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THURSDAY, JANUARY 12, 1922

Home Mission Number

Annual Offering:

Victoria, Sth. Australia, **FEB. 5**
Queensland, Tasmania

West Australia, FEB. 19



Map shows Towns in Victoria where Churches of Christ are established.

50 Churches in Melbourne and Suburbs; 60 in the Country.

Underlined names indicate Home Mission Churches.

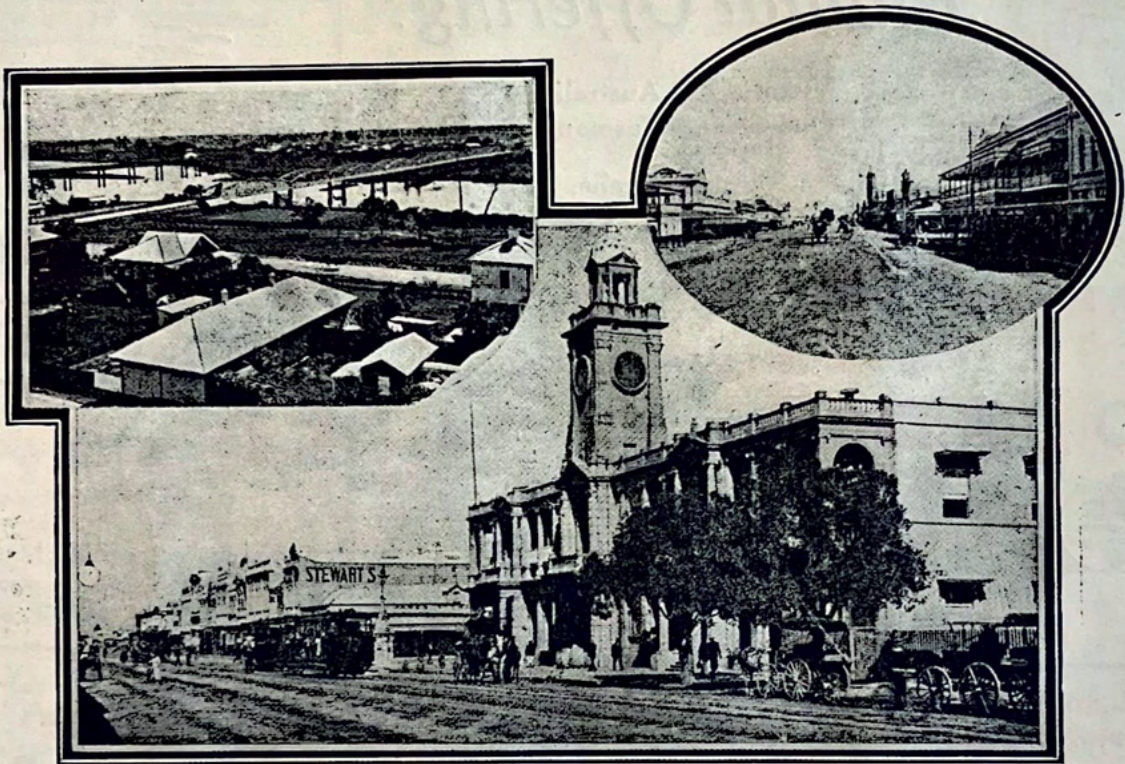
Group Churches, Home Mission Circuits.

Queensland's Opportunity

BUNDABERG (2 views). Population 10,500

We have no Church there.

No other Immersionist body in the town.



ROCKHAMPTON. Population 25,000

No New Testament Church in this great city.

HELP TO EVANGELISE QUEENSLAND BY

A Liberal Offering on FEBRUARY 5

The Australian Christian

THURSDAY, JANUARY 12, 1922

£1500
to be raised.

Victoria.

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Annual Home Mission Offering, SUNDAY, FEBRUARY 5.

A FEW TELLING FACTS ABOUT HOME MISSIONS.

T. Bagley, Organising Secretary.

In Victoria we have 110 churches, and about 10,500 members, and at some stage in their history most of these churches have received help from the Home Mission Committee funds.

During the past year 32 churches have received financial help from the Committee. A staff of over 30 preachers has been supported, and with the assistance of local speakers, the gospel has been proclaimed in 50 different places every Lord's day.

During the year some churches have become self-supporting, while most of the assisted churches have increased their offerings, and are working faithfully and hopefully toward self-support.

A fine church home has been erected at Ringwood, and a very fine structure is in course of erection at Ararat. The church at Shepparton has secured a fine site, and hopes soon to build.

Large and successful missions have been conducted by Bren. E. C. Hinrichsen and L. Brooker, at Bambra-road, Ararat, Coburg, Mildura, Merbein, Stawell, in which over 300 souls have been added to the churches. They are now engaged in a second mission at Ararat. It is expected as a result of this effort that a strong self-supporting church will be established, leaving them with a substantial church home.

A second tent has been purchased, and this, together with seats and equipment for both tents, has cost £300. Bro. Paternoster was brought from New Zealand as missionary. He has just closed a successful mission at Carnegie, with 43 additions, and he is now in the midst of an effort with the church at Bendigo.

