

The Australian Christian

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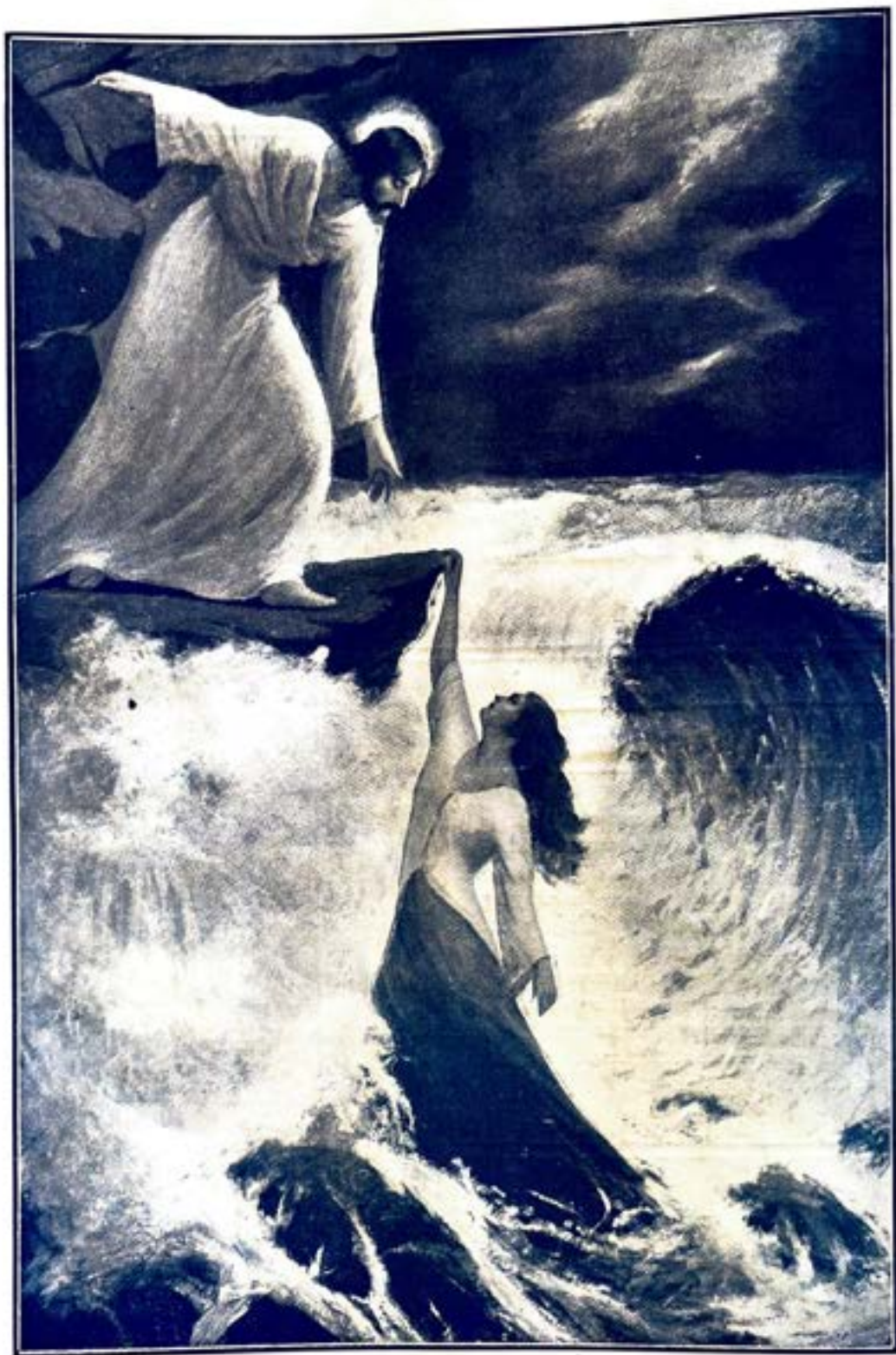
The Australasian HOME MISSION NUMBER.

✦ Light Bearers. ✦

CHRISTIANS are "light bearers." Having received the Light of the Lord at the Altar of the Cross, they are, by the express appointment of Christ, commanded to shine, "holding forth the word of life." It is the privilege of all, though of each of us in a different way, to shine for Christ, and to chase away the moral darkness that surrounds us. With the torch of truth in our hand, we must invade the kingdom of darkness, we must endeavor to kindle a bright flame of Christian light in every quarter, till the whole earth be in possession of the invaluable blessing.

Date of Offering :
FEBRUARY 4th
1912.





Mighty to Save

The Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

REGISTERED AT THE GENERAL POST OFFICE, MELBOURNE, FOR TRANSMISSION BY POST AS A NEWSPAPER.

Vol. XV. No. 2.

THURSDAY, JANUARY 11, 1912.

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The Australian CHRISTIAN

Vol. XV., No. 2.

Thursday, January 11, 1912.

Victoria



Melbourne.

£500

for
HOME MISSIONS

The President's Message.

By C. M. Gordon.

My extensive travels among our churches during last year have inspired me with a strong spirit of hopefulness in regard to our future in Australia. In the period referred to I have visited nearly one hundred of our churches, and it would take a small volume to contain the impressions which have resulted from my observation of our work in each State. I find almost everywhere among our churches a healthy evangelistic spirit, an improving organisation of our missionary activity, an increasing number of well appointed preachers, meetings well attended, a better interpretation of the spirit of our plea, and a growing liberality toward every good work.

Some things I have seen which ought not to be, but God will help us to grow away from our mistakes and weaknesses. The general outlook is such as to rebuke pessimism and to inspire one with a glad and grateful faith in the future.

In Victoria a splendid work is being done—a steady, solid, constructive work. We have an increasing staff of earnest and consecrated preachers; new fields are being opened, and new chapels built, and new churches organised; improved Bible School methods are being adopted; our membership is growing in numbers, in wealth, in liberality and in influence. Truly we may pause to thank God and take courage.

And now we are face to face again with our annual opportunity of contributing to this great work. May the love of Christ constrain our hearts to make a liberal offering this year. May the good Father purge

our hearts of all meanness and littleness and help us to give valiantly, sacrificially.

Remember how great things the Lord has done for us. How richly we have experienced the endowments of his grace. His blessings are as the shining stars for number. This glad Christmas season has just



C. M. Gordon,
President.

reminded us of "his unspeakable gift." We have just listened once again to the angelic proclamation of the coming of our Saviour. Let us think seriously of what his coming has meant to our world and to us, and then give.

Immigration and Home Missions.

By Horace Kingsbury.

The same morning a request came for a short article on Home Missions, my daily paper came out with a heading "1450 New

Victorians," and went on to chronicle the news that the "Gothic" had arrived on the previous day with this great company of immigrants. A few weeks ago I was in Queensland, and remember reading that a steamer was leaving England for that State with a still larger number of new settlers. Other States are likewise receiving their hundreds of home seekers. Is it not a fact that these people are looking for temporal benefits rather than spiritual blessings? Oh that they might find both in our beloved Australia! Think about this, and see if the need for Home Missionary work is not emphasised by the great influx of population from afar. We do not suppose that the immigrants are heathen—numbers of them may be devout Christians—but the probability is many of them will go out into our sparsely settled and poorly church districts, where the danger of growing apathetic towards the religion of Jesus is great. Religious conditions are not the best in the "out back" country. We have tried to do something to improve them, but it is incumbent upon us to do more as the needs are increasing. Immigration challenges the churches to a larger interest in Home Missions. In the providence of God the fields are growing whiter, and he is expecting us to rise to the occasion and make sacrifices for his sake and for the sake of men and women for whom Christ died. Will we do it? Let our Home Mission offerings be the answer.

Nobody ever outgrows Scripture. The Book widens and deepens with our years.—
C. H. Spurgeon.

While it is Day.

By Thos. Bagley.

I must work the works of him that sent me while it is day, the night cometh when no man can work. Opportunities for service abound in every State. In many important centres the Church of Christ is well represented, and good service being rendered. In every State there still remains much territory as yet untouched with the New Testament plea.

The call now comes for special effort to evangelise the Home land. Victoria needs at least a £500 offering on Sunday, Feb. 4, to continue the work of the twenty Home Missionaries now in the field. Splendid work is being done. Old causes have been revived and new ones have been opened up. The call is to every member.

Let us lay by now that we may be prepared with an offering in keeping with the great plea. Now is our day time. Let us work. The night is fast approaching. Sunday, Feb. 4, is the appointed day. Let every member make a freewill and liberal offering for the greatest cause on earth.

The Importance and Need of Home Missions.

By A. R. Main, B.A.

Even within the limits of what we are pleased to term Home Missions, some are found who place a false emphasis on the "Home." For the special purpose at least of this number of the "Christian," the emphasis is on the "Missions." It is home work when a church concentrates its effort on and gives its means for the support of the gospel in its own immediate vicinity, but it is not Home Missions. We are to look on others. The needy fields of our own State or Commonwealth are to be our vision. We are to send. It requires greater faith and a greater love to send to evangelise in other parts than to give to work from which our own community or church will reap the direct benefit.

A New Responsibility.—Is there not just now a special call for Home Missionary enterprise? Towards Australia a strong tide of immigration has set in. In 1912 thousands will come to our shores seeking a permanent home and the comforts which this favored country can give. These men and women need more the gospel of Jesus Christ. Other religious bodies are hard at work in the interests of the immigrants. Church buildings are in part being erected to cope with the rapidly increasing population due to the influx of settlers. Is there not a responsibility lying upon us? I presume that it goes without saying that our Home Missionary Committees would be more than glad to meet the needs of our new inhabitants, and to seize the splendid opportunity now presented. They can only

do so if the brotherhood liberally responds to this annual appeal. We should make a large advance possible. Australia has been exceedingly blessed in recent years. There are many from whom a large thankoffering would be a fitting contribution to the Home Mission funds.

The Dignity of the Work.—In addition to a realisation of the needs of the work, we need a higher estimate of its importance and dignity. We need to honor more the men who do the pioneering work. As days go by, we think more of the early settlers who at the cost of much toil and discomfort made possible our present condition. So should we honor the pioneers of the gospel. Young men, it is to be hoped, will be found who will be content to go into the needy fields and spend some years there till a strong cause is built up. If the call of the city seems attractive to most of us, we may at least have the grace to acknowledge that the real honors are to the men who go to the back blocks and seek out the neediest fields, and there tell the story of the cross.



Thos. Bagley,
Organising Secretary

I could wish that many of the young men who intend to enter the College of the Bible would come with the resolution to spend the first years of their after work in Home Missionary work in our country districts. There is need for a greater missionary enthusiasm in all of us. Who of us can read the apostle's words without a blush of shame: "I could wish that I myself were anathema from Christ for my brethren's sake, my kindred according to the flesh?"

Vision and Responsibility.

By Gilbert E. Chandler.

The saving of Australia rests with the individual Christian. A vision of the need, with a keen sense of personal responsibility, will have much to do with the amount of the Home Mission offering.

Am I bearing my part in the saving of Australia? Every member of the church should ask, and answer that question. For how much of the Spirit of Christ have I, if I am not filled with an all-absorbing passion for the souls of men? What kind of a servant am I, if I will not enter as fully into my part of the work, as the Master did his? He withheld nothing. Looking down, he

beheld a lost world, and his great loving heart was touched. The being of equality with God, he considered a thing not to be desired when there was a race to be redeemed. His home was nothing. His possessions nothing. His life nothing. Man must be saved; and he sacrificed all to save him. Brethren, this same Christ said, "If any man serve me, let him follow me."

We want to get a vision of Australia's need, and the Home Mission problem would be solved. Lift up your eyes and behold the harvest, saith the Lord. Enter our cities; walk through the slums; mingle with the throng that trip from the theatre; enter the public-house, and gaze upon degraded manhood; talk with those who have sold themselves into slavery; watch the procession of boys and girls streaming in from the country to be contaminated; and if it does not touch your heart and lead you to say, "Lord, what wilt thou have me to do?" The Spirit of Christ does not dwell there. Public-houses, gambling dens, licensed sin, immorality, corruption abroad everywhere. And what are we doing? Just touching the fringe of this vast problem.

A few noble souls have taken the burden on their hearts, and are earnestly praying the Lord of the harvest to send forth laborers into the harvest field, and to help answer their prayers, are giving liberally; but the great bulk of the church members are unmoved. We give it is true, but too often to satisfy our conscience, rather than from the fact that we feel the heart throb of the great mass of humanity moving hellward.

View the need, then give, and the offering will be doubled, and the work richly blessed because our prayers will follow our offering.

Brethren, "let every one lay by in store," and so give, that if Christ were present, we could look into his face with a frank, fearless expression, with a sense of duty well done, and say, Lord, thou knowest I have done my best.

Stocktaking.

By M. McLellan.

It is quite a usual thing for business people to take stock at this time of the year to see how they stand, and compare their progress or otherwise with former years. As we are engaged in the Master's business it is only fair that we should see how we stand, and how we are progressing with his work. This is the more essential, seeing that the brotherhood is practically a great co-operation, working and contributing for the spread of the gospel of Christ throughout our beloved Victoria.

The following particulars of the work of Home evangelisation will no doubt be interesting:—

State Evangelist.—Bro. T. Bagley, an enthusiastic and whole-hearted worker, has been doing great work as Organising Sec-

retary and Tent Missioner. He has conducted missions at Preston, Box Hill, Warragul, Collingwood, Cosgrove, Shepparton and Moreland. He has just concluded a second mission at Warragul to celebrate the opening of the chapel built in less than a week. Total additions: 70 by faith and baptism, 7 restored and 3 formerly immersed. Total, 80.

Maryborough and Bet Bet.—Bro. Leng has continued in this circuit. The Maryborough chapel has been altered and renovated and a good interest manifested. There is at present a Bible School rally going on, which it is expected will result in a good increase to the school. Seven additions by faith and baptism, and one baptised believer.

Kaniva District.—A. R. Benn and E. Edwards have been engaged in this district, which is on the border of Victoria and South Australia. They have evangelised the following places—Kaniva, Lillimur, S. Lillimur, Lecor, Dinyarrak, Bunyip, Bill's Gully, Yanipy, Bordertown, Mundalla and Wampoonny.

Some idea of the work in this circuit may be formed when it is stated that, with the assistance of local speaking brethren, 12 services are held almost every Lord's day. The evangelists take three services each. Additions by faith and baptism, 11; formerly baptised, 1. Total, 12.

Kyneton, Drummond and Taradale.—J. R. Combridge is located in this district, and in addition to the above places also holds meetings at Bourke. The attendance has been very satisfactory. 10 additions by faith and baptism.

Shepparton and Cosgrove.—Bro. H. M. Clipstone has labored with the churches at these places since last Conference and considerable progress has been made. During September and October Bro. Bagley conducted a tent mission at both places. The additions are (including the results of the mission), by faith and baptism, 16; formerly immersed, 1; restored, 3.

The Mallee Circuit.—W. Uren commenced in this field last July, and has labored with the following churches: Brim, Wilkur, Dunnunkle, and Warracknabeal. The prospects of the district depend greatly on the establishment of a good church at Warracknabeal. About £50 has been received locally so as to hold a tent mission there, and they are now negotiating with a view of obtaining the services of a good missioner. One addition by faith and baptism.

Stawell.—On Sept. 10, J. E. Shipway began his labors at Stawell. There has been a gradual growth in the membership, and the prospects are very encouraging. Four added by faith and obedience.

Colac.—This church has been served by Bros. Connor, Swain, and G. Chandler. The latter is at present located there. The meetings are well attended. Seven additions by faith and baptism since last Conference.

Castlemaine.—Bro. W. Gale has been located in this field since Conference. At first

this church was self-supporting, but owing to many removals from the district, the membership has been greatly reduced, consequently a small subsidy has now to be paid to the church. Two additions by faith and baptism, and four restored.

H. Swain.—Bro. Swain has to a great extent been acting as assistant State Evangelist, conducting services in the Mallee Circuit, till Bro. Uren came to that field. He then took up the work at Colac, pending the advent of Bro. Chandler, where he had three additions by faith and baptism. He is now engaged forming a circuit between Warrnambool, Terang, and Allansford. He visits Warrnambool and Terang on alternate Sundays and conducts their mid-week services.

Bro. Swain wishes the following message conveyed to the brotherhood:—

"Failure, through inability or indifference, to adequately cope with the growing demands of Home Missions, is the cause of many losses, and contributes largely to that column in our annual statistics, 'Revision of Roll.'"

Subsidised Churches.

The following churches are receiving subsidies from the Home Mission Committee:—

Middle Park.—20 additions by faith and baptism, and 10 formerly immersed. Bro. Irvine is the preacher.

Montrose.—Four additions. Speakers, Bren. Rothery, Noble and Brough.

Warragul.—15 additions. Bro. Fitzgerald succeeded Bro. Goodwin at this place, and Bro. Allan Wedd is now located there.

Ascot Vale.—The Committee has assisted the church to secure the services of Bro. Knott, and the meetings have greatly improved.

Preston.—Bro. Hall has succeeded Bro. H. Baker at this place. Seven additions by faith and baptism.

Box Hill and Blackburn.—Preachers, W. H. Nightingale and A. B. Chappell, the latter now at Collingwood. 11 additions by faith and baptism; 2 formerly immersed. Bro. Bagley held a tent mission here.

St. Arnaud.—Bro. T. J. Siver labored here from April to September. They are now doing with local supplies, but are anxious for further evangelistic help. One addition.

Wonga Park.—Bro. A. Wedd has been laboring here, but has now gone to Warragul.

Croydon.—Preacher, Bro. C. H. Pratt. One addition.

Summary.

From the foregoing it will be seen that we have 11 Home Missionaries in the field and 9 engaged with churches that are subsidised, making a total of 20 workers directly or indirectly under the Committee. Additions by faith and baptism, 153; formerly immersed, 17; restored, 11; total, 181.

The Field Awaiting Us.

By A. C. Rankine.

1. It is a large field. Even as far as our own country is concerned we are forced to admit "There remaineth much land to be possessed." There are many places all over this fair country where the cause of primitive Christianity is not represented, and where our plea has not been presented to the people. Consequently the people for the most part in many places are unacquainted with the gospel in its pure and unadulterated



Victorian Home Mission Committee.

Back Row: J. W. Baker, A. Millis, R. C. Edwards, J. McGregor, J. Pittman, B. J. Kemp.
Front Row: F. G. Dunn, W. C. Craigie, H. Kingsbury, M. McLellan, A. R. Lyall.
C. M. Gordon, Pres., absent.

ed form. One could enumerate large and thriving towns where there is no Church of Christ, to say nothing of many strategical points around our great cities of the Commonwealth. Wide opening doors invite the heralds of salvation to enter in and take possession in the name of Jesus Christ. One may go North, South, East and West, to the extremities of this country, and find scores of places without even a solitary witness for the Pentecostal gospel.

2. This field is accessible. It is close at hand; it lies at our door. No mighty ocean severs it from us; no rugged ranges of snow capped mountains need be crossed before your work can begin. Right where we are now we are in the presence of the lost. We touch elbows with the unsaved every day. The lost are all about us. They walk by your side on the street, they work with you in the factory or store, they sit at your table, it may be they live in your home.

3. The field needs cultivating, and it will pay to cultivate. So much of the field lies idle. It needs to be prepared for the seed to be sown in it. The gospel sower needs to go forth with the seed basket on his arm, and scatter the good seed of the kingdom. We must not rest content in evangelising some places to the exclusion of others.

4. This field is our Home land. We want it for God. Our Christ deserves to have it. There is no better country on earth, take it all in all. Some other lands may be richer in natural products and more progressive now, but we believe our nation is destined to become great in many ways. But in the highest and best sense it will not be great unless it is Christianised, and no nation can be Christianised without it is evangelised.

The Naturalness of Home Missions.

By H. Knott, M.A.

In John 4: 28, 29, we read that the Samaritan woman "left her waterpot and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did."

The woman was engaged in the routine of every day work when she met Christ. The surprise of being spoken to by a Jew must have soon vanished before the greater surprise that must have been hers on being told that she was in the presence of the long-looked-for Messiah.

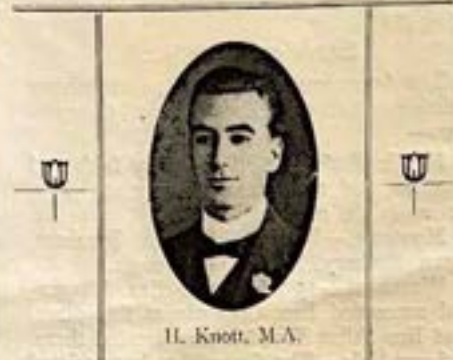
The conversation soon led to the conviction of her sin, while at the same time she heard a new and hopeful message.

The immediate task of filling the waterpot was relinquished. The enthusiasm of a new delight seized her, and instinctively she turned to the people of the city to unburden her heart. She did what we would regard as the natural thing. We would have been surprised had she done anything else. It is hard to lock up in the heart any great joy. Daily duties were not so important that they could not be abandoned

temporarily when the soul of the woman found its Master, and there was a deep longing to acquaint others with him too.

The above incident only illustrates the naturalness of Home Mission work. The cities and towns of our own land should be the first to feel the zeal of our souls for Christ. It may be perfectly true that our missionary interests abroad increase activities at home, but beyond doubt the converse is also true. Activity in the home land is the path whereby we reach the heights that give us a vision of world usefulness.

Jesus taught his disciples that their vision was to be a gradually widening one. "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If we change the geographical names the principle might be expressed by saying, make known the gospel first in your own city, then throughout the State, then all over the Commonwealth, and at last unto the ends



H. Knott, M.A.

of the earth. If the spiritual welfare of those of our own race, with whom we mingle, associate, and live, does not appeal to us, how can we be expected to take a vital interest in those whom we exclude from our country? It would be as unnatural as for darkness to cover the earth when the sun is shining, and would be an unworkable inversion of Christ's order of doing things. His way is best.

The Matter of Finance.

By W. C. Craigie.

From the Treasurer's standpoint I have been asked to say a few words. Since the inception of Christianity there has always been a close relationship between gold and the gospel. In apostolic times the greatest enthusiasm prevailed among the primitive Christians—sacrificing for the Lord's work—some even disposing of all they had to be able to give liberally. The sacrifices of modern times are not to be compared with those made by the early disciples. This could easily be demonstrated by a reference to the Scriptures, but want of space forbids.

