him. The pioneers of the restoration movement endeavored to lift religion from the depths of mere sentiment and emotion to the heights of true devotion and spirituality. Prayer had become mere parrot-like repetition of set formal prayers. Head knowledge was greater than heart culture. Man has both a heart and head life; the true, beautiful and perfect development of both is seen in the life of Jesus Christ, of whom God said, "This is my beloved Son in whom I am well pleased, hear ye him."

An earnest study of the pioneers and their writings proves that they were Bible-loving men, who lived in the Bible atmosphere of prayer. They realised that the errors of Christendom could only be removed by the power that comes through prayer. Knowledge, argument, eloquence and personality are good in the service of the Master, but they must be supported by earnest prayer to accomplish the greatest good in that service. To bring men to God, men must be in touch with God. What is true of the individual is equally true of the church. The church of prayer is the church of power.

A plea for the restoration of primitive Christianity logically involves a plea for

primitive spirituality. The Church of Christ acknowledges the Bible, and nothing but the Bible, as its rule of life and conduct; that Christ is the supreme theme of the book, and that prayer is the outstanding feature in the life of Christ, for he found time in his busy career to spend much time with God; it therefore follows to take away the subject of prayer from the Bible would be to deprive it of its life—Christ. The cry "Back to Christ" is equal to back to prayer. It is impossible to study the Book of books without being brought face to face with its devotional aspects, and its dependence on prayer. Men of the Old Testament, Abraham, Aaron, Moses, Joshua, Elijah, Elisha, David, Jeremiah, Ezekiel, Daniel, Habakkuk, etc., rise before the mind and challenge the reader to prayer. As N. D. Hillis, says, "Using his intellect, man must work for physical nature. Using his spiritual faculty, man must pray, working toward the invisible realm. Earning his livelihood, man becomes resourceful in things material; loving, hoping and praying, man becomes pure, true, holy, until the face without and the soul within takes on the beauty of fresh lilies, and is transfigured."

As the New Testament church depended upon prayer, so is there a like dependence on the part of the restoration movement. Jesus Christ, the Head of the church, lived in the spirit of prayer. "He continued all night in prayer to God." He set forth the conditions of true and efficient prayer in detail and explicitness, teaching his disciples to pray, "Our Father which art in heaven, hallowed be thy name." No true disciple of Christ can afford to ignore his example and teaching of prayer. The primitive church was born, maintained, developed and protected by prayer; it realised the value of living in daily communion with God. "Continued in breaking of bread and prayers."

"Ours the God who lives and moves;
Ours the God who cares;
God of all, for all he loves,
God of answered prayers!"

The apostles were men of prayer; "they gave themselves to prayer," and in their personal ministry emphasised the power of prayer. In their many epistles there is an earnest entreaty to "pray without ceasing." "By prayer and supplication let your requests be made known to God." "I exhort that prayers be made for all men." "For it is sanctified by the word and prayer." "The effectual prayer of a righteous man availeth much," etc. etc. There are at least one hundred and sixty distinct references to prayer in the New Testament. We claim to be a New Testament people, then we must be a praying people. "The great people of the earth to-day are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in

prayer; nor yet those who can explain about prayer; but I mean those people who take time and pray." (S. D. Gordon.)

The Church of Christ lives, moves, and has its being in the atmosphere of prayer. Great things have been achieved during the past century; greater deeds are to be accomplished in the future if the church in its advocacy of New Testament terms of salvation for the unsaved makes due and proper emphasis of New Testament teaching on prayer for the saved. We need to spend much time with God, for our needs are so many; as Martin Tupper expresses it:

"Prayer is the creature's strength, his very breath
and being
Wherefore, pray, O creature, for many and great
are thy wants;
Thy mind, thy conscience, and thy being, thy
rights commend thee unto prayer,
The cure of all cares, the grand panacea for all
pain,
Doubt's destroyer, ruin's remedy, the antidote of
all anxieties."

The soul is drawn nearer to the never-failing source of spiritual strength, succor and success. The twentieth century is calling for the first century presentation of Christianity with its old time demonstration of victory through prayer. The first century disciples looked into the prayer-lit face of Jesus and asked, "Lord, teach us how to pray." May the twentieth century disciples look up to Jesus and make the same earnest request, for to many "prayer is a lost art."

Let us be teachable in this great lesson of the soul. The doctrine of the church is full of great and glorious Bible truths which need restating to the world, and one of the greatest is the Bible truth of prayer. The scriptural references to faith, repentance, confession, and baptism for the unsaved need emphasis; but let us not neglect the scriptural references dealing with the never-failing theme of prayer. The old path of spirituality is the only sure and safe way for the Christian in his journey from earth to heaven.

God take the mind away from self and its pressing claims, and centre the thought upon the great heart themes of the Bible, so that the spiritual life will become deeper and stronger by coming to thee, our God and Father, through the gateway of prayer.

"Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And, slumbering the strife of the lower life,
They utter their cry for rest.

There are some who pray by seeking;
They doubt where their reason fails,
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some who pray by knocking;
They put their strength to the wheel,
For they have not time for thoughts sublime,
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needy day.

—George Matheson.

The Official Board and Church Drift.

A. P. Wilson.

There is some drift in our membership we cannot help. Their antecedents date back to apostolic days. They are of the family of Demas, "who," says the apostle, "has forsaken us, having loved this present world." There are those, unfortunately, who receive the gospel into stony places where there is not much depth of earth. The scorching sun soon withers it away, and it is gone past recall. But though this is so, we should not at once regard every case as such, but remember the words of our Lord when he said, "Woe unto that man by whom the offence cometh." I feel we need to set our house in order, to examine our conduct as officers of the church, and see whether there are those who, seeing Christ through us, obtain a distorted and fantastic resemblance, not at all winsome or attractive, but rather repulsive, for too many of our Christians do not see Christ from his Word, but through we who occupy the "chief seats of the synagogue," and woe be to us if they drift because our reflection of the Master is distorted and undesirable.

The authority of the officers.

To cope with this question of erring souls we need authority. I believe that the official position has degenerated. "Let the elders who rule well be counted worthy of double honor," said the apostle. But whether our democracy refuses to submit to any authority or not, the officers of our churches are often treated with the greatest disrespect and irreverence. To me the "eldership" is the highest office in the world, and that man through whom breathes the Christ spirit of holy authority the most dignified in the whole earth. But how peculiarly are they treated. Their appointment is haphazard, and commonplace, and as commonplace as their appointment is their position.

There is much to be said for the old-fashioned (certainly apostolic) idea of the ordination of elders and deacons by the imposition of hands of an accredited representative of the brethren.

An ordination service.

I shall never forget the first ordination service I witnessed in the old days. It was at a morning service. After the opening service the old and revered preacher delivered the charge to the officers, elders first, then deacons. Then after prayer and silent meditation, he passed from one kneeling officer to another, and ordained them to their position, not for twelve months, but for three years. Then the communion was partaken of, and to my childish mind these were men apart to be revered and listened to almost with awe—certainly as men in authority. What a difference to the ordinary church meeting. The votes are taken. There is a subdued murmur of applause when a popular officer is elected. The dejected faces of some old brethren who perchance

through zealotness in the Master's service have been "turned out," that others more easy could fill their places. Is it any wonder that the position degenerated gradually until to be an officer in the church was a mere nothing?

A new definition of the word officer.

In fact, I believe we need a new definition of the word officer. No longer should he consider that his duties simply include presiding at the Lord's table, or dispensing of emblems. No longer must an officers' meeting be a kind of House of Lords, glorying in the power of veto, and checks on hasty legislation of preachers. He is an officer, a *director* of the energies of the church, a deacon, perhaps, to whom the church has entrusted its temporal affairs; maybe an elder to whose guardianship the church has given its spiritual growth and life. These are sacred trusts, not lightly to be undertaken or carelessly administered. The elder's duty is specific. "Feed" the flock of God—not a meal once a week on the Lord's day only. Guard the flock from enemies—not from the platform only. Shelter it from storms, not simply by public exhortation, but as opportunity offers, and as need arises; guarding, feeding, sheltering that sacred charge—the flock of the Master. The false shepherds of Milton's "Lycidas" are not without their modern compers.

"Blind mouths! that scarce themselves know how to hold
A sheephook, or have learned aught else, the least
That to a faithful herdsman's art belongs!
What recks it them?"

The eldership.

We often deplore the loss of an efficient eldership, but we surely need to do more than deplore its loss. A revered and efficient eldership is one of the greatest lacks we have in this question of drift. There are some churches who have no eldership; many more whose eldership is a dead letter. If we would be apostolic, let us for the sake of those who wander into stony places and fall, do the work for which we have been called. Names, titles, and systems are not of such importance here, as that some brethren should regard this call as divine, and obey it with no less earnestness than Paul did the heavenly vision.