The new work at Thornbury has now a membership of about 70, with a Sunday School of 80. Bro. H. Swain is the preacher. A fine site has been secured, and the prospect is very bright.

Over £5000 will pass through our Home Mission books this year; about £2500 is the nett amount of money received for Home Missions. The balance is from the supported churches toward their own work. The marvel is that the Committee can carry on such an extensive work with £2500.

The Committee wishes to express to the churches its gratitude for the loyal way they have stood to the work, and thus made it possible for so much good to be accomplished. With confidence the present appeal is made for £1500 on February 5. To raise this amount will terminate another year of successful and happy service.

The work is well organised, and represents all the churches. Our Conference exists for the purpose of evangelising. It would be a calamity to neglect our own State. Only two churches last year failed to help.

Our giving should be in accord with our ability. Brethren who have been blessed financially may be glad to contribute £25, £50, or £100. Others not so blessed may still count it an honor to give £5, £10, or £20. The great average of wage-earners may willingly give 5/-, 10/-, or £1, and then, not forgetting the widow's mite, as 1/- or 2/6. How easy it ought to be to raise £1500.

To support Home Missions enables the Committee to place resident preachers wherever pos-

sible: to utilise the available talent among the students of the College of the Bible for week-end service among the churches. By strengthening the home base, we are enabled to render greater service in the foreign fields. Home Missions stand for development and progress in every department of God's work.

In conclusion, let us hope that every member throughout the State will make an offering on Sunday, February 5, in keeping with the great plea we are advocating, and that the amount aimed for may be over-subscribed.

OUR PRESIDENT'S MESSAGE.

Jas. E. Thomas.

The marching orders of the church were given by our Lord two thousand years ago. Whatever the unfaithfulness or negligence of those who have professed to follow him in all the centuries between, our supreme duty is still to carry out the wish of our Lord. He has sent us forth as his witnesses to preach to all the glorious message of salvation, and to teach men to observe all things whatsoever he has commanded. It is our blessed privilege as well as duty to fulfil the last request of our risen Saviour, and not fail him. The policy of the Home Mission Committee is largely determined by Conference, and this year we were encouraged by the optimism of faith that dominated our gatherings at Easter time, and were delighted at the vision of those who urged an aggressive evangelistic campaign in our beloved State. We were instructed to send out two evangelists, if possible, and equip them with tents, so that they could go throughout the State, preaching the glorious gospel of the grace of God. The wish of Conference has been honored, and we have had Bro. E. C. Hinrichsen, assisted by Bro. Brooker, holding missions in various centres, and God has richly blessed their labors, and hundreds have been won for Christ. We have also secured the services of Bro. Ira A. Paternoster, after his splendid work in New Zealand. He has held a fine mission at Carnegie, with over forty additions, and is now in the midst of a great effort in the important city of Bendigo. We wish to keep our missionaries still in the field, and not to turn back in this great undertaking. God has highly favored us beyond many of the troubled and famine stricken countries of the world. The lines have fallen to us in pleasant places, and we have a goodly heritage. We are in a position to do even greater things for our Lord, for none have been impoverished in their giving to him. We are asking with confidence for £1500 in our annual offering. This will not only help to balance our finances, but it will assure the Committee that the brethren desire the work to go on. We must not call a halt nor retreat. The time to go forward is now. Great and joyous days of reaping are before us if we only thrust forth laborers into the ripened harvest field. If all will do just a little better than last year, the goal is assured. We have every confidence in our great brotherhood. No call of God has ever come unheard or unanswered. Whatever our differences of opinion as to methods, we are one in our belief that the one great remedy for the needs of the world is the gospel of the love of God. We want to make that glad message known in every city and village in

our State. Let us make an heroic and self-sacrificing effort on February 5, and bring our love gifts into his treasury, and God will use us even more abundantly in the work of leading men and women to Jesus Christ our Lord.

STILL PROGRESSING.

T. H. Scambler, B.A.

"Tell the people we are still progressing," writes our organiser and statesman, Bro. Thos. Bagley. "Still progressing!" The words are both an assumption and an assertion. "Still progressing" assumes that we have made progress in the past. We may for the purposes of useful comparison, disregard for the moment the injunction to forget the things behind. We now have fine self-supporting circuits—Kaniva, Brim, Horsham—that a few years ago were dependent upon our Home Mission Committee for support. Their present independence and strength speak of past progress. When the writer was engaged on the Home Mission fields, his circuit extended through Echuca and Shepparton, 80 miles from end to end, and 300 miles around. That circuit was but a section of a tremendous area previously covered by Bro. Thos. Hagger. We have made some progress since those days. An increasing number of workers has made better methods possible, and strong centres are being developed, as in Shepparton, Echuca, and Rochester, from which the gospel is going forth into the regions around.

In reviewing the work of more recent years, such places come to mind as Collingwood, now well on the way to becoming one of our best suburban churches, and Oakleigh, a fine vigorous church in a growing centre—both of them self-supporting, and both of them monuments to Home Mission initiative and encouragement.

