

The Inspiration of the Bible.

Were Tennyson and Browning
Inspired as were David and Paul?

The question of the inspiration and authority of the Bible is one of almost equal difficulty and importance. Never, perhaps, was it more pressing than now. It is not very long since we could, in the statement of our religious position, prove its Scripturalness, and then with confidence expect that professedly Christian people would regard the matter as settled. We have, alas, a much more difficult task now. Even religious, God-fearing men are apt to demand that, after we show that a position is Scriptural, we should prove that that fact is an adequate reason for its acceptance to-day. There are various causes for this change. The spirit of rationalism has to a considerable extent penetrated the church. Destructive criticism is largely responsible. One remarkable thing is that very frequently there is a professed belief in the inspiration of the Bible writers even when there is a denial of the right to regard the revelation in the Scriptures as final. Under the influence of the evolutionary theory, many theologians claim that there is a manifest development, an evolution, of religious thought in the Bible—Old Testament and New. It is not denied that it was the Spirit of God which was guiding these men; but it is denied that this inspiration was of a special kind, different in more than degree from that enjoyed throughout the ages by the rest of God's people, or, indeed (as some would try to persuade us), by other men. For instance, it is sometimes said: "Isaiah was inspired as Shakespeare, Burns, Scott, or Carlyle was; Paul was inspired as Luther or Mazzini was." It is evident that, with an apparent reverence for the "inspired" Bible writers,—such people as truly dispose of the Bible as an authoritative guide for us as do the rationalists themselves. We greatly regret to notice tendencies on the part of a few of our own men lightly to accept this last most subtle and most dangerous error. Congregations sometimes hear their preachers talk of the "inspired" biblical writers and think that all is well, when as a matter of fact the word "inspired" is emptied of its ordinary content. For these same congregations it would be—and rightly so—a sufficient *reductio ad absurdum* to discover that the alleged inspiration of David, Paul or John was of no higher a type, though probably more in degree, than that claimed for himself by the speaker.

An esteemed correspondent, evidently somewhat distressed by the tendencies of the day, raises the question of inspiration and its continuity. He forwards a review which appeared recently in the Melbourne "Age" of J. Paterson Smyth's "Our Bible in the Making, as Seen by Modern Research," and requests that notice be taken of the reviewer's closing paragraph, which reads as follows:—

"Dr. Smyth, moreover, does not tell us why the canon of Scripture should have been closed. There is still the Spirit of God working in the church, and as Lowell said, 'God is not dead that he should speak no more.' Where can the line be drawn between the inspiration of the Psalms, and the inspiration of 'In Memoriam,' or of 'Paracelsus?' The Christian Scriptures on Dr. Smyth's principles, must embrace a world-wide literature, and inspiration does not become less, but greater and fuller, century by century."

Such views are not uncommon. In "Foundations; A Statement of Christian Belief in Terms of Modern Thought; by Seven Oxford Men," which created a considerable stir on its publication two years ago, a similar position is taken up. The article on "The Bible" contains the following:—

"It is not suggested that all the Biblical writers were equally inspired, or that inspiration was limited to them. Precisely the opposite is meant. . . . It is equally clear that some books not included in the canon, such, for example, as the Book of Wisdom or the *Imitatio Christi*, show a higher degree of inspiration than some of the canonical books. . . . It is of the essence of the position we have adopted that we should believe that God is ever revealing himself, and that all knowledge of him is from him."

God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind."

A volume would scarcely suffice for an adequate treatment of this subject, while space only allows for a very few remarks.

I. We have frankly to acknowledge the difference between an acceptance of the fact of inspiration and the acceptance of any theory as to the method of inspiration. We must not suggest that one denies the fact merely because he declines to acquiesce in our view of its nature. Yet we must not juggle with words. It is pernicious for a writer or preacher to use the word "inspiration" with an attenuated meaning, while his readers or hearers are sure to think that he is holding to the usual connotation. If,

again, a modern preacher is revealed to be making the magnificent concession that the apostles were as truly as inspired as he, we should regard it as only fair that he should give some evidence for the comparison and for his own inspiration.

2. We reflect on the claims of the Bible writers. Both Tennyson and Browning—our two great nineteenth century poets—were too sincere in their religious belief and too modest to make the preposterous claim for themselves which smaller men have made on their behalf. They would never have asked for "In Memoriam" or "Paracelsus" to be classed with the Psalter. The late Professor Orr thus wrote of the comparison of Isaiah and Paul's inspiration with that sometimes claimed for Shakespeare, Carlyle, and Luther:

"Could any of these gifted men have professed their utterance, as the prophets did, with 'Thus saith the Lord,' could it be said of the greatest of them what is said of New Testament apostles and prophets, that a church was founded on their witness? 'Built upon the foundation of the apostles and prophets. . . . The mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit.' The Spirit is given to all Christians, not in diversity of measures, and with specific gifts. And what ordinary Christian will feel that he could use language about himself like the above?"

Every reader of the Bible is, of course, familiar with the repeated clause in the Old Testament, "Thus saith the Lord." It is with some of our friends an urgent matter to explain away the implications of this word. They must do so, or let the contention of such men as Prof. Orr lie. Since it seems but right to give their answer, we quote from a recent article by Prof. David Smith:—

"If the modern attitude lends itself to a materialistic reign of law, the Oriental tended toward an irrational riot of the miraculous. . . . Another instance of the Jewish disposition to overvalue 'secondary causes' is that frequent phrase, 'The Lord spake unto me, saying.' It does not signify a divine epiphany or an audible voice. A Hebrew had his perplexity resolved for him in a purely natural fashion—by some providential disposition, the counsel of a friend, the illumination of prayer, or the like; and he recognized it as a divine message. His account of it was, 'The Lord said unto me,' or 'An angel of God appeared unto me.'"

But Prof. Smith has no more knowledge of what Isaiah and Jeremiah meant by "Thus saith the Lord" and "The word of

the Lord came unto me, saying," than has the ordinary Bible reader; he has no private information or revelation. Were a man today to have an opinion of his and announce it as the definite word of God, we should call him, not a prophet, but a fool, or a perverter of the truth. There is not the slightest reason for believing that the Bible writers spoke inaccurately when they claimed to speak the very message which was given to them by Jehovah. Instead of accepting the imagination of a twentieth century theologian that Hebrew prophets and others declared that "the Lord spake" when a perplexity was "resolved in a purely natural fashion," we would say with a first century apostle that "men spake from God, being moved by the Holy Spirit."

3. There is surely a very simple way to test the correctness of the position that inspiration is continuous. If men are to-day inspired as were the apostles, then (since no one will for a moment imagine that the Holy Spirit's powers have waned) we may naturally expect to find that the modern products of "inspiration" are equal in quality to those of the first century. We shall, however, ask in vain for the writings worthy to be placed in the same class with the New Testament books. Yet, on the current evolutionary view, where there is continued progression and ascent, we could not be found fault with for demanding superiority. We shall be moderate, however, and be content with a twentieth century matching of the products of two thousand years ago!

4. It is obvious to the meanest intelligence that much of what is claimed to be the present-day teaching of the Spirit is contradictory of that which the Spirit said in apostolic days. Now, no two contradictory things can both be true. For ourselves, we simply cannot help believing that it is infinitely more probable that a modern contradictor of New Testament teaching is in error when he declares that he has the inspiration of the Spirit than that the Spirit of God should contradict himself. One must be wrong; the only question is, which one?

5. One of our chief objections to the notion of continued inspiration is that it makes the Bible a superfluity. Mystics of bygone days, as well as modern claimants to be Spirit-led, have been open to the charge of neglecting the Word of God. Professor Inge in his "Faith and its Psychology," truly says: "The theory of individual inspiration, if pushed to its logical conclusion, is too absurd to be widely held. It would result in making each Christian, who believed himself inspired, his own church and his own Bible."

6. There are evidences of the inspiration of the Scriptures which are lacking in the case of any other writings. The Westminster Confession of Faith has a well-known pronouncement:—

"We may be moved and induced by the testimony of the church to an high and revered esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incom-

parable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God, yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, hearing witness by and with the word in our hearts."

Prof. Orr closed his book on "Revelation and Inspiration" with the following wise words:—

"The Bible has the qualities claimed for it as an inspired book. These qualities, on the other hand, nothing but inspiration could impart. It leads to God and to Christ; it gives light on the deepest problems of life, death, and eternity; it discovers the way of deliverance from sin; it makes men new creatures; it furnishes the man of God completely for every good work. That it possesses these qualities history and experience through all the centuries have attested; its saving, sanctifying, and civilising effects among all races of men in the world attest it still. The word of God is a 'pure word.' It is a true and 'tried' word; a word never found wanting by those who rest themselves upon it. The Bible that embodies this word will retain its distinction as the *Book of Inspiration* till the end of time!"

Whatever may be said of those religious bodies which have not made the Scriptures so peculiarly their guide, the strength of the position we occupy lies chiefly in its loyalty to and acceptance of the Bible as the sole and adequate rule of faith and practice. When our belief in it wavers, the reason and justification for our separate existence will depart. But we purpose to hold by it till something better is offered!

Editorial Notes

Baptists in Victoria.

There is so much in common between the Baptist churches and those known as churches of Christ that they should take great interest in each others' progress. They have the same church polity, and both stand for a regenerated church membership and the obedience of the believer in baptism. Their problems are consequently largely identical, and the fact that in Australasia they are so nearly equal numerically makes the comparison the more interesting. According to the Baptist Handbook of Victoria for 1915, just published, and quoted in the "Australasian Baptist," there is a total church membership of 7597, an increase of 58 for last year, as compared with a net decrease of 48 for the preceding year. The Victorian editor of the "Baptist" emphasises the fact "that our 1911 Handbook membership total was 7632, while our 1915 Handbook membership total is 7597; a net decrease over the five years' operations of 35; although the Handbook's detailed analysis of the totals give a net increase for that same period of 124." 432 died during the five years, but against this the arrivals from outside the State exceeded the departures by 277, and the editor comments: "Thus if no members had come to us from England, from other places, etc., we should be showing a considerable numerical retrogression as the outcome of five

years' work, and that in spite of the fact that during the period 1640 have been baptised for church membership." The loss was by revision of roll, 1833 names having been removed during the five years. Here also is our weakness. At last conference in Victoria churches of Christ reported 666 lost by revision of roll, but our increases by baptism are greater than those of our Baptist brethren, as 830 were immersed in the one year alone. Additions of baptised believers and by letter, brought up the net increase to 351, and the total membership reported was 9368. Commenting on "the fact that during the past five years, on an average only five-eighths of our churches have administered the ordinance of baptism," the Baptist editor pertinently says, "Does this not suggest that possibly we need a little more emphasis on the teaching concerning believer's baptism?" For several years the churches of Christ in Victoria were in "the seven thousand rut," but largely owing to the visit of Dr. Scoville they crossed the 8000 line, and are now pressing on toward 10,000. We have every reason to hope that the Baptist churches will before long also leave the 7000 mark behind, and in their contention for the truth we hold in common, we heartily wish them every success.

Isolated Brethren and Home Missions.

There are thousands of "brethren scattered abroad" within the Commonwealth and Dominion who are unable to meet with those "of the same faith and order." In many instances home missionary activity has reached centres where a few such reside, and churches have been established. In other cases twos and threes have started breaking bread and grown into churches with influence. It should be the aim of every conference committee to get into touch with the isolated, and where possible assist them to unfurl the banner of the primitive gospel. And it should be the aim of every isolated brother and sister to get into touch with the conference committees and supply them with information about themselves and their localities. In contributing to the annual offering for Home Missions the more fortunately situated should remember their isolated brethren, and the isolated should also aim to supply funds that new districts may be opened up and the scattered ones gathered in. Indeed, we should all unite in the one determined resolution to rest not until the flag of the simple Christianity of the New Testament waves over every town, village, and district of Australasia.

The New Evangelism.

"The A.C. World" quotes Dr. G. Campbell Morgan as stating "The next great movement will have within it the notes of the social and the ethical. But there will not be omitted from it the notes of blood redemption and spiritual regeneration." Mr. Morgan points out that in saying the next that the last was not. "If the great movements under Wesley, Whitfield, Finney, Moody, were not ethical, what were they? They were movements that took hold of

vast masses of men, and turned them out of back streets into front ones, and if that was not ethical, surely nothing can be so." Dr. Morgan has struck the right key. By all means let us plead and labor for ethical revival, but let us remember unless the improvement commences with and grows out of regeneration it will effect no permanent advancement in society as a whole. And regeneration will not be effected apart from the preaching of the cross of Christ. Any "New Evangelism" which leaves that out is doomed to failure; but "beginning with the regeneration of the man, his environment is changed and he becomes a citizen of whom any city might be proud."

Palestine and Its Future.