Organisation in this connection.

To obey this call, our bishops, pastors or elders need better organisation. The block system has been found successful to a degree, though I doubt if it ever has been worked systematically. Too much oversight is left to that uncertain prop, the preacher's memory. There is a plan called the American "survey system," which has been successful in building at least one large Presbyterian church, and has been appreciatively criticised as being worthy of a "million dollar corporation." I do not wish to elabor-

ate, but simply introduce it as an illustration that planning can be done, and used successfully in the working of a church from the point of view of spiritual oversight.

The maintenance of this oversight would be better effected, too, I believe, if the elders and deacons worked separately. The two functions are dissimilar, and cannot truly be worked at the same time, and seldom by the same men, though I see no reason why some men should not occupy both positions, if they possess the necessary qualifications. Such meetings could gather for prayer and devotion; the church roll, divided up into sections for supervision, should be present at every meeting (not once a year for revision and blacklisting). The elders can then discuss their various departments, the difficulties of any particular case can be gone into, and the best plans to meet them be devised. United effort in any obstinate case of drift could hardly fail to bring home the wanderer, and if it did fail, what wondrous satisfaction would there not be that an honest effort had been made to win them.

This system should have several important results. First, it would deepen the spiritual lives of the officers themselves; more and more would they realise the dignity of their position, and the importance of their work. Friction between preacher and officers would be reduced to a minimum; the spiritual life and church history of every member would be constantly under observation; the preacher's visiting would be less wasteful, and in every way tendencies to worldliness would be checked, and tactfully met. Discipline as at present understood would be reduced, and what is more important, the right to discipline would be recognised, as it would be the last resort after an earnest attempt to restore on the principle, actively regarded, that prevention is ever better than cure.

The Cross of Christ.

An illustration which has been most effective in enforcing its truth was given by Dr. A. J. Gordon. To use the exact words, he said: "What a solemn expression is this, 'Making the cross of Christ of none effect'! No power or might of man can sweep the stars from the sky, or blot the sun from the heavens, or efface the splendid landscape; but one wound in the eye can destroy the sight, and make all those things as though they were not. So the atonement of Christ can never pass into eclipse, or cease to be a fact; but there is such a thing as the eclipse of faith,—unbelief filming the soul so that the cross and atonement of Christ shall become a great blank, vacant, lifeless, meaningless. O eyes that are becoming dim, but not with age; blinded, but not with tears; hard of seeing, but not with use, hear the Lord speaking from heaven, 'Anoint thine eyes with eye-salve, that they may see.' It is not that God should do greater things for us, but that we should open our eyes and see what he has done."

The Decisive Hour in Home Missions.

J. E. Thomas.

In his excellent book on "The Decisive Hour in Foreign Missions," Mr. J. R. Mott, M.A., shows in a very striking and able manner that the world is prepared as never before for the preaching of the gospel, and because of the encouraging and exceptional opportunities the church should move in this generation to the conquest of the world for Christ. It seems, however, that there is a call coming now from many of our States in the Commonwealth, telling us that in these days of war, drought and consequent distress it is imperative that those in our needy Home Mission fields should receive help at this time, or the work must go back. This is a call of those in dire necessity to those whom God has more richly blessed, giving us an unprecedented opportunity. The day of our offering is the decisive hour.

It is for us to come, because of the love we have for our Lord and the church for which he died, and make our greatest effort in whole-hearted, joyous giving. Ruskin said that it is the time of war and stress that has made nations strong. The French women were willing to go in sackcloth when the Germans imposed the awful indemnity on their nation after the Franco-Prussian war. The Japanese women willingly gave of their jewels and costly treasures to help in the war with Russia. Doubtless the poor Belgians are giving their all rather than surrender to the tyrannical oppression of treaty-breaking Germany to-day. Will the call be any less to the people of God to whom he has given his best that his work may not lack? Will the appeal to Christian patriotism and loyalty be less to us than it has been to these brave people to care for their native land? I have personally visited the brethren over in our great West Coast district who are so heroically holding the fort. Many of them have nothing to sell as the result of a year of toil. Some have to appeal to the Government for help with seed for the next season. They are living in the hope of a good harvest next year, but for now they call to us for help in the great work in which we are all one. It is almost as bad in other parts, and the need for help is great. May we for the joy set before us of helping our needy brothers, and of saving men for whom our Saviour gave his all, find it a joy in giving to our utmost for him on Feb. 7 that the sower and the reaper may rejoice together over blessings that will be ours in the face of adversity. The hour for heroic giving has come. Let us bring to our Lord such a worthy response to his call that we will with our fellow workers be able to thank him for this day of opportunity, when in the great day of the harvest we shall come, bringing our sheaves with us.

How the Home Missioner Travels.

The Churches of Christ have not yet tackled the problem of the great interior, nor have they sought in any systematic way

to reach the isolated settler. This task lies before us. Suffice it to say that one of our evangelists labours out in the hot north-west, three hundred and fifty-three miles from Sydney, and one hundred and sixty miles from his nearest brother preacher; this is isolation if you like. Other two work midway between Sydney and Melbourne; one in a large town, the other in an extensive circuit of about forty miles around the circle of the three preaching places.

Travel! You have just said it. Travel is nine-tenths of the outlook home missioner's lot. To get away from the noisome pestilences—the tram, the train—is the desire of not a few. Out with our friend the "Sky-pilot," where no motor-horn daily frightens the infirm street crosser, or tram-bell awakens from his dream of bargains and profits



the busy storekeeper, can be found this sometime much coveted respite. But at what price is this privilege obtained? At the price that your home missioner friend has paid in full. To pleasures of old friendship, the charm of the surf, prospects of employment and advancement in city warehouses and establishments, of his sons and daughters, and all things that "count," has he said farewell.

Travel! How he travels! No motor car takes him to church, or tram or train, like you. When it rains on the black-soil plains, then the saddle has to be requisitioned. At other times, the best that can be procured is the sulky. Unfortunately for two of our home missioners at present working under the committee, neither sulky nor horse but "Shanks' Pony" has to take them wherever they wish to go. One of these walked fourteen miles on a mid-summer day to make a visit and found the folk out. Neither Wagon nor Narrabri has a vehicle for its preacher. They are cramped in their work and limited in their sphere of operations.

The black above is that of the means of conveyance used in the Junee-Marrar circuit. This circuit has discovered that unparalleled opportunities exist out-back from the centre, and that both centre and district can be worked without detriment to either. These churches apparently cannot raise the necessary funds; the committee has already heavily overdrawn. Won't you help on

Feb. 7, and make it possible, not only to "mold" these centres and circuits, but see that each preacher has some means to get about?

Home Missions and the Lord's Prayer

W. Gale.

With great fervor did Jesus pray: "That they all may be one." Second only to that memorable petition offered in Gethsemane's garden, is this stirring appeal to his Father "for them also which shall believe on me," if so be that we are permitted to set forth his prayers with a ratio of relative import or fervor.

This prayer seems to have been "discovered" in the "Restoration Movement." Not that its great appeal has never before been heard, or that to this movement alone has been given a special revelation of the Master's wish, but that this passionate petition of Jesus has in this last century fanned into flame the smouldering truth so long covered with the debris of human tradition, and in the resultant restoration movement we witness the first great effort to accomplish the Master's expressed purpose.

Conceived in Gethsemane, and borne long ages in apparent seclusion, the accomplishment of time and the compulsion of necessity brought it forth. To-day this great movement, manifest in all lands, breathes the spirit of, and is fed by, the Saviour's earnest prayer.

We claim to be part of this great movement. "That they all may be one" is our watchword. Not denominational success, as is the desire of some, but Christian Union on Christ's stated basis, is the purpose of our being.

Thus in every town and hamlet must this plea for union be sounded. "Back to Jerusalem" must be the substance of constant overtures to all Christians, organized and isolated.

Only by means of co-operation can this be accomplished. Only by association together for the evangelisation of the unoccupied fields and the strengthening of the weaker causes can this great plea cover the land, reach the earnest believer in all communions, and make possible the Saviour's passionate plea, "That they all may be one."

Home Missions, then, is the key to the situation. North and south, east and west, must be sent the heralds of the Master's plea. However successful might be the work in the great city congregation, however tempted to concentrate and to gratify one's lust for big things, we must sacrifice for the sake of the weak, unfavored, and perhaps isolated. By Home Missions is the only way to help these, and to sound the plea to the great pioneers of our country out in the great producing areas of the interior. Inasmuch, then, as we develop a genius for Home Mission administration and propagation, in so far as we extend our interest, our sympathy, and our fervent prayers, in so much do we hasten the day when we shall with Christ rejoice together in "all being one in Christ Jesus."