We cannot speak in the limits of this article of all such instances of past achievements, nor would it be wise to dwell too long on the past. The essential question is, "What is doing to-day?" And the answer is "Still progressing." There never has been a better year of service. Hundreds of people have been added to the churches. New church buildings have been erected at Ringwood and Ararat, both in new centres recently opened by Home Mission work. One tent, with Bren. Hinrichsen and Brooker in charge, has been in use the whole year, and fine results have been achieved. A second tent has been secured, and Bro. Ira Paternoster is already at work with it in happy and successful service.

There is something about the aggressiveness and enterprise displayed in the work of Home Missions in Victoria that sets one's blood a-tingling, and the knowledge of it cannot fail to call forth a ready response to the Home Mission appeal.

Not that this knowledge is essential. Our brethren have heard the Master's "Go ye," and his word is sufficient. If we could not speak of progress, we could not do other than carry on the work, for the truth burns in our hearts, and we cannot be silent. But it does help us to know that the objects we have in view are being achieved; it calls for our best when we know that a bold aggressive policy is being pursued by the Committee, and we look confidently forward to the day of sacrifice and offering on February 5.

A MESSAGE FROM THE WOMEN'S CONFERENCE.

Mrs. B. J. Kemp, President.

Jesus said unto them (disciples) "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name." When we have "good news" we hasten to tell among our relatives and friends.

The apostles were commanded to tarry in Jerusalem for a time. We can be sure that they were not silent in regard to the resurrection of Christ, the "good news," and all it meant, thus laying the foundation of the Christian church in their own land—being "witnesses in Jerusalem, in all Judea, and in Samaria." Peter said in his wonderful address on the day of Pentecost, "The promise is to you, and your children." So we should be firm supporters of our Home Mission workers, if we believe they preach "the old Jerusalem gospel."

When we think of the many towns in fair Australia without a church such as was founded on the day of Pentecost, we feel sad. Let us seize the opportunity of sharing in this Christlike service of telling the Saviour's love, by our sympathy, which will help; by our money, which is needed; and by our prayers, which will bring God's blessing on the work, so that the unbelieving and indifferent may be told our Lord's message.

We have heard of the success of the work. Were more funds available men could be placed in towns where primitive Christianity is not known. If we are faithful, the seed may yield a hundred-fold. The most appalling fact of humanity is sin. The love of Jesus alone can change, cleanse and renew the soul of man. "How shall they hear without a preacher?" and "How shall they preach except they be sent?"

"VICTORIA FOR CHRIST IS THE AIM OF OUR HOME MISSION COMMITTEE."

Horace Kingsbury.

"Victoria for Christ is the aim of our Home Mission Committee." May I break the subject up, and gather it together again?

"Victoria."—Victoria is a great State, with a past of achievement and a future of promise. Her soils are fertile, her resources bountiful, her people enterprising. God has been unstinted in his blessings. And, sad to say, the enjoyment of them, which should have made a grateful people mindful of him, has rather contributed to their neglect.

"For Christ."—Victoria needs Christ. Well-favored, well-dressed, well-off though they be, Victorians need the Master. Many may not realise the need, but it is there just the same. It is a part of every Christian's task to help such understand their lost estate, and introduce them to the only Saviour. Christ's plain message to the worldly-minded, self-satisfied Laodicean church clearly indicates that the true riches are to be found only in him.

"Is the Aim."—How often have we heard that "he who aims at nothing usually hits it!" And how well we know the challenge and the value of a worthy aim! "Victoria for Christ"—that is statesmanlike, and an aim that only Christian optimists would dare to have. Every last man in the State for Jesus! And if someone says that is an impossibility, then, in the strength of the Lord, let us attempt the impossible.

"Of our Home Mission Committee."—Yes, our very own Home Mission Committee, chosen by Conference to use our offerings to advantage in the evangelisation of Victoria. The members of the Committee are our brethren, and they are doing our work, and they need our confidence, and our sympathy, and our prayers.

"Victoria for Christ is the Aim of our Home Mission Committee."—The big programme of the present year is evidence of the effort to reach that aim; and while its realisation sometimes seems a long way off, precious souls have been won, and numbers have declared their allegiance to King Jesus. It may be that some who read these lines thank God to-day for the Home Mission work of

the Churches of Christ in Victoria through which they found the Lord. May our brethren throughout the State continue to support the work that it may go right on, and always be to the glory of God.

A WORD FROM THE TREASURER.

W. C. Craigie.

We are called upon to raise £1500 in order to face next Conference with a clean balance sheet. The most difficult task in connection with raising funds for the Lord's work is to get *everybody to do their part*. Usually a relatively small number give liberally, some up to their means, and a few even beyond their means; a larger number give indifferently, and many do not give at all. There should be an equitable distribution of responsibility in the matter, and this can only be realised when we all conform to the scriptural principle expressed by Paul, "Let each one of you lay by him in store." "Each one" means *every one*; it means *you*. Every member failing to comply with this principle makes the burden heavier for those who are supporting the Lord's work, and hinders the progress of the kingdom of God. During the recent war the personal responsibility of all in relation to it was expressed in the terse and telling imperative, "*Do your bit*." This is a good motto, provided we understand by "bit" not simply a part of our responsibility, but the whole of it. If everybody does their "bit" in contributing to the amount asked for, how easy the task of raising the full amount would be!