We have at the present time twenty men supported directly or indirectly by the Vic-

torian Home Mission Committee. Just on £200 per month is necessary to meet the financial responsibilities of the Committee. About one-half of this amount is supplied by the churches which are receiving the services of the preachers, leaving about £100 per month to be made up by voluntary contributions.

On December 31, 1911, we were £400 in arrears, and we estimate that £500 will be wanted through the annual collection in order to enable us to meet Conference without a deficit. Last year's collection was a little under £500. This year we confidently appeal for five hundred pounds, and hope this sum may be exceeded.

Just a word now about our State Evangelist, Bro. Bagley. No one knows better than I, coming as I do in constant touch with him, his unselfish enthusiasm for the work.

While he has always been anxious to spread the gospel by opening up new fields, he has not lost sight of the necessity for making suitable financial arrangements, whereby the work can be carried on. With admirable judgment he has endeavored to lighten the added burdens as much as possible. Naturally, progress means increased expenditure, and it is here that Bro. Bagley as Organising Secretary has manifested great tact, and has kept down the Committee's outlay as much as possible.

We are fortunate in having had the services of such an able and loyal organiser, and deeply regret that at the end of February we will be losing his services. Bro. Bagley's earnest desire is to leave us without any debt. Let the answer on Lord's day, Feb. 4, show our appreciation of the faithful work he has done.

Help God to Win Australia.

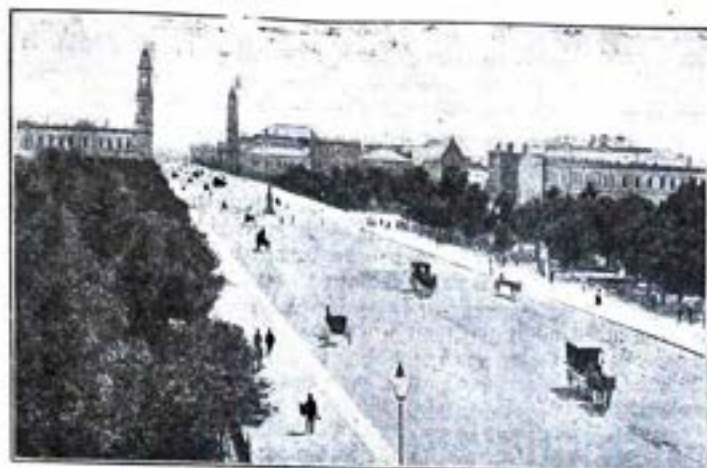
By T. B. Fischer.

Missions are the life of the church and the secret of her success. Record gifts to Home Missions at the annual offering will bless every church that gives a record offering. Giving liberally to the Home Mission work will not curtail the efficiency of the church in foreign affairs or interfere with the far-away missions. Quite the opposite. The church needs Home Missions even as the heathen needs the gospel. There is really no distinction in the mind of Christ between Home and Foreign work. We make a distinction simply for convenience sake, but in spirit and aim and purpose the work is one.

Missions elevate the heart and increase the spiritual force of the church. Mighty gifts on February 4 will broaden the outlook, promote union and fellowship, increase zeal, and bring us into harmony with the mind and purposes of God.

The Federal Foreign Missionary Committee greets the brotherhood of Australia and hopes that a mighty offering will be given for Home Missions and the evangelisation of Australia.

South Australia



£650
for
HOME MISSIONS

The President's Message.

By H. J. Horsell.

The time is at hand for our annual offering to be made on behalf of Home Missions, or the evangelisation of our Home land. Lord's day, Feb. 4, is the appointed date.

I appreciate the honor my brethren conferred upon me, in electing me as their President, and have accepted this year of office, confident in being able to rely upon your united co-operation with my brethren of the Home Mission Committee in our service of love. Our motto for this Conference year is, "700 souls for Christ and £2000 for Home Missions."

I am assured that it is the sincere desire of every member of the church that at least 700 persons shall by our combined efforts

get and give. 3. The people who find the only real joy in giving, and therefore value the getting only in order to live."—*New Acts of Apostles*.

May we all find the real joy in our giving unto the Lord. "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for the Lord loveth a cheerful giver."

Attention.

By D. A. Ewers.

We are asking our forty churches and 400 members in S.A. for £650 on Feb. 4, and we want these good brethren to note:—

1. The order of the Saviour's commission was: 1. Jerusalem; 2. All Judea; 3. Sa-



H. J. Horsell,
President.

be saved during the twelve months. But I think we ought to win many more than 700 souls. Let us pray earnestly every day that our Father may grant our heart's desire.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

In order that the workers who are laboring so faithfully shall continue in their respective fields, and the calls which come to us for more laborers shall be acceded to, you must, dear brethren, respond. It is your business, as it is your privilege, to give the £2000, of which £650 is asked for on Feb. 4.

As your President, I earnestly appeal to you to respond liberally. The past has gone for ever. We cannot go back if we would to make amends. If we have not given as we know we should and could have given to our Lord, let every one of us give an offering worthy of a great occasion. The spirit of Christ is to give, hoping for nothing again; the spirit of Christ is the spirit of self-sacrifice; expediency will give with the expectation of returns, or what it can spare, but love gives its best.

The little boy who put his penny into the plate and turned to his mother, asking what would come out—would it be caramels or lozenges—is an unconscious illustration of much of our present day giving. Is it not this? Christians so often give with the idea of a return, or try to give something that costs as little as possible. Giving in order to get something is more of investment or speculation. Jesus Christ would have us give, not hoping for something again, but as a true and simple instinct of Christian life.

"There are three kinds of people in the world. 1. The people who find joy only in getting. 2. The people who find joy in both

getting and giving. 3. The people who find the only real joy in giving, and therefore value the getting only in order to live."—*New Acts of Apostles*.

2. In 1891 we had 2025 members in S.A. Ten years later, 3240, an increase of 60 per cent. Now there are 5395, an advance of 67 per cent. for the last ten years. This proves that S.A. is a good field for our plea.

Our rate of progress has been much greater than that of other bodies in this State, and with considerably less expenditure. But with more means and men we can do far better.



D. A. Ewers,
Organising Secretary.

3. Home Missions pay. At last Conference out of 575 baptisms reported, nearly half, 281, were through our Home Mission work, besides at least 30 or 40 other additions. Think of that, now.

4. Our State Evangelist has been greatly blessed. From the commencement of his work in August, 1910 to the end of 1911, over 400 confessed Christ, of whom, of course, the greater part, came into church membership. Wasn't that worth the cost?

5. This year, in addition to the gains in other fields, 80 came out in a tent mission at Kadina and 22 more at Wallaroo since the Conference. A live church of 38 has been organised at Wallaroo, and we are proud of our youngest baby.

6. Our Fields. The Home Mission Committee supports or assists the work done by R. Harkness at Butler and Tumby Bay; H. J. Horsell, Croydon; F. E. Thomas, Cottonville; J. T. Train, Goolwa; H. J. Taylor, Maylands; D. A. Ewers, Mile End; T. Edwards, Narracoorte; W. J. Taylor, Semaphore; G. T. Black, Strathalbyn; and P. Warhurst, Wallaroo. They have also assisted Kadina with E. G. Warren (but that is now self-supporting), and Henley Beach.

7. New workers. P. Warhurst commenced work at Wallaroo on Nov. 1, and G. T. Black, at Strathalbyn, on Dec. 1. I. A. Paternoster starts at Prospect on Feb. 1, and from March 1 H. J. Horsell will devote all his time to Croydon, the church receiving a subsidy of 30/- per week.

8. Open doors. Why, they are all around us. There's Henley Beach. We must place a man there. Bro. Harkness wants a young man on Eyre's Peninsula. Booleroo has long been waiting. Murray Bridge and Lamerook are most inviting places. The great valley of the Murray, with its numerous settlements is ripe for effort. There are splendid openings in the suburbs of Adelaide, and there are large country towns where we ought to have had churches long ago. And, then, we need that S.S. evangelist as recommended by Conference. But Oh, dear! it all means money.

9. Overdraft. That's an ugly word, but there it is, and we can't ignore it. £110 as I write and £120 more needed on Jan. 20. And eight months to go before Conference with all these fields, including the four new ones, to be kept going. Can we do it?

10. Yes, we can. 5,400 disciples of the self-sacrificing Christ are not going to let the work languish for want of a few hundred pounds. Are there not some brethren who can send me a cheque for £20, £50, or £100, to help place the work on a better footing? It is so badly needed.

11. Our motto is "Forward," and our aim this year is "700 souls for Christ, and £2000 for Home Missions." Seeing we had 575 baptisms last year and raised £1749, this is surely attainable. It means personal work for Christ and personal sacrifice, but that's what our tongues and purses are for.

12. £650. The Apportioning Committee is dividing this amount up amongst the

churches for Home Mission day, Feb. 4. Last year the Home Mission offering reached £617. Let every church seek to reach the amount suggested as its contribution toward the £650.

13. Isolated brethren. We are hoping that the hundreds of brethren scattered abroad will not forget our urgent need, but respond freely. In sending offerings they should always state the name of the church in which they hold membership.

14. Summary. Much more could be said, but this is enough. If these pages are read, the hearts must be tough that fail to respond to the pleading appeal for our Home Mission Fund, the truth to reveal. The harvest is great and the laborers few; the fields are all white and we are looking to you to send us the means, Christ's cause to expand o'er the length and the breadth of our fair Southern land.

15. All contributions should be sent promptly to the General and Financial Secretary, D. A. Ewers, Mile End, S.A.

Reaping Carnal Things.

By Jas. Manning, Treasurer.

Behold a sower went out to sow his seed. The seed is the Word of God, the glad tidings of salvation, to be made known to every creature. To reach every creature with these glad tidings there must be a reaping of our carnal things. Feb. 4, next, is reaping day. All the members of all the churches, all at the same time, must all be in the field together reaping carnal things—that is, money.

Reaping is gathering in what has come into matured existence through processes and labors operating for many weeks previously. The time is come for reaping what has been growing and developing. The harvest is ripe; all hands must thrust in the sickle. Shortly before noon on the above date let the assemblies of God make the divine service intensely materialistic and carnal by filling the boxes with copper, silver, gold, bank notes, cheques and drafts—all devoted things most holy unto the Lord. This will not be trading in God's house, but will be the fulfilment of resolutions and purposes previously made; it will be opening the way for answering prayers already offered for the furtherance of the gospel. It will be saying to those preaching the gospel, "Go on preaching, these carnal things are to enable you while preaching to live of the gospel." These will not be merchandise in the house of God, but gifts acceptable to him, resulting from the trading, labor and earnings previous to the harvest gathering. God gave his only begotten Son, and these are supplementary gifts from his people to make known the unspeakable gift. Brethren, give as the Lord hath prospered you.

The Encouragement of the Past an Incentive for the Future.

By J. E. Thomas.

The great success that has crowned the efforts of the workers in the Home Mission field should cause all who have had fellowship in the work to be deeply grateful to the Lord of the harvest field.

From a purely business standpoint, the money that has been subscribed has been most conscientiously used, and has brought splendid returns. At no period in our history in this State have we seen so many led to accept Jesus Christ during a single year. The amount contributed has been the highest yet, and the additions have been an abundant proof of God's approval of the ready response to the call for money. There is no Christian who has given anything to Home Missions, or any work that God permits us to engage in for him, who does not feel that it is the very highest investment he has ever made. Some people look upon giving as a duty simply, or even as an unpleasant necessity, but the Christ-like view is that it is a privilege and joy to be permitted to have a part with our Lord in seeking to save those for whom he willingly and lovingly gave up his life.

When we think of the work that has been done, and the comparatively small amount expended, it makes us rejoice that our Master still uses what we have and makes it to increase so that the multitude can be fed. What a splendid investment the buying of the mission tent has been, and how grateful we should be for the privilege of buying chairs to help with the work in the tent! What a fine investment our State Evangelist has been. Let us rejoice together that so many have been won for Jesus Christ as the result of our feeble efforts.

And what of the future? If with so little of our time, money and effort, so much has been done, should we not feel that if we increase our efforts a hundredfold, we shall be by no means impoverished, but we will be winning our fellow men for the kingdom of God and be getting rich ourselves toward God.

Because God has so blessed us and our work has prospered so mightily and brought us such joy, will we not plan to advance in this great work prayerfully, loyally and lovingly, and fields that are calling for help will be occupied, and many who have as yet never accepted Jesus Christ will be won for him during this new year in this great Commonwealth.

Let the manifestation of God's blessing in the past be the foundation of our increasing faith in him, and let us advance in his name, assured of greater victories.

The Australian Annual Offering to Home Missions.

FEBRUARY 4th.

The Result of Our Co-operation in Home Mission Work in Past Years as an Incentive for the Years to Come.

By T. J. Gore.

It is a profitable exercise in our spiritual life to look both backward and forward. The backward glance is that of encouragement; the forward glance that of resolution and determination.

Paul strikes a great note when he says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus." Evidently in this passage he refers to difficulties of which he had encountered many, and would not let the remembrance of them interfere with his onward progress. The individual Christian, the individual church, the group of churches can with great profit look at the past and gather great lessons.

In the great mission movement of our churches in South Australia, some of us can send our thoughts back to its beginning. When our co-operation movement began there were comparatively few churches and few evangelists who were giving their whole time to preaching and teaching. We have made gradual progress since the beginning of our movement in South Australia. The churches have grown in liberality and in evangelistic zeal. Last year has been the best of all. Our Home Mission work has been exceedingly encouraging. As a matter of course, we can never satisfy ourselves as to the amount of money we raised for the Home field. The churches have lately realised that they could put an evangelist in the field, and support him. They have no difficulty in doing this. There can be no question that this movement has been a splendid success. The churches where missions have been held by our State Evangelist have been greatly blessed, and all the churches in the State have been blessed. No one church can be greatly blessed without the others gaining some benefit.

The last few years have furnished us with great encouragement, and a strong incentive in the formation of the Church Extension Fund. This has been from the start a splendid success. It has been the means of founding a number of churches, which, without the fund, would probably not have been founded.

This movement has greatly encouraged the churches to put forth more energy in founding new churches. It enables the combined churches to look forward to the erection of a church building when they decide to begin an evangelistic effort in any particular place. Herein is a great encouragement. Just here there has been a weak place in evangelistic efforts. We trust the church extension funds will be constantly increased. Money could not be invested in a better way.

I think there can be no doubt that a Sunday School Evangelist would do a great work in our Sunday Schools. The churches realise that the Sunday School is the most important division of the church's work. An expert in this department would be of incalculable value in the increase and up-building of the church.

Our past history has demonstrated that the financial difficulty vanishes before consecrated zeal, and determination to work for the Lord. The prospect in this State seems to be very bright. Our brethren are generous, and they are convinced that money is needed. There can be little doubt about their willingness to give, and give liberally.

Bro. D. A. Ewers is the right man in the right place as Financial Secretary, and the churches owe him much for his consecrated earnestness in his great work.

I believe the prospect before the S.A. churches is exceedingly bright. I can see no particular clouds that need dispelling. The fields are ripe for the harvest, and the brethren are ready for the reaping.

Doing Big Things.

By S. G. Griffith.

Distance lends enchantment, and to some people nothing is great or good unless it is far away. Australians have been accused of unpatriotic conduct in crying down our own country in comparison with other lands. I believe some of us are guilty.

How frequently we hear it said that we can't do things as they do them elsewhere.

We can't only because we feel and say we can't, but when we find out that we are second to none, we shall do big things, as big as ever was or can be anywhere. Dr. Chapman said that this was the best field for religious activity on earth. He is coming back soon.

We see big things done when big things are planned for, worked for, and expected. Even when it is done we cannot always see how, and we must not expect to understand how God will work, but we should believe that he will.

My experience during the time I have worked in Australia leads me to say that our churches are composed of people who are ready and able to undertake the shaking of this continent to its very foundations.

Never have I had more pride in representing our brotherhood than now when I am going into fields as a minister of the Churches of Christ in Australia. I firmly believe in our plea and our people as the answers to present problems facing the Christian world. No man with a spark of appreciation can fail to commend the loyal manner in which the churches take up any good work placed before them. Our brethren only need to know to do their duty. I would readily trust any good enterprise in the hands of our people. They have never failed. I believe they never will. The word, brethren, is "Forward!"

Joy in one's work is the consummate tool, without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—Phillips Brooks.



S.A. Home Mission Committee.

Standing: E. W. Pittman, C. E. Lawton, W. Burford, H. R. Taylor, Assi. Sec.; A. Gard, W. J. Harris, T. H. Brooker, R. Barr, I. A. Paternoster.

Sitting: T. J. Gore, D. A. Ewers, Sec.; H. J. Horsell, Pres.; W. C. Brooker, Vice-Pres.; J. Manning, Treas.; P. A. Dickson.

Absent: W. Charllick, J. E. Thomas, T. B. Verco, W. Morrow, Vice-Pres.; A. L. Read.

A New Country.

EYRES
PENINSULA.

By R. Harkness.

The big water-way known as Spencer's Gulf, divides the more fertile portion of South Australia into two parts. The eastern part in which Adelaide is situated has to some extent had its resources developed, but on the other part known as Eyres Peninsula, the process is but beginning. Although the Port Lincoln district was settled early, the great majority of the Peninsula has up till recently been left to the rabbits and wild dogs. But with the advent of fertilising manures a great change has come, great quantities of land have been thrown open for settlement, and the farmers are busy now subduing the mallee and endeavoring to establish homes for themselves in what was formerly a wilderness. To encourage fresh settlement the Government is now building new railways, one to run northwards to Dark's Peak, and the other westward to Minnipa Hill. These railways will open up a lot of new country, the land will soon be taken up, and settled districts with new townships will take the place of the mallee scrub.

So far the plea for primitive Christianity has been made known in only a small part of this great peninsula. Owing to the faithfulness of some of the brethren who settled in Butler a small cause was begun there several years ago. Bro. G. B. Moysey was the organiser. Since an evangelist has been permanently settled here a church has been formed at Tumby Bay, and the work has extended to Lipson, Pt. Neill and the Hundred of Verran. The Baptist brethren have established themselves at Cowell and Cummins, and are attempting the conquest of Port Lincoln.

But as those acquainted with the map of the country will see, only the fringe of this great province has been touched, and it remains for us to carry the message of apostolic Christianity from one end of Eyres Peninsula to the other. Now is our opportunity, and we should see to it that we get in with the first. "The State is but the individual writ large," and as with the child early impressions are the most lasting. Youth comes but once, and unless we impress the minds of the people of this province with the Scriptural gospel truth, the most impressionable age will be gone by for ever.

Bro. S. G. Griffith will be with us in February next to conduct a gospel mission. Brethren, pray for us that the preaching of God's Word may be abundantly owned and blessed by our heavenly Father, and that as the virgin soil receives the material seed, the hearts of the people will receive the seed of the living Word, so that in after years in this new and growing country there may be an abundant harvest gathered in to the honor and glory of God.

Adelaide and Suburbs.

By H. R. Taylor.

There is a strategical moment in battle, upon which the whole issue depends. In every phase of individual and national life "There is a tide, which taken at the flood, moves on to fortune." Nothing can make amends for failure to perceive and grasp the opportunity of the hour.

The city of Adelaide and suburbs are at the floodtide of prosperity. Now is the time to step in. The Churches of Christ have gained recognition as factors in the civil and religious life of the community. The aggressive policy pursued by the Home Mission Committee is winning admiration from the different denominations. Our definite evangel is appealing to the thoughtful and earnest seekers after truth.

A survey of our metropolitan fields indicates substantial progress during the past few years. The older churches, such as Grote-st., Hindmarsh, Norwood, North Adelaide, York, Unley and Queenstown, have maintained a steady rate of increase, and the younger causes have been established on a firm footing by receiving charter members from mother churches. Permanency is assured these latter by the purpose of the Committee to render assistance until they become self-supporting.

From the funds of the Church Extension Committee buildings have been erected at Mile End, Maylands and Croydon, and a chapel for Semaphore will be proceeded with almost immediately.

The Home Mission Committee has placed evangelists at Mile End, Semaphore and Maylands. A preacher is needed for Henley Beach. The Croydon church is receiving a regular subsidy which will be increased early in the year.

An evangelist has been secured for Prospect, which, as far as the Committee is concerned, is a new field. Cottonville, situated in the Southern suburbs, is also being given financial help.

The future offers unprecedented opportunities for extension. A rapidly increasing suburban population demands that the fields already occupied shall be supported, and that new work should be undertaken. Within the Thebarton Corporation, which includes Mile End, the population has advanced from 5304 to 8714 during the past ten years, approximately a 64 per cent. increase. St. Peter's, including Maylands, from 7611 to 9061. Maylands, from 1653 to 2152. Brompton Ward of the Hindmarsh Corporation, including Croydon, from 4463 to 5200. Croydon, present population, 1260. One Adelaide district, including Queenstown and Semaphore, from 20,089 to 24,000, a 19½ per cent. increase. Prospect, from 5271 to 6835, a 29½ per cent. increase. Henley Beach, present population, 941. A new field has recently been opened at Walkerville by the Norwood Bible Class. Here the population has increased from 2962 to 3590, 21 per cent. Other

districts could be occupied with splendid promise of success, viz., Kensington, with a population of 2038; Goodwood, 6968; Parkside, 5897; Fullarton, 4081. These figures require no emphasis.

The Home Mission Committee is waiting for the brotherhood of the State to say, "Go in and possess the land."

A Home Mission Field.

By G. T. Black.

Situated about 51 miles from Adelaide, nestled among the hills, and on the banks of the winding Angas river, is picturesque Strathalbyn. This town is the centre and capital of the great and prosperous Southern District. The progress of the district, to say nothing of the town, during the past few years, has been great, and prospects are still brightening.

As a place of retirement for the countryman, it is ideal. Facts speak for themselves, for farmers from the surrounding districts have moved into the town and built comfortable homes in which to spend their declining years. And as a home for the weary, nerve-racked business man, its quiet calm and exhilarating atmosphere is unsurpassed. Why live in the city when the country is so inviting and the church in Strathalbyn would appreciate your help in the plea "that they all may be one."

The cause of primitive Christianity has been established here for many years, and at one time had a flourishing church; but through members moving to different parts the cause here has been weakened. While the cause has been in a weak condition, great credit is due to the faithful little band who for long, dreary years, contended for the faith which was once delivered unto the saints, and have kept the church in high esteem among the townspeople. Especially is this little band to be commended when it is remembered that the majority of them are sisters.