If this war results as most of our readers expect, and all hope, in the defeat of Germany and her supporters, it will certainly involve the dismemberment, in part at least, of the Turkish Empire. Constantinople will probably fall to the lot of Russia, and England will possess Egypt. But what about the Holy Land? Will this be handed over to France? In any case it is likely that the chief difficulty in the way of Palestine being once more occupied by the Jews will be removed. Students of prophecy of various schools agree that the children of Israel are again to possess the land of their forefathers and, quite apart from prophetic intimation, nothing seems more likely. If the nations of the world could agree to the rationalisation of the Greeks, why not of the Jews? If this becomes a fact, will the temple service, with its sacrifices and ritual, be revived? It seems reasonable to suppose so. The feeble tribe of the Samaritans are the only people who now offer the sacrifice of the pas-over on their holy mount, Gerizim; but when the Jews have possession of Jerusalem we may expect not only the pasover, but also the great feasts together with the morning and evening sacrifices to be resumed. With the exception of the short time the Crusaders held Jerusalem, the city has since A.D. 637 been held by the followers of the false prophet, and the Jews have been "scattered and peeled," a nation without nationality, a people without a country, since the city was destroyed by Titus, A.D. 70. Surely we live in remarkable times when we can contemplate, as within the range of practical politics, the early return of the chosen people to their own country after a banishment of eighteen centuries.

Let us not deceive ourselves. While it may be true that in a general way truth and right will eventually triumph, it is also true that they will never triumph in our individual lives without intelligent and persistent effort on our part. God has not relieved us of all responsibility in this matter. Life is a stern taskmaster. The world will never be all right with us until we make it so.—M. Franklin Ham.

Needed Everywhere: Why?

Thos. Hagger.

The mission of the Churches of Christ is at least twofold, viz. —

1. To advocate Christian unity by a return to New Testament Christianity.

2. To preach the simple gospel to the unsaved.

And this mission is needed in every community, and by every person throughout the land. And there are reasons for this:—

1. Because of the weakness of denominationalism. A weakness that, unfortunately, the men of the world can see, and at which they often scoff. One has but to go through the country to see the dreadful waste thus caused, the dilapidated appearance of the things which speak of eternity, and the powerlessness of a divided Christianity to bring salvation from sin to the people of our own land.

2. Because of the definiteness of our message. If we speak to those who are attached to the Lord on unity, we do not have to speak in some uncertain way such as many do who handle the subject, but we show at once the divine way to bring about the desired end, and plead for unity on the platform of the Holy Spirit laid down in Ephesians 4: 3-6. If we turn to those who are yet afar off, we are able to preach a gospel that is capable of being grasped, a gospel of facts to be believed, conditions to be complied with, and blessings to be enjoyed. This is something the human mind can grasp readily, because of its simplicity and clear-

ness. Surely this is one reason for our marvellous growth as a people.

If every community in the land and every individual is to hear this twofold message, it will have to be largely through our Home Mission activities. Surely, then, the Lord will not hold us guiltless if we fail to push Home Mission work with all the consecrated powers of our ransomed beings. A splendid opportunity presents itself to the disciples of Christ in these Southlands to do something worth while in this matter on Feb. 7. Let that day be one of sacrifice and rejoicing, and as a result, it will prove to be a going forward in the great work of reaching people everywhere with the twofold message the Lord has entrusted to us.

An interesting case of conversion.

Nearly eight months ago in one of the towns in the Victorian Home Mission field an intoxicated man approached our preacher with a view to getting money. This man was considered one of the worst drunkards in that town. The preacher followed him up, with the result that a complete transformation has taken place, he and his wife are in fellowship with the church, his children are in the Sunday School, and all the woe-ful appearance of eight months ago has gone. Saved and kept by grace divine, through our Home Mission work. Such work is worth doing, and every penny given to Home Missions is being used to do such work as this and to reach other people with the gospel of Christ.

"Every Disciple a Soul-winner."

It was so in the beginning, and it should be so still. Andrew, one of the first disciples, went post-haste for his brother Simon Peter, and brought him to Jesus. Philip, another of that primitive group, could not settle to his own work till he went and found Nathaniel, a good friend of his he felt sure would want to know the Lord (John 1: 40-45).

When the church was formed at Jerusalem the same impulse prevailed. Persecution disrupted the congregation, and "they that were scattered abroad went everywhere preaching the word." Philip, a deacon, became an evangelist, successful in winning great numbers to the faith (Acts 8: 1-8).

Saul was instructed by "a certain disciple at Damascus, named Ananias (Acts 9: 10). Aquila and Priscilla were active in extending the gospel (Acts 18: 24-26). Luke, a physician, aided Paul in his evangelistic labors (Col. 4: 14). Phebe was "a servant of the church at Cenchreae" and a helper of the apostle (Rom. 16: 1-27). Not only were such unofficial services allowed—they were the rule; professionalism had not been heard of. Of so great interest was the thrilling news of Christ and his gospel to the early Christians that they sought out their friends to tell of it, as a woman might

tell her neighbor of a receipt for good bread or a remedy for the croup, and that accounts for the rapid and irresistible spread of the gospel.

But how shall we go about getting disciples to do the work? It can not be accomplished by merely exhorting them to begin. They do not know how. Let the necessity and appropriateness of this ministry be emphasised from the pulpit. Then let classes in personal work be formed. Begin with the ones willing to learn and ready to work. Hold regular meetings. Let there be earnest prayers for the unsaved, mentioning them by name. Then let the ground be covered in detail. Objections should be considered and scriptural answers found. Every meeting should call out experiences of class members during the interim since the last session.

The local community should be districted and assigned to workers who will call on the unsaved, converse with them and report results to the class. Every visit should be followed up by another from a qualified worker who has learned of the conditions and who goes prepared to meet them. Thus the classroom will be put to practical purposes at once.—American "Christian Standard."

Spiritual Aspects of the Restoration Movement.

THE LORD'S SUPPER.

J. Ernest Allan.

In a plea for the restoration of primitive Christianity there must be a place for the ordinance of the Lord's Supper, for it occupied an important and prominent position in the church of the New Testament. The disciples of Christ are loyal to the simple loving request of their Master, "This do in remembrance of me." Loyalty to this request constitutes one of the spiritual aspects of our movement to restore the primitive order of divine teaching. Faithfulness to this ordinance means the loss of spirituality.

When the church of Christ was organised in A.D. 33 we learn that "they continued stedfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers." A study of early church history shows that faithfulness to this apostolic practice meant growth and strength of spirituality; but when indifference and error supplanted diligence and truth, there was a marked decrease of spiritual life. At the dawn of the nineteenth century, when our noble pioneers commenced their memorable work of restoration, they found a state of general indifference to the Saviour's request, "This do ye in remembrance of me"; consequently, a low state of spirituality.

A divided Christendom was largely responsible for such negligence. Said Thomas Campbell, in the "Declaration and Address": "What awful and distressing effects have these sad divisions produced! What adversions! What reproaches! What backbitings! What evil surmises! What angry contentions! What enmities! What excommunications and even persecutions! And, indeed, this must continue to be the case in some measure so long as those schisms exist." Such a condition of religious life produced indifference to spiritual ordinances, and the Lord's Supper had lost its primitive meaning and spirituality. It was clothed with so much formality, cold respectability, and human invention that its pristine glory was completely hidden from the hungry and thirsty souls of the few faithful followers of Jesus. The curse of formality, with all its blighting and withering effects, had settled upon the hearts of men, retarding the growth of spirituality.

It was a great task to restore the long-lost ordinances of the Lord's Supper to its New Testament simplicity, solemnity and sublimity, but "not by might, nor by power, but by that Spirit, saith the Lord of hosts," and in that spirit the noble pioneers faced the task and the combined forces of bigotry, prejudice, intolerance, wealth, popularity, tradition, misrepresentation and sectarianism with all their powerful and far-reaching influences. The pioneers re-discovered the original beauty of the feast, and gave it to the faithful Christians, who, in the midst of existing corruptions, were trying to serve God.

The Restoration Movement has always emphasised the spiritual importance and potential value of communion with God through the faithful observance of the Lord's Supper. Such an emphasis places God first and man last. If the heart life of man is to grow and develop it must partake of the necessary food, and Jesus recognised this all important fact when he instituted the supper, and requested his disciples to "do this in remembrance of me." His personal presence was meat and drink to his followers; but as that privilege was about to be removed, he made provision for his spiritual presence (Matt. 26: 26-28). "And as they were eating Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it, for this is my blood of the covenant, which is poured out for many unto remission of sins." Paul in his apostolic teaching restates the same truth in 1 Cor. 10: 16, 17, and 1 Cor. 11: 23-26. Loyalty to such a God-appointed ordinance could have but one beautiful result—the deepening and strengthening of the spiritual life.

The origin of the Lord's Supper proves its spiritual aspect, for it was instituted by the Saviour himself. Picture that memorable scene in the upper room. Jesus and his disciples are around the table. The shadow of the cross is upon Jesus, for the "time of his departure is at hand." He prepares his soul for the conflict; his disciples await his word; the quietness of the hour and the solemnity of the occasion bring God very near; then Jesus lifts his eyes heavenward, his holy lips move in solemn prayer of thanks, the symbols of the given body and shed blood are distributed and partaken by the disciples. Such a picture is one of beautiful simplicity, holy sublimity, and heavenly spirituality. The atmosphere of spirituality pervades the origin and continuance of the feast.

The regular and simple observance of the supper means the pre-occupation of the cross and its story to the people. As the cross is the spiritual theme of the Bible, and the object of the Lord's Supper is to lift Jesus before people, it becomes a means of spiritual growth. "It represents one of the central facts of the gospel, the death of Christ, and it is beautifully significant that it should occupy the central place in worship." As we discern "Jesus only" in the regular observance of the supper, we see its true meaning and message. Through the feast the Christian "reaches back through the intervening centuries and touches the wounded side and bleeding heart of his Lord. Indeed, in his soul's deepest consciousness he realises the very presence of his Redeemer, and in this

secret silent place sacredly communes with his Lord.

"Here, O my Lord, I see thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand eternal grace,
And all my weariness upon thee lean.
Too soon we rise; the symbols disappear:
The feast, though not the love, is past and gone;
The bread and wine remove, but thou art here,
Nearer than ever, still my sun and shield."

An uncompromising advocacy of the place, purpose and power of the Lord's Supper has resulted in a marvellous growth of the movement for the restoration of primitive Christianity, for it taught a loyal and loving obedience on the part of the disciples to "forsake not the assembling of themselves together, after the manner of some," and "continue steadfastly in the apostles' doctrine, breaking of bread, and the prayers," and made the Lord's Supper the central object of the Lord's day morning worship.

A true appreciation of the purpose of the feast prompted our worthy pioneers to fight for its rightful place in the religious life of the people; it proved to be a strenuous and stubborn conflict, but victory was their reward for adherence to truth. The disciples of Christ to-day are the pioneers of this second century of effort to restore primitive Christianity, and we have inherited the blessings and privileges of past struggles on the part of our spiritual forefathers. Do we appreciate them? The priceless heritage of the primitive observance of the Lord's Supper has been committed to our hands. How do we value it? Is it full of spiritual significance to us? Just in proportion to our faithfulness to the request of Jesus, "Do this in remembrance of me," shall be the spiritual blessings to our hearts and lives. God loves to honor those who honor him.

Let us realise that the object of our movement is to restore Bible ordinances to their rightful place in the lives of Christ's followers, and although the twentieth century fight is not so strenuous and bitter as that of the nineteenth century, yet sectarianism and denominationalism, with all their error, tradition and humanisms, still exist, and there is urgent need for an earnest spiritual advocacy of the incomparable plea for the restoration of primitive Christianity.

The evil of the past was indifference on the part of denominationalism to the spiritual significance of the Lord's Supper; the danger of the present is apathy on the part of the disciples of Christ. We cannot afford to miss this God-given means of spiritual growth. Let us be zealous for his honor by faithfully observing it every Lord's day, doing so in remembrance of Jesus and his undying love. In the Lord's Supper we see the true glory of the church, for we see the exaltation of its Lord and Master. Let us faithfully and loyally observe this spiritual feast in the spirit of earnest prayer, loving adoration, Christly thoughtfulness, forgiveness, and fellowship, earnest expectancy of a spiritual blessing and loyal service, and the Lord's Supper will be a renewing centre of personal consecration and spirituality.

Foreign Missions.

S.S.S.S.

F. T. Saunders.

Society for the Suppression of Superfluous Societies! It looks well, and sounds better. It is urged that it is needed. And the facts of the case are all in favor of the assertion. Most of all in the church.

Where may it be found, and what form shall it take? It is merely a suggestion, but try a missionary committee in the church. There exist a multitude of missionary agencies, all of which testify that the church is not doing its business properly. Jesus seemed to think that the church was the institution which should undertake the work of winning the world to him. It may have been a delusion, but we prefer to think not.

But some appear to think it was a delusion, and there are Gleaners' Bands, and Sowers' Bands, and Prayer Leagues, and no one can tell what sort of bands, all trying to do what the church was told to do. Call up the S.S.S.S. Here is a fit place to begin! Make a clean sweep. Missionary auxiliaries, and all the rest of them. Turn them out, and let us get back to the Master's plan.