We are singularly blessed here in Australia. We often complain about "hard times," the "high cost of living," "heavy taxes, rates," and so forth. Yet we have good homes to live in, good food to eat, and plenty of it; good clothing, time for recreation, and all the average comforts which make life so enjoyable. All this while, in other parts of the world, millions are living in extreme want, and multitudes are dying for lack of the most elementary necessities of life. Surely gratitude to God for our "goodly heritage" should move us to give very liberally to our annual offering for Home Missions. If anyone thinks he is hard-up, let him contrast his condition with that of the people of Russia and China, of Central Europe, and certain parts of India. We have not been called upon to witness the slow agony of our children as they died of starvation. Bountiful harvests have visited our country districts, and while the people in our city have complained a good deal about "financial tightness" and "business depression," one only needs to walk any of our main thoroughfares to see evidence of abounding prosperity. Let us, then, as an expression of gratitude to God for his manifold blessing to us, come forward with a liberal contribution to our annual Home Mission offering.

AN AGGRESSIVE POLICY NECESSARY.

A. E. Illingworth.

The approach of the annual offering for Home Missions opens up once again the vital question of evangelism.

Churches of Christ surely cannot rest satisfied with past achievements. These may have been great and good, and praiseworthy, and the results highly creditable. Yet, there is still a crying need for the story of the Cross to be told here, there, and everywhere in all its pristine simplicity.

In and around Melbourne there are large and flourishing communities. New suburbs arise, and many families are making their homes in these districts.

It is a wise policy for us to secure land, hold tent missions, erect meeting houses, and do all in our power to meet the requirements of the inhabitants as fast as possible. It is a well-known fact that the majority of people go regularly to the nearest church, and send their children to the most convenient Bible School, regardless of sect or creed. We have to recognise this fact, and persistently aim to plant a church of New Testament faith and order in these rising localities.

In many country towns there are signs of new life. We must not remain unmoved by the drift of the population.

If new settlements are opened up, and the stream of life flows in any particular direction, we must pull with the stream in order to meet the spiritual needs of the settlers.

Much of our money will of necessity have to be spent in holding what we have already established, but we must not remain at a standstill, and be content with merely holding our own.

Bro. T. Bagley, our enthusiastic and optimistic Organising Secretary, believes strongly in the policy of big tent missions, followed up by the labors of a resident preacher, to secure self-supporting churches as the great objective.

This is an aggressive policy, and it costs money, but the results seem to justify the expenditure. It is for the brotherhood to endorse it in a practical fashion on February 5, by giving us £1500 to square accounts.

There is a restlessness manifest amongst the people generally, which causes them to go hither and thither in search of something, they know not what. They drop in here, and go in there, just to see what is going on, as they call it. It is the spirit of unrest, which is peculiarly characteristic of these last days.

We have a message which is calculated to give satisfaction, and it is for us to cry aloud and say, This is the way, walk therein, and ye shall find rest for your souls.

£1500 is needed! The receipt thereof will cause the Committee to rejoice.

Anything more will be regarded as a mandate for still greater activity, whilst anything less will retard our efforts and cause us to halt when we ought to go full speed ahead.

February 5 therefore (the day of the offering) will reveal the desire of the brotherhood.

WHAT MISSIONS HAVE MEANT TO THE COUNTRY DISTRICTS.

A. W. Connor.

In very many cases it has meant everything to them. While many a cause has been started by the fidelity of individual members, it has only been in exceptional circumstances where men of ability have been that it has grown and extended without fostering help from without. That help has in most cases come through our Home Mission work. Witness to this is to be seen in Kaniva, Brim, Horsham districts, and others.

It has meant especially help in the time when, through depression and depletion of the ranks, a church has been faced with extinction. My five years in the Wimmera work, 1897 to 1902 (all bad years), gave me much proof of this, and those churches to-day, with the prosperous Bordertown district churches in South Australia, are the proof of the value of that help, as well as the reward of such service. It has meant a church, a new vision, a new interest and outlook, to thousands of country boys and girls. I cannot forget the word of a fine woman (now in the beyond) as I visited her home—a farm—on the eve of leaving a district. She, her husband, and family, were all converts through "outpost evangelism." With tears, she said, "You will never know what this little church has meant to me and mine, and your visits have given my boys and girls a new view of life." More of this "outpost" work away out in "the back of beyond" needs to be done. True Home Missions will do it.

It has enabled the country districts to send out a stream of converted young men and women to enrich our city and urban life. There are country churches that are to-day not much bigger than 20 years ago. Stagnation? No! All the years they have been winning and sending away, often their brainiest and best. The call of the bush and the "never-never," the toil of new settlement, call for the ministry of the church. Through Home Mission enterprise the call may be answered. Share in the work.

Have Victorian Tent Missions Helped the Work?

A. L. Haddon, and Church Officers of Bambra-road, say:

Admitting the difficulties which accompany this method of evangelism, it seems clear that tent missions do help the work. The atmosphere of the tent meeting will probably always be objectionable to some church adherents; most of the newcomers attracted will not extend their interest to the church when the tent is gone; indeed, the mission and the church audiences are almost distinct portions of the community. Naturally numbers who make a decision find the emotional foundation of their faith weaken, and they turn back.