Samuel Called to be a Prophet.

Sunday School Lesson for February 14. 1 Samuel 1: 24-28, 3.

W. C. McCallum.

Trained for God.

The biographies of the Bible frequently give us some knowledge of the training of leading characters for their life work. The story of Samuel is one of a mother's consecration of her child before birth to God, of how she gave up the child of her prayers to the service of the sanctuary of the Lord, and of the boy Samuel's training in the service of the house of God under the guidance of the aged priest-judge, Eli. The call of Samuel to be a prophet is no surprise after the prayers and sacrifice of Hannah. The pangs of parting with her firstborn, when she left him a tender child in Eli's care, were softened by her own gratitude and devotion to the God who heard her prayers, but the nobility of the gift is all the more marked. Each year as the annual sacrifice and feast came round, the mother journeyed to Shiloh, taking the little robe for her boy-priest, a little token of how, though he had been given to God, he was still her boy, the child of her prayers. And Eli,—in spite of his failure to control his wild and reckless sons, his kind and just treatment of Samuel gives us reason to believe that in him Samuel found an able and sympathetic instructor in the service of God.

What were Samuel's duties? He was clothed in an ephod, the badge of priestly service. His duties would be the minor ones about the sanctuary, but included some that involved a good deal of responsibility. He slept within the temple of God where the ark was, apparently in the capacity of a guard, and at the breaking of the day his duties included the opening of the doors of the house of the Lord. Shiloh was a somewhat secluded spot nine and a half miles northward from Bethel. Here the tent of meeting had been pitched after the entry into Canaan under Joshua, but this structure, no doubt because of decay, had given place to a more substantial building, a temple of the Lord. The priests in attendance at the sanctuary do not seem to have been numerous, and the careless and irresponsible sons of Eli would be apt to leave plenty of work for the boy Samuel.

This training formed the background of Samuel's ministry for Israel. Would we have the children become devoted servants of God, then let the mothers remember the example of Hannah, and let all of us remember that Samuel was first trained through the years of his boyhood in the service of God's house. In some quarters we are warned against depending on salvation by education. The warning may be in order for some, but the many are all too careless about the duty of training childhood for God. We must reiterate this sacred obligation until the day is passed when a large section of a church's membership can pride

themselves on "not neglecting the assembling of themselves together," and then go home comfortably and leave a number of juniors, whose loyalty and enthusiasm cannot be too highly commended, to discharge for that church the sacred and most important task of training the young for God.

Getting out of touch with God.

"And the word of the Lord was rare in those days: there was no frequent vision." The people of Israel were not in condition to be able to receive the word of God. Paul said spiritual things were spiritually discerned. It is those that listen that hear the word of God. Those that open their eyes are the ones that behold him. It is only those that yearn after fellowship with him that feel the great throb of divine love throughout this sin-blighted earth.

Some centuries later the prophet Amos warned his people Israel that through their sin a famine was coming upon the land. "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The people that glut the lust of its eyes upon the idols of this world cannot see God, though he stand in the very midst of them. The nation that drinks in the honeyed music of pleasure as the very wine of life, loses its sense of perception for the words of God. Israel was honeycombed with idolatry, the priesthood had become shamed by corruption; how then could they hear the word of God?

The awakening of Samuel.

Samuel had been taught about God. He had been trained to do things for him, but "he did not yet know the Lord, neither was the word of the Lord yet revealed to him." Eli had been his tutor. The voice of the old priest had been final for him thus far. He childlike turned to Eli in all matters in connection with the worship of God; but Samuel was to realise that he was an individual with a relationship into which no one else, not even Eli, could intrude. Eli was wise enough to see that the time had come when Samuel was to be a boy no longer in heart. The young life entrusted to his care was to pass out of his control into its own responsibilities and achievements. Hence his instruction, "it shall be, if he shall call thee, that thou shalt say, Speak, Lord, for thy servant heareth."

We have emphasised religious education, but religious training comes to its fruition in conversion. The time must come when the guidance of parent or teacher is not demands of life present themselves, and amongst these the supreme demands of God. Here the limitations of human advice and guidance are discovered. This supreme question can be answered only by the indi-

vidual for himself. It were well if more parents, teachers, friends, etc., had the wisdom of Eli, and, instead of confusing the young mind with a deluge of advice or hampering the awakening soul by an attempt to maintain the domination of it, so fitting and necessary in younger years, knew enough to say, "Thou shalt say, Speak, Lord, for thy servant heareth."

Within the sacred stillness of the house of God, with the lamp of God dimly burning toward its flickering out for the night, its light showing the faint outlines of the sacred furniture of the sanctuary, and the hush of sleep spreading itself over all, the reclining but now wakeful and expectant Samuel heard once more the voice, "Samuel, Samuel," and answered, "Speak, for thy servant heareth." In that answer Samuel became consciously what he had been in dedication since birth, God's man. There fell upon his ears his first prophetic message, the first of many more with which he was to help and guide his erring people Israel.

The doom of Eli's house.

The message was one that Samuel must have trembled to hear. Yet he would hardly be surprised. Many things about the sanctuary at Shiloh for which he had scarcely a second thought as a small boy would by this time cause him some concern. The sin of the sons of Eli that had become common talk and a reproach to Shiloh must have seemed to him glaringly inconsistent with their sacred office. The former prophecy of doom for Eli's sons had brought a curse upon themselves, and he restrained them not. There is a deep sadness about the end of Eli. It is made all the more pathetic because he realised his failure and had no protest against the judgment of God. Samuel feared to disclose the message he had received to the old, blind chief-priest, but in the face of Eli's solemn charge not to withhold anything he told it all, told it with a perfect honesty and frankness which are among the essentials of fitness for witnessing for God to men. Eli simply said, "It is the Lord, let him do what seemeth him good."

Samuel the prophet.

"And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." Samuel is described in the terms of a many-sided activity. He is a prophet, he is a priest, a seer, a judge, a reformer, a king maker. This wide and successful activity is made possible by the moral and spiritual fitness of Samuel. The word of the Lord was heard of him, and heeded. Thus the prepared and then chosen life is always made the channel of God's blessing to men. First the fitness to receive, then the power to give.

"God make my life a hymn of praise,
Each day a note, each year a phrase
With tenderness and beauty filled,
Sung in the way that thou hast willed.
Help me to sing this song for thee,
My part in thy great symphony.
Until the last Amen shall ring
With that new song the angels sing."

The Problem of Poverty.

Geo. P. Cuttriss.

The social condition of the people is the dominating question of the age. Political parties compete with each other in offering proposals for its satisfactory solution. One of the acutest problems arising out of the social condition is that of poverty. It stands obstinately upon the doorstep of the nations. Affecting as it does the very life of the people, the problem of poverty has claims upon the attention of the church as well as upon economists, philanthropists and State controlled institutions.

The contrast between want and wealth was never so glaring as it is to-day. On the one hand there is an ostentatious display of superfluous abundance in the nature of freak dinners and poodle banquets, while on the other hand there are evidences of want that are heart-rending. In these days of drought and war the great difference between prosperity and poverty was never so evident. It would appear that Dives is growing richer, while Lazarus is becoming poorer. Naturally the question is raised, Is this order of things according to the will of God? Is it in harmony with the divine purpose that so many people should be living from hand to mouth, while a privileged few have superabundance? Is it in accordance with the spirit of Jesus Christ that such a wide difference should exist between peoples whom God hath made of one blood, and for whom he has the same love? If the church is to justify her existence and command the support of democracy, she will have to concern herself with the social condition of the people, and will actively have to advocate such reform in our social order as will permit men and women to develop physical and moral faculties. It is the duty of the church to preach the gospel to the poor, not in pleasing platitudes, but practically. I do not mean that the poor should be preached to or at. In this as in all else Jesus Christ is our pattern. He preached to the blind with clay and spittle, to the sick with healing, to the hungry with bread and fish, to the broken-hearted with comfort, to the money changers with the scourge. The church has long been silent concerning evils that are rampant in our midst, and in her silence she condones that which she should condemn. Many things on which the church's voice has not been heard could be mentioned, but soon her voice is to be heard. I trust, in regard to one of the great growing evils of the present day. An opportunity will shortly be afforded the church in South Australia of recording a vote for the earlier closing of liquor bars, and I trust that every member will go to the polling booth, and will there, for the sake of our country, our children, and Jesus Christ, record his or her vote for the closing of the bars at 6 o'clock. It is time that the church preached the gospel with the scourge, and let all evil doers know that she is on the side