The church, and the church only, will win the whole world for Christ. "It is the whole business of the whole church to win the whole world for Jesus." That is true enough. It defies contradiction. But is the whole church making it its whole business? Why not?

Let a missionary committee examine the situation. Let them report to the church what should be done. Present in plain terms what is immediately practicable. Get busy in doing it. The missionary committee is proposed as a means whereby the church shall be given the vision, and led into making the vision fact.

News from Baramati.

The chief item of news I have for you this month is the baptism of a caste man from the town here. He is the first definite fruit of our weaving work, being a weaver by caste, and one whom we have employed for some years in making our warp for the looms. He is an old man by name of Wadhavne, and has been under instruction for some time. He will still find regular work in the weaving room, we hope, for the rest of his days, as his particular kind of work is almost indispensable to us.

The school at Shirsuphal is steadily growing. Its numbers have reached thirty-three now, and all but six of these are high caste children; we will be giving them their Christmas treat in a week or two. It is rather difficult to get in all the visits to the different schools and centres of work now, and we shall be glad of more help.

Last week we went on a preaching tour to a place called Loni, 16 miles north-west

of Baramati, a place that it would be well to have a school or preaching centre in soon.

It is a very interesting place, and I may write about it later on.

In a day or two I must go to Wadgaon to see the work there, and to put a new gang of fifty Bhampas on some canal work further west.—Yours very sincerely, H. H. Strutton, Baramati, Dec. 15.

Items from Oba, New Hebrides.

The French recruiting cutters are taking advantage of the war situation to vigorously push their illegal recruiting of women, and flooding the island with grog.

On Sunday I captured 20 bottles of grog belonging to a Frenchman. He is a big planter at Vila and Noumea. He gave the grog to a native to sell for him at five shillings a bottle, saying that it was Christmas time, and it was all right to sell it. I have since seen the man, and he has promised not to sell any more grog on Oba. Am retaining two sample bottles, however, in case he should repeat the offence.

The weather continues exceedingly dry, and our water supply is again at the low water mark. Along with the dryness and dust has come a plague of fleas, which has not contributed to our comfort, especially at nights. Some of our native neighbors have had to go up to the bush to sleep, to get away from the fleas. They are not so bad where there is no dust. At some of the schools along the coast, where I have just been, they were fierce.

Last month I held two missions in the Vingalato and Waluriki districts. At the latter place twenty-four became identified with their Saviour by baptism.

To-day we had another fairly severe earthquake, but no damage was done, other than a good shaking up. Another hurricane season has begun, and we are liable to get a blow any day now. We are hoping for good weather for our Christmas gathering at Peter Pentecost's. The day will be given to general discussion of the Lord's work on Oba, including a "foreign mission" offering, and a gospel service at night. We are reserving Saturday a.m. for baptisms and weddings.

Our promising young teacher of Lambaha, Tarilamu, was accidentally shot through the thigh about ten days ago. I reached him at midnight of the same day. He was with us in training for three months and had only been home two or three weeks when the accident occurred. We are glad to learn that he is recovering nicely.

The late steamer (October) said they would make a December trip, then not again for possibly four months, depending upon the war, of course. We are fairly well supplied for another few months, but in any

case you need not worry about us down here, for we cannot starve, unless Nature add her aid to science for our destruction. And we cannot believe this, the German cause being too unrighteous—so it seems to us, peeping in from our darkness—for God to permit them ultimate success.

Though sin has abounded, to our shame and loss, we believe that grace will yet more abound. Fifty-one have been added to Christ and his people during the year, and to-day seven more of our young people have confessed faith in Jesus, and desire baptism later on.

And though I have often felt disappointed, and even discouraged, at the small offerings, yet the church has given over £50 (including the arrowroot), and consecrated a number of pieces of land for the "Lord's cocoanut gardens," some being already underbrush, and one cleared and planted, at Ndindini.

With the outgoing of the year our spirits rejoice in God our Saviour, who has safely brought us through a year of temptation and testing, and permitted us to see some trophies of his grace garnered to his name. With the ominous war cloud hanging over us, we naturally wonder what the coming year will hold, what great changes will be effected, perhaps the greatest one, "we shall be changed." These are surely eventful days. "We see not yet all things put under him, but we see Jesus."

With our united Christian love and New Year greetings to all the committee—and our fellow-helpers in Christ Jesus.—Sincerely yours, "until the day dawn," A. T. Waters, Dec. 12, 1914.

"He Must Reign"

The little lad reading some story becomes enveloped in the fortunes of his hero—difficulties and dangers thicken about him; his safety is threatened on all sides; how shall it end? Excited and eager, he turns over the pages and looks further on. It is all right; the hero lives and triumphs. Now the lad breathes again, and with a brave heart faces the course of the fight once more. We like the little lad, he has sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time and to look at the end. It is all right. "Alleluia, the Lord God Omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. And he shall reign for ever and ever."—Mark Guy Pearse.

The Noble Nature.

It is not growing like a tree
In bulk, doth make man better here;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and bare;

* A fly of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauties see;
And in short measures life may perfect be.

—Ben Jonson.

The Death of Eli and His Sons.

Bible School Lesson for February 21, 1 Samuel 4: 1-18.

W. C. McCallum.

"Wherefore hath the Lord smitten us?"

The first day's fight went badly for Israel. In the camp that evening the elders gathered for counsel. Why had the Lord smitten them before their enemies? It should have been easy for them to discover reasons why they were unfit to receive or achieve victory, but the thought of incapacity due to sin in Israel does not seem to have occurred to them. There is nothing said of humiliation, prayer, or repentance. Only a determination to secure the help withheld by a formal means. Did not God appear to our forefathers above the ark of his covenant? Is not this the seat or place of God? Then bring the hallowed ark into the camp, and then the Lord will be present to save us out of the hand of our enemies. The "it" of verse 3 should be rendered "he." It was God's presence and help they wanted, and the bringing of the ark to camp was the means of securing it. This action is separated from idolatry only by the thinnest kind of partition. But Israel of Eli's day is not the only people that have thought of the divine presence as tied up with certain hallowed places, or with certain rites and ceremonies. Even those called Christian have not lived up to the Magna Charta of worship proclaimed by Jesus. "The hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father... but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is spirit, and they that worship him must worship in spirit and truth."

Israel began wrong in their investigation into the cause of failure. Instead of heart-searching, they flew at once to the formalities of their religion. The symbol of God's covenant with them had degenerated in their minds into an insurance of his presence. Let Israel's folly teach us never to degrade the Lord's table or the baptismal waters into the same species of insurance, but to let our searchings, for the reasons for the absence of blessing, begin with a cleansing of the heart, the true sanctuary of God. Let us be sure that God can never be bought, cajoled or tricked into any tolerance of unrepented sin.

The deserted sanctuary.

Moses had met the Lord at the sacred ark or box of the covenant. Through Israel's wandering it had been the centre of their religious life, and after settlement in Palestine it was the presence of the ark of the covenant at Shiloh that made that sanctuary so favored by Israel. The ark had, then, been the real sanctuary of their God. The glory of God had rested above it in the days of Moses, but how different now, in the camp

at Eben-ezer! Why the difference? There was no difference in the ark, but what a difference in the one who worshipped! What a gulf fixed between Moses, the man of God, and these sons of Eli. When the ark came into the camp, the superstitious people shouted with a great shout, so that the earth rang again, but the sin-besmirched priesthood came with it. "Like people, like priest." The corruption of Eli's sons in the priestly office was made possible by the indifference and likemindedness of the people. The sin was the sin of Hophni and Phinehas, but only moral rottenness in the people themselves could make possible a tolerance of it. The people are as often responsible for the corruption of a priesthood as the priesthood is for the corruption of a people. The elders of Israel with their people were well satisfied to accept the ministrations of these corrupt men. Their attention was drawn away from themselves or the shortcomings of their people, away from the sins of the priesthood, and even away from the covenant which the ark symbolised and which they had so often violated, and fixed upon the ark as the sanctuary of God! They thought as the Philistines said, "God is come into the camp." But the sanctuary was empty. Whether it be an ark in a warrior's camp, a temple, a church, a chapel, or the secret place of private prayer, God is not found save by the humble and the contrite heart.

God honored in the enemy's camp.

"These mighty gods." The fear of the Philistines was a tribute to the God of Israel. In the camp of the enemy there is often found a serious and intelligent recognition of the power of right and of God. A rather frequent form of quotation by Christian preachers is that drawn from the writings of non-Christian, and even anti-Christian men in the way of tribute to the power and triumphs of the gospel. This is very well, but does not this recognition by outsiders shame the half-hearted recognition by Christians themselves, of the irresistible power of God's will and purpose, and their timid dependence upon him for victory. A temperance procession marched along the street, singing, "We are not divided, all one body we," and remarked, "If you were I would have to close my bar next week." A great actor was asked the reason why he had such power over his audience, while many preachers utterly failed to stir those who heard, while the actor recited fiction and the preacher dealt with verities. He replied, "We actors recite fiction as though it were truth, while you preachers speak truth as though it were fiction."

Paul said to Festus and Agrippa, "This hath not been done in a corner." No corner

of the world's life has been big enough to hide what God hath done through his gospel. In the camp of the enemy his power is admitted. The very watchfulness of certain institutions that have their foundation in wrong is a tribute to the power of the heaven of the gospel. Shall Christians be permitted to cover themselves with the shame of failing to honor the power of God as much as the enemy?

The disaster.

Thirty thousand men of Israel killed, among them Hophni and Phinehas, who richly deserved their fate. The ark of God taken by the Philistines. This last, the chief of all the disaster to Eli, brought to the brim his cup of sorrow. Not for his erring sons did his heart break, but for the shame of the ark of the covenant falling into the hands of the enemy. The almost-a-century-old man reeled from his seat by the wayside and was killed in his fall.

It is probable that the sanctuary at Shiloh was at this time destroyed or despoiled by the Philistines. Jeremiah says (chapter 7: 12), "But go ye now unto my place, which was in Shiloh... and see what I did to it for the wickedness of my people Israel." During the reign of Saul members of the family of Eli appear in charge of a sanctuary at Nob (1 Sam. 22). Abimelech, the priest in charge, is a grandson of Phinehas. (1 Sam. 14: 3; 22: 9.) In the interval between our lesson and this time Shiloh has disappeared, and Nob has taken its place as a sanctuary, without, of course, the presence of the ark of the covenant.

Jeremiah says the cause of the desolation of Shiloh was the wickedness of Israel. Eli's sons had brought a doom upon themselves and desolation upon Shiloh, but they were not alone in sin. How far can any man be alone in sin? The consequences fall not only on him, but upon many others. Again, how often is he alone in the responsibility for sin? We condemn the drunkard. Are not those who permit the snare to be spread for his feet likewise guilty? We lock the criminal behind bars, but why not connect with his crimes the sleek, well-fed man whose greed of gain drove the other to desperation? We cast out of the social pale the people of certain quarters in our cities, but do not include in their guilt those who have not cared what influences were thrown around them for betterment. In one sense all sin within the nation is the nation's sin, and its responsibility cannot be avoided.

Facets.

On each man's face
Life doth trace
That man's history,
The hidden mystery
His heart doth hold,
There it is told;
His joys and his pain,
In characters plain,
With unerring hand—
Yet few understand;
Not many can gauge
What is writ on that page.

—H. M. Greenleaf.

War Notes.

A Prayer for Peace.

Let there be peace!
But such a peace as shall endure,
Not such as leaves the war-lords free
To make again this misery,
To break once more the world's accord,
Not that, O Lord,
But such a peace as shall endure!

Let there be peace!
But none until the peace be sure.
We will not make a peace, if when
We sheathe our swords, the angry men
May make our sons unsheathe again,
Renewing pain.
No peace, O Lord, till peace is sure!
—St. John G. Ervine, in the "Daily Chronicle."

With the A. and I.F. in Egypt.