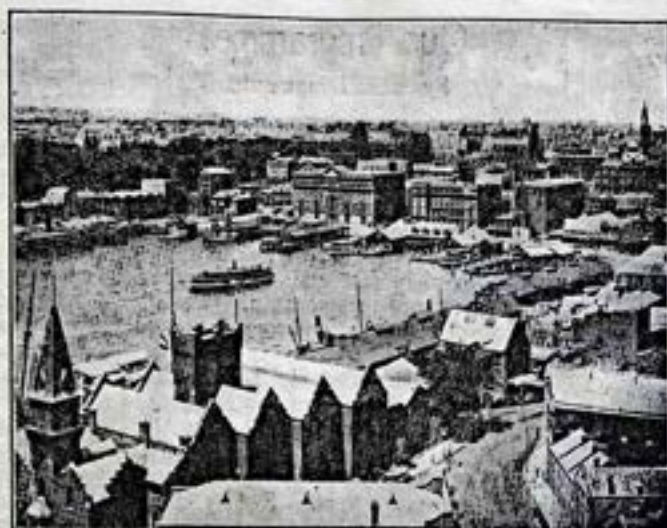
Many faithful preachers have labored here, but their work has been hampered through being able to do only week-end work.

A long-felt need has been met in securing the services of a resident preacher, who in his humble way is devoting his time to evangelistic work, and with the hearty co-operation of the brethren and a tent mission in the future, believes that steady progress will follow.

Strathalbyn is only one of many places throughout Australia and New Zealand, whose prospects are bright, but progress is hindered through want of a permanent preacher and financial support. At this time the whole brotherhood are urged to rally round the treasury with their offerings.

The Home Mission leaders and preachers in the various States are crying, "Let us go up at once and possess the land, for we are well able to overcome it." What will be your response on Feb. 4?

New South Wales



Circular Quay, Sydney.

£250

for
HOME MISSIONS

The Master and the Masses

By G. E. Burns.

Did ye hear that old, old story,
That for nigh two thousand years,
'Mid the throng, 'mid right and wrong,
'Mid the laughter and the tears,
Has been mankind's greatest comfort,
Has inspired hearts and fired
Souls to Truth's supreme employ.

Have ye felt that grand old story,
In your hearts burn like a flame?
How he wept while mankind slept?
How he suffered for our shame?
How the throng at dawn beset him?
City streets or seashore sand?
How he led them, how he fed them,
Blessings spread with bounteous hand?

Have your eyes e'er felt the tear drops
Start as pity smote your breast?
As he bowed 'mid curses loud
From the throng that round him prest?
Has your soul e'er felt the anguish
Mortal pangs of sore travail?
That in crying and in dying,
Rent in twain the mortal veil?

Have ye learned that story's meaning?
As again in simple tongue
Men have told that story old;
Precious still to old and young?
Have ye seen the Master's footprints
In the mart or open plain?
Bringing blessing, souls caressing,
Life and hope and strength in gain?

Yes! the Master still is with us,
And the masses throng him yet;
Hearts may call, he heeds them all;
Love will not the call forget;
But the blind sits in his blindness,
While the multitudes go by,
Who shall tell him, who compel him,
Cry aloud while hope is nigh?

Lo! the Master stands and listens
To that cry so loud and shrill.
"Bring him here!" In accents clear
Jesus speaks while all stand still.

"Son of David," cries the beggar,
"Mercy show to me to-day."
And in kindness, lo! the blindness
By a touch is chased away.

Ah, thou blest and kind Redeemer!
How they press thee, this great throng;
All men know that here below
Thou alone canst right the wrong.
All mankind on thee is waiting,
Thou the hope of ages past;
Saviour, win us, reign within us;
Thou art first and thou art last.

The President's Message.

By J. Stimson.

To the Brethren in N.S.W.,—

Once again we make our annual appeal
to you to help us with the work of Home



J. Stimson,
President.

Missions in New South Wales. This year
it is two months later than usual. We
trust that the delay will result in a larger
offering.

I desire to impress upon you the necessity
for liberality and large gifts. We rely
upon your assistance in this matter. There
is unbounded prosperity in the State at the
present time. The seasons were never

better in the history of the country. We
are receiving a large natural increase in
our population and steady additions by im-
migration. The agricultural, commercial,
industrial pursuits are all booming. The
building trade is quite phenomenal. In
some of the country districts, especially the
Richmond River, for every Government
block offered there are 200 applicants. The
growth of our population in our rich areas
is so rapid that the churches are not able to
keep up with the demands of the situation.
There are scores of settlements with from
100 to 500 residents in the immediate vicinity
where no religious services are held at
all. The denominational churches are in-
creasing their staff of workers as rapidly
as possible, and we are all behind. They
have in some cases, funds, whereby they
can lend to circumscribe money for lands and
buildings at the rate of one half per cent.
for repayments stretching over 20 years.
We, too, need land and buildings. We need
also horses and vehicles to help our country
evangelists to do more work.

In the suburban areas we can see thou-
sands of people at our very doors who have
never heard our plea. Money, Money,
Money, is the cry of the Committee. We
are asking you to do this work for the sake
of our Lord and Master. Our request is
very small, considering all the demands
upon our funds. We sincerely hope that
at least the deficit will be wiped out. This
will mean £250, but last year we received
£234, so we have not made a great addi-
tion to the request. The State Evangelist
begins his work on Feb. 11, and as Presi-
dent I ask one and all to support him in
his missions.

The Lord Jesus has committed to us this
responsibility as business men, and we
ought to supply the means to employ men
to do this work.

I have all confidence in the brethren, and
feel assured they will rise to the occasion.

Our commission surely is "Go...to
thy friends and tell them how great things
the Lord hath done for thee." Mark 5: 19.

Financial Exhibit.

By C. J. Lea, Treasurer.

The aggregate receipts for this State for the 10½ months of the current financial year to the middle of December have been £1062/13/10, against £1366/19/10 received during the corresponding period of last year. Taking the amounts received exclusively for Home Mission work (the real criterion from the financial point of view) we have the following results:—1911, £617 9/2; 1910, £793/8/5, a decrease of £175 19/3. Last year, however, the annual offering was taken up in the beginning of December (this year, Feb. next), and which, strange to say, up to the middle of the month practically agrees with this decrease (the actual was £171/17/7) which means that the receipts for the two years are about on a level so far.

Receipts lately have not been as large as might have been hoped, one salient factor operating in this respect being the number of churches which are putting their main efforts into building funds, with the object either of starting new chapels or extending existing ones. It is realised in this way splendid work is being done in those particular centres. At the same time the Committee hopes even so that the pressing needs of those in whose districts it is desirable to open up new causes, or help weak ones, will not be overlooked; for it is by regular or special contributions to the Home Mission funds that such work can be done.

Indeed, the Committee have entered into far-reaching obligations which will call for constant watchfulness and untiring energy on all sides. And yet such engagements have been deliberately undertaken for the following reasons:—

1. Their knowledge that the work is intensely necessary.
2. Their confidence in divine help and in the whole-hearted support of the brotherhood of the State in progressive work.
3. Their knowledge that all have splendidly helped in a similar way in the past.

The expenses have been £1253/16/7, an increase of £224/18/10; liabilities (principally to the Bank) standing at £240/1/3.

It will be readily gathered from the last item that the realisation of the standard set for the annual offering this year, £250, and which is prayerfully anticipated, will rejoice the hearts of the Committee in the satisfaction that they are living within their income.

The splendid work of our gallant band of collectors continues to be much appreciated by the Committee; likewise the unstinted sacrifices of the Sisters' Conference, the City Temple Sewing Class, and all others who have been showing such loving interest in the great work of winning our State for Christ.

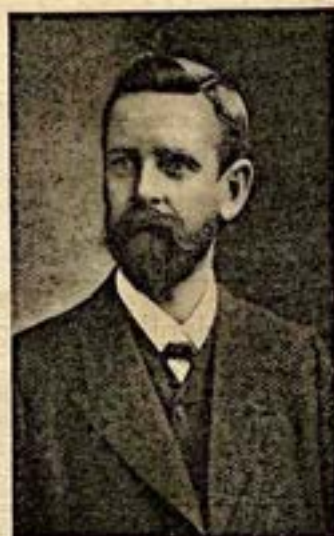
Our Programme.

By A. E. Illingworth.

The Committee appointed by Conference to direct Home Missionary enterprises in New South Wales, has given very careful attention to the great demands of this State. The members individually and collectively have striven hard to carry on all work previously planned and organised; and also enlarge the sphere of operations. In view of the annual offering we now ask the brethren to note—

First (a) the Work in Hand.—Since Conference we have been contributing to the support of evangelists in Auburn, Belmore, Bangalow, Canley Vale, Casino, Erskineville, Hamilton-Merewether, Junee-Marrar, Mosman, North Sydney, Rookwood, Wagga.

The additions reported from these fields since Conference are: By faith and baptism, 75; formerly immersed, 22; restoration, 14; total, 111. Three new assemblies



A. E. Illingworth.

have been organised for the breaking of bread, viz., Greta, Narrabri, Parramatta.

The evangelists supported now, wholly or in part, are: G. H. Browne, J. Clydesdale, A. Brown, F. Collins, H. W. Cust, A. Fischer, T. G. Mason, C. T. G. Rose, W. A. Strongman, W. D. More, F. T. Saunders, H. G. Payne, W. J. Williams, and the Organising Secretary. Total, 14. To meet these obligations we need £70 per month. Our receipts and expenditure can be seen from the treasurer's exhibit. We hope this appeal will clear off the deficit.

Second (b) The Work we have Planned.—When Bro. T. Hagger resigned the position of State Evangelist in May last, we found it necessary to suspend "special missions" until a successor was appointed. We are really glad to know that Bro. T. R. Coleman, of Wigan, England, is due here

on Feb. 9. We shall at once commence a series of missions to consolidate the fields already occupied with a view of making some of them self-supporting. We propose to introduce him to the whole brotherhood from Feb. 11 to 28. This will be followed by a short united effort in the City Temple in succession by missions in the tent at Belmore, Inverell, Hornsby, Mosman, etc., or such places as the Committee may determine.

The advent of the State Evangelist, we expect, will greatly revive the interest in our State evangelism, and be productive of much blessing to all the churches.

Third (c) The Work that Urgently Needs Attention.—With the coming of the State Evangelist our requirements will go up to over £100 per month. If funds are forthcoming, we ought to enter—

1. Corowa, and resume the proclamation of the gospel in that district. The Federal Evangelistic Committee offer to subsidise the work, there is a building ready to occupy, and the call seems insistent.

2. Narrabri. We have a splendid opportunity there. A band of enthusiastic disciples offer to pay a good sum towards the support of a preacher, and also provide him with a trap and horse.

3. Extra men are wanted for Newcastle, Lismore, Parramatta, and many other centres.

Finally, The Call We Now Make.—The urgency of the calls would justify us in asking for at least £500 now. We most certainly think the brotherhood ought to raise for us not one penny less than £250 in view of all the work in hand, and the bright prospects opening to us. The State was never as prosperous as now, and we shall miss our chances if we do not push things along at a pace worthy of our resources, even though it may come short of our desires. We trust that this plain statement of facts will appeal to the generosity of one and all and that our treasurer will be made easy by the receipt of a number of big cheques, as well as an offering from every member. Ask your church secretary for H.M. envelopes and begin quickly to heap up for the offering on Feb. 4. If isolated or country members desire envelopes or any information about the future programme, let them write to A. E. Illingworth, "Newalletta," Spit-rd., Mosman.

The Call of the Country Towns.

By Thos. Hagger.

The loudest and most insistent call for our Home Field in every State is that of the country towns. In all our large cities there are congregations of the New Testament faith and order which can and should periodically "hive off" and so bring into existence other assemblies. Such action would be good, not only because of the increasing number of people who would be reached by

the gospel, but because it would cause latent talent to be utilised which is now going to waste, for in large congregations there are often competent brethren who get little or no opportunity to serve the church, but on the organisation of a new work not far away, these brethren have opportunities presented to them for service either in the new church or to fill the places vacated in the old by some who have been transferred to the new. But such "hiving off" is not possible in country towns as a rule, for possibly the nearest church on New Testament lines will be from 20 to 100 miles away from the place of proposed operation, and in some parts of some of the States even farther. It follows, therefore, that if churches are ever to be formed in many of the important country towns of Australia, it will have to be done by the combined efforts of the brotherhood through organised Home Missions. So again I say, and this time with increasing emphasis, that the loudest and most insistent call for Home Missionary effort comes from our country towns.

All over the continent new country towns are fast coming into existence. In 25 years' time there will be many towns where now there is farm land, station, or nothing but bush. Look at the district in which the writer is now residing. 25 years ago Lismore had no more than emerged from the station condition, while such towns as Kyogle, Bangalow and Mullumbidgee were not. What Lismore is to-day with its up-to-date shops, broad streets, prosperity, and rapidly increasing population, places like Tyalgum, and Uki (which have only just come into existence as towns) will be in 25 years' time, and other towns hardly yet thought of will be in existence. And similar conditions prevail in other districts in this and in other States. Brethren of Australia, hearken! The multiplying country towns of this land call loud and long for Home Missionary activity.

These country towns are for the most part strategic centres, for from them the Word of the Lord can sound out among the farmers and others in all the surrounding country. And it appears that the converts made in farming communities both in America and Australia, have been a remarkable source of strength to the plea for a restoration of the faith and practice of the first Churches of Christ. Because of this, disciples of the Lord Jesus, hearken and respond to the call of these towns for gospel work.

And we cannot afford to neglect this call till the uncertain to-morrow. We must respond now, or have double work to do for half the results. Too often we have allowed denominational Christianity to become firmly entrenched, and then we have come along and tried to get a footing. But having the original gospel to preach we should aim to get in first, not last. As I have travelled about our land, my heart has ached when I have seen the nice little

town with several denominational buildings, and have thought of what might have been had we been a little wiser and entered early. I know towns into which we could have entered 20 or 25 years ago, with but little difficulty, and would have been practically first on the field, in which to this day the restoration plea is not represented. Is this to be repeated to-day for us to lament over 25 years hence? or shall we respond to the call of the country towns now? Apart from the consideration of the great plea we are urging, which is needed in every community, it is not fair to our fellow believers in Jesus in other bodies, to allow them to do all the pioneering work in spiritually destitute places. We should do our share.

Brethren, the multiplying towns, the rapidly growing towns, the towns of strategic importance, the old towns, where it will be hard to do work, the new towns in which we can be practically the first religious people on the ground, call aloud to us. Individually we shall give an answer on the first Lord's day in February by contributing to Home Missions. Those who will give nothing will say, "Don't respond to the call." Those who will give a very little (perhaps just enough to act as a salve to the conscience) will say, "We are not much concerned." Those who will give liberally and with sacrifice will say, "Enter these towns now and win them for the Lord." Reader, which answer will you give?

The Call— Scattered Districts.

By E. J. Waters.

In giving final instructions to his disciples as to their future work, Jesus was careful to use language that was extremely comprehensive. "Go," said he, "and preach the gospel to every creature."

This necessitated the giving of attention to scattered districts and what might properly be termed desert places, and to impress this fact upon them and prevent them from concentrating all their efforts and expending all their energies upon large centres, he gave a practical illustration of his meaning by calling Philip away from the populous city of Samaria and his successful labors in that place, and sending him to a desert to proclaim the message to a single individual.

If we should follow this example to-day, the act would most likely be freely and adversely criticised. But is there not rather too great a tendency on our part to continuously concentrate our efforts upon the large centres to the neglect of the scattered districts? The call from these places has reached our ears, but not our hearts or our pockets. Maybe we fear the sacrifice we shall be called upon to make, in order to undertake work in these places, will be too great. Certainly it is more pleasant to labor in large centres, but the place for a genuine



N.S.W. Home Mission Committee.

Back Row: W. Clay, L. Russell, G. T. Walden, G. Stimson, E. J. Hilder.
Front Row: C. J. Lea, Treas.; A. E. Illingworth, Vice-Pres.; J. Stimson, President; A. W. Shearston, Hon. Sec.; R. E. Jeffery, Asst. Sec.
Bren. G. Arnott and J. Fox, absent.

disciple is where he is needed most, and it only remains for us to find out those places. They will probably not be places of enjoyment, but places to serve in which will call for self-denial and sacrifice.

Judging from an experience of this locality, there are large numbers of such places among the scattered districts of New South Wales. Their need is the pure, simple, vitalising gospel of Christ, and their call is loud and clear, "Come over and help us."

Numbers are to be found who are tired of the coldness and formalities of denominationalism, and ready to listen to simple New Testament truth when told by tried and earnest disciples of Christ. There are from 15 to 20 scattered places within a radius of about 30 miles from Inverell, where good work might be done if the men and money were available, but through lack of these their urgent call remains unanswered.

The Press as a Factor of Home Evangelism.

By F. T. Saunders.

"For, seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

With these words, Paul, "called to be an apostle," established for ever the wisdom of preaching. The method of preaching, and the means of reaching the people with the preaching, is left to the preacher. What-ever tends to make the world forget its own wisdom, and know God, will aid the preaching. This is true of nothing so much as of the printing press. Its mechanical multiplication of the gospel message has mightily blessed mankind. The press has been one of the most effective agencies in scattering the seeds of immortal truth abroad among men. Probably the greatest single factor, under God, in producing the Reformation, was the press, which, by promoting knowledge, prepared the way for the overthrow of mental despotism. The press brought the Word of God to the people, and gave birth to the desire, in opposition to human authority, to appeal in things sacred, to "the law and the testimony." Truly by it, as well as by preaching, has the Word of the Lord had free course to run, and been glorified, and men been brought to know God and believe.

Has this power become impotent? No, for its value as a means of reaching men, is shown by its increasing use by political propagandists, by those who would lead men into the darkness of infidelity, and as an aid to commerce. Why, then, is it not more widely used by the people of God? Won't somebody rise and tell?

Nothing is more widely read to-day than the daily papers. They reach the people,

they "go home." What a power they may become in evangelism! Consider how many persons would be reached each week if each Saturday the daily papers had a column devoted to the message of Jesus Christ. Yes, it would be expensive, but not so much so as some think, while its reproductive value would be incalculable. By proper organisation the cost could be considerably lessened.

The general dissatisfaction prevailing in Christian communities at the existing disunity is impressed on one able to feel the public pulse. The plea for obtaining Christian union by a return to New Testament Christianity presented to these people appeals to them by its simplicity and feasibility. But how to do it? On every hand is heard the cry, "Back to Christ," but while they cry "Lo, here," or "Lo, there," the way is obscured.

Let each State Home Missionary Committee in this coming year devote at least £100 to press evangelism, and a rich harvest will be assured.

The Queensland Committee has used the press already to advantage. Their example reminds us of the other opportunity the press affords. The brethren in the Northern State have systematically issued pamphlets to the preachers throughout the State. That these special publications are not unfruitful is shown by the number of preachers who have left other bodies for New Testament Christianity recently in Queensland. If so much can be done in the face of such great odds there, how much more could and should be done with the greater opportunities in the other States. We possess an unequalled supply of pamphlets for this purpose, and they should be used persistently and methodically.

But the whole question resolves itself into one of hard cash. How can the Committees with growing responsibilities, and growing overdrafts go into this work successfully? An advertising agent recently said, "If your business isn't worth advertising, better advertise it for sale," and we

are inclined to apply it, "If our plea isn't worth publishing, better publish it as 'to let.'" Let the Committees be provided with the funds needed for this work on February 4. Let the people have the message of the gospel, that they may know God and believe.

The Supreme Incentive.

By F. Collins.

The supreme incentive to Home Missions is doing the will of God. Jesus, in his youth, declared his supreme incentive—"Wist ye not that I must be about my Father's business." Later in life he gives God's will the paramount place when he said, "My meat and my drink is to do the will of him that sent me."

Home Mission work has a supreme incentive in the will of God, because the founder of missions was himself moved by the same motive. The command to make disciples necessarily includes a study of the mind of him who said, "I seek not mine own will, but the will of the Father which sent me." The will of God should be our greatest incentive, because it is the purpose of the love of God. Our Father saw the fearful consequences of sin, and his eternal purpose was to give Jesus to die. Jesus knew the wisdom and love of God as we can never know it, and that knowledge gave him a supreme incentive. "Not my will, but thine be done."

The will of God in the gospel is stated by the apostle Peter. "Not willing that any should perish, but that all should come to repentance." The surrendered life is a life with a supreme purpose; that purpose, to do the will of God. "If ye love me, ye will keep my commandments." Pardon, regeneration, sanctification, eternal life, and the "Well done, good and faithful servant," are all comprehended in obedience to the supreme incentive for both the man who is sought and he who seeks.



Chapel Built in a Day at North Auburn.
Saturday, December 9, 1911.

Queensland



Brisbane.

£250

for

HOME MISSIONS

£250.—A Challenge to the Brotherhood.

By L. Gole, Treasurer.

Last year with no definite financial aim in view, and little or no organisation, the Queensland brotherhood raised £162 for State Mission work. This year with our State Evangelist in the field and the churches alive to the call, shall we not surpass our aim to raise £250?

It is generally recognised that we have arrived at the time when more aggressive effort must be put forth to win the people of this State to Christ, and this is, to a great extent, dependent on each congregation and each individual determining that this year's offering shall be a record one.

Every member should realise that they are part of a great brotherhood and not merely one of an isolated body; that they have a duty to perform, not alone to their immediate neighbors but to their countrymen all over the State. Success in missions can only be assured by the co-operation of all; although we are a small percentage of the population of Queensland, we can accomplish great things for God's glory if we are one in the sincere desire to present the simple truths of the gospel to the people of our land. Home Missions can only be carried to a successful issue when every member and every church bear its fair and adequate share of the work; the failure of one part to do its work will have its effect on all, but when all move together there will be a force behind the message which will ensure its success.

We are all one in our belief that our State is destined to be one of, if not, the greatest in the Commonwealth, and how better can we exercise our influence than in spreading the gospel of Jesus Christ throughout its length and breadth? Let us give of our best that this may be done. £250 is only 4/- per head of our membership, a very insignificant sum in comparison to what we are able to give, and what we would give if we had the Master's spirit. "If a man have not the spirit of

Christ, he is none of his"; Christ had the missionary spirit; have we?

We can surpass our aim quite easily—if we will; let us shout with enthusiasm, "We can do it, and we will."

The State and Its Needs.

By J. I. Mudford.

The State? Why! ours is a great State. Even the modest Queenslander himself admits it, so it must be so. To argue would mean a waste of time and ink and space.

F. T. Stubbin,
President

She is by no means the least among the tribes of our Southern Canaan. Would that it could be said of her in her relation to the Highest!