So we have found at Bambra-road. Nevertheless, the gospel has been preached to large numbers. Some now staunch disciples heard the truth and accepted it. Many other hearers must have been helped. Where the message is lovingly told, and no offence is taken, the future must surely reveal results. And a number previously unattached have been brought into touch with the church.

In two ways, chiefly, our work has been helped by the mission.

1. *It brought an uplift to the members.* The extended period of concentrated service, the nightly messages in word and song, the call to prayer, consecration, and personal evangelism, must mean much to any band of workers.

2. *The church's efforts were brought into prominence.* To be earnestly evangelistic is a recommendation even amongst the unsympathetic. The extensive advertisement before and the great interest during the mission brought it under the notice of all. Some criticised, some commended; few remained indifferent. Here is a field for future work; for, after all, the church's chief enemy is indifference.

As the tents move from place to place, their usefulness will almost certainly be more and more manifest. In winning souls, strengthening the churches, and in gaining and holding the interest of other bodies and the outside world, they are helping on the work.

J. R. Combridge Speaks of the Ararat Mission:

What a question! But the question has been asked, therefore there must be one, or perhaps two, in our great brotherhood, who do not know the great value of tent missions in church work. I have assisted in quite a number of missions, conducted by different missionaries, under varying conditions, and I say without hesitation that each one was a great uplift to the church, and many people are reached by tent missions that are never reached by ordinary church work.

But what about mission converts? Do they stand firm? Yes! they compare favorably with converts won by the regular preacher. The one great lack is a scriptural eldership, a number of shepherds who will take the oversight and feed the flock, leaving the preacher free to go after those interested during the mission, but who had not confessed Christ before the mission closed. There is usually more than enough work for one man after a successful mission, hence the need for the elders. Do missions help?

Have you never heard of the great tent mission held at Ararat last June, when over one hundred confessed Christ? And among those converts two who had been local preachers for over twenty years, one declaring to me recently that the Bible is a new book to him. And the last Sunday night of the mission a picture show proprietor estimated the crowd in and around the tent at fifteen hundred, and tradesmen going round the town declared that there was more dust removed from Bibles during the tent mission than ever before, and people talked of little else than the missionaries and the message. And all this, and much more, I have not room to relate, after months of meetings in a hired hall, when we failed to get fifty people to attend, though much visiting and advertising

were done. Let every church have a tent mission every year, and very soon all would exclaim with your humble servant, "What a question!"

J. C. Ferd. Pittman, and Church Officers of Coburg, say:

Four months have elapsed since the Hinrichsen-Brooker mission at Coburg. It is a fitting time to take stock; it is well that, at a distance which permits an impartial view, and makes possible a fair comparison, the present condition of the church should be considered as compared with that which prevailed prior to the mission.

I write not only of my own observations, but to express the views of the officers, and, I think, the whole church. We are grateful to God that the mission was held. We rejoice that, like the pentecostal converts, most of ours are continuing "steadfast in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

There are exceptions. It would be strange indeed if, whilst usually, from amongst those who are added under ordinary circumstances, some grow cold, or drift into worldliness, all mission converts should remain faithful; yet, so far, in our opinion, the percentage of those continuing in the faith is quite as large as is usual amongst those who are converted under the ordinary ministrations; and we feel that, providing the old members show a practical interest in the new converts, there is as favorable a prospect of their remaining faithful.

It is pleasing to note the large percentage of converts regularly attending the mid-week prayer meetings; a far larger percentage than is present, in most churches, from amongst the old members. A few of the converts have never missed one meeting since their conversion. They are deeply interested in the work, and a few take part acceptably in the services.

As we expected, the plain truth aroused hostile criticism on the part of a few, but, on the other hand, awakened intense interest and sympathy amongst those who previously knew little, if anything, about us or our teaching. We are now well known, especially by the surrounding denominations, and perhaps I can say, known favorably, except by a few Pharisees and high priests, from whose favorable opinion may the good Lord deliver us.

Of the Mildura Campaign, Godfrey Fretwell writes:

Certainly they do, in quite a number of ways.

They are a means of consolidation. They create that spirit of "togetherness" so essential to successful aggressive evangelism. Aggressive evangelism! That is the need of our time. That is the policy of the Home Mission Committee, and tent missions are a vital factor in successful evangelistic enterprise. They mean the consolidation of all the forces, divine and human, at the point of concentration, and that is bound to tell.

They are a source of inspiration. The very presence of the missionaries, men of consecration, filled with evangelical fervor, has its due effect on the local church and the community in general. Enthusiasm begets enthusiasm. In the whole range of human vision nothing is more attractive than to see young men full of promise and of hope bending all their energies in the direction of truth, duty, and God; their souls pervaded with the loftiest enthusiasm, and their lives consecrated to noble ends. Contact with men whose hearts God has touched begets an enthusiasm like the fires of Baku, which no water can ever quench, and which burn steadily on from night to day, and year to year, because their well-spring is eternal. Tent missions inspire with a "passionate passion for souls."