What shall one say in a letter such as this, with such a wealth of material on every hand, manifold matter worthy of a reader pen than mine? The newspaper correspondents will write of the change of Government and the accession of Sultan Hussein with a descriptive power and color such as I cannot command. General subjects will make their appeal to them. To us surely the appeal is made by the historic places and monuments that speak of Biblical times and incidents. I have been too busy to write, so must risk a little repetition. Our first look with the biblical past came when we reached the Sinai Peninsula. We passed Mount Sinai at night, but before reaching Suez we noted on our right the clump of feathery palms styled "The Wells of Moses," where, according to tradition, Moses struck the rock. It was my privilege to

look charts on the ship so that troops could post with intelligent interest on the spot at which the children of Israel crossed the then Red Sea (now the slender neck between the Bitter Lakes). Anchoring at Alexandria, we were opposite Ras el Tin, where the Septuagint was made. A military hospital stands there to-day, and some of our men spent a few days there. Here at the Pyramids we are within cooee of the Land of Goshen, and are surrounded by monuments of Merenptah, the Pharaoh of the Exodus. Cairo is thick with places of interest to followers of the Christ. Here, on Roda Island, in the Nile, the guide shows you the place where Moses was found in the bull-rushes, saved by mud. No palace of the Pharaohs graces the isle to-day. It is quite a prosaic spot, chiefly notable for the Nilometer of very early date. Across one arm of the river from this spot is Old Cairo, the centre of the old Coptic churches, Coptic Christians and Jews forming most of the population. In a very old synagogue here is a marble memorial said to be built over a rock on which Moses stood to pray. Under one of the Coptic churches a vault or crypt marking the place where the holy family lived for three months during their stay in Egypt. In another church is a fine piece of carving in sycamore wood of the return of

the holy family to Palestine. In this same place is a sixth century painting of the virgin mother and child in an excellent state of preservation. The eyes of Mary seem to follow you as you move about this portion of the church. Again, over beyond the citadelle, one is shown a tree (indeed it is marked on the maps, and one can find it without a guide) called after Mary, because it is said that under it the mother of our Lord sat down to rest. The mosques of Cairo (300 of them), the ancient Coptic churches, the pyramids of Gizeh, the Sphinx, Sakkara with its Step Pyramid, its noble sarcophagi of the sacred bulls, the pyramids of Darshur, the site of the magnificent city of Memphis, are right here all around us. The novelty and the marvel of it all goes a long way to alleviate the keen disappointment of many at not reaching England at Christmastide, and enables us to bear with fortitude the unusual experiences which are ours on the sands of the desert. —F. J. Miles.

Your Behaviour and the Army's Success.

"On matters of this spirit one can only speak for oneself," says John A. Hutton, M.A., in "The Christian World." "Now, speaking for myself, I cannot rid myself of the idea or belief, or obsession, call it what you will, that my personal behaviour during these days has a direct influence upon the conflict in Europe. I feel that I also am engaged in that conflict, though with ghostly arms.

"If to-day I were to fail morally, were to do something which I knew to be wrong, and were I to read to-morrow that this day our arms had suffered, I should feel inevitably that it was I, my personal moral failure, which turned the fortune of battle. I should feel that I had gone asleep at my post, that I had given ground, just as truly and decisively as though I had turned my back as a soldier in the actual field.

"Now, you may argue with me, and try to prove to me how unreasonable my feeling is; I am not listening to you. There is a voice within me which I myself acknowledge to be absolute in the things of the spirit, which charges me—if I know I have sinned—with having involved my country in my own personal apostasy. If I let down my hands, and if thereupon Israel failed, it was my failure which led to theirs.

"How could I expect them to be faithful when I was unfaithful? By what right do I ask them to stand fast when I give way? And have not I, in the spirit, ceased to desire victory for them, if I cease to bear up before God the common cause? Far from this story being doubtful or having lost its force for these later times—this story which declares that Moses on the mountain top and the Israelites in the plain are bound together in one spiritual fortune—it is a story which has its corroborations in every un-

corrupted conscience. We are members one of another; that is the whole point of the story.

"It is enough for me that this feeling of my own—that how I acquit myself before God in private has its counterpart in the fortunes of the country—it is enough for me that that same feeling has been shared by sensitive people at all times, and has been acknowledged in every great piece of literature. That thoughts are things, that the moods of our spirit lead to events—you find confessed in every proverb and worked out in every great drama."

Why Not Try Christianity?

Everywhere in the world there are men and women who carry the Christ spirit into their personal dealings, but, says the New York "Outlook," the nations in their dealings with each other are still largely pagan.

Those whose faith in God is shaken by the awful spectacle of carnage and cruelty are blind to the most obvious fact in the tragedy: that it is the penalty of broken law, the inevitable reaping of the long sowing of greed, suspicion, hatred; it is the harvesting of the forces of evil, against which, in a world in which men are men because they are not automatons but free to choose good or evil, the prophets have thundered in every age. There is no mystery in this colossal tragedy: it is the logical and inevitable result of broken law in a divinely ordered world; it is an awful vindication of a God who has said in countless ways, "The wages of sin is death." Society is not the victim of a blind fate; it is paying the price of its infidelity to the law of righteousness, which is the will of God, and of its rejection of love, which the Christ declared is the only rule of life. The nations have chosen greed, suspicion and hatred instead of brotherly respect for one another's rights and interests, unscrupulous competition instead of the co-operation which would give universal prosperity, the policy of hindering each other's growth instead of the open-hearted helpfulness which would turn the dream of world peace into a blessed reality. General Bernhardt, who has put the spirit of the non-Christian society with cynical frankness, says: "Christian morality is based on the law of love. This law can claim no significance for the relation of one country to another, since its application would lead to a conflict of duties."

Bernhardtism has been tried, and Europe is a charnel-house and suspicion poisons the air of the world. Everything has been tried except Christianity, and everything has failed.

Why not try Christianity?

One adequate support
For the calamities of mortal life
Exists—no only; an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

—Wordsworth.

The Apostle Paul's Teaching on the Christian Ministry.

J. A. Wilkie.

In approaching this topic we will do well to divest our mind of all preconceived ideas as to what is essential and what is non-essential to the Christian ministry, and bring our mind as a blank sheet of parchment prepared to receive the apostolic teaching. What a man does is usually more important than what he says, so that we shall reckon the example of Paul as equally authoritative with his teaching.

At the time in which the apostle lived, the New Testament Scriptures were only in process of being written, and during the main part of the first century the churches were almost entirely without any written record of Christian truth.

This was the critical period of the establishment of the church, so that authoritative guidance was essential to its functions and government.

A further point to be noted is that the unfolding of the Christian system was the crowning revelation of God to man, and as all the messengers of previous revelations had been accredited by miraculous endowment, it is only reasonable to expect that in this final revelation God would grant a similar equipment to the messengers of the new covenant.

In harmony with these conditions we find in Paul's writings repeated reference to several ranks of men gifted by God to his church for special purposes during a limited period. In 1 Cor. 12 he refers thus to such specially endowed persons: "And God hath set some in the church, first, apostles, secondly, prophets, thirdly, teachers, then, miracles, then, gifts of healing, helps, governments, divers kinds of tongues." The context shows us that all these classes of the primitive ministry were of a miraculous and temporary nature; and, when they had served the great purposes of setting forth the divine witness to the truth of the gospel and of acting as infallible guides to the infant church, these inspired men passed away by reason of death; and they had no successors, the New Testament Scriptures being then completed and the foundation of the church well and truly laid.

A similar passage is found in Ephesians 4: "And he gave some to be apostles, and some, prophets, and some, evangelists, and some, pastors and teachers for the perfecting of the saints unto the work of the ministry into the building up of the body of Christ." The nature of their work implies that the first two classes could have no successors, while the constant need for tellers of the evangel and for shepherds to tend the flock render the continuance of evangelist and pastor necessary.

The apostles were the direct representatives of the Lord Jesus: "As the Father hath sent me, even so send I you," are the Master's words; and again: "He that receiveth you, receiveth me." "Whosoever's sins ye remit, they are remitted." That noble

band of ambassadors did their work nobly and well, and witnessed even unto death.

The prophets were inspired teachers, able to preach and to expound the Scriptures without preparation. Paul gives directions for the proper conduct of the prophets in the church (1 Cor. 14: 29-33, and 37-38) in which the guiding principle is, "Let all things be done decently and in order."

The apostles and prophets were not a localised ministry; they went from place to place, and were received with gladness, and their words observed by the churches they visited.

In Paul's letter to the Philippians he commences thus: "To all the saints which are at Philippi, with the bishops and deacons."

Here we have two classes of officers, both settled in the local church and evidently a plurality of both classes. From Paul's address to the elders of the Ephesian church at Miletus, we observe that these same men are named by him as "bishops" (overseers) and are enjoined "to feed the church of God"—that is to do the work of a shepherd (pastor), Acts 20: 28. In confirmation of this identification, the apostle in his letter to Titus directs him to appoint elders in every church, and then goes on to speak of the necessary qualifications, by saying, "For the bishop must be blameless," so that the one man was evidently elder, bishop and pastor—three titles denoting three aspects of the one office. He had to be an experienced man—"not a novice"—so was termed elder; his work lay largely in guiding and supervising the church members, hence he was overseer (bishop), and to him fell the charge to see that the flock of God had wholesome teaching—thus he was a pastor or shepherd.

The qualifications as given in the Epistles to Timothy and Titus denote the permanence of the office, and also the importance of the work, as it would be the highest rank of office-bearer in the church after the passing away of apostles and prophets.

For such responsibility it was necessary that only tested men of approved character should be appointed to office, and the qualifications are of a high standard. It is evident that the elders (or bishops) did not monopolise the speaking and other parts of church service: They were to see that the sheep were fed, but that did not imply that they were the only teachers; indeed some of the elders seemed to confine themselves to their duties as overseers, for we read: "Let the elders that rule well be counted worthy in word and in teaching" (1 Tim. 5: 17)—so that it was quite feasible to be an honored elder, though not gifted as a teacher. Apart from the greater honor, there is no hint in Paul's writings of any distinction taught and the elder who ruled only.

Paul's directions in 1 Corinthians as to the conduct of the assembled church plainly

indicates that there was a certain liberty of ministering for ordinary members subject always to the ruling of the elders who were the arbiters as to what was unto edification. In 1 Cor. 15: 26, we read, "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edifying." Even an inspired prophet had to learn that "the spirits of the prophets are subject to the prophets, for God is not a God of confusion, but of peace."

The first elders were appointed by the apostles. "And when they had appointed for the mellers in every church" (Acts 14: 23), or by an apostolic delegate such as Titus, "For this cause left I thee in Crete—that thou shouldst set in order the things that were wanting and appoint elders in every church as I gave thee charge (Titus 1: 5). Yet in the words used in the first passage there are indications that the congregation did choose the elders by vote, and that the apostles solemnly set apart the chosen men. Timothy was reminded that he was ordained by the laying on of the hands of the presbytery (or eldership) (1 Tim. 4: 14). From these passages we may safely arrive at three conclusions:—

1. In the primitive churches the elders were the highest rank of office-bearer, there were a plurality, and this form of government was universal throughout the church.

2. The minute list of qualifications is evidence that the congregations were meant to select their own elders.

3. That in the absence of apostles, those chosen as elders were solemnly set apart by the elders previously appointed to office.

Another order of ministry referred to in Paul's writings is that of the diaconate.

The epistle to the church at Philippi is addressed to "All the saints at Philippi with the bishops and deacons," and in 1 Tim. 3: 8-13, their qualifications are defined. The eleventh verse (R.V.) seems to indicate that women might serve as deacons, and in Rom. 16: 1, Paul writes: "I commend unto you Phoebe, our sister, who is a servant (or deaconess) of the church that is at Cenchræ." The duties of the deacon are not enumerated, but from the meaning of the word, and from other Scriptures, it is evident that they were recognised as a set of office-bearers assisting the elders and serving the church—more especially in seeing to the needs of the poor members and other financial business. The duties were responsible, the qualifications are almost as high as for the eldership, and Timothy is directed to try the deacons on probation, and after they had been proved and found faithful, then their appointment was confirmed. The apostle also adds: "For they that have served well as deacons gain to themselves a good standing and great boldness in the faith"—so that it is evident that the elders allotted to the deacons responsible duties in the edifying of the church and the preaching and defence of the gospel—and that they were not merely a church business board. Nothing is said by the apostle as to the mode of their appointment, but it is highly probable that as

they are the servants of the church, it is the church who selects them for office.

In Paul's letter to the Ephesians he refers to "evangelists and pastors," and Timothy is exhorted to "do the work of an evangelist—fulfill thy ministry." The evangelist does not appear as an officer in the local church, but is a recognised preacher of the gospel, who went forth from a church or group of churches to tell forth the good news and win converts to Christ. Till such churches as he would establish were matured enough to appoint their own rulers, the evangelist would exercise considerable authority, but his guidance was only temporary, and his chief mission was to those outside the church. Such men had a right to be maintained by the churches, for Paul, commenting on his own refusal to exercise that right, says: "Even so did the Lord ordain that they which preach the gospel should live of the gospel" (1 Cor. 9: 14).

The apostle gives no teaching as to the appointment of evangelists.

In his letter to the Galatians (6: 6), Paul enjoins that "he that is taught in the word should communicate unto him that teacheth in all good things"—this is the only hint that some of the early teachers were supported by the churches. The elders being a plurality, it is evident that as a rule they would earn their own living, though in some instances the church might support one or more of their elders who devoted their whole time to the service of the church.

To sum up, we find in Paul's teaching

The Sin of Being Weak.

We hear it said sometimes in excuse for a man's sin, "He is only weak, not wicked." But weakness is wickedness when through it one fails to be true or fails in a duty or in a trust.

God is very patient with them. He is ready always to help them. There is even a blessing in weakness when it is brought to Christ, for it gets divine strength to reinforce and sustain it. Paul said that he gloried in his weakness, that the strength of Christ might rest upon it; that he took pleasure in weaknesses, for when he was weak, then he was strong. We have illustrations of the same principle in many homes. The lame or blind or feeble child draws to it, by its very weakness, the strength of the whole household, and thus becomes the strongest of all. So weakness, which is united by faith to Christ, becomes strength, because it receives divine help.