Her needs? "Railways!" says the politician. Our Premier declares he is obsessed with the thought of such need. With 4093 miles of Government lines opened, 1510 miles under construction, and 554 miles authorised, she will soon have more than 6000 miles at work for her development—a wonderful record.

"Population!" says the statistician. Were the State equally divided among her six hundred thousand people, each would receive 715 acres.

"Commerce!" another assures us. Over £7,000,000 worth of wool and minerals exported in 1910, to say nothing of other

commodities! Truly our State is far from poor. Her danger appears to be that of worshipping at the shrine of material prosperity. Many would translate a verse in Psalm 144: "Happy is the people whose God is gold."

Queensland needs God and the gospel. A brother in a populous Northern town thus writes: "Those settled here are apparently careless of all religion." Another out West says, "The spiritual life of the town is dead." A third who has travelled for two years in the North testifies, "The religious tone of these districts is by no means elevated.... The whole place has a depressing effect upon one accustomed to more decent, law-abiding places.... There is abundant room, nay, a crying need for the full gospel in all its power and purity in such communities as these, and they are numerous in North Queensland." These testimonies may be multiplied.

Can we supply this need? What are 1138 disciples among so many? Small wonder that we feel our weakness. In this we are not alone. The Baptist Association with more than twice our membership, is applying to the Colonial and South African Missionary Society for a subsidy of £100 per annum for five years.

The present time calls for daring faith, heroic giving, complete consecration. We must act as one man in laying siege to the strongholds of sin. Will every member have a part? Let isolated brethren by their prayers and gifts hold up the hands of the Committee and the workers.

It appears, too, that we need concentration in our labors. We must devote more time to larger cities. Too much effort, relatively, has been expended on small places, to the detriment of important centres. We must be content to hasten slowly for a time. We must not (in the American phrase) "bite off more than we can chew."

The Queensland Committee ask the support of every member in carrying out their work. That was an excellent three-division sermon preached on Acts 17: 6: (1) "The world is wrong side up. (2) It must be put right side up. (3) We are the folks to do it." Let the brethren call mightily on God

to send forth more laborers into these needy fields and take them to Christ. "Know ye not that Ramoth-Gilead is ours, and we take it not?"

Work Being Done.

By A. W. Jinks.

The work in Queensland is vast and responsible. If there were three State Evangelists there would be still plenty to do, even if these evangelists work hard for ten years. The writer has already travelled more than 5000 miles, and yet he has only been in a few towns and districts. What work is being done? What is meant by work? Preaching means working with the hands, feet, eyes, ears, brain, heart and spirit, and yet some persons declare that preachers have rosy times.

We are striving to stir up financial interest, because giving is a neglected grace. We want every disciple to have a living interest in the work, even if only one shilling be given. Again and again we have pointed out that if every disciple in Queensland gave one penny per week more than £250 would be raised. The Christian who, able to give of his wealth, refrains from doing so, robs God and checkmates progress.

We are also working for the increased spiritual education of Christians. We are in danger of losing the Bible as the Word

of God. The Word of God must speak through those who have accepted Christ. And then literature of a spiritual character should be purchased and perused. Every home in this State should have "The Australian Christian" in it, so that a deeper interest in the cause of primitive truth might be created and maintained. Some disciples have begun to send that paper to people here, there, and everywhere, so that the truth might be proclaimed. Still further, suitable tracts are being distributed, and people of all shades of opinions are being caused to take an interest in the plea which we present.

We are also organising with a view to consolidate evangelism. We need more "go" in this State. We are apt to let the climatic changes make us spiritually dilatory, but the Word says "go." We shall never evangelise Queensland by rocking ourselves to sleep.

A properly equipped tent would be a great acquisition to the cause of Christ in this State. Folding chairs are absolutely necessary for many reasons. They could be easily packed, and when used are delightfully comfortable. An effort is being made to provide the tent with the needed chairs. The writer has, so far, been working under great disadvantages, but if Christians gave as they could, great good could be done, and souls could be won for Christ. So far as evangelism is concerned we are simply in our infancy and have yet much to learn.

A great stir is needed in Brisbane and suburbs. Bro. J. I. Mudford is working hard, but causes in New Farm, Albion, S. Brisbane, and other parts are needed. An effort is being made to establish a strong cause in Albion. The disciples there are hopeful of going on their own and more than holding their own. An energetic, faithful and fluent preacher could do a great work in that suburb.

Unoccupied Territory.

By Andrew Hutson.

There is in Queensland much land to be possessed by settlers of all classes and nationalities. As the unoccupied territory of this State becomes populated there comes an imperative call to the Church of Christ to advance and capture the territory of man's soul for Christ. Shall we desist from helping on this great forward movement because Captain Resistance with a host of mighty giants are armed to the teeth and organised to resist with a deadly determination every effort of Shaddai's ambassadors to advance on the cities of man's soul?

Truly it is wise to reckon on our enemy's strength, but think of the power and authority of him who said, "Go," on this crusade to bring man's soul to subjection to its rightful owner.

Isaiah's exhortation to the people of his day has a peculiar and timely application to us to-day. He says, "Enlarge the place of thy tent. . . Stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." This suggests two principles of action—Enlargement and consolidation, and indicates one direct result—increase.

Our Master's commission was Enlarge. Begin at Jerusalem, but it embraced Judea and the uttermost parts, even Queensland. They were to enlarge by preaching and consolidate by teaching. Stretch forth and enlarge—by increased Home Mission workers, by the few isolated brethren in any district setting up the Lord's table, by sowing the seed of the Word everywhere, by breaking up the fallow ground, and the increase will come in due season if we faint not. We have at present only about one church member to every 500 of the population. Let us not be content with a few churches in this vast State of ours. There should be in every town a church which stands for apostolic Christianity. Brethren, we must enlarge! We will enlarge, by the grace and help of God.

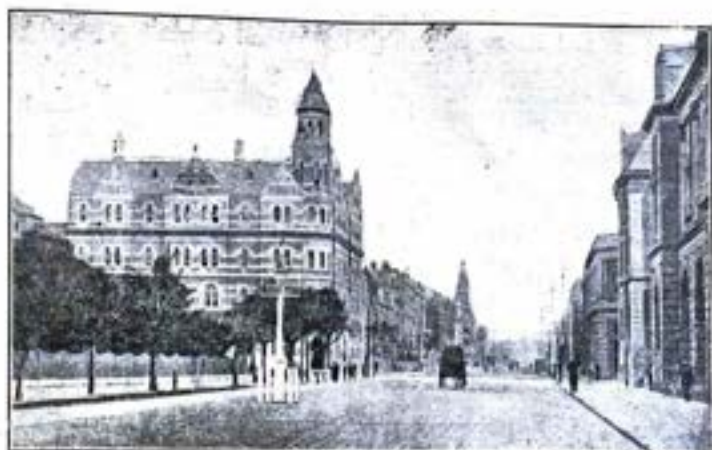
The call comes to you, brethren, especially on Home Mission Sunday, to enlarge, to stretch forth, to spare not, to strengthen the stakes already driven in, by giving liberally of your substance, of your talents, of your energies, of your influence, to the great work of assisting this aggressive movement of possessing the unoccupied territory for Christ.



Queensland Home Mission Committee.

Back Row: C. Fischer, W. Swan, A. W. Jinks, State Evangelist; W. Alcorn, C. Stabe.
Front Row: J. I. Mudford, Asst. Sec.; A. Hutson, Secretary; T. F. Stubbin, President; T. G. Mason, Vice-President; L. Gole, Treasurer; W. Waters.
In Front: G. Green. (Absent, H. Berlin.)

West Australia



£200

for
HOME MISSIONS

Our Aim, £200, and How to Realise It.

By H. Wright.

In whatever plans we may formulate for the evangelisation of the Western State, the financial aspect cannot be overlooked; in fact it is a question that must always loom up large in every effort made to meet the demands for the planting of the primitive gospel in this rapidly expanding State, and the Home Missionary Committee feel the pressing need for more workers and openings for extension are continually presenting themselves, and in setting £200 as the amount of our aim they are fully convinced that they are not asking members to strain themselves in reaching the sum stated.

Let every member of the Church of Christ in this Western State ask himself or herself, What is my interest in this great and glorious work? Make the matter a personal one, and with a response from every member in the State, our objective will be attained. Let us see now:—

50 members give £1 0 0 each—£50
100 members give £1 0 0 each—£50
200 members give £1 0 0 each—£50
400 members give £1 0 0 each—£50

and our aim is accomplished. We would still have the balance of our membership giving amounts under 2/6, which would put your Committee in a splendid position and enable them to secure the services of brethren who may be looking for an opportunity to work for the Master in the West Australian portion of his vineyard.

Have you a desire for the spread of the gospel of our Lord and Saviour Jesus Christ? An anxiety for the salvation of men? Then let your gifts be in that spirit of self-sacrifice which will receive the benediction of your heavenly Father, and your offering on the first Lord's day in February must indeed be a record for our State, and while it will relieve the present financial position, it will also inspire your Committee with increased enthusiasm in the work you have given them to do.

Perth.

Our Day of Opportunity.

By T. H. Scambler.

A few weeks ago it was our lot to be passengers from England to Australia on a ship which carried a large number of emigrants. The vessel was but one of many that are steering their course to our shores, and that bring hundreds of men, women, and children, who come to make their

change from a country with the incubus of a State Church upon it, to one where such an institution is unknown necessitates readjustments which are sometimes of a quite surprising nature. The people become amenable to new influences. This new land becomes to them the gateway to new realms of spiritual wealth and power. What a soil in which to plant the good seed of our great plea!

The West is opening up large areas for development and cultivation. The coming of the people opens up vast territories for us to occupy and develop for God. This is our day of opportunity. We must work the works of him that sent us while it is day; the night cometh when no man can work.



W. B. Blakemore,
President.

homes among us. Our experience gave us an excellent opportunity to become acquainted with the class of people which is crowding into Australia. They are sturdy folk, most of them—men and women with stout hearts, who cheerfully and courageously break away from the associations of home to brave the perils and difficulties of strange lands. They are attracted here by the lure of a new country and a great opportunity. They come to seek a place where the conditions of life will not be so hard as they are in England, and where they and their children will be given a chance.

But that which they immediately seek is not the only thing they will find. As they come from old England, with its conservatism and archaic institutions, into this land of democracy, with its equal opportunity for all, they will experience a broadening of mind they had not anticipated. The

Helping the Master.

By W. L. Ewers.

The District. The South West District has an area almost equal to that of England. Its population of many thousands is rapidly increasing, and it is destined to become the most prosperous and thickly settled portion of this great State.

Our Membership. The only places in which we have churches organised are



W. L. Ewers.

Bunbury, Collie, and Harvey, with a total membership of less than one hundred, and there are about sixty members who are in isolation.

The Force. We have only one evangelist in all this district, and he is stationed at Collie, and is endeavoring to render assistance to all the members south of the Goldfields line and west of the Great Southern.

What your Evangelist Wants to Do, but Cannot. To be at Collie every Sunday; the work demands it. To give regular assistance to Bunbury. To hold fortnightly services and Sunday School at the Newcastle Mine and monthly services at Lyall's Mill and the Five-acre Settlement. To pay monthly visits to Harvey, Bridgetown, and Manjimup, and to visit the isolated members at least once a year.

An Appeal. Brethren, give the South West a fair chance. Send us at least one more evangelist. By your increased offerings on Feb. 4, you can make it possible for the Committee to enter on your behalf some of these open doors.

Remember, we are the only immersionist body in the South West.

The Call of the Great Southern.

By H. P. Manning.

Keith Falconer said, "A call is a need made known, and the power to meet that need." We are in need of assistance on



H. P. Manning.

the Great Southern Railway, and the need is made known with the hope of a response.

This railway, two hundred and eighty miles long, runs through the rich agricultural country of Western Australia. Homes built up here are more permanent than those of the Goldfields' settlement or in the timber country, and when the farms are well established, liberal gifts may be expected for church work. We need to work amongst such a class of people.

At over thirty places along this line there is close settlement, and our people are rep-

resented in only two of them—Brookton and Narrogin, with an organised church also east of Pingelly. York, Beverley, Pingelly, Wagin, Katanning and Albany are large towns, but in them we have no meetings at all.

The work in the Brookton-Pingelly circuit is considered too large for one to work most successfully, yet this is but one-tenth of the Great Southern field.

We cannot expect the Committee to answer this appeal for help until you who are members of the individual churches, respond more liberally to their appeal.

Will you not try to meet this need of the Great Southern, and answer the urgent call?

A Word to the Preachers, Teachers, and Committees.

By Albany Bell.

There is a phase of our Home Mission work that has for years struck me as needing serious consideration in our system as a working organisation, that of continuity of labor, and as probably most of the Home Mission writers will appeal to the silent members, I will have a word to the preachers, churches, and committees.

There is too much shifting and changing about amongst our preachers. How often do we find it the case that after three or four years' labor in a certain locality the evangelist is anxious to move on and the church anxious for a change? The same is repeated in the next three or four years. What hope is there of good solid work in a community on these lines? A man only establishes any influence he may have on the surrounding public after three or four years' work in their midst, and as soon as he has a certain amount of what I call "good will," to his business, he goes off without getting adequate value for it. Truly the children of this world are wiser in their generation than the children of light.

What would you say of a man who built up a nice little business, just getting a connection together that has taken two or three years to establish, and then hops off to another locality without even selling out?

If a man wants to build up a solid business, he must, if necessary, run at a loss until he can get the confidence of the public and if a preacher is to build up a solid cause, he must work to the same end and secure the confidence of the community in which he is working. He can then only begin to build permanently. If he once gets the love and trust of believers and unbelievers it won't matter much how he preaches. Only a section of church members whose spiritual life doesn't amount to much will criticise the quality of the talk if the heart and life are true and earnest.

Our young preachers especially need to get their teeth into a job and go to it determined to finally make a success of it against all difficulties. A bull dog is not very handsome; has no elegant lines; but he is considerably admired for the capacity to hang on to his undertaking, and while slow to make up his mind, it takes a considerable amount of argument to shift him once he starts on a job.

I think our Home Mission work would be much more profitable if preachers and churches had more of the same spirit. Make slower decisions, and hang on more tenaciously. We do not jump about from one place to another in the Foreign field, neither do our successful workers do it at home. I know some men whose shifting would be a sinful waste of good-will in the business. They will never be paid the money they are worth to the brotherhood, as to every good man established in a locality there is a community value as well as a church value, and if the church is to be the salt of the surrounding district, it must be by steady, continuous work that can be relied upon by the outside public. Preachers! be careful of sacrificing your good-will. If you don't place any value on your three or four years' influence in a community, then try clerking or laboring, and churches and committees plan for continuity of work.

A word also about churches or committees sending offers to men already laboring in another field. Such action is too reprehensible for words, and betrays a littleness of soul or shortness of vision that wants prescribing for. It can only be justified on the ground that it is not the same cause. How does this practice fit into the unity we preach? What sort of a business man would you call me if I sent to my Kalgoorlie branch and took away hands essential to their success in order to set new projects into operation, or to fill other positions no more important to the general business than the one they leave? I think the children of light and their committees want to arrive at an honorable understanding in respect to the above matter, on the lines of the children of this generation who work in a combine.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong.—Abraham Lincoln.

A Christian worker once went to a wealthy friend and asked him for some help for mission work.

Said the one he asked:

"Seeing it is you, I will give you £5."

"Seeing it is me, I don't want anything," he replied.

"Ah!" said his friend, "seeing it is the Lord Jesus Christ, I will give £10."

Tasmania



£150

for
HOME MISSIONS

God's Call to Tasmania.

By Geo. Manifold.

Isaiah had a wonderful vision. Deep concern for his country filled his soul. It was a time of sorrow and loss. The king was dead, and the life of the nation was threatened. In his distress he went into the sanctuary, and there he saw the Lord. The immediate effect of the vision was the realisation of his uncleanness. In answer to his cry, his sin was purged. Then he heard God's call, "Whom shall I send?" The grand and glad response was, "Here am I, send me." This call comes to every disciple.

It is the call to sanctity. This is our greatest need to-day. Only by seeing God can we see ourselves. When we see the Lord we will abhor ourselves and repent in dust and ashes. Our standard of life is low. We have too much fellowship with the world. We seek to satisfy ourselves with its food, and imbibe too freely of its spirit. But God calls us to sanctity, to holiness, to goodness.

It is the call to service. God's call to Isaiah is God's call to us to-day. "Whom shall I send, and who will go for us?" Christ says, "Follow me," and Christ's ideal should be our very life. Not only to think his thoughts, but we are to do as he did. Jesus calls for workers, not shirkers; for goers and not blowers. More soundness in our practice should be our ambition. In the synagogue at Nazareth the Saviour proclaims his mission. We, too, must be anointed to preach the gospel to the poor. We must feel that we are divinely sent to heal the broken hearted, proclaim liberty to the captive, give light to the many that are blind, and set at liberty them that are bruised.

It is the call to sacrifice. Isaiah was ready to sacrifice his life in order that his people might receive the saving message of the Lord. If our land is to be evangelised, we also must be prepared to sacrifice. In his passion for souls, in his endeavors to rescue the perishing, he was impelled to go. Have we his spirit? We must give as we have never given before. The needs are greater. The call is more imperative.

Hobart.

Tasmania's Needs and Aims.

We need the missionary spirit to carry out more fully the Master's work in Tasmania. We must place before the people the gospel in its purity and simplicity. In order to do this it is imperative that we secure the services of evangelists who can give their whole time and energy to the Master's work. There are many towns on the Coast where much good could be done. The church at New Ground, though few in numbers, are willing to do their utmost in sending the gospel. Enclosed please find £6.—W. Reynolds.



W. R. C. Jarvis,
President.

I believe that the present need of Tasmania is a permanent State Evangelist to open up fresh fields, as the greater part of this State has never been touched as yet by the Church of Christ. My judgment is that every brother in Tasmania should aim at being a Home Missionary.—W. Gillam.

The triumphant success of the Lord's work entrusted to the brotherhood of Tasmania is based upon their loyalty to the authentic constitution of God's Word. The following particulars are absolutely essential:—

1. That the brethren and sisters be endowed with the indwelling of the unerring faith of Father Abraham, for without such it is impossible to please God.

2. That the brethren and sisters pray without ceasing, and watch in the same with thanksgiving.

3. That they preach not fables to entice itching ears, but shun not to declare the whole counsel of God to all, and thus be free from the blood of all men.

4. And above all these things, let the brethren and sisters put on love, which is the bond of perfectness.—A. R. Taylor.

The gospel is the only thing that will solve our country's problems. Therefore we ought to push Home Missions to the front. The Master commanded his apostles to begin at Jerusalem. This is divine wisdom. Let us follow it, for Home Missions is our base of supplies. Let us all unitedly help in this work. Let us pray fervently and give liberally; give till we feel it, and God will send us earnest and able men to strengthen the weak churches and also open up new fields. Geeston is a splendid field for a consecrated evangelist. Will the brethren send us one soon? A few of us are doing the best we can.—Frank Ashlin.

The Church of Christ at Bream Creek, now known as Kelleve, was planted by our late Bro. Cheek, in 1878. Since then this esteemed evangelist made several visits to the church, and set an example of godliness rarely excelled. In succeeding years the church has been visited by other evangelists, and thus the gospel car has been kept steadily moving on. We have had our times of persecution and opposition, but there still may be seen around the Lord's table the faces of some who were baptised into Christ on March 16, 1878. The harvest truly is great, and the laborers are few. What is needed is men who will help to gather in the harvest. Rich fields are awaiting us. If only we could place Spirit-filled men who would use the gospel sickle a great work for the Master would be done.—W. T. Smith.

Launceston from Trevallyn, Tasmania.



Nubeena and the surrounding district has a good claim for consideration by the Home Mission Committee. Here is a most promising field for a good live evangelist. We recognise that many other portions of this garden State have claims equally as great. Let us enlarge our work as speedily as possible. Let us aim to place an efficient evangelist for the churches at New Ground, South Road, Mole Creek and Primrose Park. Let us place another immediately to work among the Southern churches. In other words, let us go forward.

In addition we firmly believe that a splendid work could be done in Tasmania by our employing a man who would devote his whole time to the scattering and selling of our literature. Our own people need more knowledge, and others outside the brotherhood could also be reached by these silent messengers, who because of prejudice, will not come out and listen to preachers of the gospel message.

Above all, let all who name the name of Christ pray for the workers.—F. E. Smith.

"The kingdom of God cometh not with observation." This was the reply of the Great Teacher when asked as to when that glorious reign was to begin foretold by the prophets long ago. Anything relating to that kingdom should be of absorbing interest to all who are brought into covenant relation to the King.

While we rejoice in the fact that the kingdom in its character is world-embracing, it should be the deep concern of all its subjects to advance its interests and promote the spread of its divine principles in the sphere where God intended.

In the whole brotherhood let there be a more complete consecration to the cause of Christ, a more constant recognition of his claims, and a more cheerful obedience to the authority of our King.—J. Byard.

The Cry of the North and West.

By A. P. Wilson.

The Church of Christ in Tasmania is slowly awaking to the fact that the great secret of progress is consecrated organisation. For too long has each little cause struggled on alone, meeting its own difficulties in its own small strength, without reference to the whole brotherhood, and often being so injured by those difficulties that where once was a flourishing church, we hear of schism, split, and disbandment, to the discredit of the cause at large and

the prevention of further work in the vicinity. So that, while we must honor those brave hearts and steadfast souls who have bravely struggled on through storm and stress to found churches and to foster their early growth, we feel sorry to realise that much of their splendid enthusiasm and energy has been misdirected and lost.

What evangelistic work has been done has been spasmodic and too often lacked permanency, and sometimes irresponsible preachers with the power of a strong personality and an intense but misguided zeal have been employed to the retrogression rather than the advancement of the church.

Such has been the state of affairs, but the brethren are arousing themselves to this fact at least—that the strength of the South adds power to the North, and that a weakness in any part of the State affects the power and influence of all the churches. No church liveth or dieth to itself, and the sickness of one limb of the body interferes with the most effective work of the whole organism.

If only a number of qualified men could be placed in this field, a forward movement would result. I use the word "qualified" advisedly. It needs not simply educational qualifications, but more than that. Tasmanian work demands men of power, prayer and personality. We need first-class men in this State; men who have had experience in the problems which must confront one who is going to reorganise and often rebuild a cause which has stagnated for many years.

For such men calls the North and the West.



Tasmanian Home Mission Committee.

Back Row: G. Manifold, Sec.; H. C. Rodd, Treas.; G. Spaulding.
Front Row: W. R. C. Jarvis, Pres.; W. Ross.