They create a spirit of liberality. Their first objective is to quicken the soul life. They act upon the sane principle of touching a man's heart be-

fore they touch his pocket. They create the Macedonian spirit which issues in the gift of self first. Imagine what the church would be like to-day if the same spirit had possession of all the members! No deserving case would remain unrelieved—workers would be kept well supplied with funds for all philanthropic work, and for all extensions in connection with Home and Foreign Mission operations.

Mildura is a case in point. £225 as a thank-offering. £14/7/6 for the starving children of Europe.

"I move we have another tent mission in 18 months' time."

"I second it." "All in favor." "Carried unanimously." That is what Mildura thinks of tent missions.

They Certainly Do Help, says Clive Taylor, of Carnegie.

The greatest spiritual uplift known in the history of the Carnegie Church of Christ has been the great tent mission conducted by Bro. Ira A. Paternoster, of New Zealand.

Bro. Paternoster was comparatively a stranger when he came to the district, but he did not long remain a stranger. Folk soon became acquainted with him, and his pleasing personality ever made him a welcome guest in their homes.

Work! I have never known an evangelist to work like him. He certainly has a genius for work.

And preach! His messages were living messages. Packed full of New Testament teaching, eloquently and earnestly delivered.

He captivated his large audiences right from the outset, so that large audiences grew and grew, until the tent was practically packed.

The answers to questions placed in the question box were a unique feature of his work, indicating that he had a well stored mind, containing the right kind of knowledge. His clear, definite, and yet loving manner in answering the questions endeared him to all. And very much of the success was due to his kindly disposition, indicated in answering questions by anxious enquirers.

But the results of the mission!

Well! who but God is capable of knowing the actual results. We cannot tabulate all the results. Only eternity itself will reveal all the good done. But this we do know, that some 44 responded to the earnest appeals of the missionary.

And all but about three have been baptised into Christ, and have united with the local congregation, or will do so when they return from their holidays.

A thankoffering was also taken up on Sunday morning, December 12, when the members contributed about £70 in gratitude to God for blessings received during the mission.

The mission is over. The missionary has passed on to another field of labor. But the effects of the mission are still with us.

Each Sunday evening since the concluding services in the tent, the gospel invitation has met with response, while baptised believers are being received into fellowship every Lord's day morning.

The church is now out of debt, and the Bible School is growing. Recently it reached high water mark, with 168 scholars and teachers present. And what with the ranks of the church augmented, and the Bible School, with new scholars being added each Lord's day, only one thing remains for the church to do, and that is to rise and meet the challenge, in the reconstruction of the chapel, so as to give adequate accommodation to carry on the most important work of the church—Bible School work.

Another pleasing result of the mission is that new friendships have been formed. Families have been united in the Christian life. Prayers answered. Members built up in their Christian faith, and new subscribers to our "Australian Christian" secured.

5/2/22=£1500

South Australia.

5/2/22=£1500

The need for £1500 is extremely urgent. We must stand by the present fields. We are pledged to send a preacher to Broken Hill, a city of 25,000 people. A new work is undertaken at Gawler, with a preacher devoting full time. Conference carried a resolution for a "forward movement." A series of tent missions are being planned. The brotherhood must furnish the funds. We must not fail. We appeal to the liberality and large-heartedness of the members of the body of Christ for a record response on Feb. 5, 1922.—H. J. Horsell.

PRESIDENT'S MESSAGE.

THE CALL TO ADVANCE! MAKING IT POSSIBLE BY OUR GIFTS.

What gifts?

1. *Sympathy.* Sympathy is the springhead of all true giving. Our great High Priest not merely externally fulfils his office as an officer in an official way—but enters into our trials, etc. Sympathy's mainspring is love, both divine and human. Therefore "love the brotherhood," and let your sympathies extend to all engaged in extending her borders.

2. *Prayer.* "More things are wrought by prayer than this world dreams of" is a true saying. We make a special plea for more prayer for our united work. More prayer is needed in our individual lives and our individual churches, and in our Conference Committee doings. A brotherhood at prayer, united in purpose and desire in the evangelisation of our State—is anything more desirable? In the past several of our Home Missionary churches have concentrated on prayer during several weeks prior to the annual offering. Why not every church fall into line? The results will justify the adoption of this plan. It is often the part that is lacking in our plans or methods. The Home Mission Committee need and seek the prayers of the brotherhood that they may do the best possible with that which is entrusted to them. Our Home Missionaries, brave-hearted, godly men, doing their best for Christ and his church, ask for your continued prayers. The whitening harvest in many untouched towns is waiting for reapers. Pray the Lord of the harvest to thrust them forth that the golden grain may be garnered for the Lord.

3. *Thought.* Again I say give. Give thought to what has been done. Some of our strong churches to-day owe their existence or their strength largely to the fact that the Home Mission Committee stood behind them till they became self-supporting; churches like Unley, Norwood, Balaklava, Prospect, Maylands, Mile End, Cottonville and Kadina. Think on these things, brethren, and you will also reflect that what the Committee was able to do was made possible by what the brotherhood did in its response from year to year to the appeal it made. Think of what might have been done, then let the present opportunity be a challenge to everyone.