But there is a way of dealing with weakness by which it becomes sin. The excuse that would be given for most wrongdoing would be weakness. "I could not resist the temptation, it came to me with such force," a man says when he has fallen into some evil way. A great many people can honestly say that they did not intend to do the wicked thing which they have done, but they had not the strength to stand. But such weakness is sin. It is our duty to be strong,

reference to two classes of ministry; the one—extraordinary, miraculously endowed and recognised as special gifts of the Lord Jesus to his infant church during the time of its establishment and the revealing of "the faith once for all delivered to the saints." When this work was done there was, in the nature of the case, no need for successors.

The other class of ministry embraces elders, deacons and evangelists—the first two orders being strictly local and not having jurisdiction outside the church over which they were appointed. The elders were experienced men of high character, whose rule was recognised by the church, and who had charge of the edification and discipline of the church.

The deacons were more concerned with business matters, but were also used as assistants to the elders. The primitive evangelists were the pioneers of the gospel, and gathered their converts into churches.

There was provision for a measure of mutual ministry in the churches. Subject to the guidance of the elders, gifted members of the church were encouraged to exercise their abilities—thus helping to realise the splendid ideal expressed in Paul's conception of the church's being the body subject to Christ's head, "from whom all the body fitly framed together through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the body unto the building up of itself in love."

God has so endowed us that we are never compelled to yield to sin. No pressure of temptation can ever make it impossible for us to stand.

There is a world of truth and comfort in what Paul says about this in one of his epistles: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." This makes it very clear that we need never be overcome by any temptation, however great. If only we stand firm in resisting the evil and shut our heart against the tempter we shall not fall. In every case, therefore, the weakness that yields to temptation is sin. We might have stood if we would, receiving either God's help to enable us to overcome or his deliverance from the evil.

Another form of sin through weakness is when one thereby becomes unfaithful to one's trust. We all have something entrusted to us, something which we are set to guard, and for which we must give account. Each one's life is a trust which God has given. We are to keep it unspotted from the world. We are to develop it to its best possibilities of beauty, strength, and usefulness. We must answer for it when we stand before God at the last. Each one's in-

fluence also is a sacred trust. Other lives that are given to us to watch over, to impress, to guide, to help, are sacred trusts committed to us. Then in the allotments of life it often happens that the interests of others are in our hands to be conserved and guarded by us.

Too often, men through weakness prove unfaithful to their trust. One allows his own life to be hurt, perhaps ruined, by not scrupulously guarding it in this world of danger. A father fails to be true to the sons of his children; and while he is busy here and there they are gone, and never can be gathered back. A young man wins the trusting confidence and friendship of another, and instead of keeping the life inviolable from harm lures it to evil, to ruin. A man accepts a position in an institution where the money or property of others is in his hands and under pressure embezzles or permits others to embezzle the funds, causing loss to those who have trusted the concern. The story of daily life is full of accounts of such betrayals of confidence, and in nearly every case the plea is weakness, "I was tempted, and I could not withstand the temptation."

It was only the other day that it was discovered that a young man who had acted as secretary for the treasurer of a charitable society had failed to make a full return of the contributions paid in through him. He was compelled to confess that he had appropriated the money to his own use; and the only excuse he had to offer was that his brother had been in need of money, and that he was not able to resist the temptation of using the funds of the society to help him.

Thus it is that continually men betray their trusts because of their weakness. Such weakness is sin. Persons are false to the interests confided to their keeping because they have not strength enough to be true. No duty is taught in the Bible more repeatedly and emphatically than the duty of being strong. We should learn to stand like a rock in the face of temptation, for those who thus stand receive God's strength and overcome. We should be loyal to every trust put into our hands, dying rather than betray it. Christ wants followers on whom he can absolutely depend, who will stand where he places them, and guard with most jealous loyalty the interests he commits to them. Those who thus live shall share Christ's glory in heaven—"The Young Man."

The Reason.

"Pray tell me why, if you can,
The gossip's whisper light
Will penetrate, as sure as fate,
The noisy day and night.

"No matter what the noise may be,
The gossip's lightest word
On every hand, on sea and land,
By every ear is heard.

"Just bend your head; your eyes I see
With eager questions glisten.
The reason why is—you and I
To gossip always listen."

—Nashville Ameri-



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

New Zealand.

NELSON—The midweek prayer meeting was fairly well attended. P. Bolton conducted the service. Lord's day, Jan. 17, the morning service was well attended, when Bro. Matheson exhorted. At night our chapel was well filled, when Bro. Matheson again occupied the platform, and gave a very stirring address. The Endeavour Society met as usual on Monday evening, there being a good attendance.—H.B.L.

AUCKLAND (Ponsonby-road)—Despite the awful indifference of the worldly multitude to things divine, the attendance at our meetings compares well with that of the churches about us. A few earnest brethren are uniting in effort, and with much ability they proclaim the gospel. The Bible Class established by Bro. Turner still flourishes under the leading of E. Vickery. The zeal, unity, and willingness to help in the Lord's work by more than fifty young men and women, is very pleasing and encouraging. The attendance and interest in our mid week prayer and praise meeting are increasing. On Jan. 17 we had with us Bro. Hall, Attorney-General of N.S.W., and Sister Hall. Our brother gave a stirring and convincing address. We have with us Bro. W. Hubbard, and rejoice to hear him proclaiming the gospel and addressing his brethren, perceiving very clearly that he has been greatly helped by his training in Glen Iris College.—E.C.

WELLINGTON (Vivian-st.)—The January meeting of the Optimistic Club was held on Tuesday, Jan. 19. We had a splendid meeting, 26 members and friends being present. Two new members were received. A basket of beautiful flowers given by some of the members was auctioned, which brought the collection up to £12/11. The club does practical work also, several teams cleaning the church and school-room every week, as we have no caretaker to do this work.—M. Philp.

WELLINGTON SOUTH—Good meetings on Sunday. In the morning J. F. Inkerall spoke. Bro. Jarvis, of Kilbirnie, led the prayer meeting this week. As this was the last prayer meeting held in the old chapel, a short social meeting was also held. Refreshments were handed round, and addresses dealing with the past history of the church, Sunday School and choir were delivered by Bro. Vickery, Inkerstell, Thomas and Campbell.

CHRISTCHURCH—On Jan. 10, we had the pleasure of Bro. Emiss's company on behalf of the Bible College. In the morning he spoke on "The Increasing Christ." At night he preached on "Looking unto Jesus." Afterwards he gave us a resume of the work being done at Glen Iris. Last Sunday Bro. Clarke, of Timaru, spoke both morning and evening respectively on "Rest" and "The Death of Christ." On the same day the Bible Class and the Bible School, which have been in recess over the holidays, resumed their regular work for the year.—P.S.N., Jan. 21.

Tasmania.

LAUNCESTON—On Thursday evening, Jan. 21, a welcome social was given by the members of the church to Bro. Swain, on his return from his holidays on the mainland. On the Lord's day C. Nichols presided at the breaking of bread. We

had with us Bro. Williams, from Nubeena, also Bro. Byard, from Mole Creek. One hundred scholars were at the Bible School, and made a start practising their anniversary hymns. One young lady was received into fellowship by faith and obedience. All meetings are keeping up splendidly. The only regret is that we are soon to have to bid good-bye to our esteemed Bro. Swain, who has done such a splendid work here.—Daniel Dawle, Jan. 25.

Queensland.

BRISBANE—The annual business meeting of the church was held on Jan. 20. The following deacons were elected: Bro. J. B. Ash, J. Blamer, J. Coward, L. G. W. Mills, treasurer, J. McNaë, J. Swan, W. Suchting, H. C. Stitt, secretary. Last Lord's day, Bro. Humley exhorted the church. Bro. McLeod, of Windsor, Vic., worshipped with us. The church officers met a delegation from Hawthorne, when arrangements were made to establish the church there, and take over the property.

LA MA CREEK—The Bible School is well to the front. The Greek school has presented the Ebenezer school has outgrown its meeting place. One brother has given a block of land upon which to erect a suitable building. We want to build shortly. On Sunday, Jan. 24, W. H. Morton conducted his series of talks on the plan of salvation by a plain straight talk on baptism, the new baptism being opened for inspection for the first time.—T. A. Chappell.

GYMPIE—It is a long time since the Gynnie church had an evangelist of its own. A few local brethren have managed to conduct both services of a Lord's day, and also look after the Sunday School, and so keep the cause of Christ together and the gospel banner waving. The Gynnie, El Creek, and Woronoolith churches have now formed themselves into a tent, and have engaged W. E. Reeve, a student from the Bible College, as circuit evangelist. Bro. Reeve is now in the field, and we feel that, through the united efforts of the brethren, much good will be done in these districts. Last Lord's day morning church, nearly every member served at El Creek attendance at the gospel service. Bro. Reeve spoke and received a blessing. Our Sunday School is on the up in the recent Queensland Bible School Union examinations.—Edward Tredgian, Jan. 25.

VERNOR—The work progresses. Morning Pray visits us once a fortnight. Well, C. H. Sandys, Bro. Way, was with us last Lord's day morning and evening. The annual business meeting was recently held. The treasurer's report showed a credit balance of £12/11. Bro. Alderman was elected praying officer for the year, and Bro. Pieper was again elected secretary. The Bible School is going ahead splendidly under the able management of the new superintending, Bro. O. Alderman, and is busily preparing for a social evening, when the medals and recent examination will be presented, and also the annual prizes. The new secretary and treasurer,

Mrs. J. Inhoff, will in future receive all Sunday School correspondence.—A. A. Pieper.

West Australia.

NORTHAM—There have been six confessions since the last report. At Bro. Eaton's farewell address one young man made the good confession, and was baptised immediately. Bro. and Sister Eaton left Northam on Monday afternoon, and about thirty of the members assembled to bid them farewell. Just before the train steamed out all joined in singing, "God be with you till we meet again." Bro. Eaton sailed for Melbourne by the s.s. "Indarra" on the 16th inst., and will enter the College of the Bible at Glen Iris during February. Sister Eaton is not going to Melbourne, but will remain in Perth. May God richly bless our departed brother and sister, is the prayer of the Northam church.—B. S. Manning.

COLLIE—The organising secretary, Bro. Banks, visited Collie to prepare the way for the mission which was conducted by Bro. and Sister Warren, of Fremantle. Bro. Banks got the church together, and every active member was given a portion of work. On Saturday afternoon, Missioner Warren and wife arrived. At 7 p.m. the same evening a prayer meeting was held, followed by an open air meeting. During the mission Bro. Warren delivered twenty-five addresses to young and old. There were eight confessions and one formerly immersed was added, making a total of nine. A social evening was held before Bro. Warren's departure, to welcome the new members. The building was crowded, and several members and Sunday School scholars took part. Bro. Warren delivered a final address. We hope the Fremantle church will grant us the services of Bro. Warren again, as he is the right man in the right place.—T. Ware.

FREMANTLE—We continue to have fine meetings. Since last report a young lady previously immersed has been received into fellowship. Her soul desired for Jesus last Sunday evening. Bro. John Anderson is now in camp at Black Boy Hill. Five of our young men have now gone from us to serve their king and country. The Junior and Senior Endeavour Societies are doing a good work. Bro. Ernest Stidson is still in the hospital, and doing well. We had a splendid lastness meeting last Wednesday evening. Mrs. Tilly, Cameron and Tom passed through Fremantle on their way to India last Monday. A number of us had a delightful time with them. On Lord's day, Jan. 24, we had good meetings. At the gospel service two responded to the invitation. On Monday night our Junior Endeavorers held a most successful anniversary. Special prizes were given to those who had been successful in a special work during the year. Reports from all the committees were fine. Sisters Anderson and Warren and Bro. Leach, junr., are very devoted in their work for the salvation of the young. Many of our Juniors have given their lives to Jesus during the past year.—E. G. Warren, Jan. 26.

South Australia.

NORWOOD—On Jan. 12 the sisters of the church (the number of about sixty assembled in the lecture hall, and in a social, elegant manner, bade farewell to Sister Dixon. All who spoke testified to the manner in which Mrs. Dixon had endeared herself to the people at Norwood. The ladies took the opportunity of presenting her with a very handsome bangle. Mrs. Dixon responded, and thanked everybody for many kind words of love. Musical and vocal items were also rendered. At a public meeting to bid farewell to Bro. and Sister Dixon was held, about 400 being present. The president of the conference, G. D. Wright, occupied the chair, and spoke of the manner in which Bro. and Sister Dixon had endeared themselves to the members of the church. Mr. Staylor, Mr. Reynolds, the members of the church, Mr. A. W. Bean, the Baptist church, The various speakers took the opportunity to welcome Bro. Baker as the first

coming pastor. Bro. Dickinson was presented with a very handsome cikin trunk. The guests regaled. Items were given by the choir and Lyric Club. On Jan. 24 Bro. Leslie Baker preached his first sermon here, a very spiritual address on "Let us forget." Although it was a hot morning the attendance was capital. We were glad to see with us Mrs. Cattle, from the church at Port Pirie; Bro. Morrow, from the same church, and Bro. Gordon, the father of our Bros. Gordon of Victoria. In the evening we had a full house to hear Bro. Baker preach on "The Shattered Nest."—J.T.