Remember February 4th.



Middle District of New Zealand



£200

for
HOME MISSIONS

The Need of Home Missions.

By A. J. Saunders.

No argument nor exhortation is at all necessary to establish the claims of Home Missions. We all recognise the need of the Home work. Home Missions mean expansion, and the cause which does not grow, especially in a young country, atrophies, and at last passes away. Sir Robertson Nicoll quoted a very fine motto recently, which expresses the supreme need of Home Missions:

The state of the church is such, and so much depends on action, that everything seems to say aloud to every man—Do something—Do it—Do it.

What I wish to emphasise is not so much the "need" as the "needs" of Home Missions. They are, briefly stated—

1. Vision. N.Z. is yet to carry its millions of people. Commercial concerns see the possibilities, and are laying deep and broad foundations for future superstructures. Dimness of vision now will thwart future work. Young people with lives, men with money, invest now, for the returns promise great things.

2. Passion. Foreign work is enhanced by distance, by platform, pulpit and press. A certain halo surrounds the foreign worker, like the little boy who wanted to be a returned missionary. I shall never forget the enthusiasm at the last students' volunteer Convention, when 92 people were dedicated to work on the foreign field. We need some of this passion, this encouragement, this glory in the home field, and for the home workers.

3. Method. Our Home work needs most of all, method. It is astonishing what we have done in view of our poor machinery and lax methods. Every district and State should have a qualified district worker, whose business is to organise and organise, and then organise some more. He should be an expert, not necessarily an orator, but a man with good common sense, and business and executive ability. A man who will

Wellington.

control and be held responsible for the Home work. That man with a deep trust in God, an all-conquering faith in the mission of Jesus, and a manager of people, is the key to the immediate situation of our Home work.

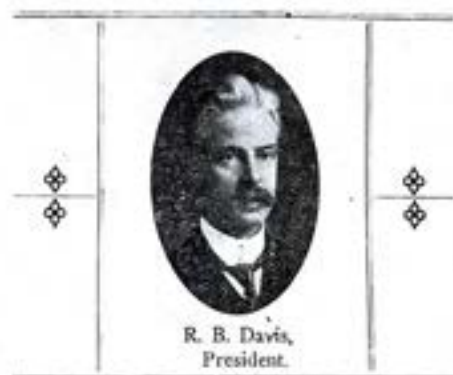
May God give us vision, passion, and method for the evangelisation of our Home fields.

A Question from the President.

By R. B. Davis, President.

Are we interested in Home Missions? Are we as interested as we think we are?

Last year the Home Mission collection told a tale of half-hearted interest in the work of Home Missions.



R. B. Davis,
President.

This year we are going to quit us like men whose hearts are interested in the spread of the gospel of Jesus Christ. Are we interested? Yes, so much so that we are going to make the most of what we have, and give the most we can, and take as much joy out of the day as is possible because we have the assurance of the Saviour that it is more blessed to give than to receive. Blessedness is happiness, therefore, be happy to-day. Give as you have never given before, earning a smile from the Home Mission Treasurer; prove that

you are deeply interested in Home Missions, and that in addition to your prayers you intend to send the power of your £ s. d. to force the voice of the preacher.

Are we interested in Home Missions? Are we interested as we think we are? What is the hard cash value of our interest? Is it going to count for anything on Home Mission Sunday? We shall see.

The Value of Home Missions.

By S. J. Mathieson.

I have been asked to write a few lines on the value of Home Missions. If, however, the primary purpose of missions is to save and redeem men for Jesus Christ, such an enterprise is entirely outside the realm of human values. The real value of this work can be computed only in the light of heaven and immortality.

And yet such is the responsibility resting upon the church that this is the kind of work we are called upon to do. Artists may paint so-called immortal pictures, but pictures fade and artists are forgotten; sculptors may chisel out mighty statues, but statues crumble into dust and the hand that wrought the work loses forever its magic touch, but those who turn the eyes of men to the cross of Jesus Christ, work with God himself, and time and death are meaningless words to God. Such a supreme work cannot be understood by unworthy people. God does not want money alone; he wants consecrated men, men who possess the Master's passion for souls; men who will bend their shoulders to a great task, trusting in heaven for strength to succeed.

Our missionary societies want money, but they will never get it except in pitiful pittance until we give God our lives. "It is the given life that gives its gold."

Korea is attracting the attention of the religious world because of the large numbers being brought under the sway of Christ, and the success achieved is attributed to crowded prayer services, and the unbounded liberality of the native Chris-

tians. George Heber Jones writes that "Korean men have been known to mortgage their houses that mortgages might be removed from the houses of God; to sell the crops of good rice intended for family consumption, purchasing inferior millet to live upon through the winter, and giving the difference in the cost for the support of workers to preach among their own countrymen."

Will we not have fellowship with our Korean brethren by making real sacrifices for our Saviour?

Our Home Mission Board is blazing the trail for the churches in the Home land. Strategic points are being selected, careful oversight of the work is being given by consecrated business men; capable evangelists are preaching and teaching. Shall we not loyally bear our part of the burden, forswearing ease and luxury and giving real gifts to our God?

The Work in the Middle Districts of New Zealand

By S. H. Mudge.

There are two duties before the people of God the world over; either to take a position or to hold one already taken. Perhaps they who hold one are in the happier condition. A glance at a map of New Zealand by anyone who knows our position will at once show that the duty of occupying is far the more serious problem with us.

But this is the place to talk about the work we are already engaged in. The population of the Middle District can be fairly estimated at 280,000 souls. In the district

we have 17 churches, with a membership of approximately 1000. The churches last year raised for all purposes £2570, or the sum of £2/11/4½ per member. New buildings have been erected at Nelson and Richmond. The brethren at Spring Grove, we hear, are in preparation for a new home. A big effort is being made to get a chapel at Palmerston. We hope the appeal made a few weeks ago through the "Christian" has not been lost sight of. This church is now on an undoubtedly firm footing. Bro. Johnston has labored hard and insistently for its consolidation, and he has been successful.

In Pahiatua Bro. Goodwin has a hard proposition, but the seed faithfully sown must yield fruit. "Cast thy bread upon the waters, for thou shalt find it after many days."

The Home Mission Committee are anxious to push ahead the work at Kilbirnie. This field offers splendid opportunities. It has been the pleasure of the writer to baptize several from there during the year. The work at present is carried on by local brethren, and without any special effort by them, many souls have been gathered in. With a man to give all his time to the work of this field a cause as strong as any that we now have could be built up. To write of every field in detail would take too much time and occupy too much space. In passing I must mention the good work that has been done by the Nelson churches. They have crowded the year with labor.

Turning from the fields held by us, let us look at a few important centres unoccupied. In the North there are such places as Napier, Hastings, Featherston, Masterton, Woodville, Otaki, Levin, Fielding, and

many others. In the South, such places as Blenheim, Picton, Greymouth, and so on, await our entering. If the view of opportunity is inspirational, surely here is reason for inspiration.

Last year for the evangelising of the Middle District, we asked the churches for £180 at the Home Mission offering. With the work already engaged in, and those vast unoccupied fields awaiting us, can we ask less than £200 at this offering?

How the Strong can Help the Weak.

By L. Johnston.

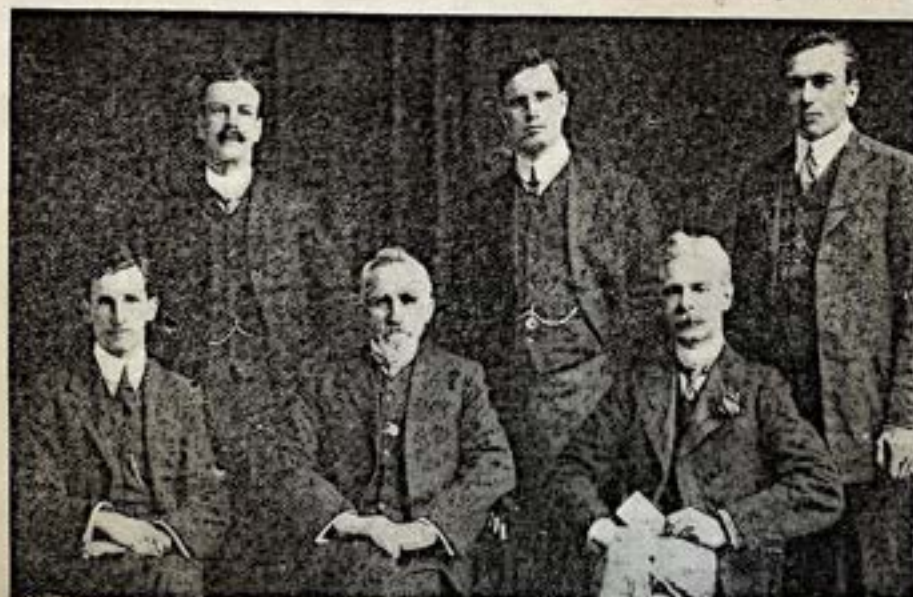
Paul, in his parting words to the Ephesian elders, said, "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

Paul's motto contains a principle, the observance of which has prevented the annihilation of the human race, and numerous other species of animal life. The helpless infant if left to its own resources will speedily die. But, by being fed and protected by its parents, in time it is able to care for itself, and in turn perform a corresponding duty to the next generation; and thus only is it possible for the world to make progress.

It is possible for the Church of Christ to make progress only by the strong helping the weak. There are individual Christians whose wide experience and spiritual development entitle them to be regarded as mothers and fathers in the faith. To them is committed the nurture and protection of babes in Christ. There are churches whose spiritual equipment, mental endowment, numerical strength, and financial soundness entitle them to be looked to for succor by infant churches lacking in any of these respects.

The spiritual equipment of a church should be a guarantee that struggling churches may look to it for co-operation in prayer to God for strength to overcome the difficulties.

The financial soundness should enable it to come to the assistance of the needy with money. There are many things to discourage in the infant church; but when the little band of workers know that their brethren, with whom they are affiliated in other places, are standing firmly for their support, they feel encouraged to press on. The aim of the Middle District Conference Executive is £200. Let that money be over-subscribed instead of under-subscribed, so that the Home Mission church should know the help is not given grudgingly. Regard the baby church with parental affection. Tend to it and give it a home, remembering that in time it will be in a position to bestow similar attention upon others which will be struggling for existence in the future.



Middle District Home Mission Committee.

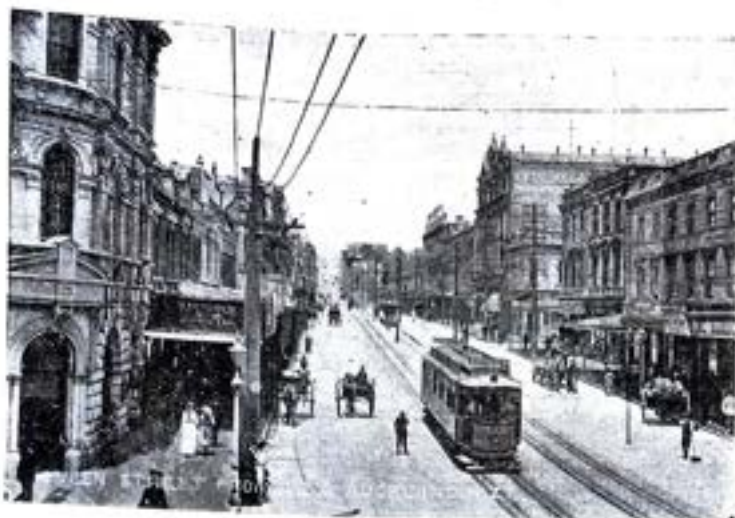
Standing: J. T. Hunter, S. H. Mudge, G. Day.

Sitting: R. Hill, Sec.; D. Campbell, Treas.; R. B. Davis, President.

Absent: R. A. Wright, Vice-Pres.; A. V. Williams.



Auckland District, New Zealand



£100

for

HOME MISSIONS



The Relative Position of Home Missions.

By E. Vickery.

President, Auckland Provincial Conference.

It is impossible to over estimate the importance of Home Missions. For what the foundation is to the building, so are Home Missions to all our work in extending Christ's kingdom on the earth. It is the great foundation of all the work that we as Christians are engaged in; for from it springs churches and Bible Schools, and resting upon it, and relying upon it, for very sustenance are our great Foreign Mission stations. As the membership in our Home fields increases, so does the giving towards Foreign Missions and every other good cause increase. Thus we see that Home Missions are a valuable factor in forming a basis on which rests the future extensions in this and other lands.

We are repeatedly reminded that the imperative duty of the Christian is to go and preach; but in emphasising the need of going into all the world, don't let us lose sight of the fact that the world commences at our own door, and that the nearest unsaved person is included in "every creature." It is just possible to be so taken with the great vastness beyond, that the needs in our own city and province are not noticed.

What is the position of affairs in our own locality? Home Missions have been so limited and confined to certain areas, probably through lack of the necessary funds that very little headway has been achieved. During the past year, however, your Committee have taken notice of the general prosperity that prevails in and around Auckland, and have brought forward a more aggressive policy. This has meant not only increased labor on the part of the workers, but also increased burdens financially on the shoulders of your Committee.

As we face the position to-day, we ask, Are the brethren satisfied with the progress of Home Missions in Auckland Province?

Auckland.

Out of close on 250,000 people, we have somewhere about 1000 members, while in only a few towns and districts have we established causes. There are many rising towns presenting glorious opportunities, but through lack of funds it has been impossible to go near them. In view of this fact, can we honestly say that we have ever seriously considered the great question of Home Missions in the Auckland Province?



M. Bell.

Personal Work.

By Matthew Bell.

There is no department in church work which is more important and profitable, if rightly engaged in, than personal visitation. It is here the preacher meets his man face to face. It is easy to hit a man from the public platform, when there is little opportunity to talk back, but quite another thing to meet in single combat in the enemy's ground. Here he may defend himself and his beliefs, demand answers to his questions, or otherwise discomfort the preacher. But the servant of God can also nail him down with facts and clinch them in such a way that he cannot wriggle off. After all, it is the fairest and most profitable of Christian warfare. Here some of the noblest victories are won. Often five minutes' personal contact will accomplish more prac-

tical results than fifty-two addresses. Personal visitation, then, is one of the most aggressive and effectual methods in Home evangelism.

A second great factor is the cottage prayer and praise meeting. Church members are stimulated to be more devotional and spiritual, while many are reached and helped who could seldom, if ever, attend the ordinary prayer meeting. In this way sad hearts are brightened and many a load is lifted from burdened souls. In short it enriches both young and old, sanctifies the home, and increases the uplifting power of the church. If for no other reason, then, that it counteracts some of the evil forces working against the church, in the home, it should be engaged in.

A Great Field.

By A. F. Turner.

No work in which it is possible for Christian men and women to engage, can surpass in importance that of being workers together with God in an effort to save those who are perishing because of sin.

It is to encourage and help in this work that both Home and Foreign Mission Committees exist, and doubtless will exist until the time of our Master's return.

It has been stated that if there were only one Christian in the world, and he worked a year and won one friend for Christ, and these two continued each year to win another, and if every man thus led into the kingdom of Christ led another every year, in less than thirty-one years every person in the world would be won for Christ. This is a startling statement, but it is none the less true. And were all the professed followers of Jesus to act upon it, there would soon be no need for missions either at home or abroad.

And really there is no justifiable reason to be given why such should not be done, but many can be mentioned for making some effort in this direction.

Here are a few:—

1. God's word declares that he desires all men to be saved and to come to a knowledge of the truth.

2. Just as men neglect to make the start heavenward, they are in danger of being eternally lost (John 3: 36).

3. The Master himself enjoins upon his disciples the duty of seeking the salvation of others. His well known commission teaches that his disciples are to go everywhere, and seek to bring the gospel before them.

Did you ever reflect on the fact that because so many are neglecting to do this, untold numbers, who otherwise might be eternally saved, are at the present time travelling on that broad road which leads to death and destruction, and will eventually be amongst the eternally lost?

If you have never thought of this possibility, then do so now.

From the Committee's Standpoint.

By R. J. Dick.

There are many important matters that call for attention in carrying out Home Mission work. Earnest, consecrated preachers are required. It is also necessary to make an early start in promising fields. But that which ever presses itself upon us is the need of a steady income sufficient to meet the claims of a policy of progression.

It is to this insistent need that we wish briefly to direct attention.

Commencing the year with a good balance in hand, an endeavor has been made to open in new districts with more or less gratifying results. This, however, has not been accomplished without the depletion of the treasury, and as a consequence your Committee stands in urgent need of funds to carry through the work already in hand. While thankful for the little that has been done, we are impressed by the amount of ground in our province that has never been touched by us. Taking a line drawn across the North Island, parallel with Gisborne, to the North Cape, there are a score or more large towns where our cause is unknown; in this vast district—at present the most progressive, from a business standpoint, in New Zealand—we have only two permanent Home Mission evangelists laboring; one, Bro. Bell, at Pukekohe, and Bro. M. Vickery in the North, Bro. W. Hibbert being temporarily stationed at Pt. Chevalier, prior to his departure for the College of the Bible, Melbourne. It can readily be seen how insignificant our efforts are.

In order to place our finances on a good footing, we are asking that each individual member in the district will assist in raising £100 for our Home Mission offering on Feb. 4. Behind us is a long line of prosperous years. God has indeed blessed us. Shall we not return to him for his work a goodly portion of this blessing? Let all have a share in the work in our own land.

How can a City Church Help Home Missions?

Herbert Grinstead.

Yea, how indeed? We know the field is white unto harvest, we know the laborers



Herbert Grinstead.

are few, we know it is no use waiting until we have sufficient young men who are equipped by the Bible College for evangelistic work, we know that the religious world is sick of sectarianism, we know that we have the cure for that disease, and we know that the Committee set up to evangelise the Province has a district reaching from the North Cape down to Gisborne, 300 miles south of Auckland, but how can city churches help Home Missions?

1. Well, in the first place, I think that every city should look after its own district, and what is needed especially in the Auckland District is an evangelistic committee, composed of representative brethren. Let the city churches of Auckland see that such a committee is set up so that the Provincial Committee may get to work on the splendid fields in the Province. The new fields will need money, the district while needing money will need little in comparison.

2. The city churches can help Home Missions by arranging with their evangelists if they have them to give part of their time to the forward work in their district. Three months a year might easily be given if the proper arrangements were made.

3. The city churches could have Home Missions by asking from the Evangelistic Committee a quarterly report of what they are doing and what they intend to do, and of the state of their finances. Members know a great deal too little generally of the circumstances which lead to Committees asking for money.

4. City churches can help Home Missions by encouraging young men who are anxious to serve them as preachers of the gospel. I do not mean encouraging them to become paid evangelists, but rather to fit themselves for public work so that they may give to the district they live in the benefit of their services.



Auckland District Home Mission Committee.

Top Row: F. Evans, J. Mushet, J. C. Laing, E. Vickery.

Bottom Row: F. Allen, Treas.; A. F. Turner, President; R. J. Dick, Sec.

Editorial Notes

Home Mission or Omission?

There is not much difference in sound between the two words, but there is all the difference between success and failure in the meaning. If every brother and sister throughout the States will pray and give for Home Missions on Feb. 4, such an impetus will be given the work in Australasia as it has never yet received. On the other hand, if they, or a considerable proportion of them, omit to take practical interest on this occasion, the missions must droop, and in some fields die, and those who neglect to support the work will be the responsible parties. Indifference is the greatest foe we have to fight. The result of open opposition is to arouse a spirit of enquiry, and thus the cause of truth will benefit—but it is difficult to fight the indifferent. It was not the crime of actively opposing the forces of Jehovah that brought the bitter curse of God upon the inhabitants of Meroz. They did not rise in rebellion nor assist the army of the enemy, but simply neglected their opportunity and "came not to the help of the Lord against the mighty." And when the Son of Man shall sit on the throne of his glory, the condemnation of the lost will not be their commission of crime, but their omission of help to those in need. "Ye did it not" will be the ground of their awful judgment. The 4th of next month will give every Christian who reads these lines a special opportunity for helping on the Lord's work. Let there be no omission.

The Holy Spirit and Missions.

The fathers of our movement gave prominence to the fact that "the gospel is the power of God." So insistently did they contend that "faith comes by hearing," and that "whosoever will may come," that they were charged with denying the work of the Holy Spirit. Indeed, the echoes of that charge are even yet to be occasionally faintly heard. The truth, of course, was that they believed the Spirit worked through the gospel in the heart of the sinner, and they had little sympathy with the idea that the hysterical manifestation so common at revival services of a hundred, or even fifty, years ago, were owing to the direct agency of the Spirit upon the hearts of the unsaved. It follows, naturally, that if the Holy Spirit operates apart from the Word of God, there is no special need of sounding out that word. But if, as we believe, the germinating power is in the gospel itself, that we are begotten again through the Word of God, that "the seed is the word," we should of all people be the most anxious and make the greatest efforts to have that saving gospel preached to all. For "how shall they call on him, in whom they have not believed? and how shall they

hear without a preacher?" Consequently, those advocating the simple and logic power of the apostle's reasoning must necessarily be a zealous missionary people. They can never be satisfied until the banner of the ancient gospel is unfurled in every town, village and settlement throughout our great land and extended also to the regions beyond. This is why the urgent appeal is made to every church and to every church member to give largely to the Home Mission offering on Lord's Day, Feb. 4.

Look!

Our Saviour's words require to be constantly emphasised. "Lift up your eyes look." Men are so intent upon present local and material affairs, that they cannot see far. They need to lift up their eyes. Look at Australasia with its vast, unpeopled areas, its five millions of population, and its enormous potentialities. Look at the United States of America, with practically the same area, already occupied by nearly 100 millions and capable of containing five times as many. Look fifty years into the future and see this Southern land with 50 millions of inhabitants, just beginning then to realise its strength. Look upon the work already done in the gathering together of 25,000 Christians pledged to contend for the restoration of the Christianity of the New Testament and the overthrow of all that is opposed thereto. Look back for the last ten years and note how rapidly it is progressing. Look upon the number of men and the amount of means devoted to the work, and see by a comparison of the men and means of other movements how much this work has been blessed, so that £10 with us tells for more than £20 with others. Look upon the number of chapels built last year, of churches organised and converts baptised, while around us other preachers are complaining of empty buildings and lack of conversions. Look at our 35 churches about Melbourne, with their 5000 members, our 15 churches in Adelaide with their 3700 members, and the work in the other centres, and realise how the simple religion of Christ is adapted to our cities. Look at the extension of late years in country districts and see how ready the country is for the primitive gospel. Look at the open doors so plentiful in every State and then look at the empty, or worse than, exchequers. Look at the various Home Mission Committees, only waiting for the means to more fully prosecute the work. Look beyond to the great heathen fields and consider how much more we could do for world-wide evangelism if we but had a stronger base of supplies. Look into pockets and purses and see if real sacrifices cannot be made on Feb. 4. Look into banking accounts and see if large cheques cannot be drawn. Look, and "attempt great things for God." Look, and "expect great things from God." Look at the crucified One, and hear him say, "I gave myself for thee; what hast thou given for me?" Look, and as you look, pray that

your vision may be enlarged and that you may realise what tremendous issues, fraught with national developments and immortal destinies, hang upon the results of the offering on Feb. 4. "Lift up your eyes, and look on the fields, that they are white already unto harvest."