4. *Substance.* Moody's advice to Christian people was: 1. Get what you can. 2. Save all you can. 3. Give all you can. The mean would say the third one spoils it. There is a twofold responsibility resting upon the Christian in regard to his substance. First, as to how he got it, and second as to how he used it. Are we all "honoring the Lord with our substance"? Giving to Christ's honor! What a task! What a joy! What a privilege!

And why?

Why in this special offering? Why, because we still want to help the weaker churches till they all become self-supporting. And because we still believe that the simple yet profound gospel of Christ is the only panacea for the ills of our land. And because we believe that the message of the cross will still win its widening way into the lives of sinful men. Because we are still assured that we have a glorious plea to present to the God-fearing people of our country. Because we are pledged by Conference to advance and to plant the flag of primitive Christianity in other parts. We plead, then, for a bigger offering than ever. Every dis-

ciple must fall into line, and all must step as one united band, and answer the call. "Who, then, is willing this day to consecrate his service unto the Lord?"

INVEST IN THE BEST.

A. C. Killmier.

"What shall I do?" is the question that often faces us; for places calling for a decision concerning the future are often reached by us. "Which way shall I take?" we ask, and often the success of a life depends upon our answer.

Men are forced to make their choices, because life is so full of opportunities of every kind. There are openings to suit the desires of all. Life is like a well-appointed shop, which stocks everything of its department; for, around us, are openings on every level, and of every standard that men desire, from the lowest to the highest. So, men of humble circumstances have risen in spite of adverse conditions. On the other hand, men with a good start in life have found that before them the way to failure was open, as well as that to success.

Yet, in the midst of the opportunities around them, some people simply drift through life; but most have some ambition, and wish for some success. Unfortunately, many do not aim for the highest; they are led aside by various causes, and are satisfied to be mediocres. The reaching of the highest and best is the most difficult course, calling, generally, for sacrifice and unselfishness.

The making of a definite decision of how we will use our time and money, whether it be in such big matters as the choosing of a vocation in life, or in the smaller affairs of everyday life, shows wisdom. But is it to be, that some of us will be interested solely in things material, temporal, and for our own self-advancement? The resources in our midst are sufficient for greater things than what we are accomplishing, if they were not being misdirected. What are our purposes for the money, whether it be much or little, which we have? Have we thought definitely enough to frame a purpose in words? If our aim is that our money be used for the best, then, the fifth day of February gives us a good opening for investing unselfishly for, and in the highest and grandest, a movement with spiritual and eternal benefits, for those who are dying without the gospel.

SOME RESULTS.

R. Raymond.

Home Mission work gives opportunity to every member to share the great work of spreading the gospel in this land. It is a grand thing to have a share in a successful enterprise, and there is no greater enterprise than missions. When we contemplate the results of Home Missions surely we are all glad of our part in it. Success in this work does not depend upon any one man; but only as members of all the churches do their part can the work succeed. The call for support for Home Mission work is the call of the weak to the strong; and the strong church must recognise in the call the voice of the Spirit: "Bear ye one another's burdens."

These weaker churches which are springing into existence, and which call to us for help, are worthy of our best. Brethren in country places who have not the privileges of worship we enjoy in comfortable buildings do their best by meeting in

private houses, hired halls, and even in tents. They deserve our support. One church that to-day is a strong and healthy cause, began in an old tent that would accommodate about a dozen people. This was the best that could be secured in the pioneering days of that district. So dilapidated was this tent that when it rained, the emblems had to be protected under an umbrella. Thus a few years ago, five members met. Think of this as you plan your offering. Think, that in that district to-day there are two preachers, three buildings for worship, three schools, a preacher's residence, and the work in a healthy state, and this all within one decade. This is the glorious work our Home Mission offerings make possible. And as the appeal comes again from weak churches, will you make your offering a worthy one? There are none too poor to give. One day, when Martin Luther was penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful medal of Joachim, Elector of Brandenburg, which he very much prized. He immediately went to a drawer, opened it, and said, "What art thou doing here, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for. Have we not some idle Joachim which we could send out to do good in the mission field? Make a sacrifice for this great work on February 5th.

OUR PLEA AND HOME MISSIONS.

S. J. Southgate.

Those who are Christians only delight to speak of what we term "our plea." This, we say, is a plea for the completion of New Testament Christianity in its doctrine, its ordinances, and its fruits; a plea for Christian unity on the God-given basis as revealed in his Word. In other words, we sincerely believe that Christ would have us plead for absolute loyalty to him, and to his Word.

This plea is all-sufficient, and, we believe, acceptable to the majority of those who have knowledge of it. It is no play on words to say that the average man, disappointed and confused by the multiplicity of religious denominations and their contradictory doctrine, honestly longs for a simple, brotherly, and democratic gospel which will inspire certainty in the individual, and bring about unity in the religious world.

The proof of this statement is found in such words as these: "Talk about the questions of the time," said W. E. Gladstone, "there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people."

"In the midst of all the squalor of existence," declares the editor of the "Australian Worker," "men perceive the possibilities of splendor it contains. They fight—and long for peace. They are treacherous, and worship loyalty. They persecute—and have ever before their eyes the alluring figure of justice. They hate one another—and dream of a universal love."