BERRI—On Jan. 17 Bro. Edwards presided, and Bro. Raymond exhorted on "Home Missions." The evening service was fairly good, Bro. Raymond giving an excellent address. On Jan. 24 Bro. Simon presided, and Bro. Edwards addressed the church. At the evening service, in the absence of our evangelist, who has taken a fortnight's leave in order to recuperate, Bro. Jarvis, senior, delivered a good address.—G.W. Jarvis.

STIRLING EAST & ALGATE VALLEY—The church has suffered a loss by the removal of Bro. Ozanne and daughter. Bro. Ozanne has been an officer and faithful worker of the church for a number of years. A farewell social was tendered our brother and sister, and on behalf of the church a kit and lady's hand bag presented. The farewell church celebrated its forty-eighth anniversary last Sunday and Tuesday. Bro. Wiltshire, Harkness, and Thomas, all of whom have labored with the church, were the speakers for the occasion.—T.E.

MILANG—In Bro. Baker's absence our little town has been quite invaded. On Jan. 27 A. H. Wilson, of Wallaroo church, was married to one of our best workers, Sister R. I. Blackwell. The church, which was beautifully decorated, was crowded. J. E. Thomas officiated. Sisters A. Goldsworthy, Kaniva, and E. Blackwell were bridesmaids. B. W. Manning was best man. A few bombs containing confetti and flowers were thrown, but no casualties are reported. Bro. and Sister Wilson left carrying with them the best wishes of the whole church. B. W. Manning conducted the mid-week service. E. Harkness, Owen, assisted, and Bro. Wittenbury, of Strathballyn, spoke this morning on Home Missions and preached the gospel to-night. A. J. Moar, who has undergone an operation for appendicitis, is progressing favorably. We regret to report that our young Sister Hilda Gardiner is most seriously ill. Our sympathies go out to the loved ones.—J.C.W.

WORK—We had splendid meetings to-day. One was received into fellowship by statement from the brethren. We had Bro. A. Fischer back in fellowship this morning after a holiday with his sister wife in New Zealand. Bro. Kentish presided. The writer exhorted on the New Testament lesson. We held our Bible School picnic to-morrow. Our school is on the upgrade, record attendance to-day. We are having a working bee next Saturday afternoon, erecting a verandah on the side of kindergarten room, 50ft. long. To-night our meeting was fair; the writer spoke on "Some Reasons for Early Closing." Bro. N. Ford met with an accident, scalding his arm and leg; he is progressing satisfactorily.—E. J. Paternoster, Jan. 31.

New South Wales

BANGALOO—The church here is progressing favorably; the services in most cases being conducted by local brethren, with occasional assistance from the Brisbane church. F. Wells, a Bible College student, has been spending his vacation at his home, Burras Belp, and has returned very acceptable help to the church. The C.P. Society and Sunday School are also doing well.—A.C.

PETERSHAM—The Christian Endeavor Society here has brightened up beautifully of late. Bro. P. Bond is a splendid worker amongst us. Our society's membership has increased wonderfully, last week reaching 53 members, whereas our average used to be about 25.—E. Ansell.

CANLEY VALE—Last Saturday evening a social was held in the chapel for the purpose of

saying farewell to Bro. Crawford, and welcoming Bro. Arnott. The church feels greatly indebted to Bro. Crawford for the work he has done here. We had a good gospel meeting on Lord's day, Jan. 24, with one confession. On Tuesday the Sunday School held its annual picnic. Although the thermometer was 112 in the shade during the day, there was a record attendance, everybody enjoying the outing thoroughly.—V.S. Jan. 27.

MEREWETHER—On Lord's day morning, Jan. 24, Bro. Baxter exhorted on "Sowing and Reaping." Bro. Fretwell preached an excellent address on "Jesus Christ as found in the Four Gospels." The interest is keeping up well. The Lord's day School is increasing. We held a very successful mid-week service, presided over by Sister Panfield. As it was the sisters' meeting night, they gave us a good programme, and kept the meeting going for two hours and a half, when the brethren took over the meeting for the last hour of 1914, and brought in 1915 in prayer and praise. Bible School picnic to Stockton Beach on Jan. 26.—J. Fraser.

TAREE—Growing interest here. On Lord's day, Jan. 10, Bro. Claude Stitt, of Brisbane, presided, and exhorted on a subject which has already his remarks on the two questions, "Adam, where art thou?" and "What will you do with Jesus?" and showed very convincingly man's right attitude to God. On Lord's day, Jan. 17, there was a good meeting at the breaking of bread. P. G. Saxby exhorted the church acceptably. At the evening meeting, although the heat was excessive, a large number gathered to hear the "Sweet old story" which was ably told by E. J. Saxby. On Lord's day, Jan. 24, the meetings were well attended. Bro. Burns spoke morning and evening. The gospel meeting was again a time of blessing. At the close of a stirring address a young man made the profession of his faith, thus making the church in the last seven or eight weeks. Recently Bro. Burns had the joy of baptising a man and his wife from one of our outstations, who had made the good confession some weeks before.—M.

WAGGA—We have met for the last time in a hired hall to conduct our meetings. Next Lord's day, Feb. 7 (D.V.), we will open our new chapel; Bro. Illingworth has very kindly consented to be present at the opening services, and to address the several meetings in connection therewith. We tender our sincere thanks to the officers of the Enmore church for granting us his services. On Tuesday, the 9th, we held a tea and public meeting. If there are any brethren in or around our district, we cordially invite them to be present with us, and if any such are known to any of the brethren, we shall take it as a personal favor if they would extend to them our invitation to meet with us. We are looking forward to good times, and hope to see much fruit for our labor under our new conditions.—W. F. Wenk.

TAREE—We have had a great number of visitors here during the holidays from other churches, some from other States. On Sunday fortnight Bro. C. Stitt, of Albion, Q., preached the gospel in a good congregation. Meeting on Lord's day were attended as usual. Bro. G. Burns proclaiming the gospel at night, after which a young man made the good confession, his wife obeying her Saviour a few nights previously.—T.T.M., Jan. 27.

JUNEE—On 25th ult. representatives from Marrar and Junee churches consulted re the future working of the circuit, and decided that the meeting be continued as before at Winchendon Vale and Junee. The Marrar afternoon service is to be altered to the evening once a month if possible. Arrangements re horsefeed, etc., were also made. Bro. Mowar (Marrar) renewed his offer of one ton of chaff per annum, which this year is equivalent to a fair sum of money. Our building is going ahead, and we expect to be in possession of it in three weeks' time. We have to acknowledge it from W. H. Crosthwaite (Hornsby), also three forms, six chairs, and a table from local brethren. There is still room for more donations. Yesterday A. Martin preached at Marrar and Junee, that being his first service at Junee. The attendance was only fair on account of very trying weather.—W.L.C., Feb. 1.

AUBURN SOUTH—On Jan. 24 we had good meetings. Bro. Bond exhorted, and Bro. Litch presided at the Lord's table. In the evening Bro. Arenal, of the church at Paddington, addressed an attentive audience. On Jan. 31 Bro. Wuester addressed the church in the morning on "The Value of Prophecy," the writer presiding. In the evening A. Price, president of N.S.W. Home Mission Committee, spoke most acceptably to a fair audience.—W. Youngusband, Feb. 1.

CHATSWOOD—Bright meetings on Lord's day. Bro. A. Price delivered a very helpful address in the morning. Good meeting at night. Growing interest.—T. Bagley.

HURSTVILLE—On Jan. 31 we had Bro. Clydesdale with us, who addressed the church in an able manner. At the evening service we had Bro. W. Gale, Home Mission Organizer, with us to give a short address in connection with Home Mission offering next Lord's day. Bro. Clarke kindly invited Bro. Gale to deliver the gospel address, which we all enjoyed. We regret that we are losing our Bro. and Sister Green, who are removing to Toowoomba. We shall all greatly miss them, as Bro. Green is one of our local speakers and most earnest workers, and his school are holding their annual picnic to Comco on the 13th February, and shall be pleased to see any visitors.—Eleanor J. Winks, Jan. 31.

HAMILTON—Lately we have been seeing two faces at our gospel meetings. Bro. Jinks on last Sunday evening preached on "Spiritual Athletics." The treasurer, on behalf of the church, has paid another instalment of the land, and a balance of 40/6/- remains. The church is hopeful to have possession of the land in a few months. On account of scarlatina the Bible School has been closed for a few weeks.

ENMORE—We had a good meeting in the morning, when Bro. Forbes, from Belmore, gave a good address on part of the sixth chapter of Isaiah, and made a strong appeal for Home Mission work. We regret that Bro. and Sister Edw. and Bro. Edwards' father, and extend our loving sympathy to the bereaved ones. The church has cordially extended an invitation to Bro. Illingworth to continue his ministry at Enmore indefinitely, and our brother has accepted the invitation. Bro. Illingworth's address at the evening service on Jan. 7, 12 was fair, and at the close a baptismal service was held, when three sisters, who recently confessed Christ, were immersed.—E.L.

ILYVILLE—Last Sunday F. Collins gave a fine address to the meeting for worship. At night after an address on "Profit and Loss," by Bro. Saunders, a young man made the good confession. On Wednesday night the annual business meeting of the church was held, and was a very successful one. Reports showing progress were presented. The treasurer's report showed a deficit, and it was resolved to take a special offering to wipe this out. Bro. Saunders was requested to remain with the church as evangelist, and consented. The following were elected to office as deacons: W. R. Andrews, W. E. Brown, G. Brown, J. B. Brown, F. Ellington, H. H. Ribbald, and A. A. Smith. On Saturday evening the officers elected Bro. Smith as secretary, and Bro. Ellington as treasurer. The church has sustained a loss in the removal of Bro. J. Fox and family to the City Temple. Today's services were good. Bro. J. Saxby was present this morning, and gave a very helpful and inspiring address. In the afternoon he addressed the scholars at school. We had planned for a large attendance for Rally Day, but the very severe storm which broke just after the morning service prevented most from coming, and we only registered 56 scholars and 14 teachers. At night Bro. Saunders preached on "How to be Absolutely Safe and Certain" to a fair attendance.—E.G.R.

ERSKINEVILLE—We had a good attendance at the meeting for worship. W. Gale, N.S.W. Home Mission Organizer, gave a fine word of exhortation. We had the joy and pleasure of receiving into fellowship Bro. F. Taylor and Bro. Austin. W. Gale, Bible School Organizer, visited the school in the afternoon, giving a kindly word to the workers. In the evening we had a very

Continued on page 92.

The Cause in the Northern Capital.

In the course of a week the writer's ministry will close in Brisbane. After a stay of two years and two months in the capital he will move on to Honolulu. During that time 120 people have been welcomed into the church; one hundred and two of these by baptism, one hundred and twenty secured by re-education, and the remainder by letter. Over 2000 visits were made, and 550 addresses delivered. Apart from the ordinary income, which has been higher this year than ever, Don has been raised for building defunct extension on the one hand, and new building, ground, etc., on the other (the latter for suburban extension). For something like thirty years we have only been represented by one church in the city, Zillmore, the oldest church in the State nine miles away, being the nearest effort outside. When Bro. J. E. Muffield left in Brisbane the first suburban church was inaugurated at Albion. This church grew rapidly until the work was handicapped through lack of a suitable building, and the removal of some of the leaders to Sunnybank. However, the members are willing with a nice block of ground paid for, stumps capped, and about £200 in hand toward a building. I understand that financial arrangements are practically complete, and that they will proceed to erect the building in the course of a few weeks. During the past two years extension has been in the order of the day. The little church at Annerley had the foundation by the formation of a Bible School, which has grown from eight children to nearly eighty. The church is organised, self-governed, but has affiliated with the city church until the present time for the purpose of evangelistic enterprise. The members are paying for a good block of land on which they hope to erect a suitable building if possible before another year has closed. The land will cost £18. The members are loyal to the truth, enthusiastic workers, and worthy of any help that the brethren might be able to give them. From a few scattered families the population of this suburb has grown to density. It is truly a great opportunity which the church will not be able to take full advantage of until a building is erected. Sunnybank lies on the south suburban railway, but is developing rapidly. Several members from Brisbane, and some from Cheltenham, Victoria, reside at Sunnybank. Their number has increased recently by additions from Albion and Brisbane. The church is organised and becoming influential. A nice block of land has been secured in the near future. The new cause and building at Hawthorne constitute the crowning effort of our extension work. Starting with two members in the suburb and eight children in a Bible School, we now have twenty new members, with about twenty members from Brisbane will form the church, and 120 in the school. We are the only Protestant body in this growing suburb, and the erection of a place. Other societies invite us. The doors are wide open in a growing city of 17000 souls, but we are unable at present, through lack of sufficient leadership and the recent distribution of forces, to enter in and take possession for the Lord. It will pass away or be much harder in later years. We have simply laid the foundation and prepared the way for larger things in the northern capital. The possibility of their attainment will be largely with the six churches in Brisbane.