of justice. Statistics show how crime, suicide, insanity, and pauperism, are increasing faster than our increase in population. There appears to be some connection between density of population and destitution. There is more poverty in Great Britain than in America, more in America than in Australia. We have poverty in Adelaide. Poverty is a costly evil, for where it exists there we have wickedness, and conditions that breed physical wrecks, social delinquents and moral degenerates, most of whom at some time in their inalienable experience appeal to the State for assistance. It is estimated that pauperism costs Great Britain approximately £40,000,000 per year. Surely here is a problem of waste sufficient to arrest the earnest attention of all eager for the betterment of the people. Giffen, in his "Essays on Finance," speaks of a class of 5,000,000 whose existence is a stain on our civilisation. Charles Booth, in "Labor and Life of the People of Great Britain," asserts that 30 per cent. are living below the poverty line. Blatchford, in "Britain for the British," declares that 20,000,000 of her people are poor. It is estimated that at the present time one in every five in London will die in the workhouse, hospital, or lunatic asylum. The conditions of life in Australia do not exhibit these distressing features in such accentuated form. The difference is simply one of degree. It behoves Australia, who stands at the beginning of her history, to look searchingly upon older nations, and to follow carefully social phenomena back to their causes. To avoid the same grievous results, the cause must be destroyed. It would appear that there are many causes, both moral and economic, each contributing its effect. Indolence, criminal inactivity, is undoubtedly responsible for some cases. "Man shall earn his bread by the sweat of his brow," and the conditions of society should be that the man who did not work should not eat. Many view with alarm the increasing tide of immigration to our shores. Do those who come to us from over the seas secure employment, or do they swell the ranks of the unemployed, thus accentuating the position arising out of poverty? The operation of unjust economic laws and the vast expenditure on defence provisions may possibly contribute to the perplexity of this great problem. The octopus of land monopoly and the other evils add materially to the cost of living, thus placing beyond the reach of many the daily necessities of life. Next to discovering the cause is to find the cure. Is it to be found in legislative enactments, the abolition of the Defence Act, old age pensions, socialism, freetrade, single tax? Any one or all of these may be a happy solvent to the problem, but fundamentally the cure is to be found in the regeneration of the individual as illustrated in the conversion of Zaccheus, who immedi-

ately upon contact with Christ exclaimed, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore unto him fourfold." Jesus said, "Seek ye first the kingdom of God, and these things" — things to eat, things to drink, and things to wear — "shall be added unto you." Following upon the regeneration of the individual, there must be the restoration of man's inalienable rights. The right to an equal share of nature's bounties—to liberty and equal opportunity. The issue will then be the operation and regulation of those laws whose chief characteristic is righteousness, which alone exalteth a nation.

Jesus at the Well of Samaria.

This incident gives us a glimpse of Jesus' humanity that appeals very much to our hearts. It brings him very near to us to know that the long dusty roads made him foot-sore and tired, and the burning sun parched him with thirst. A tired and a thirsty Jesus comes very near to us, and when the weary ways of life make our limbs tired and weary, and hunger and thirst gnaw at our vitals, it is comforting to reflect that Jesus, though now in power and glory, remembers those hard days on earth, and knows what we are suffering, and so readily, so lovingly holds out the hand of sympathy. Jesus at Jacob's well! People in well-watered countries and in cooler climes perhaps cannot grasp what a well meant to people in the trackless deserts of burning Palestine. To the travellers in the East it meant rest, refreshment, coolness—all that his tired, famished soul was in need of. And is not he who sat thus at that well so many hundreds of years ago, as a well of pure cool water to these poor lives of ours? In him we find the rest, the shade, the quenching of our soul's great thirst. "Being weary, he sat." He bids by example sit when we are weary in the shadow of his great love? But even while he rested he was faithful to his great mission as a winner of souls for God. The woman who came to the well to draw water, and of whom he requested a drink, became to the great Teacher an audience to whom he preached the word of life. The fact that she was a Samaritan and an outcast did not close the heart of Jesus against her. Yea, rather, it made her one of those who most needed and to whom he was most anxious to reach forth the hand of help. The Great Physician went where disease was most prevalent, and where the disease was most virulent. It is a striking fact that the much despised Samaritans so soon recognised in Jesus the Son of God, and acknowledged him as such, while of God's own chosen people it is said, "He came to his own, and his own received him not." And so the house of Israel to whom Jesus was first sent failed of the blessing they might have had, and we, who do receive him, are the true Israel, the Israel of God—R.V.

Misunderstood Scriptures.

Prof. David Smith, of Londonderry, conducts a correspondence column in "The British Weekly," and often gives some splendid instruction. The following question appeared in a recent issue:—

"How are we to account for so much in the Bible which has never been nor is likely to be ever properly understood—chiefly, the symbolism and imagery of Daniel, Ezekiel, and Revelation? Why should there be used and preserved in the Bible that which serves no useful purpose except to bewilder the mind and cause so much bickering and mutual recrimination amongst professing Christians? It seems to me a contradiction in terms to speak of a revelation when that which is revealed cannot be understood."

To this Prof. Smith replied as follows:—"Is it not odd that this which offends you is a characteristic of the Holy Scriptures which has frequently been remarked with admiration? In the preface to his commentary on the Book of Job St. Gregory the Great employs a figure which is none the less striking that it is somewhat worn with use, likening the Scriptures to a river with shallows where a lamb may wade and depths where an elephant must swim. And, indeed, as it seems to me, it would be more reasonable to recognise here an evidence of their divinity. It is just because they are the record of a revelation that they contain much which transcends our finite understanding, and the more we search them they display an ever deeper fulness. "There are," says old Sir Thomas Browne, "two books from whence I collect my divinity: beside the written one of God, another of his servant Nature, that universal and public manuscript, that lies expand'd into the eyes of all; those that never saw him in the one, have discovered him in the other." It does not offend us that God's revelation in Nature is inexhaustible; that the long and patient researches of science, which have discovered so much of its wonder, have only deepened our sense of its unfathomable mystery. And why should it offend us that his revelation in grace is equally inexhaustible? It is because the mind of God is in both that our minds can compass neither. This analogy of the revelation of God in Nature and in Grace suggests two lessons which we would do well to lay to heart. (1) Though there be much in the Holy Scriptures which we may not understand, there is much more that is simple, clear as the noon-day, and comforting as a mother's love. And this is all we need. The spring-time gladdens us, and the opening flowers are sweet, though life be an abiding miracle, a mystery which science has never penetrated. And there is healing in the Gospels, though the Book of Revelation be a dark riddle—John Calvin set us an example when he simply omitted that mystic book from his exposition. Whatever is intelligible in the Scriptures, leave it alone until the Holy Spirit illumines it, and neither wrangle about it nor let it blind you to the

glory which shines in the face of Jesus Christ. Remember how it is written (Deut. 29: 29): "The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law." (2) We should consider that the darkness is not in the Scriptures, but in our understandings. It is indeed true that there is much not only in the books you mention, but on well-nigh every page of the sacred volume which we shall never fully comprehend until the light of eternity breaks upon us; yet it is wonderful what discoveries one is always making who prayerfully and diligently searches the Scriptures. The Psalmist had learned this when he cried: "I rejoice at thy word, as one that findeth great spoil." It were well for one who is tempted to depreciate any portion of the Scriptures to read Miss Stoddart's beautiful volumes, "The Old Testament and the New Testa-

ment in Life and Literature," and see how every dark passage has been precious in the eyes of a multitude of the wisest and noblest of the children of men. Of course, there is much which is hardly intelligible to most, engrossed as they are in the affairs of life and unfurnished with scholarly equipment. They need an interpreter; and this is the office of a Christian minister—an office, I fear, too much neglected in these days. It seems to me that no minister is faithful to his sacred trust unless he be an interpreter of the oracles of God, a steward of the mysteries of grace, rightly dividing the Word of Truth. A minister is a Christian teacher, and his ministry should be educative. At the close of each year his people should have advanced in understanding of the Word and the saving truth which it enshrines. The old Scottish preachers were wise when they followed the method of "lecturing"—taking up, generally at the forenoon service, some book of Scripture and expounding it from Sunday to Sunday. It meant serious study for the preacher and solid instruction for the congregation.

Was Cornelius Baptised in the Holy Spirit?

J. Pittman.

Does not Peter say he was—he and his household? No, he does not say so. If he did, that would be to me sufficient. But seeing he does not, either in express terms or by necessary implication, I take it that that is one of several reasons why this view, so commonly held, may be called in question. What Peter does say is this: "As I began to speak the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptised with water, but ye shall be baptised in the Holy Spirit. Forasmuch then as God gave them the like gift," etc. "The like gift," but not necessarily the same measure, nor in all respects in the same manner. But let us see why the question should be raised.

1. The promise of the baptism of the Holy Spirit was given to the apostles only. Jesus said (Acts 1: 5), "John truly baptised with water, but ye shall be baptised in the Holy Spirit not many days hence." This promise was fulfilled on the day of Pentecost, ten days after. The promise was not made to any one else, and hence we should require undoubted proof before applying it to any but those to whom the promise was given.