The Value of Home Missions.

By G. D. Verco.

It is hard to put any human value on things that are spiritual, or to estimate the worth of any work that is the means of saving even one soul. It is possible that the word that brought Peter to Christ was more far reaching in its effect than the sermons of a life time from the lips of some men. And yet are there not some ways in which we can test the value of a work like Home Missions? I would suggest that the organisation of the work resultant from Home Missions is of untold value. It gives us a wider outlook so that we look beyond our own limited field of operation to the far horizon, and see the fields already white unto harvest. It gives us a grip of the needs of fields that would be otherwise unknown. Through this means new fields are opened up, old fields are helped and encouraged, and isolated members are sought out and made to feel that they are not alone, but that they form a part of that great body of which Christ is the Head.

Again, meeting houses are built, and thus durability and visibility is given to the work. Bible Schools are organised and hundreds of children taught in the Word who would otherwise be neglected. Besides all this, hundreds of souls have been won for the Master, and working in their lives, he has been able to work mightily for the salvation of yet other souls.

Who can tell the value of the stimulus given to the stronger churches as they have listened to the story of needy fields, as they have heard of difficulties met and overcome, of battles fought, and victories won, until their sympathies have been aroused and they have been moved to hold out a helping hand, through prayers and generous gifts, to help a work which is as much Christ's as the work in the larger and more flourishing centres.

Brethren, let us give liberally, as the Lord has prospered us, and in blessing others we ourselves shall be richly blessed.

Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats.—J. R. Miller.

It has been said with truth that every good man we meet in life adds to our responsibility. One day we must account for the use we made of his example.—J. Wood.

In the Realm of the Bible School.

THE PRESENTATION IN THE TEMPLE.

Sunday School Lesson for January 28,

Luke 2: 22-39.

A. R. MAIN, B.A.

Mary, the mother of Jesus, with scrupulous fidelity, attended to all the legal requirements both on her own account and on that of her babe. On the eighth day, the rite of circumcision would be attended to, when the child would receive the divinely appointed name of "Jesus." Then when the child was forty days old, two other legal ordinances would be observed. The first was the ceremony of redemption. The first-born males were by law devoted to Jehovah. These were redeemed from the service of the sanctuary as stated in Num. 18: 6, "Those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels." Combined with this ceremony was that of the mother's purification. A lamb was to be presented for a burnt offering and a pigeon for a sin offering. But poor women might offer two pigeons (Lev. 12: 2); and this the mother of Jesus did. This was a beautifully considerate and human provision in the old law, and it is a striking illustration of the humble nature of the home into which Jesus came that Mary availed herself of it.

Simeon.

Our lesson presents us with a striking group of persons. Joseph and Mary we know of already. Joseph was "a righteous man" (so Matthew says) and the mother of our Lord we agree in thinking was one of the best of women. At the temple two other godly persons saw these, as they stood with the Babe. One was an old man, the other a very aged woman. It is good to think of that little company of faithful people. The times were not all bad. As Morgan says, "In the midst of the decadence of the national life, and the widespread corruption of religion, here was a remnant, thus fulfilling the perpetual foretelling of the prophets that Jehovah would never be left without such a remnant. Undoubtedly there were many more such living at the time, but these are seen gathered about the holy Child as representing the rest."

Of Simeon we only know his character and his song. "The evangelist," says A. B. Bruce, "is careful to make known what this man was, while giving no indication of who he was." His character is beautifully described. "This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him." Edersheim says: "Simeon combined the three characteristics of Old Testament piety: 'justice,' as regarded his relation and bearing to God and man; 'fear of God,' in opposition to the boastful self-righteousness of Pharisaism; and, above all, longing expectancy of the near fulfilment of the great promises, and that in their spiritual import

as 'the Consolation of Israel.'" "For ages," Spooner says, "The Messiah had been styled 'the Consoler.' A common form of oath was, 'So may I see the Consolation.'" Here, then, was another man well up in Old Testament prophecy, eagerly expecting the fulfilment of the Messianic prediction.

Waiting.

That is a beautiful phrase—"waiting for the consolation." "Among the people of this time," says Tarbell, "there were those who were called Prosdechomenoi. They that were waiting. Their minds were filled with the life of their nation in the past, they were mourning over her present degradation, her subjection to foreign power, and they were looking for the dawn of a better time which they called the kingdom of God." It is good to be a waiter on God and for the things which God has promised. In Simeon were found both longing and confident expectation. "Strive and wait and pray," sings Adelaide Proctor:

"With a crown of starry light
An hour of joy you know not
Is winging her silent flight.

"An answer, not that you long for,
But diviner, will come one day,
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

"Waiting is a harder duty than doing. In illustration of this compare Milton's beautiful sonnet on his blindness, and that part of the 'Pilgrim's Progress' which tells of Passion and Patience. Jesus himself had to wait patiently for thirty long years before he entered upon his mission. In a certain battle a detachment of cavalry was kept inactive. It was hard for the men to do nothing but wait, while the battle was going on before them. At last, in the crisis of the battle, the command was given them to charge, and that body of fresh men, sweeping down like a torrent, turned the tide of the battle. So, in the battle of life, waiting is the surest means to victory. And it is comforting to know that where we see only the unsightly bud, God sees the perfect flower; where we see the rough pebble, he sees the flashing diamond."

The "Nunc Dimittis."

Simeon had received a promise from God that he should not die ere he had seen the Christ. "In the Spirit"—an appropriate word in the case of him upon whom the Holy Spirit was—he came into the temple and saw the child Jesus. Then he burst forth into song and blessed God. This song, from the first two words of the Latin version, is usually called the Nunc Dimittis.

These first two lines of Simeon's song are generally misunderstood. "Now lettest thou thy servant depart, O Lord, according to thy word, in peace," is not a prayer that he may die, but simply a statement of fact. He recognises that God's appointed time for him is at hand, and so he says, "Now art thou letting," etc.

Verses 31, and 32 are remarkable. Simeon analyses the "salvation" provided by God into "a

light for revelation to the Gentiles, and the glory of thy people Israel." The angel had declared that the good tidings of great joy should be to all people. Here the saintly man of God declares the universal nature of the Messiah's mission. He knew the Messianic prophecies (Isa. 42: 6; 49: 6; 52: 10), and had learned that the Christ would be a light to the Gentiles. He "had a clearer view of the Messianic salvation than the apostles had even after Pentecost."

Simeon's Benediction.

There are two noteworthy things in Simeon's words to Mary. We have, first, the difficult words, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." The "fall" and "rising" are not easily explained. Some think that the same persons are to do the falling and rising, in which case "the fall is that of consciousness of sin, a feeling of need, of helplessness, a low estimate of one's goodness, and the rising again is into divine favor, into higher hopes, into the family of God." Others believe that the meaning is as follows: "This child will divide Israel into two opposite camps. Some will reject his claims. To such he will be 'a stone of stumbling and a rock of offence' (Isa. 8: 14), i.e., the occasion of their spiritual ruin. Others will accept his claims. Such he will raise through their faith to a higher spiritual life, which may be rightly called a resurrection (rising again) from death to life." We have the definite statement that some would reject the child—he was to be a sign spoken against.

The second remarkable statement is the word, "A sword shall pierce through thine own soul." We know how true this word was, how certainly the prophecy was fulfilled. Mary was blessed above all women, in being the mother of the Messiah, but suffered above all when she saw him "rejected, condemned, insulted, scourged and crucified."

Anna.

Another recognised the Messiah that day. Poulbet remarks: "Christ has had so much to do with the blessing and amelioration of the lot of woman, that it was eminently fitting that a woman should give her benediction with that of a man." "Luke's," says M. R. Vincent, "is the Gospel of Womanhood. The word 'woman' occurs in Matthew and Mark, together forty-nine times, and in Luke alone forty-three times. He alone gives the songs of Mary and Elizabeth, and the testimony of Anna. He alone tells of the daughter of Abraham whom Satan had bound, of the widow of Nain, and of the weeping women on the road to Calvary."

Anna is remarkable in many ways. She is "recognised as a prophetess at a time when no man is recognised as a prophet." She was of great age—some think the eighty-four of verse 37 represents her full age, others that this was the number of years of her widowhood, in which case she would probably be at least one hundred and six. Her departing not from the temple may mean that she had her rooms there, as probably did Huldah the prophetess (2 Chron. 34: 22), or that she was regular in her attendance. She was full of service, and diligent in the worship of God, fasting and praying night and day.

The Field and the Forces.

By W. B. Blakemore.

The field is large in area but small in population. In round numbers there are 300,000 people in West Australia. Not a very large field from the standpoint of population, but when we think of the millions who will come to these shores to plant homes, we begin to see the importance of West Australia as a Home Mission field. The present population is scattered in small communities over the vast stretches of this State. This means that the work for many years will be that of pioneering: establishing outposts, occupying strategic points, blazing the trail for coming generations. This kind of work does not loom large in Convention reports or make a great showing in the statistical table, yet for the future of the church no work can be of greater importance.

In our fields are a number of towns where no religious work of any kind is regularly undertaken. There are centres where no advocate of primitive Christianity is heard. To these and to the thousands who are coming from the Old Land we ought to send preachers.

The new citizens, coming in increasing numbers offer a rich field for the churches standing for the liberty, the simplicity, and the unity of New Testament Christianity. Many of these new arrivals have been connected with independent missions in the cities of the Old Country. They are independent in spirit, they have learned to study God's Word independently, they have no denominational hobbles, they are ready to unite in a movement for the restoration of primitive Christianity. For these people we have a message. Here is an opportunity we ought to seize at once. We ought to have a man set apart for this work. One who can get in touch with the people as soon as they arrive and acquaint them with the fact that in this new land they can find churches which stand for the restoration of the faith, name, ordinances, spirit, and unity of the Church of Jesus Christ.

Our forces are altogether inadequate for the field. Only three men are now engaged by the Home Mission Committee. These are capable, consecrated preachers, doing noble service on the Goldfields, in the Brookton district, and in the South-west. The need for more workers is all too evident. Let us pray the Lord of the harvest to thrust forth laborers into his harvest.

Brethren, West Australia is not only the field, it is our field. We do not expect the churches in America to send missionaries to this State. They would not think of doing so, and if they did we would rise up in righteous indignation and say, "Hands off! This is our territory." Because it is our field, we are responsible for the working of it. No one else can do this for us. It is our responsibility. The Lord himself hath laid it upon us. When we hear him say, "Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria," we

understand that for us he means West Australia. Those living outside the State cannot do what he expects us to do, viz., occupy and cultivate this field wherein we are to be witnesses of his saving grace. This is the meaning of Home Missions for us. The offering on the first Lord's day in February is one way of meeting this responsibility and increasing the forces in our field.

The Needs of the North in Regard to Home Mission Work.

By Milton Vickery.

The most progressive district in New Zealand, at present, is the North Auckland Peninsula. The main trunk railway is opening up the country, and a constant stream of new settlers is pouring in. The neglected "roadless North" is being transformed, and the splendid natural resources are now being developed.

This district is also a most promising field for Home Mission work. Truly the field is white unto the harvest, but the laborers are few. In this peninsula we have nine churches and a number of isolated brethren. These churches are scattered



M. Vickery.

over an area of about 50 miles by 20 miles and employ one evangelist who visits three churches each Sunday. There is also a small band of earnest, faithful brethren, who frequently travel long distances, Sunday after Sunday, to tell the glad tidings, but two more evangelists are urgently needed to do anything like justice to the work. Adjacent settlements, where no religious services of any kind are now being held, are crying out "Come over and help us," but we are unable to respond, the present district being already too large for the workers at our disposal.

This is a true mission field, and presents a splendid opportunity for preachers able to ride and rough it. Young men with old heads on their shoulders are badly wanted.

The crying needs of the Northern Districts are—1st, The gospel, "the power of God unto salvation"; 2nd, Preachers to tell the gospel. "How shall they hear without a preacher?" 3rd, Money to support the preachers, "How shall they preach except they be sent?"

The field is ready, the time opportune, but where are the laborers?

The Church's Responsibility to Home Missions.

By W. Waters.

The great responsibility of the Church of Jesus Christ is the evangelisation of the world. To accomplish this the church must be a missionary one. Once a church becomes self-centred and looks not beyond its own doors, it loses its power and becomes a narrow, cramped and worthless institution.

It is vision that gives us to know our responsibility. Christ said, "Lift up your eyes and look on the fields, for they are white unto harvest."

That is true of this fair State of Queensland. If this State is to be evangelised on New Testament lines, the churches must know and face their responsibility.

We are responsible for and must have the unity and hearty co-operation of the whole brotherhood. There must be systematic liberality, and whole-hearted support by every member and every church within the State toward Home Missions. Missions pay; because they help to remove false impressions, clear away prejudice, bring the truth into prominence, establish the church, educate and revive churches. The churches are responsible in return for those things that are necessary for the proper equipment and maintenance of mission work. If we fail to do it, we hinder the work and dishonor Christ. The command is "Preach the gospel." It is our duty; it is our business as Christians.

We are responsible for the advancement of Christ's kingdom, and our offering for Home Missions in February will largely determine whether we are alive to our responsibilities as individuals and churches. To him that knoweth to do good and doeth it not, it is sin.

Home Missions to the Front.

Queensland, New South Wales,
Victoria, South Australia,
West Australia, Tasmania,
Middle District of New Zealand,
Auckland District of New Zealand,

have agreed to take up their annual offerings for Home Missions on

February 4th.

Chapel Built in a Day,

NORTH AUBURN,
NEW SOUTH WALES.

By F. Collins.

I am requested by the church at Auburn, New South Wales, to write, asking you to express our thanks to all who assisted in the building of the chapel in a day at North Auburn. The untimely death of Bro. W. H. Terry, the hon. architect, prevents our expressing the grateful thanks that are his. He labored unceasingly, and hard, to give to God and the brotherhood the best of tributes. One of his last acts was to write a personal letter of thanks to the workers who assisted. The church at Auburn and the brotherhood, had a wonderful demonstration of the love and zeal of the brethren. All are deserving of the highest praise. We ask that special mention be made of the work of the foremen of carpenters, Bren. Sims, W. Standen, J. Smith, and G. P. Jones; of painters, Bro. Credington; of the plumbers, Bro. W. Dane; of the bricklayers, Bro. G. Stöcher. To the Sisters' Conference Catering Committee, special thanks are due for collecting for the dinner, and for the able assistance on the day of erection; and to all who contributed. The Home Mission Committee we thank for loan of tent and the services of Bro. Fischer; Bro. Chapple, for loan of table furnishings; Bro. Keam, for donation of platform chairs, table, and matting in the aisle; Bro. G. H. Browne, for the making of the seats; Bro. H. Andrews, painting sign; Bro. Membrey, stone steps; Bro. Saunders, writing descriptions, etc., in souvenir; and to all the workmen. An exception in the case of local workers, who are not generally represented here, is Bro. Clay, who meted in the splendidly conducted refreshment booth.

We gratefully acknowledge the following contributions:—Bro. J. Stimson, £1/15/-; Bro. Taylor, 12/6; Sister Tuckwell, 12/6; Church, Bendigo, £1/17/6; Bro. G. Stimson, £2; D. Modill, 11/-; T. J. Andrews, 10/-; Sister Macallister, Brisbane, £1; Bro. Dewar, Melbourne, £1; Bro. W. H. Wooster, 12/6; Melbourne Bro., £1; Bro. Leck, 12/6; Sister Hall, senr., 12/6; Sister Elliott, 12/6; Sister Addington, £1; Bro. Collins, 10/-; Friend, £1/15/-; Auburn Bro., £5/1/6; Sister Millen, £1; Sister Crouch, 5/-; Auburn Bro., £5; Bro. Whale, 5/-; Bro. Hayes, 5/-; A Bro., Thankoffering, £1; Bro. Dale, 5/-; Bro. Cox, 10/-.

We crave pardon if we have trespassed unduly upon your valuable space, but ask you to accept thanks for valuable notices freely given in your paper, and to thank all who helped in any way, but were inadvertently overlooked.

Bible School Notes. AUSTRALASIAN PRIZE.

Result of Examination on First Principles.

In addition to the prizes presented by each State, the Committees of the above Unions unanimously decided to submit the papers of the first prize-winners in each of the above mentioned States to a Board of Examiners, viz.: Bren. A. R. Main, H. Kingsbury and T. B. Fischer, to decide the winner of the Australasian prize in each of the undermentioned divisions.

The names of the successful competitors as forwarded to me by the examiners are as follows:—

Scholars' Division.

1. Annie Connor, Bendigo, Victoria.
2. Elsie Pitts, Ballarat, Victoria.
3. Jessie Gibson, N. Melbourne, Victoria.
4. Ivy Greenwood, Ashburton, N.Z.
5. Eleanor Winks, Hurstville, N.S.W.
6. Florence Johnson, Lygon-st., Carlton, Vic.

Teachers' Division.

7. Henry Clark, Paddington, N.S.W.
 8. T. W. Smith, Paddington, N.S.W.
 9. Frank Fisher, Cheltenham, Victoria.
- J. Y. Potts, Hon. Sec., Vic. B.S.U.

VICTORIAN BIBLE SCHOOL UNION.

The 30th annual demonstration of the above Union was held in the Christian Chapel, Lygon-st., Carlton, on Monday evening, Dec. 18, J. C. F. Pittman, Vice-President, presiding.

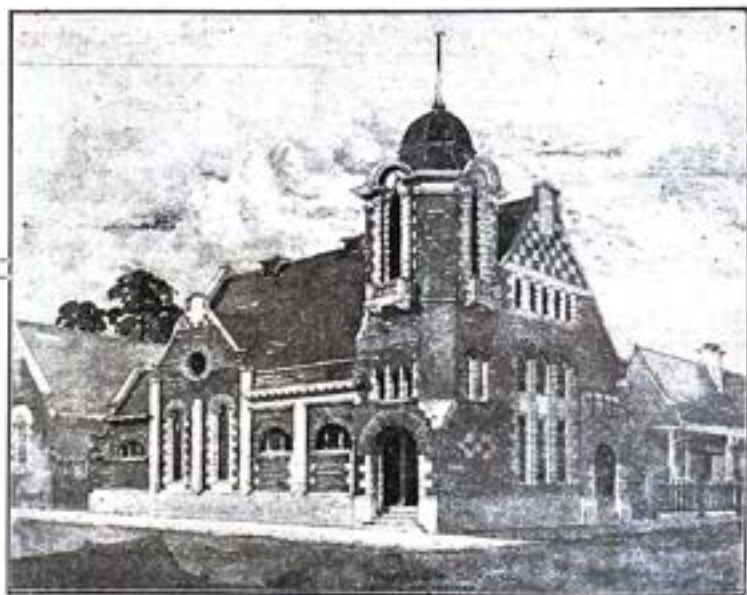
The meeting was opened with praise, after which E. T. Penny engaged in prayer.

The chairman, in his opening remarks, apologised for the absence of our President, T. B. Fischer, who was unable to attend on account of an important engagement. He then expressed his delight at the splendid attendance which manifested an interest in the work of the teachers amongst the young, and was also a source of encouragement to those who were to take part in the programme, which consisted of solos, recitations, dialogues, action song, violin solo, and short rod exercises by scholars from the various schools. These items reflected credit on the performers, and were thoroughly enjoyed by all.

During the proceedings the prizes were distributed to the successful competitors, and the certificates to representatives of the city, suburban, and country schools by the chairman, who congratulated them on their achievements.

Our President arrived before the meeting terminated, spoke words of encouragement to those who had been successful in the examination, and also referred to our celebrations at Conference next Easter, which would be on a large scale.

Sister J. Dickens and Nat Haddow kindly assisted at this gathering. The meeting was closed with prayer by T. B. Fischer.



Proposed Church of Christ Building, Christchurch,
New Zealand.

December 19, 1911, will long be looked upon as a red letter day in the history of the church at Christchurch, as on that day our new building scheme was definitely launched.

Bro. C. F. McDonald, of Dunedin, with his magnanimous spirit, had kindly drawn out plans of a very suitable building, and he, with Bro. R. Gebbie, came up to assist in our church rally on the above date.

Bro. Manifold presided over a most enthusiastic meeting. Drawings representing various aspects of the new building were thrown upon a screen by a magic lantern kindly supplied by Bro. McCrackett. These drawings were fully explained by Bro. McDonald in a very practical address. This was followed by an eloquent ap-

peal from Bro. Gebbie, when a motion, binding the church to prompt and definite action was moved by Bren. H. Langford and John Rhind, and carried unanimously with much enthusiasm.

Promises were then called for and nearly £150 was promised by those present.

The meeting was an inspiration, and augurs well for the success of the effort.

The above illustration serves to show the character of the proposed building, which is estimated to cost approximately £2200. At a later date fuller details of this fine structure will be given.

A great effort will be made to lay the foundation stone in February next.—H.L., Dec. 19.



New Zealand.

WELLINGTON SOUTH.—On Dec. 10, a young girl from the Sunday School made her stand for Christ. After the address on the 24th we had the joy of taking the confession of a married woman. Next Lord's day, Bren. Harward and Binney are to conduct our service. The church and Endeavorers have been busy advertising them, and so we expect a full house.

NELSON.—At the evening service on Dec. 17, two young girls who had previously confessed their faith in Jesus were baptised. Practically the whole of the congregation remained to witness the impressive service. Dec. 24, there were several visitors at the meetings. Sister Mitchell, of Dunedin; Bro. J. Bell, Auckland; and Sister Mabel Phillips, who has returned from an extended visit to Christchurch. A young sister was given the right hand of fellowship; also Bro. Pyle, of Dunedin, who is settling here. Bro. Verco spoke a few words to the scholars of the Bible School on the birth of Jesus, followed by an interesting address on "Habits." Bro. J. Bell attending this service. We were all very pleased to have him with us again. An appropriate sermon was delivered by Bro. Verco, and Christmas hymns were rendered by the choir.—E.M.J.