More preachers. On Lord's day, Jan. 10, the little band at Hawthorne had the pleasure of welcoming Bro. J. Barker into fellowship. Bro. Barker has been preaching under the Presbyterian Home Mission Board for several years. The Moderator did not take kindly to him for refusing to sprinkle babies unless scriptural proofs were furnished for the ceremony. Our brother has been in communication with the writer for some time, and after carefully studying the Scriptures he decided to unite with us on the good old Book. Bro. Barker is in Melbourne on holiday at present. It has also been the writer's privilege to know Bro. A. Cameron, a Baptist preacher of some experience. We have met frequently of late

and discussed the Lord's will. Bro. Cameron has tendered his resignation publicly to our Baptist friends in order to identify himself with the Church of Christ. He also is a young man of good character and ability, spiritually minded and energetic, ready and anxious to take up the work. Some live church should secure his services immediately.—W. H. Nightingale, Broomah, Qld.

Queensland Home Mission Notes.

W. J. Way, Organising Secretary.

To the church and brethren in Queensland.—Our Conference is drawing nigh, and we are expecting a great and blessed time. Yes, in spite of war and drought, we look for the faithful responding to cover themselves with glory by contributing liberally for Home Mission work. We have had of usual things to report: Churches built, new causes opened up, souls saved, and new work anticipated. We expect the whole State to be aroused and vitalised into greater activity. Recently your Organising Secretary has visited the West Moreton district. Good meetings have been held, the brethren quickened and confessions taken. We are glad to hear of good work being done in Roma and the areas round about by Bro. W. Rothery. Bro. W. E. Reeve has taken up the work between Bel Creek, Gympie, and Wooroolin, and we confidently believe there will be good results. During the last few months your State evangelist has conducted special services in Gympie, Wooroolin, Bundaberg, Hawthorne, Zillmore. The churches have been revived, a spirit of confidence has been awakened, and thirty-eight confessions have been taken, and other good work accomplished. Now, brethren, is this good work to continue for Christ's sake, or is it to go lame and fizzle out through lack of support? God forbid! Our needs: To place our Home Mission work on a satisfactory basis, we shall require one hundred pounds between this date and April 3rd. We have no hesitation in saying that, comparatively, there is no State or churches in the Commonwealth better able to subscribe the amount named than Queensland churches. We have been hit with drought and fire, but not one tenth as hard as other places. Come, brethren, for Christ's sake, and so much the more as ye see the day approaching, send in your donations toward the hundred pound rally for Home Missions. Think and speak of it in the cow yards, cornfields, lucerne paddock, shop, mart, tram, train, sing, speak, write, read, dream, and give, until the one hundred pound rally is an inspiring reality. Your organising secretary has the first five pounds toward the sum asked for. Only nineteen five required. Who will be the next?

Obituary.

JAMIESON—Many will learn with regret of the passing away of the wife of our aged Bro. Jamieson, also of the passing away of the mother number of them were in fellowship with us. Though we were both sincere believers in the same precious Savior that we love and serve, and they were resurrection. Our hearts' sympathy, too, goes out to Mr. and Mrs. Jamieson in the loss of their little baby boy.—H. G. Petone, N.Z.

ACKNOWLEDGMENTS.

M. WOOD GREEN MEMORIAL FUND.
Amount previously acknowledged, 167/3; Curlious, Oamaru, 4/15; Dunedin, 12, Kal.; Bramwell, 1/6; Friends at Brighton, 5/-; 3/-; North Fitzroy, 1/2; W. Hunter, N.S.W.; J. G. Barrett, 1/15; Bro. Kent, 4/15; W. Rogers, 2/6; W. Campbell, 10/6; Merewether, N.S.W., 1/1. Total, 477/9/3.

W. Woodbridge, Treas.

N.S.W. CHILDREN'S DAY OFFERINGS, 1918.
Marrickville, 410/13/7; Enmore 110/6/7; Lili, 15/6/7; Hurstville, 415/6; Belmont, 413/7; Hornsby, 435/11; Erskineville, 435/1; Lidcombe, 437/6; Mosman, 437/1; Petersham, 417/5; Auburn, 421/11/6; Taree, 412/6/7; Merewether, 412; Sydney, 412; Narrabri, 412/6/7; Werrington, 411/6/6; Canby Vale, 411/15; Crowswood, 411/8/1; St. Peters, 412/9; Boomil, 411/6/6; June, 411/6/6; Gilgandra, 411; Bungawally, 411/6/6; North Auburn, 411/7; North Sydney, 411/6/6; Verrell, 411/9; Tinonee, 10/3; Sydney Chinese, 10/5; Seven Hills, 9/-; Hamilton, 8/4; Moree, 10/5; Moree, 10/5; Wingham, 4/5; Not elsewhere included, 4112/6; total, 475/18/5.

Notes on the Children's Day Offering for N.S.W.

The offering for 1913 amounted to 466/17/11; this year's offering shows a decrease of 416/19/2. Six schools which contributed last year have far not sent in any offering for 1914. In some cases it has been deferred, and in others owing to the severe conditions of drought has been foregone.

On the other hand eight schools which did not contribute last year have done so this.

Special reference should be made of the schools which have trebled the amount of last year's offering: Marrickville and Merewether. The former heads the list for 1914, and it is a satisfaction to the superintendent, who is also treasurer of the Foreign Mission Committee, Bro. J. O. Holt. Merewether also has done well, and it is only because of fewer scholars that it is not challenging the position of Marrickville.

It is significant that the smaller schools have done better comparatively than the larger. Is there any explanation? One school only had returned two boxes which contained over 10/-; we wonder where the rest are, and if they contain similar amounts.—F.T.S.

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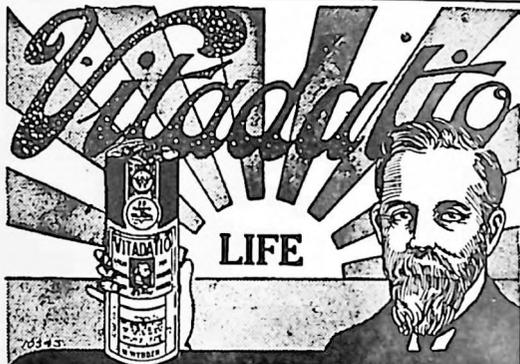
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From the Field—Continued.

tional service, when three lads who confessed Christ were baptised. Bro. Pond preached to a fair gathering. Of late we have had several adherents.—W. Budgett, Jan. 31.

INVERELL.—Bro. Waters at the Thursday evening meeting made some pointed remarks regarding the Home Mission collection on Feb. 20th. On Lord's day morning our brother took as his text 1 Cor. 11:28, emphasising our responsibility. The night service was nicely attended, when Bro. Waters spoke on "Divisions." Our annual Bible School picnic was held on the 26th Jan. Some of our brethren travelled long distances to be present. Each child received a prize. Great praise is due to Sisters Eva Ricketts and Norma Waters for their devotion in gathering a sum of money which was greater in value than for years past. Yesterday the chapel was the scene of a very pretty wedding, when our Sister Ivy Scholz was joined in marriage to Mr. W. A. Faulkner. Bro. Waters officiated.—J. Wilson Cust, Jan. 28.

NORTH SYDNEY.—All our meetings last Lord's day were well attended. At the breaking of bread Bro. Oldfield presided. Bro. Day, of Marrickville, gave an uplifting address on John 6:12, 13. At the gospel service Bro. Oldfield gave an earnest appeal to unbelievers, his subject being "The Historic Jesus."—C. T. Garrett, Feb. 1.

Victoria.

MARYBOROUGH.—Bro. Larsen is away on a much-needed holiday. The local brethren are attending to the services in his absence. The exodus of members continues. Two going away last week, and now another reliable family is going. In fact or prospect over thirty have left the district of late, and only three have arrived to compensate. Gospel meetings are exceptionally well-attended, and a number are interested.—A.P.A.B.

BOORT.—All meetings were well attended to date. At the end of the year a young man from the Bible Class made the good confession. Bro. L. Anderson preaching.—A.T.L.

GALAH.—There were good meetings on Jan. 24. R. G. Cameron, from Melbourne, being present. At the evening meeting Miss Florence, youngest daughter of Bro. and Sister G. Rogers, made the good confession. She was immersed on the following day.—R.G.C.

BURNLEY.—Good meeting this morning. Bro. Warren, from the Bible College, gave a very interesting address, and Bro. Winch presided. The Bible Class in the afternoon, conducted by Bro. Warren, was well attended. We were pleased to listen to an instructing address from Bro. Comer, of Northcote, at the gospel meeting, the subject being "Take away the stone."—Jas. A. Conry.

NORTHCOTE.—Since last report we have been going along slowly. During the holidays many of our members were away. Bro. Clay and Mudge have exhorted the church unto edification. Bro. Day faithfully preaches the gospel each week to our audience. All our activities are in good working order, and interest is being maintained.—R.C.

STAWELL.—This morning the church extended the right hand of fellowship to a brother who recently confessed Christ. Next Sunday evening we are holding a special men's service, the subject being "The man who defied the town," after which a hospital service will be held.—W. J. Williams, Jan. 31.

DANDENONG.—On Jan. 17 Bro. R. T. Pittman spoke morning and evening very acceptably. Since then Bro. Joseph Pittman, under the auspices of the Home Mission Committee, has occupied the platform in an efficient manner. The Christian Embassy meeting and Bible Class have been revived.—P. M. Jones, Jan. 31.

PRAHRAN.—Our morning Bible Class had a splendid beginning last Lord's day, 55 being present. The meeting was enjoyed by all, and proved a great help to the communion meeting which followed. At night Bro. Gordon delivered a stirring address to a fairly good gathering, his subject being "A New Jerusalem." The hot weather is interfering a little with the attendance, but the interest is keen.—A.E.M.

CARNEGIE.—Good meetings were the order of the day, the special feature being a record attendance of 141 present at the Bible School. The value of the new hall is making itself felt.—D.G., Feb. 1.

SURREY HILLS.—A patriotic service was held in the chapel last Lord's day evening. In connection with the occasion the building was decorated with a fine display of bunting, the choir rendered special singing of a martial character, and Bro. Whelan gave a stirring address to our audience on the subject, "The Empire's Call," and held us on the subject. "The Empire's Call," and his remarks on the text, "Riches cannot exalt a nation." An offering for the Belgian Relief Fund was taken up, which amounted to £10 3/-. The meeting proved an inspiration to all present.—G. I. Murray.

MELBOURNE (Swanston-st.).—We had a good day on Sunday, many of our members who have been away for the holiday season being again with us. We were glad to welcome them back. Bro. Franklyn spoke in the morning, and again at the evening service, both being fine addresses. The Bible Class and choir had a nice trip to Diamond Creek on Monday, a pleasant day being spent amongst the hills. Letters received from Bro. Allen announce that he is spending six months with the church at Simons, New Orleans, America. He sends greetings to the brethren in Australia.

SOUTH MELBOURNE.—On Jan. 31 we had a glorious day. Splendid meeting at the breaking of bread, 268 at school, and a crowded house at night. Seven were baptised. One young man confessed Christ. We are having delightful experiences. Sisters Patterson and Jackson, two former members, have been ill for several weeks, and we join in prayer for their behalf. Our Sunday School picnic was a great success. The special train conveyed over 300 scholars and friends to Fern Tree Gully. Our teachers had a strenuous day, as we catered for nearly 300.

SOUTH RICHMOND.—On Jan. 31 we had good meetings all day. In the afternoon the kindergarten, with their display, and forty children took part, the chapel being filled. The children went through their exercises in a splendid manner. Great credit is due to the teachers. On Monday the Bible School held their picnic at the Darling, being conveyed there in five vans. An enjoyable day was spent. All the work is in a healthy state, and we expect great things.—W. Munday.

WEDDERBURN.—Bro. Hutson is already well established in the church and the hearts of the members. The attendance and interest are increasing. We gave Bro. and Sister Hutson a cordial welcome at a social, over which Bro. Treble, J.P., presided. The preachers of the town spoke words of welcome. A good program of songs was presented. We have started a Bible School rally, which resulted in an increase from 12 to 61 scholars on the first Lord's day. All are enjoying the earnest and able addresses from Bro. Hutson, and are sure that his labors will be blessed.—E.J.P.

ASCOT VALE.—Since last report our meetings on account of holidays have only been fairly well attended, but last Lord's day the attendances at both services were very good. An earnest gospel address was delivered by J. C. F. Pittman. Our brother and his estimable wife are doing a good work in our midst by their pastoral visits and the interest manifested by them in the auxiliaries of the church. At the semi-annual business meeting held last Thursday the reports presented were most encouraging. There were nineteen additions and four losses during the past six months. The reports given by Bro. W. Flood and D. R. Hone, treasurers of the "Building and Church Debt Extinction Fund," respectively, were most gratifying, and showed good progress. The Adult Bible Class has been in recess, but will resume work next Lord's day.—J.P., Feb. 1.