2. There is a great difference between the baptism in the Spirit and the gift of the Spirit. Cornelius and his party received the gift of the Spirit in common with very many more in apostolic times. The only difference in manner was that while the Holy Spirit was given generally by the laying on of the hands of the apostles, Cornelius received the gift without the imposition of hands, the reason of which is obvious to all who read. If Cornelius and his house were baptised in the Holy Spirit, it

is only right to conclude that all who received the Spirit in apostolic times were baptised in the Spirit, for there is no difference between them as to the Spirit's operation. But that would make two baptisms running parallel with each other in the apostolic age, and not "one" as stated in Eph. 4.

3. A careful examination of Acts 2: 1-4 will, I feel sure, convince any one that there were features in the impartation of the Spirit to the apostles that fully accord with the idea of a baptism, which are not found in the case of Cornelius. It reads, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Spirit." All these features were absent in the case of Cornelius. But it is in these features that we see the baptism of the Spirit. The "rushing mighty wind filled all the house where they were sitting," and they were all "filled with the Holy Spirit." No terms could be used to express a baptism more fully.

The difference is quite enough to lead us to the conclusion that Cornelius and his household were simply made the recipients of the Spirit, and the fact reminded Peter of the Lord's promise to him and the rest of the apostles.

4. The apostles needed a measure of the Spirit far greater than ordinary disciples. They were Christ's chosen messengers; they were to be wholly guided by the Spirit in all their utterances; they were to speak with the same authority as Christ himself. How fitting then that they should be baptised in the Spirit!

Foreign Missions.

Two Unique Medical Cases.

We have to praise God for his mercy and lovingkindness during another month of service out here. We are all in good health, and full of hopefulness for the progress of the work in this district.

During the month I have had some very interesting medical cases to treat, some serious, and some amusing.

One person was brought with the complaint that a serpent fifteen inches long had entered his stomach by way of his mouth whilst he was asleep. He said he could feel it moving about inside. (A rather unpleasant guest to have!) This person was in this state for three days before he was brought to us. I asked if they had tried any remedies to help him to expel the creature. They said the only thing they did was to place a saucer of milk and sugar near the man's mouth to entice the creature out again, but without avail.

The poor fellow seemed very bad, and almost on the point of collapse. I sent him to the nearest hospital, but he passed away in three days after admittance. This is the most curious case I have ever heard. There was no post-mortem held on the body, so what was really wrong is a mystery.

We have had a large number of cases of skin disease, coughs and colds, malaria fever and various other complaints, among which were four cases of pneumonia, three of which recovered.

One of these latter cases was very interesting, showing how the heart can be softened by kind treatment. One of the lowest caste leaders fell ill with pneumonia, and after two days trying their own methods of treatment, they called me in. The poor old fellow was very ill. When I saw his face I recognised him as one of the old men who did their utmost to keep our mission from obtaining any property here. He was quite willing to be treated, and also to listen daily to the word being spoken in his house. Well, after three weeks' careful nursing he came round to health, and is now slowly recovering his strength. Last Lord's day on my way to church in the village I called to see him. The glad way he greeted me was encouraging, after the trouble and time spent upon him. In the course of conversation he said, "Sahib, I feel so grateful to you and your Christian band of people here for praying to your Christ to raise me up. I shall never forget you all. But above this Christ's name shall be as a sweet morsel in my mouth daily."

This testimony was very pleasing to us all, but we pray that Christ may go deeper than his mouth; that he may become the Lord ruling in his heart.

Besides paying for the medicines used upon him, he has given a small donation towards the Lord's work, to further the gospel among his fellows.—H. Watson, Shri-gonda, India.

Adelaide's Farewell to Our Missionaries.

Thursday, January 14th, will long be remembered by many of the members of the Churches of Christ in South Australia. It was a red letter day in our missionary life, for did we not bid "goodspeed" to our workers who are going out to fight on our behalf?

It was a delightful day, the breezes being just sufficient to temper the hot rays of "Old Sol." There were interested church members, and relatives and friends, all doing their best to make the parting as easy as possible. For it is hard to leave home and loved ones, even in the service of King Jesus.

Our workers have gone out with the love of Christ deep in their hearts, but they have left loved ones at home, and they know it will be many days before they will see those dear ones again. It was a sad time, yet in Jesus' name it was possible.

Miss Tilley soon made herself "at home," as she was returning to her work. Miss Tole, too, was glad to be really going, for somehow, when you get on a ship, you begin to feel you are going. It is different to travelling by train.

Miss Cameron was leaving home. Here she has lived and worked, and the way the members of the Maylands church came to see her off was a splendid testimony to the work she has done in their midst. Loving friends brought fruit and flowers, and the very best of wishes for those going.

What a joy there was to many of us in the parting! We shall miss the fellowship of these people very much, but then we have seen in this the answer to our prayers. For years we have been praying for workers,

and now two additional ones have gone forth—two women, well prepared for the work to which they have devoted their lives. They will go in and out among the women of India, and will cheer those poor sad ones, making life a little brighter, and we pray to many they will bring heaven nearer.

Let us stand by these noble women. They have been willing to go where many of us are not, yet where many of us ought to go. Let us see to it as Christians, purchased at such tremendous cost, that though we cannot (or will not) go, we will do our part at home to help send others forth. Some of the members of the Churches of Christ in Australia could easily support a lady missionary, and never feel the cost. Would to God we could hear the call to-day for laborers. We have for years been asking for a doctor. Who will help send one? It would be a good thing for some brother or sister of means to pay the cost of the training of a young man in one of our Universities, that he might in five years go forth with the gospel of healing. Let us remember it is the work of Christ to heal the sick. We are glad these two workers who have gone forth have gone prepared to heal the body as well as the soul. They have gone in Jesus' name, and to do our work. Let our prayers arise that they may be used mightily in the land of India to extend the kingdom of our Lord and his Christ. Let us pray daily for them, and for the workers in all our stations. Let us pray for them by name. Let us get their pictures in our homes, and introduce them to our friends when they come to visit us. Let us get a map and mark on it the homes of these our workers, and then each day pray for their work, for the native Christians, and for the church at home, that it may realise the field is the world, the force of workers, the church; while the power to do the work, belongs to God. "Pray ye therefore the Lord of the harvest to thrive, forth laborers."

I. A. Paterson.



Miss Tole, Miss Tilley and Miss Cameron.



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

Tasmania.

LAUNCESTON—We were pleased to welcome Bro. Swain back after an absence of three weeks. The morning service was bright and helpful, and Bro. Swain's discourse was a message of encouragement and hope. The evening service was well attended. A prayer meeting was held on Wednesday night, and a fair number were present. On Thursday night a basket social was held in the Temperance Hall. The Bible School attendance still keeps up to the average.—A. W. Heron, Jan. 22.

CAVESIDE—We have been having good times lately, as Bro. Griffith and Bro. Procter, of Melbourne, have been up here on their holiday, and have very kindly preached for us on Sundays. There has been a fine feeling towards them by the people. Two little girls made the good confession the last Sunday of Bro. Griffith's preaching. We feel very grateful to them, for it meant a lot of trouble to them, as they were camped on our mountains, and had a climb of about 5000 feet every time.—C. Peart.

CENTRAL PRESTON—On Dec. 13, we celebrated the fifth anniversary of the Sunday School. We owe thanks to the brethren and sisters who came along to make our meetings a success. A. T. Taylor gave out the prizes, and addressed the children. P. J. Byard took the gospel service, which was well attended, and there was good attendance to the splendid address. We were very sorry duty called him away from our picnic on Monday. We all had an enjoyable time, and enjoyed the many good things the sisters had prepared. The last visitor to leave us was Sister Rawson, and we enjoyed her Christlike spirit, and are very thankful for her generous gift of £1 to the work of the Lord.—G. E. Howard.

New Zealand.

NORTHERN UNION—Dome Valley church held a most successful anniversary and tea meeting, the building showing a great improvement as a result of the splendid volunteer work put in by the members. A nice platform chair, tablecloth, and carpet had been presented by various members. Wellford has had its annual picnic, a large crowd being present from all parts of the district. For over twenty years people have gathered annually to this function. Meetings at Mangawai last Sunday week, and Dome Valley yesterday, were the best attended since the writer took up the work here. It has been decided to take up preaching at Pt. Albert fortnightly. At five places where we preach there are no other services during the hour we are there.—W. G. Oram.