CHRISTCHURCH.—A valedictory social was held in the chapel on the 27th of December to bid adieu to Bro. and Sister H. G. Payne. In spite of inclement weather, there was a fair attendance and an enjoyable meeting was held. We were favored by the presence of evangelists T. J. Bull, J. Clark, and J. Binney, who were en route to the General Conference. The meeting was presided over by Bro. H. Langford, and suitable addresses were given by Bro. Rhind on behalf of the officers, Bro. McFarrow on behalf of the Bible Classes, and Bro. McCrackett on behalf of the church. These were interspersed by sweet music and song, provided by Sisters Cocker, Slater, Graham, and Grantham, and Bren. Binney and Graham. Bro. Langford, on behalf of the church, presented Bro. Payne, with an address, accompanied by a cheque, as a memento of their sojourn here, and expressed the hope that God's blessing may attend him and his in his new sphere of labor. To this Bro. Payne feelingly responded. Refreshments were then handed around, and so a very pleasant gathering ended.—H.L., Dec. 28.

WELLINGTON.—The rally in connection with our district work, two weeks ago, was very encouraging. Five churches of the city were represented: Newtown, Kilbirnie, Petone, Lower Hutt, and Vivian-st. Short interesting reports were made from each, and it was decided to attempt more definitely co-operative work. A representative committee was chosen to go into the matter and report. Five additions to our congregation since last report—four by letter and one confession. We are all ready and anxiously waiting for the Dominion Conference, which convenes next Sunday, with a big united rally in the afternoon.—A.J.S., Dec. 29.

PALMERSTON NORTH.—A growing interest is still going on here. We held our Sunday School anniversary early in November, and the entertainment passed off very well. A tableau, "The Building of the Church," arranged by Bro. Johnston, was a great feature of the evening. Bro. Johnston has been appointed secretary pro tem.

All communications to be addressed to him at 28 Pascal-st., P.N. The Sewing Bee secretary was instructed to write to all the churches in the Middle District, asking the sisters to help us and quite a number have already responded, which we wish to acknowledge here, and trust that the way will be opened for others to help us. Parcel and four guineas from Spring Grove, parcel from Nelson, parcel from Kilbirnie, parcel and ten shillings from Pahiatua, parcel from Mrs. Hussey, Wanganui; also an anonymous parcel from Wellington. Donations for building fund: Berrick, £2; Mrs. Hussey, Wanganui, £1 10/-; Bro. A. Williams, Wellington, 10/- . The amount of money in hand for building fund has now reached £21.—E.C.

SOUTH DUNEDIN.—On Friday, Dec. 22, Mrs. Miller, supt. of the Young People's Mission Band, took 25 children, who were dressed in white, holding a bunch of Nile lilies each, to the Benevolent, to entertain the inmates. The children rendered beautiful items, in hymns, carols, recitations and vocal solos. After singing their concluding hymn, the children left the flowers with the old people, who wished them a very merry Christmas and a happy new year.—F.E.V.

AUCKLAND (Dominion-rd.).—The primary Sunday Schools in connection with the Penonby and Dominion-rd. churches have been having their Christmas entertainments, and the shouts of delight evinced the enjoyment of the young folks. The Publishing Committee held a special committee meeting recently, at which Bro. Grinstead tendered his resignation as the editor and publisher of the *Auckland Christian*. In doing so, he said that for the second year there was every prospect of a balance on the right side. The resignation was accepted with regret, and with the best thanks of the committee for services rendered. Bro. A. F. Turner has kindly undertaken to edit the local until Conference. A pleasing incident took place at the close of the Sunday evening service in Dominion-rd. Bro. Bryden, on behalf of the officers and the church, said they wished to once more express their gratitude to Bro. Grinstead for his services, to wish him success in Wanganui, and to present him with a little gold. Bro. Bryden then handed Bro. Grinstead a presentation, with a letter signed by the office bearers. Bro. Grinstead, in reply, thanked the brethren for their kindness. The day was a day of great joy and sorrow. Bro. Kartwright, who for many years had been attending the meetings, had decided to be immersed and join with us in pleading for a complete return to primitive Christianity. He was baptised into the precious name on the Sunday morning and along with his wife was received into fellowship. The receiving of these two gave us great joy; the parting with so many we have learned to love naturally gave us sorrow.—G.

WANGANUI.—Bro. H. Grinstead arrived in Wanganui on Tuesday last. On Wednesday, our brother took charge of the mid-week prayer meeting, and after a few words of greeting spoke on "Risen with Christ; or, After Baptism, What?" Bro. Grinstead proceeds to Wellington to attend the Triennial Conference and returns in time to deliver his first sermon on Sunday, January 7, when he speaks on the subject, "Ring in the New." On Thursday, Jan. 11, a monster welcome tea will be held, to be followed by an entertainment.—H. Siddall.

DUNEDIN.—R. Gebbie being one of the delegates to the General Conference, and having been

granted leave of absence over two Sundays in January, will be away from Dunedin for about three weeks. During this time his place will be filled by J. M. Innes, who takes up the work at Ashburton next month, in succession to F. W. Greenwood. In connection with Home Mission work in this district, assistance is rendered to the churches at Ashburton and Gore, and while H. G. Harward is laboring with the church at Oamaru, he will also do corresponding and organising work for the Home Mission Committee. J. M. Routledge, Treasurer of the Home Mission Committee, has charge of the little church at Burnside.—L.C.J.S., Jan. 1.

Tasmania.

HOBART.—We have been favored with the presence of several visitors during the holidays. Sisters Mrs. Macgowan and Miss Walker, Swanston-st.; Bro. McGregor, N. Fitzroy; Bren. F. McClean, and Reed, Lygon-st.; Bren. Parves and Owen, from Esperance; Bro. and Sister Ashlin, Geelong; Sister Mrs. Peter Duff, Launceston; Bren. W. Lewis, V. Ross, and H. Woolley, formerly members of Collins-st., Hobart, now of Sydney, are here on a holiday of several weeks. Bro. McGregor exhorted the church on Christmas Sunday, on "John's Question and Christ's Answer." Bro. McClean gave a stirring address on "Fasting and Prayer, or the Intense Christian Life." At the Bible School Bro. J. H. Cleary, the supt., arranged for a few brethren to speak on the last afternoon of the year. Bren. Gourlay, of Hobart, spoke and also Bro. McClean, who gave an invitation to any to confess Christ, and two responded.

CAVESIDE.—On Saturday evening we commenced a series of gospel services here with a good attendance. On the Lord's day three services were held—two in a new building erected by 7 brethren in a week at Cubit's Creek, and one in a large shed at Bro. Peart's house, where there were 50 present at least. On New Year's Day a social gathering was held at the Knob, followed by a fine service. The meetings are the largest ever held here with the Church of Christ, and we hope will have the result in destroying many misconceptions regarding us as a people. Tuesday evening commences a series of gospel addresses at Western Creek Hall. Brethren, pray for us.—A. P. Wilson.

West Australia.

NORTH PERTH.—On Sunday, Dec. 24, we had the pleasure of seeing three of our girls from the Sunday School put on their Lord in baptism. We are having nice meetings and fine addresses from Bro. Ewers.—E.H.E.

PERTH.—Good meetings continue to be the rule in Lake-st. Several weeks ago C. M. Gordon paid us a short visit, and we were given an oratorical treat for a brief season. W. B. Blake, the President of the Conference, warmly welcomed our visitor on Nov. 22. Two weeks later Bro. Gordon delivered an interesting lecture upon the College of the Bible and on Dec. 10

SILVER STAR STARCH

THE BEST
IN THE WORLD.

preached a powerful sermon upon the "Unpardonable Sin," before a large attendance of members and visitors. The Bible School still occupies a prominent place amongst the church's activities. The 200 mark is seldom missed. On Decision Day, held just recently, 11 from the school submitted their young lives to the keeping of the Great Teacher of us all. D. M. Wilson, the S.S. enthusiast, is the president of the Men's Bible Class, and Russel Wright, the secretary. The number upon the roll is 32, which will be increased as soon as the additions to the chapel are ready for occupation. On Dec. 31, the choir and the school under the leadership of H. Wright rendered the cantata "Under the Palms" to a large attendance of scholars and visitors. Good work is being done by the C.E. Society; they will support a native helper in Baramati.—W.A., Dec. 31.

CHINESE MISSION, PERTH.—The work amongst the Chinese goes steadily on. A pleasing feature of our work is the regular observance of the Lord's Supper. The Christian scholars have met every week around the table of our Lord for the past four years with only one exception. The various schools have formed a union for the purpose of holding united gospel services on Sunday evenings. We thought by this arrangement that we would be able to put our plea before a greater number of the Chinese in our midst. We have succeeded in bringing our teaching before the attention of the teachers and scholars of the other mission schools, and the way in which our scholars sought for the weekly observance of our Saviour's last request should call forth our admiration and sympathy. We met at the home of one of our teachers on October 23 to say good-bye to Peter Gum, our Chinese evangelist, who left for China the following day. We presented our brother with a travelling bag as our appreciation of his faithful work. James Own and Matthew James are now the chief speakers at the gospel meetings. Several of our scholars have returned from China, one of whom is now an active worker in our mission school at Adelaide. We are still in need of more teachers, and those wishing to offer their services are asked to write to the secretary without further delay.—W.H., Dec. 31.

BROOKTON.—Last Sunday being Christmas Sunday, we had some special singing, the young people rendering carols both afternoon and evening. The attendance at both services was very good, the seating accommodation being only just sufficient. At Taylor's Well last trip we had a splendid meeting again, being the best since last June. Next Lord's day, Bro. Fitzgerald, from the Bible College, will take the services here while the writer goes to East Pingelly.—H.P.M.

FREMANTLE.—Three received into the assembly this morning—two by faith and immersion, one formerly immersed—and one who surrendered to Christ last Lord's day was immersed to-night, and at the conclusion of Bro. Luercraft's address another confessed the all-glorious name.—Jas. Leach.

Queensland.

ROMA.—A special business meeting of church members was held on Wednesday last, Dec. 27, at which a letter of resignation from Bro. Hayes, as evangelist, was accepted, and his term to end on the last Sunday in January.—G. S. Pitman.

BRISBANE.—Sisters Nighingale and Zelius, of Box Hill, Vic., and Miss Scales, of Doncaster, worshipped with the church on Dec. 24. Mrs. McAlister, of Ann-st. church, presented each scholar of the Brisbane and Albion schools with a copy of the New Testament as a Christmas present.

FLAGSTONE CREEK.—On Lord's day, Dec. 25, the anniversary of the Sunday School took place. A fine number of parents, friends and scholars gathered to celebrate the occasion. The scholars rendered recitations and songs in a very able manner. After a few words by the chair-

man, the prizes were distributed. The Sunday School is three years old, and has grown from 10 to 42. Bro. J. Chappell, who is supt., thanked all those who helped in making the anniversary such a success. On Boxing Day, the annual picnic took place at Flagstone; it was the largest and most successful gathering they have had.—T.J.

MA MA CREEK.—We held our annual Xmas tree for the children on Saturday, Dec. 23. It was a great success. The chapel was crowded, many being unable to obtain admission. On Christmas Day the children had a Christmas tree. After a short service in the chapel, the children partook of the good things that Christmas brought them. Sister Chappell, the supt. of the Sunday School, and the evangelist, kindly thanked all those who had made the outing for the little ones so enjoyable. After this, tea was provided at the residence of Sister Metcalfe; this brought a most enjoyable outing to a close.—T.J.

Victoria.

BRUNSWICK.—On Christmas morning at 7, we held a prayer meeting. On December 31 Bro. J. Jenkin exhorted, and Bro. Way preached. At 11 a.m. we commenced a watchnight service and continued to 12.15 a.m., a good muster assembling. To-day Bro. Way spoke morning and evening. Our Sisters Lonnice and Brown are laid aside with illness. One received in on letter.—W.T., Jan. 7.

BRIGHTON.—Last Lord's day morning Percival D. McCallum, returned from U.S.A., exhorted the church. He was also with us in our Bible School. Bro. Ludbrook preached the gospel and three who previously confessed were baptised.—P.H.L.

BRIM.—On Christmas Sunday at the evening service nine of the Sunday School scholars rendered a piece entitled "The Light of the World." They are deserving of great credit. Last night, 31st, we again had a splendid meeting. At the close we immersed a young woman into Christ. Our Sister D. Jones, who has been incapacitated through ill-health, is now recovering.—W. Uren.

WARRACKNABEAL.—The brethren have sustained a great loss in the removal of Bro. McFadden. Our brother was the only male member who could officiate at the Lord's table, so now the brethren are left at the mercy of the evangelist's visits. Bro. McFadden has left for Stawell. May he prove useful there.—W. Uren.

STAWELL.—On Saturday night last we held an open air meeting in front of the town hall, when we had a good hearing. We intend keeping these meetings going. On Sunday we had present to fellowship, Sisters Kilpatrick, from Swan Hill. The meeting at night was very satisfactory.—A.P.A.B.

BALLARAT.—Quite a number of brethren and sisters from sister churches have joined in our fellowship during the holidays. Splendid addresses by our Bro. E. Stanley Tape. Since last report we have had a decision by a young man for Christ; he was received into fellowship the following Lord's day.—B.

WARRAGUL.—The young woman who confessed the Saviour during Bro. Bagley's mission in the new chapel, was baptised and received into fellowship—also Bro. and Sister Styles and his daughter, from Shepparton, by letter. Meetings are keeping good; fine attendance at evening service, and good interest. The last finishing touches have been put on the building, including the fencing, etc., so the church has a nice comfortable home of its own. Bro. Wedd gave a nice address on the word "Do."—R.W.J.

GEELONG.—During the holidays the meetings were well attended, many of our members being away at the seaside, their places were filled with visitors. On Boxing Day a very pretty wedding took place in the church, when Gifford Gordon united in the bonds of matrimony our Bro. A. Williams and Sister Bertha James. On

Saturday evening, Jan. 6, a social gathering was held to say farewell to Bro. and Sister Toyne, who are leaving this week to reside in Melbourne. On behalf of the members they were presented with a silver hot water kettle as a token of their esteem. Meetings were very good on Sunday last, especially the evening one, the church being full. G. Gordon gave a fine address on "Defeated with His Own Weapon." The annual Sunday School picnic takes place next Saturday at Barwon Heads.—E.B.

CARLTON (Lygon-st.).—We are glad to report well attended meetings during the holiday season. The fellowship of a number of visiting brethren has been enjoyed. On Christmas Sunday Bro. Geo. Exley addressed the church with acceptance. He reached the 85th anniversary of his birth on the following day. After Bro. H. Kingsbury's address at night there was one confession. Last Sunday evening Bro. P. D. McCallum, who has just returned from U.S.A., preached to a large audience on the subject of "God and Caesar," and in response to the invitation one of our Sunday School boys came out on the Lord's side.—J.M.C.

COSGROVE.—We are having good meetings for worship, and on Christmas Sunday all members that could attend were present, and Sisters Clipstone and Daisy Guyatt, from Shepparton, also Bro. C. Brown, from Melbourne, were visiting. The first Lord's day in the year, fine meeting. Bro. Clipstone was in good form, splendid exhortation and rousing gospel address. Sister Thompson, junr., from Fitzroy, and Sister Clipstone, from Shepparton, were present.—J.C.S.

MARYBOROUGH.—On Dec. 23, Bro. Jas. Russell, of Tarnagulla, passed away very suddenly. He was at his work on the railway line in the morning, and feeling ill, started for home, but passed away when a quarter of a mile from the house. Bro. Russell was highly respected in the district for his general Christian character and a great crowd of people gathered at the grave on Christmas Day, when we laid his body away in the Tarnagulla Cemetery. Our hearts go out in loving sympathy to the sorrowing wife and children. Church work moves quietly along; splendid meetings at Maryborough and Bet Bet. We are in the midst of a big school rally at Maryborough. We had 126 present at our Bible School yesterday.—H. P. Leng.

SWAN HILL.—Matters are brightening up a bit with the church here. Bro. Comer has come to stay in all probability for a few months—we hope years. He is fast regaining his usual health. We anticipate good times in fellowship together. Sister Hinton, from Bendigo, and Bro. Brown, from Prahran, are still with us, both having secured positions here. Sister Darrock, from North Carlton, spent the last Lord's day in the old year with us. Meetings encouraging yesterday, and a baptism at the close, a young man. We trust this is but the firstfruits of a great harvest.—W.G.O., Jan. 8.

SOUTH MELBOURNE.—On Lord's day morning we extended the right hand of fellowship to Sister Cullen, who was commended by letter from Wellington, N.Z.; also Bro. Wood, who had followed his Lord through the waters of baptism. We also received as visitors Bro. and Sister Wheelan, from Fremantle, W.A. At night Bro. Bagley proclaimed the gospel to a large and attentive audience.—S.N., Jan. 8.

SHEPPARTON.—Good meeting to-night, Bro. Clipstone taking as his subject "Revival at Philippi." In response to the invitation three made the good confession, they being the wife and two sons of our Bro. Robinson, who came forward during Bro. Bagley's mission here.—F.K.

BERWICK.—For the past month Bro. Swan has been away on a visit to his home in Queensland. For three Sundays Bro. Clark has filled the position, and Bro. F. Pittman for Christmas Sunday. Next Sunday Bro. Swan will be with us again. The usual Sunday School picnic will be held on Wednesday, Jan. 17, at Mordialloc.—E.E.H.

CHELTEMHAM.—New Year's Sunday was a day of great rejoicing here. One was received in by faith and obedience. Seven visitors took part in the service. At night three were baptised, and Miss Irene Raymont confessed Christ. At 9 p.m. Bro. W. A. Kemp delivered a sacred lantern lecture on the land of Palestine, and at 11 o'clock we had a splendid watchnight service. Many visitors were present at all the services. On New Year's Day the Bible Class annual picnic was held, being attended by the Ascot Vale campers and local church members. The picnic was a great success. Good meetings all day yesterday and three received in. The evangelist began his fifth year of service here yesterday.

ASCOT VALE.—Since last report we are pleased to state that H. E. Knott, M.A., has accepted an engagement with the church in this locality. He is doing a splendid work. Lord's day and mid-week meetings are well attended, and greater interest manifested. Last Lord's day evening our brother delivered an earnest and impressive address to a large audience, and at its close we had the joy of seeing one young man make the good confession. All departments in a healthy condition.—J.Y.P., Jan. 8.

South Australia.

UNLEY.—Sister Mrs. Geo. Thomas died suddenly last Thursday morning at the residence of her son-in-law, Bro. E. H. Kentish. Sister Thomas had, with her husband, who survives her, been a member of this church since August, 1884, and will be very much missed. Bro. Gore bore feeling testimony to our dear sister's splendid Christian character in his address this morning.—P.S.M., Jan. 7.

SEMAPHORE.—The work is making steady progress. Our meetings to-day were good. 92 broke bread. Bro. and Sister De Cean were received by letter from Broken Hill. Sister E. Lake was received, having been previously immersed. Large gathering at gospel service, the writer preaching, when a man made the good confession. Our membership now exceeds one hundred. Will all visiting brethren please note that in future our services are to be held in the Masonic Hall.—W.J.T.

GROTE-ST.—Though many were away on their holidays, the last two Lord's days we have had many visitors with us. We had with us on the 24th, Bro. Hibberd, from England, and also many brethren and sisters from country churches. In the evening the choir, conducted by Bro. A. J. Gard rendered some splendid selections from the "Messiah," and sang other suitable Christmas music. They helped to make it a very happy and profitable service. A band of 36 singers went around to the Adelaide Hospital, Destitute, and Children's Hospital, early Christmas morning, and sang beautiful Christmas carols. At the Sunday School a presentation of a silver mounted baton was made to Bro. A. G. Maddern, for his splendid services in helping in the music of the Sunday School. He suitably acknowledged the surprise and the gift. Yesterday our meetings were good. Bro. Green, from England, and Bro. Roberts, from Glasgow, were at our Bible Class, and many other interstate and country visitors. We had a watchnight service at 11 p.m., and opened the new year waiting upon God. Bro. J. H. McWherry, of Lancaster, Kentucky, was present. A good parcel of toys as well as a nice sum of money was sent to Pt. McLeay mission station for the aborigine children's Christmas present. About £13 has been raised and distributed for Christmas cheer, and about 40 families have been assisted. We have also collected £10 to send to Bro. Jensen, in Denmark, who is in need of our practical sympathy.

MILANG.—Sunday morning, Dec. 31, Bro. F. Thomas addressed the church, Bro. Bass presiding. We had a large audience; there were several visitors present from sister churches. In the evening Bro. B. W. Manning preached the gospel. On Wednesday evening, Dec. 27, Bro. Bass il-

lustrated his address on incidents in the life of Christ with limelight views, which were very interesting.—S.H.G.

QUEENSTOWN.—Sunday, Dec. 31, good meetings throughout the day. We had the pleasure of fellowship with a sister from the City Temple, Sydney, at breaking of bread. Our Bro. Brooker preached an appropriate sermon at the evening gospel meeting. The subject was "Finis." Following a usual custom, three of the evangelical bodies of the district, the Baptists, the Methodists, and Church of Christ, united this year in the Methodist chapel to hold a watch-night service. Prayers were offered by representative brethren of each body for the unity of God's people. January 7, attendance at the Lord's table well maintained, Bro. Lawton presiding. A splendid audience at gospel meeting, when Bro. Brooker preached.—A.C., Jan. 7.

KADINA.—Lord's day afternoon, Dec. 24, the writer's Bible Class, which now numbers over 60, and all members of the church, presented him with a very fine framed photo of himself. The presentation was made by our esteemed Bro. John Pedler. There are 11 teachers and officers now working in the Bible School who have come out of this class within the last five years. The Bible School is in a splendid condition. Last Lord's day evening another young girl confessed Jesus, and was baptised the following Thursday evening. We had a fine congregation at the watchnight service. Bro. and Sister Ward were called on to part with their little baby girl. May the dear Lord comfort them in their sorrow. We have had splendid meetings all day.—E. G. Warren, Jan. 7.

WALLAROO.—The work is moving along nicely; good meetings all day. We had Sister Miss Ella Vaughan, from Grote-st., with us, 39 present at the Bible School. A Junior C.E. Society has been restarted, and a Young People's Society is to be formed this week. We have also started the envelope system of giving in connection with the church. To-night we had a fine meeting, 65 being present to hear the gospel. Good interest. Sister Warhurst sang a solo very sweetly.—E.J.K.

New South Wales.