CARLTON (Lygon-st.).—The holiday season being over, the meetings on Sunday were good. Two were received into fellowship. Amongst the visitors was Sister Gess. Bagley, from Vancouver, B.C. S. G. Griffin spoke in the morning, and

gave a fine exhortation. In the afternoon the annual distribution of prizes in connection with the Bible School took place in the chapel. Bro. Griffith occupied the chair. P. A. Dickson, evangelist, who was a scholar of long ago, engaged in prayer. J. J. Franklyn gave an interesting talk to the scholars and friends, and afterwards distributed the prizes. At night there was a nice meeting. Bro. Reg. Emiss engaged in prayer, and Bro. Griffith delivered a splendid discourse upon "A City set on a hill." There was one confession, and another decided at the close of the meeting. The large choir, led by Bro. Nat. Haddow, and assisted by Miss Jeannie Dickens at the organ, rendered some beautiful music. The Century Bible Class will resume its meetings on the 28 Feb., when Bro. Griffith will give an introductory lecture, the first of a series of special addresses on "The Parables of the Great Teacher." We take this opportunity of thanking those brethren who so kindly assisted during Bro. Griffith's holiday.—J.M.C.

HELVENHAM.—During the holiday season we have had the pleasure of many visits from various brethren, who have been recreating in our district. The boys from Ascot Vale encamped at Beaumaris have been with us many times, and some have assisted at the evening services with their song. Other visitors have been fellowshiped, and have expressed themselves as to points resolved. One remarked on a weakness, which, said he, was noticeable in many of our churches; that is, the members took up the back seats. Another who attended the Bible Class remarked on the very excellent treatment given to the lessee. Throughout the season meetings have been well maintained; interest is being shown, but the fire of the ingathering is not yet. This morning Bro. Thos. Hagger was with us, and gave an enthusiastic address, enlarging upon the great field ready for present harvesting. Such addresses will surely result in the strengthening of the I.H.M. Committee as they endeavor to take Victoria for Christ.—F.W.M., Jan. 31.

Here and There

Next Sunday.

Home Mission Day.

Annual offering in all the churches for the work at home.

Let the offerings be sent on promptly to the secretary or treasurer of your State or district.

Interested members everywhere should make a liberal gift to Home Missions next Sunday.

Bro. R. C. Beard, A. J. Wilson, and Nicholas (Baptist) have been helping the Echuca church since the illness of W. Wakefield.

The usual proportion of news from South Australia failed to arrive this week. No doubt the holiday on Monday in some way hindered the mails.

W. E. Reeve has accepted an engagement with the Gympie, Eel Creek and Wooroolin churches. His address is c/o Mr. Trudgian, Mary-st., Gympie, Queensland.

"Church Efficiency, or—"; such will be the theme for the quarterly meeting of church officers to be held in Swanston-st. lecture hall on Monday, Feb. 8, at 8 pm.

W. A. G. Wakefield is still in Echuca hospital, suffering from typhoid fever, and not gastric influenza as previously reported. Recovery may be slow, but we trust sure.

Major Alfred G. Head, who died suddenly on Rottnest Island, W.A., after conducting a service with the prisoners on Jan. 6, 1915, was buried in-law to E. G. Warren, the evangelist at Fremantle.

In this issue will be found the essay on "The Apostle Paul's Teaching of the Christian Ministry," for which J. A. Wilkie, of the Ballarat church, received first prize at the recent South-east competitions.

H. Wilson, the evangelist of the Wallaroo church, S.A., and Miss Ruby Blackwell, of Milang, were united in marriage at the residence of the bride's mother by J. E. Thomas on Jan. 27. Congratulations!

The address of H. C. Stitt, treasurer of the Queensland Home Mission Committee, and secretary of Ann-st. church, is now "Renfrew," Sandgate-road, Albion, where all correspondence should be addressed.

Don't miss the next meeting of church officers in Swanston-st. lecture hall on Monday, Feb. 8, at 8 p.m. The theme is of vital interest to the churches, and should command a very large attendance. Will you be there?

The monthly council meeting of the Victorian Churches of Christ Christian Endeavor Union will be held in the Swanston-st. lecture hall on Monday, Feb. 8, at 8 p.m. Will all delegates make a special effort to attend?

The work at Dunally, Vic., in its good way, is going on. There were three confessions. E. W. Sprigg, of the College of the Bible, has been spending his vacation between there and Bet Bet, and the secretary writes in an appreciating manner of his services.

We note by "The Monthly Messenger" that this year will complete half a century of service for Lygon-st. church. The officers of this historic church are already making preparation for celebrating their jubilee. More extended and particular announcement will be made later.

In the interests of Home Missions D. A. Ewers visited Mullaala and Long Plain, on Jan. 17, and Alna and Owen on the 24th. Last Lord's day he gave Home Mission addresses to the Norwood church in the morning, and to the Hindmarsh Men's Class in the afternoon, preaching at Queenstown at night.

One of the three converts at Dunally last Sunday night is the youngest son of J. Beasy; this makes the tenth in his family now "in Christ." Bro. Beasy has worked hard for the cause in Dunally for many years, and it must be gratifying to him to see his own and others obeying the Gospel.

We regret to learn that C. Schwab, preacher of Harcourt church, is at present in Castlemaine Hospital, receiving treatment for injuries received as the result of an explosion. Rest for two or three weeks has been enjoined, but we are glad to be assured that with careful attention our brother may expect a speedy recovery.

H. H. Davie has for some time past conducted a little meeting at Melrose, S.A., with the frequent help of Bro. Smith, of Booleroo Centre. D. A. Ewers will be with these brethren on the occasion of the anniversary of their meeting in the Institute, and will conduct evangelistic service for two or three days. Shortly after, he will spend a few weeks with the brethren on Eyre Peninsula.

B. J. Kemp, Holmes-road, Moonee Ponds, has been appointed to take charge of hospitality in connection with the forthcoming Victorian Conference (March 21 to April 6). Will Melbourne brethren who are willing to extend the grace of hospitality to country or interstate visitors to the well all address to Melbourne for the Conference, and who desire hospitality, please write him early?

Bro. Wm. Davey, father of P. A. Davey, our beloved missionary in Japan, suddenly passed away on Friday, Jan. 22, at Ashburton, Victoria. Bro. Davey was an old, much-respected and faithful member of the church of Jesus Christ. For the occasion of the opening of the church at Gardiner, he walked from Ashburton to the College in order to have fellowship with his brethren. We extend our sympathy to those bereaved, but rejoice in the consolation which the memory of a faithful life and a sure hope give them.

Arrangements for a musical and elocutionary festival to be held in connection with the Victorian Conference are well in hand. It has been decided to forward a supply of music to each school participating, and this should be in the hands of the school secretaries in a few days. All the practices will be commenced in the schools at once, and later united practices will be arranged for at Lygon-st.

The College of the Bible will reopen at 9.30 on the morning of Wednesday, February 17, when all students are asked to attend. Resident students are requested to endeavor to arrive at about five in the pm. A fair number of new students will be coming to the College for 1915, and it is probable that the enrolment will be quite as great as last year, notwithstanding the general depression.

In the annual report of the S.A. branch of the British and Foreign Bible Society, presented in Adelaide last week, special mention was made of the gift of Mr. Harry Woodcock. "Through the aid of generous friends £1,000 was paid away at the beginning of the year. Mr. Woodcock had given in another £2,000 to the funds. The noble offer of Mr. Woodcock to provide Scriptures for various institutions throughout the State and to subsidise pound for pound of the Society's income for the year had been greatly appreciated by the committee in this State as well as the parent Society in London." Bro. Woodcock is a member of the Church of Christ at Henley Beach.

W. B. Blakeney pays the following tribute to the work of Bro. A. T. Eaton, who recently closed his labors with the church at Northam, W.A., in order to take a course of study in the College of the Bible—"A. T. Eaton is leaving to-day for the College. He has had a remarkably successful career at Northam. He went there sixteen months ago. The church had been without a stationed evangelist for two years, and was in a very weak and hopeless condition. During Bro. Eaton's ministry, the church grew, and the work was intensified—nearly all adults, the majority being men. The church has been placed on a good footing in the community, and every department of the work revived. Bro. Eaton was greatly assisted and strengthened by his wife. They make a splendid team. Bro. Eaton has the evangelistic fire, and it will do a great work for the Lord if he can keep the fire burning. I hope his course in the Bible College will fit him for a larger and more useful work."

Among the few replies the S.A. Conference secretary has received to some hundreds of letters to isolated members five or six have sent donations for the Home Mission Fund, two have ordered the "Christian," and sent subscriptions. One writes: "Though we are unable to attend the church meetings, we see to it that we know what is going on. The 'Christian' comes along every Sunday night, and all our news and our reading matter." Another writes from Murat Bay: "I wish that our church could have a travelling evangelist to help our isolated brethren. I have a nice little Sunday School. It is the only way I see of keeping in touch with all people, so that I may be able to speak a word in season. Some day, perhaps, one of the brethren will take a trip to visit with us, but I extend an invitation to any such to our home." Yet another says: "We have been taking the 'Christian' in our home for a number of years, and enjoy it very much." A brother writes from Sherlock: "I have started a Sunday School here, but as most of the children have a long way to walk, I have had to close it during the winter months, but I intend to open again in a few weeks. I have only seven attending, but an glad God has enabled me to do something for them." Several sent for copies of the "S.A. Diary and Directory of Churches of Christ."

In the City Temple, London, recently, J. Telford Parr spoke on "The Gains of the War." Referring to the instances of sublime heroism and unselfishness which have manifested themselves in the rank and file of our soldiers, says: "The British Weekly," Mr. Parr declared that there was more than the breed to account for it. "The great bulk have gone through our Sunday Schools,

They have not been taught in vain." In this connection it was curious to note that, whereas there have been for years eight million scholars in our Sunday Schools, with a population of forty-five millions, Germany, with a population of sixty-four millions, has had only 12,000,000 scholars in her Sunday Schools. "No wonder that Germany is dominated by materialistic philosophy," commented Mr. Parr. A great gain of the war to the church, in Mr. Parr's opinion, has been the widening out of her ministry through the work she has undertaken for the soldiers.

A copy of the following prayer, composed at the request of Lord Roberts by the late Archbishop Alexander, was read at the home of the soldiers serving under him during the South African War—"Almighty Father, I have often sinned against thee. Oh, wash me in the precious blood of the Lamb of God. Fill me with thy Holy Spirit, that I may lead a new life. Spare me to see again those whom I love at home, or fit me for thy presence in peace. Strengthen us to quit ourselves like men in our right and just cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave; true to our Queen, our country, and colors. If it be thy will, enable us to win victory for England; but, above all, grant us a better victory over temptation and sin, that we may be able to say that we are more than conquerors, through him who loved us and laid down his life for us, Jesus our Saviour, the Captain of the Army of God. Amen."

Students of prophecy," says "The Christian," have been quick to realise that the entry of Turkey into the European imbroglio invests the great war with a deeper meaning. While many Christians have strained their eyes to greet the signs of Israel's predicted re-occupation of Palestine, Jewish scholars have indulged an undying hope on which some of them have been particularly bold in entering their minds. Now, at length, such Jews as are true "lovers of Zion" have their gaze fixed as never before upon that of their ancestors, and they are looking to Great Britain to realise a veritable "Day of God" in connection with the promised Return. Hence, Dr. Sali-Daiches, Rabbi of Sunderland, in a recent sermon, said:—

"When Britain shall prove victorious in its fight for right against might, there is no reason why its broad-minded, noble statesmen should not recognise the spiritual value of a God-given mission which has given up its belief in the ultimate realisation of the visions of the prophets, and should not restore the land of Israel's hopes and prayers to Israel's sons and daughters of to-day. Could Britain's sword be employed in a more righteous and more sacred cause than that of solving the greatest problem of the ages and of realising a Divine promise?"

Whether so or otherwise, we may rely on the promise: "I the Lord will have it in its time" (Isa. 60: 1-2, R.V.).

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Young lady requires position as help and companion or children's nurse in refined home. Apply, "Christian," G.P.O., Adelaide.

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 A mind to work. Neh. 4: 1-6.
 To every man his work. Mark 13: 33-37.
 Workers together with Christ. 2 Cor. 5: 20—6: 10.
 The day of opportunity. John 9: 1-7.
 Ceaseless Christian activity. Gal. 6: 6-10.
 The welcome plaudit. Matt. 25: 14-30.

Bill's Gully, Victoria.—Owing to Miss F. M. Whyson's absence from Bill's Gully, Miss A. E. Smith has been elected secretary *pro tem* of the Christian Endeavor Society.—A.E.S.

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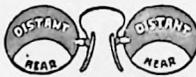
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