PALMERSTON NORTH—On Christmas Sunday we had several visiting brethren with us, viz. Bro. and Sister Fisher, from Adelaide; Bro. and Sister Callam, Sisters Mrs. Safford and Miss M. Robinson, all of South Wellington. Bro. Fisher exhorted the church. On the first Lord's day in the new year Bro. Callam exhorted the church here to "go forward." We are loving the services of Bro. Johnston at the end of January. That means that all members must rouse up and work if we are to follow Bro. Callam's advice. The Sisters' Sewing Class met at the end of December. Sister Johnson's resignation of her position as president was accepted with regret. This work is likely to suffer most by the departure of Sister Johnston. Last Tuesday we held our busi-

ness meeting. The reports show that all activities are in good working order.—M.S.

INVERCARGILL—Since Bro. Bull's engagement terminated the church services have been carried on by local brethren. We are still necessitating for a preacher, and hope to secure the right man at an early date. We enjoyed a visit from Bro. Reg. Emmiss on the 5th inst., when our brother addressed a meeting on behalf of the Bible College. Bro. Bewley has been appointed superintendent of the Bible School, and takes up his duties on Feb. 7.—P. Jan. 11.

NELSON—Mid-week prayer meeting was not so well attended as usual, owing no doubt to the number of our people being away for the holidays. Mr. Brough presided. On Lord's day, 10th, the morning service was well attended, when C. Bolton gave a splendid address. In the evening Bro. Mathieson preached a stirring sermon. The Endeavor Society did not meet this week.—H.B.L.

WELLINGTON SOUTH—Good attendances on Sunday. In the morning Bro. Phillips gave a fine address on "Knowledge," and in the evening spoke on "Retribution." The church is fortunate in having a number of speaking brethren, and two or three of these are generally found speaking in the other Wellington churches each Sunday. We were pleased to have Capt. Sundstrum, of Dunedin, present with us.

KAITANGATA—The meetings continue to be well attended. Nine Sunday School scholars entered for the South Island Churches of Christ Scripture examination, and six prizes, two first class certificates, and one second class certificate were won. John Hay was elected to fill the position of secretary of the church, made vacant by our late secretary, Geo. Thompson, departing to the war. Bro. Noble is enjoying a much needed three weeks' holiday at Kaka Point, and Bro. Cairnes is ably continuing the work. We enjoyed a very pleasant and instructive visit from Bro. Emmiss, Organising Secretary for the College of the Bible. Our evangelist particularly enjoyed his presence, and the church and friends who heard his message must have perceived the true value of consecrated learning, as seen in the objective of our College.—John Hay.

PETONE—On the first Lord's day of the new year the Bible School held a rally. It being holiday time, the audience was somewhat below normal. After the usual opening with praise and prayer, H. W. Whitton, superintendent, gave a short outline of the last year's work, which was hopeful, and we are sanguine as to the result of the new year. A. E. Wright, late superintendent, then addressed the children on "Character Building." Bro. Grimstead, our evangelist, has been to have him back again for a short visit. We are pleased in many ways since he came amongst us.—L.E.W., Jan. 16.

South Australia.

PORT PIKE—New year's services were helpful, with good attendances both morning and evening. Bro. Johnston exhorted in the morning on "The Daypring," from Luke 1: 18, and our newly-arrived co-evangelist, F. H. Steward, preached at night from John 10: 10. We are sorry to report that Bro. Johnston has been severely indisposed for the last few days, but hope he will soon be well again. A largely attended, happy family welcome was accorded Bro. Steward

on the 13th inst. In the absence of Bro. Johnston, Bro. Hamn presided. Words of welcome were spoken by His Worship the Mayor (Mr. A. Degehard) on behalf of the townspeople; T. D. Webb (Congregationalist); H. Morris (Presbyterian); F. R. French (Sobhy Methodist); C. Hughes (Elex. 30); W. H. Adams (Pirie Scotch church); and elder W. Morrow (Bible church). A recitation was nicely rendered by Sister Hibbel, and solos by Sisters F. Overland, A. Kimer, R. Havelberg, and R. Mohlett.—E. A. Arnold.

GLENELG—Bro. Pittman yesterday morning exchanged pulpits with Bro. Manning at Cottonville. In the evening Bro. Pittman gave a very stirring address, advocating the closing of the hotel bars at 6 o'clock, upon which question a referendum is shortly to be taken in this State. The attendances continue good in view of the trying weather conditions.—Chas. Ferris, Jan. 25.

MAYLANDS—We were favored with a visit from J. T. Wilshire, of Mile End, yesterday morning. He gave an excellent address to a good congregation. A lady from the Baptist Church, and a young man from Norwood, were received into fellowship. There was a fair attendance last night.—H.R.T., Jan. 25.

QUEENSTOWN—Fair attendance of members around the Lord's table. We had Sister Edwards, from Stirling, and H. J. Horsell, from North Crofton, meeting with us, and a young man was received into fellowship who was baptised last Sunday. R. Harris presided, and Bro. Horsell addressed on "Home Mission Work." In the evening Bro. Brooker took for his subject "The man that would not enter the temple of God," preaching to a fair audience.—H. Watkins, January 24.

KADINA—Since last report we have had a visit from the Wallaroo Mines Methodist C.E. Society, which was one of the best meetings we have had for some time. We have Roy Raymond home with us from Herri on sick leave, and pray that he will soon be restored to health. Meetings are fairly well attended. Mr. Marion, the secretary of the Sydney Temperance Alliance Society, addressed a very large number of people after church service to-night in the Rotunda, on the early closing of the hotel bar.—Jas. H. Thomas, Jan. 24.

WALLAROO—On Lord's day, Jan. 3, Bro. Wilson commenced to labor with us, when we had the pleasure of welcoming him into his ministry with the church, and of extending the hand of fellowship. He has been well received by the church and the town, and has entered heartily into all the work. All meetings have been fair; those in town will do a good work in this direction as in others.—E.J.K., Jan. 24.

MILE END—In the interests of Home Missions there was an interchange of speakers in the morning meeting to-day, as we had Ira A. Pater-noster, from Prospect, Bro. Wilshire, being at Maylands. At the close of to-night's gospel meeting two young boys from the Bible School made the good confession. Bro. Wilshire's subject being "Does God mean what he says?"—M. Jan. 27.

COTTONVILLE—Bro. Manning and Bro. Pittman, of Glenelg, changed pulpits in addressing the church on Home Missions, the attendance being up to the average. We were pleased to have the fellowship with Bro. and Sister Lawrence, of York, who was very encouraging. Our male quartette rendered a piece in a most creditable manner. At the parent church, Park-st., the half-yearly business meeting was held on Wednesday last. The membership of Cottonville was shown to have increased to 102. The Bible School had nearly reached 120, and Endeavorers to 40. We thank God for his wonderful work, through the agency of Bro. Manning.—J. Mc-Nicol, Jan. 24.

UNLEY—On the 17th, Mr. T. H. Smeaton, M.P., gave an interesting address before the Adult Bible Class on "The Real Presence of Jesus—A lesson from the vision of Sir Launfal." On Wednesday last the half-yearly church business meeting was held. There was a very fair attendance

A Letter from J. W. Webb.

Modesta, California, U.S.A.
December 19th, 1914.

Editor "Australian Christian."

Dear Brother,—I recently saw, in the "Christian-Evangelist," a brief notice of the death of Bro. Frank Dunn, former editor of your paper. It came as a distinct shock because, about that same time, my dear wife, Mary (Roberts) Webb, passed away. We both knew Bro. Frank, when he was a lad, as did my wife's sister, Annie Roberts, now deceased. We rejoiced to see his promotion and increasing usefulness, in the later years. The world and the church are the better for his having lived and worked in them. If his mother and brother or other relatives survive, I desire the privilege of sending my sincere sympathy.

Concerning the dear departed of my own household; she is "not lost; only gone before." Our loss is her eternal blessing. The silver lining to the dark cloud consists in the facts that she lived a life of faith in the Son of God, and has gone "to be with Christ, which is far better." She died without suffering. We were spared to each other in exceptionally happy married life over fifty-three years; she lived to see our four surviving children grown up, and, with all of our grand children who are old enough, members of the church. It is better that she should have gone first. I ought to be better able to battle with the problems of life than would she have been, had she outlived me. She was a true "helpmeet," and entitled to more than half my praise or reward that God may graciously desire to accord me after more than half a century of labor in the ministry, and work against the iniquitous liquor traffic, and for civic betterment.

She was 75 years old; a native of the province of Ontario, Canada. For nearly sixty years she had loved and followed the Master. When we were married in 1861 by Bro. Robert Service, of hallowed memory, in the home of Sister Proctor, senior, at Prabran, she had been living with Bro. and Sister Alfred Shaw, of St. Kilda. To Sister Shaw's consistent, happy and useful Christian life, my wife attributed her conversion.