JUNEE.—At our mid-week prayer and Bible study meeting on Dec. 27, Bro. Mason gave an address on Baptism. There was a good number present, and at the close of the meeting two who had confessed Christ the Lord's day previous, were immersed. Horses and sulkeys are very costly here, and we are anxious to get about the country, so the churches are securing sulky and harness for the preacher. Any donations towards cost will be thankfully received and acknowledged.—T.G.M.

PADDINGTON.—Yesterday morning Bro. Illingworth gave his farewell message to the church. Quite a large attendance, including several visitors. We had the pleasure of receiving into fellowship five adults who had obeyed their Lord in baptism. Bro. Illingworth gave a splendid address, in the course of which he reviewed the events of his ministry, and asked for loyal support for Bro. Franklyn, so that the present success may be continued. At the gospel service we had a crowded house. Bro. Illingworth very earnestly preached on the text, "Be ye reconciled to God." Specially selected hymns were well sung. Bro. Illingworth took farewell of the congregation, after urging them to continue to attend the services and to decide to accept Christ. After the service there were many expressions of regret from the members and the congregation that Bro. Illingworth had closed his work at Paddington. After singing "God be with you till we meet again," the meeting closed, to meet a little later for the watch-night service.—A. W. Shearston.

CASINO.—Our meetings during the last fortnight have been much better attended, and a close attention was given to the gospel message. Sev-

eral are near to the kingdom. Brethren, we ask the interest of your prayers. Last Lord's day morning we were pleased to welcome to the Lord's table Sisters Miss Ferguson, Junee; Miss Dann, and Mrs. Eames, Lismore.—C.T.G.R.

BROKEN HILL.—Recently Sister Warren was baptised on eve of departure of the church pastor for W.A. Watchnight service, had a good congregation. Brethren are supplying pulpit till Bro. Ludbrook arrives.—H.E.T.

ENMORE.—Our Christmas and New Year services have passed off successfully. The Junior Endeavor Society, under the leadership of Sisters Hackshall and McGlashan, gave Christmas tree gifts to 483 poor children. Bro. Leslie Clark acting as Father Christmas, and next day took them to the Enmore picture show as guests of Zaska Bros. 70 needy families had Christmas dinners provided by the congregation. On Christmas morning 59 of our singers from 6 to 10 sang carols at Royal Prince Alfred Hospital, under the leadership of Bro. W. Rankine, Miss May Holmes acting as organist. 320 patients received Christmas cards. At the evening service on 24th December, our church choir under the leadership of Bro. Thos. Rankine, sang some beautiful carols, and in the afternoon they favored the brotherhood with a carol service of song. At both these services Miss Phoebe Austin, our organist, presided at the organ. Again it is our painful duty to record the loss by death of three of our number—Mrs. Cunningham, Mrs. Pollack, and Mrs. Eastwood. These all died in the full assurance of the faith. Sunday, December 31, we had the pleasure of seeing four come forward to confess their faith—a man and his wife, and two young people from the Bible School. During the last two weeks we have had as visitors, Bro. C. Verco, from Grote-st., Adelaide; Bro. and Sister Paville, from Glenelg, S.A.; Bro. and Sister Gall, from Norwood, S.A.; Bro. Alex. Craigie, from Lygon-st., Melbourne; Sister Cudy, from North Fitzroy, Vic. On Jan. 7, we were pleased to welcome home Sister Tucker from a visit to the other States. Bro. and Sister A. Terry, two of our missionaries to the Australian aborigines, have worshipped with us the last three weeks. On December 31, a large audience gathered to watch the old year out. Bro. F. G. Purdy and family, of Ota, New Hebrides, are now with us.

MOSMAN.—The first Lord's day in the new year was a happy one for the Mosman church. We rejoiced to welcome Bro. and Sister Illingworth and their sons into our midst, to labor together with us, in the strength of God, for the extension of his kingdom in this district. We look forward with confidence to the future of the work here. Bro. Illingworth conducted the Bible Class, and preached the gospel in the evening with great earnestness and force. Bro. G. H. Oldfield has resigned as secretary and treasurer of the Bible School, which positions he has held since the school was first commenced, as he intends entering the College of the Bible in Melbourne at the beginning of next month. Bro. W. E. Oldfield has been elected Bible School secretary and treasurer in his brother's place. We regret to state that Bro. E. Gole has been laid aside through serious illness for the last two weeks, and it is thought will need to undergo an operation before he is restored to complete health.—S.G.

[N.B.—The announcement in the Here and There of last week's "Christian," that Mr. W. E. Oldfield had been appointed secretary of the Mosman church, is slightly astray; as stated above, he has been appointed secretary of the Bible School, but Bro. A. Mitchell is still secretary of the church.—L.G.]

MEREWETHER.—There was a good meeting for the breaking of bread on Lord's day morning. Bro. More exhorted the church. Bro. Gordon preached the gospel at the evening meeting. The Bible School's annual picnic was celebrated at Stockton Beach on Boxing Day. There was a good attendance, and an enjoyable time, was spent.—S.L., Jan. 8.

CITY TEMPLE.—Fair meetings during the past month. At the conclusion of the gospel ad-

dress on December 17, two young men and a woman confessed Christ; received in on Dec. 24. Bro. Franklyn concluded his engagement with the church here on Dec. 31, and on January 4th a farewell social was held. Bro. Stimson, Conference President, in the chair. The occasion was also a welcome to Bro. A. R. Main, and a welcome home to Bro. and Sister Hutchinson, Bro. Tow, and Sisters Kate and Nellie Elliot, who had been on a visit to Great Britain. Bro. Main was welcomed on behalf of the church by Bro. Franklyn and Bro. Leck. An enjoyable evening was spent together. Bro. and Sister Franklyn and daughter Elsie were recipients of presents from church members. The chairman voiced the sentiments of members in saying we were all sorry to part from Bro. Franklyn and his wife, who labored for two years at the City Temple. A number of visitors present to-day:—Bro. and Sister Main, from the College of the Bible; Sister Ross, North Fitzroy; Sister Smith, South Yarra; Sister Orchard, Surrey Hills, Vic.; Bro. Swan and Sister Lennox, from Brisbane; Sister Dennis and daughter from Lithgow. Bro. Main gave a fine exhortation in the morning on Jude 20-21, and at night a good gospel address on "Three Parables of Redemption," Luke 15.—J.C.

NORTH SYDNEY.—At the morning meeting on December 31, Bro. J. Lockley gave an inspiring and much appreciated exhortation. At the gospel meeting Bro. A. H. Webber gave a splendid address. We were pleased to see amongst others, Sister Colbourne, who has not been able to meet with us for some time. At the watch-night service we had a large number of strangers, who seemed to take a warm interest. On Jan. 7th, Bro. T. Morton gave a splendid address in the morning, and at the gospel service Bro. F. T. Webber gave a stirring address. Meetings were well attended, and we trust the interest will increase and continue.—W.J.M.

Here and There

J. A. Irvine's address is 249 Dank-st., Albert Park.

J. C. F. Pittman's new address is Moreland-rd., Moreland.

One confession at Balaklava, S.A., on Lord's day, Jan. 7—a lady who came over 70 miles to be baptised.

The New Zealand brethren seem to be outdoing Australia in the matter of church architecture, judging by recent designs.

Miss D. Somerville is now secretary of the Warracknabeal church. Note address: P.O., Warracknabeal.

The annual Conference of the Mallee Circuit will be held at Warracknabeal on Friday, March 1st. The brethren are anticipating a good time.—W.U.

A. R. Main is supplying at City Temple for a few weeks. Until Feb. 1, correspondents are asked to communicate with him at 175 Trafalgar-st., Annandale, Sydney, N.S.W.

The present issue of the "Christian" consists of thirty-six pages, or twice the usual number, besides having a splendidly illustrated cover printed on art paper.

It is an Australasian Home Mission number, every State and District in Australia and New Zealand being represented, except the Southern District of New Zealand, the latter standing out because the date of the offering was not considered suitable for it.

Next year, however, we hope to include the Southern District, as we believe it will be found that a simultaneous offering throughout Australasia creates an atmosphere favorable to giving that cannot be had by isolated efforts.

The Federal Conference is only 12 weeks distant now, and requests for accommodation are already coming to hand to the convener, Bro. R. Enniss, Church of Christ, Lygon-st., Carlton. A great delegation is expected, and visitors are asked to make early application.

Bro. R. C. Beard, formerly of Bright, is now residing at Tallangatta, Vic., and would be glad to hear of any brethren in Christ residing in the district. Preachers, church secretaries, and all others knowing of any, are requested not to hesitate, but write.

W. Uren writes:—Bro. W. White was made the recipient of a beautiful hymn book by the Sunday School scholars on Sunday, as a token of their esteem. He has been helping the evangelists almost every Lord's day with preaching for the past 20 years, and he still continues. His services are indispensable. May God bless our brother and spare him for many years to come, that he may continue to help in the Mallee Circuit. Bro. White is well known to the brethren in Victoria.

We have received from Messrs. Morton and de Plater, of Sydney, a supply of the souvenir of "A Chapel Built in a Day," at North Auburn, New South Wales. It has twenty pictures, showing various stages of the work. The completed structure is a fine looking building, a picture of which is shown elsewhere. A picture that we admire very much is that of G. T. Walden handling a saw. We expect he did a fair day's work. The price of the souvenir is sixpence. Since the completion of the building, we regret to hear of the death of the architect, Bro. W. H. Terry, of Enmore.

The discussion on "Infant Baptism," which has been going on for several weeks in the columns of the Wesleyan Spectator and the Southern Baptist, is now drawing to a close. The drawback to this discussion is that the respective readers only get one side of the question. The readers of the Spectator only get the statements of their representative, and do not see the replies on the other side, and the same is true of the Southern Baptist readers. The writer in the Southern Baptist has offered to print the discussion in booklet form if the Spectator is agreeable. If any good is to result from the discussion this should be done. We wait with some curiosity the reply of the Spectator to this offer.

"F.D.P." wishes to know if it would be possible for us to write a critical article on the doctrines of the people known as Russellites. In reply, we may say that we are not sufficiently well acquainted with the teachings of these people to comply with our correspondent's request. The little that we have seen of their literature has only impressed us with its vagueness. In regard to Acts 3: 21 and "restoration of all things," we are inclined to agree with Hackett, that "restoration" or "reconstitution" refers to "a state of primal order, purity, and happiness," such as that indicated in 2 Peter 3: 13. "Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness."

Dr. Dixon, who has recently taken up the work at Spurgeon's Tabernacle, and proved so successful in bringing back some of its lost glory, said, in referring to the sense of responsibility resting upon him:—"I have been told a thousand times that this is the most important pulpit in Christendom. I have entered it trembling, feeling that unless God fills it, there can only be failure and disgrace. I am willing to accept the estimate that this is the most important pulpit in the evangelical world, because of the past, because of its reputation, because it is under the flashlight of the whole world. Our organisation here is simple, but it is Scriptural, and the best and most important organisation on this earth is a New Testament Christian Church."

The task which Paul performed for the Roman Empire we have now to perform for the world—in a more complicated form, but a form for which Christianity is entirely inadequate. We have to locate Christianity in the life of each separate nation, for the perfection of its national character and the accomplishment of its national destiny; we have to set it in the whole of the life of the world, so as to bind into one each perfected nationality, and to cement and complete with its unity the varied life of mankind. This is the work that must now be done, and which Christianity alone can do.—R. E. Speer.

ter and the accomplishment of its national destiny; we have to set it in the whole of the life of the world, so as to bind into one each perfected nationality, and to cement and complete with its unity the varied life of mankind. This is the work that must now be done, and which Christianity alone can do.—R. E. Speer.

The second annual Conference of Bible School teachers, officers and workers under the auspices of the Victorian B.S. Union, will be held in the Christian chapel, Brighton, on Monday, Jan. 20, A.N.A. Day. Addresses will be delivered by prominent brethren on themes pertaining to the work, and in addition thereto, the successful competitors in the recent examination for the Australasian prize won by this State will be presented with their prizes by our president, T. B. Fischer, at the evening session. There will be an interval of two hours between the sessions, and visitors desirous of having their tea provided for, can do so at the rate of 9d. per head, if they hand in their names to the delegates of their respective schools not later than the 22nd of January. All church and school secretaries please note. The next meeting of the general committee will be held in the New Hall, Swanston-st., on Monday evening, January 22, at 8 o'clock. All delegates are requested to attend.—J. Y. Potts, Hon. Sec.

While performing a quiet ministry on board ship from San Francisco to Japan, says the Christian, the correspondent of an American contemporary noticed a bright fellow, a Japanese. He writes: "I approached him, and was soon engaged in conversation with him, as to the foundation on which he was resting. Much to my sorrow, he told me he had denied the faith. He had been in a theological seminary in New York, but had left; and was returning to his own country to tell his people there was nothing in our Christianity. Higher Criticism had undermined his faith, and he had abandoned it as he would a vessel sinking at sea. I pleaded with him, and asked him to pray David's prayer: 'Restore unto me the joy of thy salvation.' The young man refused. Can we picture anything sadder, and will not their souls be required of us?"

In a pamphlet on "Spiritistic Phenomena," Mr. J. Godfrey Raupert, formerly a member of the Society for Psychical Research, says: "The occult phenomena, evoked and observed in modern times, are no discoveries by science of hidden (but normal) powers in man which may be legitimately utilised and cultivated, and by means of which the spirits of the dead can be made to furnish proof of their survival and by which they can impart useful knowledge to the world. Their induction is a revival, in modern form, of that ancient necromancy which was and is to-day practised by most uncivilised or partially civilised races, and which both the legislators of the Jewish race and the teachings of Christ, and of the Christian Church, in every age, and in the most emphatic terms, rigidly condemned. It is a movement of thought in violent and bitter antagonism to the Revealed, Supernatural Truths of Christianity."

THANKS.

Bro. and Sister A. Brown, of Wagga, desire to return thanks to the many friends and brethren for their sincere expressions of sympathy conveyed to them by telegrams, letters, cards, and floral wreaths, during their recent sad bereavement.—Alex. Brown.

COMING EVENT.

JANUARY 20 (A.N.A. Day).—The annual Conference of Bible School workers will be held in the Christian chapel, Brighton. Afternoon session, 3 p.m. Evening session, 7.30 p.m. A hearty welcome extended to all interested in Bible School work. Reserve date.

MARRIAGE.

FRANCIS—WAY.—On the 14th December, 1911, at the Christian chapel, Glenlyon-rd., Brunswick, Victoria, by the father of the bride, Alfred Ernest Francis, eldest son of A. Francis, of N.S.W., to Hilda Clarke Way, only daughter of W. J. Way, evangelist.

WANTED.

Applications are invited for the position of Evangelist for the Albion Church of Christ, three miles from Brisbane, to commence early in March. All particulars from L. Gole, Liverpool-st., Clayfield, Brisbane, Queensland.

The Northern Union of Churches of Christ (N.Z.) require the services of an evangelist. Full particulars from Bro. Dunn, Australian applications to be sent through Bro. Dunn, to W. E. Vickery, Welsford, New Zealand.

In February, two women, to help at College of the Bible, Good wages. Apply, Mrs. Somerville, College of the Bible, Glen Iris.

Church of Christ, Hampton

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

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THE PLEDGE—ITS SCRIPTURAL FOUNDATION.

Topic for January 15.

Daily Readings.

My Strength. Psalm 89: 8-18.
My Shield. 2 Sam. 22: 31-36.
My Father's God. Psalm 22: 4-9.
My Stronghold. Psalm 31: 1-5; (R.V.); Nahum 1: 7.
My Deliverer. 2 Sam. 22: 1-7.
My Security. Isaiah 26: 1-8.

Topic—Strength. Trusting in the Lord Jesus Christ for strength. Eph. 3: 14-21; Phil. 4: 13.

What is it to trust in the Lord Jesus Christ?
Why should I trust in the Lord Jesus Christ?
What will result from sincere trusting in our Lord Jesus Christ?



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Obituary.

KLEEMAN.—The notice of the death of Mrs. Amy Kleeman, the wife of Bro. Geo. Kleeman, has been overlooked. Our sister was called home on Oct. 25, after a long illness. She was immersed the same time as her husband on Oct. 24, 1906, so that she went home almost on the anniversary of her putting on Christ. Her ill-health prevented her taking a very active part in the work of the church, but she sought in her home and in her daily life to be faithful to the Saviour she loved, and she died peacefully trusting in him. She had much sorrow in her young life, and was only 31 when the Master's call came. She was buried in the West Torrens Cemetery on Oct. 26. Our sympathies are with Bro. Kleeman and his little son, and the aged father and mother in their sorrow. To all that mourn we can say, "It is well with her, for she is with Christ, which is far better."—J.E.T., Adelaide, S.A.

TAYLOR.—On Nov. 5, our Sister Mrs. Annie Taylor passed away at the North Adelaide Private Hospital. She had been troubled with a complaint for some time, but was really only a few days seriously ill. As the end of the journey drew near, she was surrounded by her sons and loved ones, and went into the presence of the Father, trusting and rejoicing in Jesus Christ her Saviour. Sister Taylor had been a member for over four years, and during that time she has been a faithful member of the Dorcas Society, and though she lived at a great distance from the city, she sought in her life and by Christlike acts, to do all she could for the service of her Lord, and for those around her. Our sister had reached the age of 56 years, and she leaves three sons to mourn the loss of a faithful and loving mother. We laid her body away in the Hindmarsh Cemetery on Nov. 6. Our sympathies are with all the bereaved ones, and we pray that they may find consolation and comfort in the Saviour their mother loved, and find joy in the blessed assurance that when the suffering and partings of life are over, we may all at last be reunited in the home in which the redeemed will dwell for ever.—J.E.T., Adelaide, S.A.

BAILEY.—On Nov. 30, Mrs. Catherine Bailey, who was a member of Grote-st. church, passed away at the ripe age of 78 years. She was in the early days more familiarly known as Mrs. Corey,

the name of her first husband. For many years she had been afflicted, and was not able to regularly attend the Lord's house. She was very interested in the work, and she was a liberal helper in many ways, and when she enjoyed better health she had been very actively engaged in church work. Many of our churches remember her acts of kindness. She was buried at West Terrace on December 1. She passed away in the hope of the gospel of Christ her Lord.—J.E.T., Adelaide, S.A.

DAVOREN.—On Dec. 7, 1911, Miss Addie Davoren passed peacefully away. She had been a faithful member of the Lygon-st. church for some years, taking an especial interest in the C.E. Society and the Century Bible Class. For four long months she suffered patiently. She would gladly have lived longer to continue her work for God, but was perfectly willing to go believing that her Lord's will was better than her own. She leaves behind her fragrant memories. Her sweet and gentle disposition endeared her to all who knew her. The church mourns the loss of one so devoted to the work of the Lord, but rejoices in the glad hope that when days and years are done, we all shall meet in heaven.—R.E., Carlton, Vic.

BURT.—In the short space of three months we have been called upon to say a long farewell to Bro. and Sister J. Burt, both pioneers in the work on the goldfields. Bro. Burt passed away on Sept. 19, and his wife followed him on Dec. 28. Both were stricken down in the prime of life, and in each instance the blow came with startling suddenness, after a very brief illness. Three little girls, the youngest but a month old, are left to face the long journey of life without the parents' counsel and guiding hand. Bro. Burt was born in Scotland in 1874, and came to Australia when five years old. He was baptised in Merewether, N.S.W., by Bro. McCracken, and was one of the first members in the church at Coolgardie, W.A. He was one of the leaders in

the work throughout the history of the church. Sister Burt, daughter of Sister Sylvester, who is still with us, was born in Bendigo, Vic., and united with the church at Broken Hill, under the ministry of Bro. Tuck. She, too, was one of the early members at Coolgardie, and for years held the position of organist and teacher in the Sunday School. She was a capable worker in many lines, and in her call to higher service the church loses, and in her call to higher power for good. Her on earth has lost a mighty power for good. Her body was laid away to rest in the Boulder Cemetery, on Dec. 24. It was a sad Christmas time for those who had been so sorely smitten. Yet, for those who had seen the funeral service the announcement of the angels concerning the birth of the King on the first Christmas Day, we realised that the secret of Christmas joy was also the source of our only hope and consolation in the presence of death.—T.H.S., Kalgoorlie, W.A.

POWELL.—On the 9th of December, 1911, Sister Powell, eldest daughter of our late John McEwin, passed away after a long illness, at her mother's residence, Cookernup. She passed away on her birthday, aged 35. Our sister experienced a lot of trouble in her somewhat brief career. Out of a family of five, she lost four: one, a bright girl, by fire. She loved the church, but had not the opportunity to meet through isolation, as often as she would have liked. She leaves a husband and son to mourn her loss.—G.P.C.

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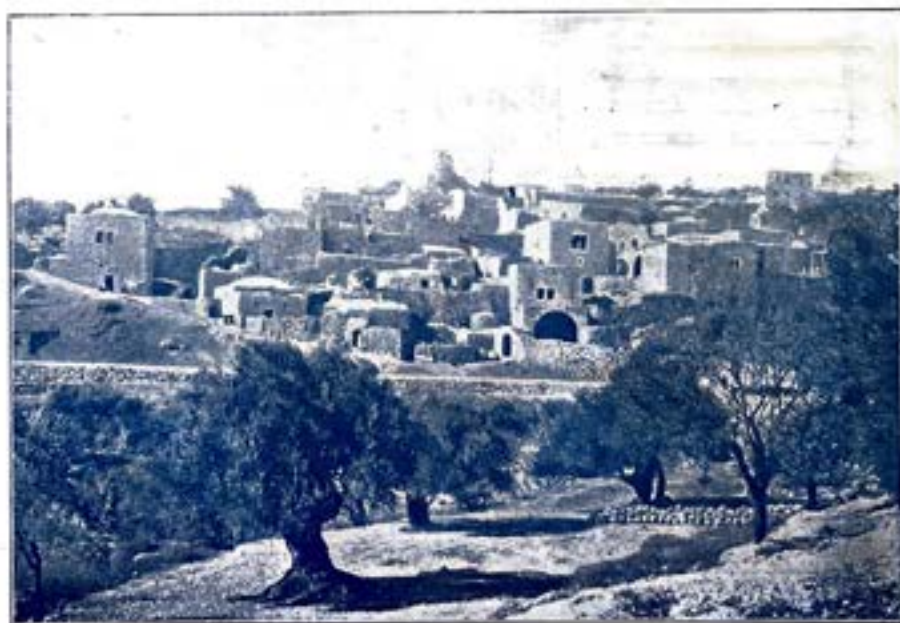


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