It was our desire to revisit the scenes of our early life and my ministry. But the suitable opportunity never presented itself. Now, that longing and the wish to do some evangelistic work comes to me, even more forcibly. It is a matter of prayer, "Not my will, but thine be done." Perhaps I may be able to go if the World's Christian Endeavor Convention be held in Australia, as soon as I am a prominent worker in that organization, and in the temperance and prohibition work.

Meantime, I am trying to honor my wife's memory and serve my day and generation by a life of earnest usefulness.

With Christian love to all who remember me and mine,—J. W. Webb.

En Route to India.

I should like to send just a brief word of farewell and thanks to all who took such a kind interest in me, especially to the South Australians who have done so much for me, and the committee for the way to which they cared for me during the whole of my training. I indeed hope that I may be spared to meet on the great kindness which I have received.

There are not the words I should choose to express my thanks, but I feel that I can never sufficiently thank in words those who have so greatly assisted me in being fitted for my life's work.

Yours sincerely,

S.S. "Maloja." Florence Cameron.

Jan. 16, 1915.

Obituary.

TIMMS.—In the midst of life death claimed him. Undoubtedly it was, when on Monday evening, December 28, 1914, our young brother, son of Mr. and Mrs. J. Timms, of Clifton Hill, closed his eyes in death beneath the cold southern stream of the river Yarra. Our late Bro. Stanley Timms was only nineteen years of age, and gave himself to Christ during the last Chapman-Alexander mission. He was loved by all who knew him. The many cards, letters, and wreaths, and the very largely attended in memoriam conducted by the writer, witness to this. It was a sudden and heavy blow for his beloved parents, sisters and brothers. In this time of sorrow we commend them to the care of our loving Father, who is merciful and gracious to all. We have said good-bye until we gather home on high.—C. Young.

SEMKEN.—Herbert William (Bert), the second son of Mrs. M. Semken, of Claremont, passed away on December 29, 1914. He was one of those heroic spirits that we often see dwelling in a frail body, doomed to suffering and an early death. From childhood he was a strong sea in the things that make for nobility of character. He had a courage that could fight against great odds, perseverance that could not be daunted and, withal, a devotion and kindly spirit that compelled admiration. For twelve months he waged a heroic warfare with the disease that finally won in the long struggle. Not afraid to die, yet he wanted to live, and fought for every inch of life with the spirit of a true soldier. Early in young manhood he confessed Christ, and was baptized by A. E. Hingworth at Subiaco, this State. For a number of years he has not been in active fellowship with the church, living in isolation on his farm in the Donnybrook district. A fortnight before he died he was brought to his mother's home, and there after great suffering fell to rest in the arms of her who bore him thirty-two years ago. He drank to the dregs the bitter cup of suffering, and after many days upon the cross of pain said, "Lord, take me." His prayer was answered immediately, for he soon fell quietly to sleep. Like his Master he learned obedience through the things that he suffered.—W.B.B., Perth, W.A.

WENK.—We regret to report the passing away, after a brief illness, of one of our Lord's day scholars, Doris, the four-year-old daughter of Bro. and Sister Wenk. She was a bright little sunbeam, loved by all, and the heartfelt sympathy of the church goes out to our brother and sister in their deep sorrow. Although so young, the little girl had learned to sing "Jesus bids us shine," and now she shines in glory.—A. Browne, Wagga, N.S.W.

HOUSTON.—The cause in Horsham has suffered a great loss in the death of our Sister Mrs. Houston, senior, who was baptised nearly twenty-six years ago by Bro. Tomlinson. Our sister was a strong defender of the faith, never giving in half measures, but always ready to deliver some crushing blows to error, and she leaves many behind her who have good reason to remember their acquaintance with Mrs. Houston. Her departure leaves a gap in our ranks that it will not be easy to fill. Our heartfelt sympathy goes out to the loved ones who remain, and we are sure that the passing of our sister will result in a great increase in their interest in the kingdom of the Saviour whom she loved and served so well.—J.R.C.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSIONS.

From Churches, per Collectors: Hurstville, £1 9/4; Junee, 11/20; Marrat, 12/-; Wingham, 10/4; Belmore, 11/10/2.

From Churches, on account of Evangelists' Salaries: Eskdaleville, £20; St. Peter's, 14/10/3; Marrat, 11/4/10.

Individual Contributions: Anon. (Nov. and Dec.), £20; H. G. Payne, 10/-; L. Russell, £10; Joseph Stimson, £15; F. A. Cowall, £1.

Conference Contributions: Lismore, 10/-; Paddington, £1.

Miscellaneous: Re speaking plans, £1/10/-; Sydney Sisters' Sewing Class, £1/1/-; Contribution from Bible School Committee, re salary of Organiser, £30; Return of loan by church, £1; Sundry, 9d.

Total receipts for the month, £122/9/10. Expenditure, £123/6/7. Overdraft, £310/6/5 at date W. H. Hall, Treasurer. Jan. 16, 1915. Messiter-st., Canterbury, N.S.W.

FOREIGN MISSION FUND.

Children's Day.

From Bible Schools: Rendigo, £5/5/-; Geelong, £1; Malvern, £1/18/2; Preston, 10/6; Fitzroy, £1 15/-; Cheltenham, £1/10/7; Meredith, 16/6; Doncaster, £2/0/5.

Churches: Swanston-st., weekly offerings, £5 17/1; Montrose, per Sister Darling, £2/5/6; Buntingford, per Sister Sutherland, 8/6; Bassywater, per Sister Clements, 7/-; Bet Bet, £6; Malvern, £1/4/-.

Other Monies: Berwick Bible Class, support Isaac, £1/10/-; "Isolated," Queensland, 16/-; "Isolated," Queensland, additional, 4/6; Girls' Mission Band, Hobart, support native, £6; C.E. Society, Launceston, support native, £2/5/-; School, Cheltenham, support Sons, £1/10/2. J. L. Lyall, Treas., Leveaston, North Melbourne. R. I. Midford, Act. Sec., Munro-st., Ascot Vale.

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W. W. DAVEY FUND.

Mr. Peter Winter, Garah, N.S.W., £2.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

Churches: Oamaru, N.Z., £1/1/-; Hobart, Tas., £1/8/8; Bangalow, N.S.W., £1; Kalgoolie, W.A., 3/6; Bet Bet, Vic., £1; Mildura, Vic., 12/-; Merewether, N.S.W., £1.
"L.S." North Fitzroy, 10/-; Mrs. W. Charles, Henley Beach, £2/1/2; Mr. Peter Winter, Garah, N.S.W., £5; "Anonymous," 1/-.

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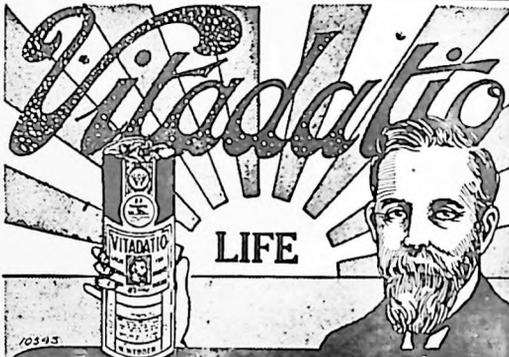
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From the Field—Continued.

for an indefinite period. The revision of the church roll during the week by the diaconate resulted in a large number of names being struck out.—J.C., Jan. 24.

ERSKINEVILLE.—Although our morning meeting for worship was not large, what we lacked in numbers was made up in the bright, inspiring, soul-communion in fellowship, and by the fine exhortation of Bro. Breach, of Lidcombe. Next Lord's day the new breach envelope system will come into force in our church. The Bible School has been regraded for the year, having been divided into several departments, with a secretary to each department. Sister I. Taylor has the primary department under her charge, having just been elected superintendent of same. At night we had an Orange Lodge meeting together with our usual gospel meeting. The building being well filled, we had a splendid meeting, bright singing. The choir rendered a special selection under the direction of our new choir master, A. V. Heather.—W. Hudgen.

CHATSWOOD.—Bright, helpful meetings last Lord's day. S. Ballard presided in the morning, and F. T. Welton delivered a splendid address. Miss Eva Walden, of Adelaide, was present. Growing interest in the evening meeting. The choir is rendering good service. A church social was held on the 20th to mark its first anniversary, and also to bid farewell to Bro. and Sister C. Morris, who are returning to Ballarat. Bro. Morris has been of great help to the church from the time the work was started here. His services have been greatly appreciated. We all regret his departure.—T. Bagley.

NORTH SYDNEY.—We had a fair attendance at all our meetings held last Lord's day. Bro. Tingate presided at the breaking of bread, and S. Gale, of Chatswood, delivered a helpful address on "Prayer." Bro. Oldfield conducted the gospel service in the evening, the subject being "What must I do to be saved?" We regret to record the loss of Bro. Sawyik, one of the pioneers of our church, who has removed to Chatswood with his family and relatives. We extend a hearty welcome to all to our Bible Class and school, held on Sunday afternoons. We aim at reaching the 100 mark before the close of next month.—C. T. Garrett, Jan. 25.

SISTERS' CONFERENCE.—The monthly committee meeting of the Sisters' Conference was held at the City Temple, Campbell-st., Sydney, on Jan. 8. By a vote of the sisters present on Oct. 30 it was decided to alter the time of meeting to the first Friday in the month, instead of the last as hitherto, to take effect on Dec. 4, 1914. There was not a large number present at the first meeting of the year, so many being away on holidays, etc. The president took the devotional part of the meeting, reading from the first chapter of John, and making some remarks on the past year's facilities and failures of each sister, and God's goodness through it all; asking each one to go forward in the strength of the Lord. Minutes of the previous meeting were read and confirmed, and the roll called. Apologies and correspondence were received. A welcome was given to Sisters Ashwood, Barnes, and Hillborn. A letter from Mrs. Saunders, confirming her resignation as press correspondent, was received with regret. The assistant secretary agreed to act *pro tem*. A letter from Mr. Howard re Federal Conference, giving days and dates of meetings, etc., was received. Some interesting quarterly reports were held over till after Conference. The meeting decided to ask Sister Green for a paper for Conference. This concluded the business part of the meeting. The president asked Sister Ashwood if she would come forward and talk to us a short time on her travels and experiences during her absence from Australia. This was very much enjoyed by all present. Arrangements were made for a welcome afternoon to Sisters Hunter and Ashwood on Friday, Jan. 29. The meeting then closed with hymn, prayer and benediction.—M. A. Morris.

Victoria.

WINDSOR.—On the 17th inst. Sister Miss Fanny Richardson was released from pain, after years of suffering. She was amongst the early Prahran members, and enjoyed the distinction of being the oldest spinster in Prahran. During the last few months her sufferings have been acute. She has been tenderly ministered to by Sister Mrs. Radford, with whom she resided. This morning Bro. Hibbert gave the exhortation, and at night we had a grand address from Bro. Aker. A farewell social was tendered to Bro. McLeod and family, who have left for Tara, Qld., and the hope was expressed that they might be the means of planting a church there. Bro. and Sister Nicholson and family have recently left us for Main Creek, near Dromana. We miss all these friends.

BRUNSWICK.—W. D. More, our preacher, has edified us with helpful exhortations, this morning's topic, "The Bible and Modern Criticism," being very good. The meetings are becoming larger, this morning totalling 120. The C.Y.P. Bible Class lately inaugurated is growing, as is also the mid-week prayer and Bible study class, which had an attendance of 50 last week. We have added seven to our membership; four on letter from Carlisle, and one on faith and obedience. Our preacher has organised a swimming club, which had its initial outing in the local baths last Saturday afternoon. On Saturday week Sister Miss Mary Collings was united in marriage to Mr. Fred. Mutimer, our preacher officiating.—W.T., Jan. 24.

BURNLEY.—The meetings have been well attended, and the work is progressing fairly well. We have 51 names on the roll, but we hope to increase the number this year. We are greatly indebted to Bro. Anderson of North Richmond, for carrying on the work till our new evangelist arrives. His sermons are greatly appreciated by all. This morning we had with us Bro. Edwards, Knight, and Warren. Bro. Knight presided, and Bro. Edwards gave us a splendid exhortation, and in the evening Bro. Aker gave a very interesting and profitable address. Our Sunday School and Bible Class are growing steadily. Bro. Warren, of the Bible College, conducted the Bible Class in the afternoon.—Jas. A. Conry, Jan. 23.

SOUTH MELBOURNE.—Bro. Day, of Northcote, exchanged platforms with our evangelist yesterday, and after spending a brief but bright time with the Juniors, who are attending in good numbers, he gave us a fine exhortation. The church received a decided uplift. The Bible School attendance was thin on account of the exceptionally oppressive heat. At our gospel meeting there was quite the usual attendance; it was of a very bright nature, and the Lord was present in His power. Six confessed Christ at the close, and one who had formerly confessed, asked for baptism. The Bible School is lacking only 26, at Upper Fern Tree Gully. Friends are cordially invited.—Jan. 25.

FOOTSCRAY.—Meetings to-day were fairly well attended. This morning one sister was received into fellowship. Bro. Jenkins addressed reports from the officers, and at the close members received a list. The church were unanimous in inviting J. Whelan, of Surrey Hills, late of the Fitzroy branch. Last Sunday we were assisted at the services by Bro. Bert McKean, of Middle Park, land. Both brethren were to speak meetings. The Bible School have got into work again after the holidays, and still hold their work again after the meetings are also well attended, instructive and prayer meetings have opened again with fair attendances.—T. T.

HARCOURT.—Good interest in all the meetings to-day. We held a social through the week to welcome Bro. Schwarz back to the district as a Crisp, who kindly filled his place while he was on holidays. We took advantage of this meeting by

receiving gifts of food for the old folk at the Benevolent Asylum, and were able to send them a good basket. We had good meetings to-day. Several visitors, including Mrs. Graham, of Melbourne; Sister Broe, of Adelaide; and Sister Barber, W.A. Sister Rice sang at the Bible School and gospel service, and was highly appreciated.—F.P., Jan. 24.

ELCHUCA.—We are indebted to Bro. Wilson of Rochester, for coming over to help us yesterday. He exhorted in the morning, and preached at night. Bro. Wakefield is still in the hospital, very ill.—E. Darlow, Jan. 25.

ROORT.—The meetings of late have been well attended, and the prospects are bright. In spite of the oppressive weather there was a good meeting this morning at the Lord's table, and the gospel meeting to-night was also well attended, L. Anderson preaching.—A.T.L., Jan. 24.

HAMPTON.—Good morning meetings have been held lately, owing to visitors staying in the district. Here, on Monday morning, Bro. Martin, of Cheltenham, exhorted. The S.S. picnic to Mordiallo on Saturday was much enjoyed.

RED HILL.—Gen. Browne, of Auburn, Sydney, was with us to-day and last Lord's day, also Bro. Patterson, from the College. Bro. Browne presided last Lord's day, exhorted this morning, and assisted at the gospel service to-night. One girl was baptised to-night at the close of the service. Splendid attendances at services.

NEWMARKET.—On Sunday, 17th inst., Bro. Jon Frith was received to the membership of the church. Yesterday morning a young girl (Lillian already reported) was added, and next night a promising young man confessed Christ. Bro. Bennett, of Williamstown, spoke to the profit of the church in the morning.—J.M., Jan. 25.

PRAIRAN.—Since our last report we have had with us Bro. Swain, Campbell Edwards and Abercrombie, who filled the platform while Bro. Gordon was away in Tasmania on holiday. On Jan. 17 we were pleased to welcome Bro. Gordon back, also to hear a splendid exhortation from Bro. Lind Gordon, of Sydney. Considering the unfavorable weather on Jan. 24, our meetings were good. Bro. Gordon has decided to hold the Adult Bible Class on Lord's day morning, and will then be free to take charge of the school in the afternoon. We expect the change to be a profitable one.—A.E.M., Jan. 24.

BERWICK.—We held our annual Bible School picnic at Mordiallo on Thursday last, and were pleased to have with us quite a number of visitors from Melbourne churches. Notwithstanding the blustering and unseasonable state of the weather, a thoroughly enjoyable day was spent by all. On Sunday we had a welcome visit from Roy Coventry, who has been enabled to resume his studies at the College. His exhortation on Sunday morning was much appreciated.—H.H., Jan. 24.

SOUTH RICHMOND.—On Thursday evening, Jan. 21, a complimentary social in the form of a kitchen tea was tendered to Bro. and Sister Wedd, at which a large number of members attended, and all had an enjoyable evening. A well attended gospel service was held on Sunday evening. We are pleased to have Sister Kerr back with us again, having returned from her holiday in Sydney.—W. Munday.

KYNETON.—At the prayer meeting on Tuesday night Miss Bagnall, of the Inland Aborigines' Mission, interested us with a fine talk on the work of the missionaries. We had good meetings here to-day, although the weather was oppressive. Sister Kilpatrick, of Swan Hill, worshipped with us. We are glad to acknowledge towards our building: Bro. Goudie, 10/-; Young People's Society, 10/-; Greats Class, 10/-; We only have a debt now of 413/10/-; if 100 people will send 2/6 each we will not have a debt at all.—J. E. Shipway.

CARNEGIE.—The splendid voluntary efforts of the brethren to provide the needed accommodation for kindergarten and Bible School work reached the crowning stage on Saturday after-

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The Lord on my side. Psalm 29: 1-10.

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