"Christ expressed that idealism in his teaching. That is why the common people 'heard him gladly.' Every fibre of their secret being responded to his words. He voiced the deep-down yearning of their hearts."

The yearning of the hearts of men; this recognition of Christ, make our plea all-sufficient, and Home Missions imperative. Here, in South Aus-

tralia, the average church has lost her hold on men; the voice of the preacher is lost in the loud cry of the apostle of reform; men are looking to legislative enactment for the reforms which are to sweeten and strengthen society. Over against this we can place the most wonderful plea ever presented to men; for it is our Lord's plea; we are his advocates.

In his great commission, the Saviour named Jerusalem as the home base. South Australia is our Jerusalem. Once a year we are called upon to make a special effort for the spread of the gospel, the presentation of our plea, throughout the homeland. The doors are open. Broken Hill, Gawler, the Murray settlements, the rising suburbs of Adelaide, challenge our missionary spirit, our loyalty to our Lord, and our care for the souls of our fellows.

£1500 is little enough to ask for the cause of Christ in the "Sunshine State." If we, the disciples of Jesus, fail to send the good news into every city and village of our State, shall not enlargement and deliverance arise from another place?

Our plea and Home Missions are inseparable, authoritative, obligatory. Our recognition of this fact will be evidenced by our liberality on the first Lord's day in February.

THE RIVER MURRAY SETTLEMENTS.

A. C. Mudford.

Many people are interested in the River Murray settlements. It would be well if all were enlightened as to these places. Barmera is 164 miles from Adelaide. The journey is done by rail and motor car. The nearest river port is about four miles away. Further up stream is a pretty township named Berri. This is more developed than Barmera, it being an older settlement. There are orchards, vineyards, and orange groves at Berri which yield fruit in abundance. On the banks of the Murray there are huge pumping plants forcing the water up to high level on the hillside, and from there it is carried along channels for irrigation and household purposes.

Winkie, another settlement, is four miles from Berri. The soil here is very fertile, and most of the orchards in full bearing, making the wilderness blossom as the rose.

Barmera is a pretty township with Lake Bonney to the north. This lake is said to be 15 miles around, and $2\frac{1}{2}$ by 3 miles in length and breadth. It is a picture in itself. Pictures have been painted, and may appear overdrawn, but the sunsets over this lake are magnificent, especially of a calm evening. Gales frequently occur during October and November. It is then that the lake resembles the angry ocean. There is one large pump on the shores of the lake, which supplies the township and irrigation blocks with water. This town is in its infancy, and is not as large as Berri. The three settlements mentioned have a Church of Christ. Bro. C. Hunt is the evangelist at Berri and Winkie, and the writer at Barmera. The work in these fields has its encouragements and discouragements. Work was commenced at Berri in 1915, at Winkie in 1918, and at Barmera in 1920. When the population becomes more settled at Barmera, Home Mission work will be less difficult. The church looks forward with hope that many may be added to its number. There are great possibilities for future work in these places, and for the opening up of causes at McIntosh, Loveday, and Cobdogla. These possibilities can only be achieved by the unfailing supply from the brotherhood in the Home Mission appeal.

An opportunity which is to be grasped is given to us to show our sympathy in a practical manner. Our best is what God wants. Will you do your best to keep his treasury filled? Should the pumps fail to send the supply of water to the households, vineyards and groves, much would be lost. The great Fount of Life will not fail to give the living water. Therefore let us support the appeal for £1500 on February 5, that many now thirsting may receive the water of life and live for ever.

WHAT DO WE MAKE OF HOME MISSIONS?

Thos. Hagger.

It has been said that "men make either a play, a business, a profession, or a passion of that which they undertake."

We have undertaken the work of evangelising the homeland with the pure New Testament gospel, and of pleading with those who love the Lord Jesus to accept the simple faith and practice delivered to the world by the Lord and his apostles. What are we making of this undertaking?

If we are making a play of this tremendous task we have undertaken, we are worse than Nero who "fiddled while Rome burned"; while to make a business of it would be mercenary, and to make a profession of it would be to demean it. The only right and proper thing to do is to make a passion of it.

Passion is zeal, ardour, vehement desire. Have we this for the great work we have undertaken? Nothing less will do.

A passion for the great work of gospel proclamation will mean that men will be saved, that God's kingdom will be increased, and that we shall be God-like. God himself is animated with a great love-passion for the lost; a passion that was so intense that it stopped not until it had given its best in the person of him who became Son of man that men might be made sons of God.

When we have made a passion of this great undertaking, giving for missions will become a joy, worldliness will be eradicated from our lives, covetousness will not exist in any of our hearts, but soul-seeking and soul-winning will be our chief delight. The presence of this passion will not only make our evangelists, but all the members say with Paul, "Woe is me if I preach not the gospel"; it will inspire us all to take a worthy part in the spreading abroad of the gospel of the grace of God.

May God give us all such a passion, for—

"The world's great heart is aching, aching fiercely in the night,

And God alone can heal it, and God alone give light;

And the men to bear the message, and to preach the living Word,

Are you and I, my brothers, and all others that have heard."

THE OPPORTUNITIES AND POSSIBILITIES OF EYRE'S PENINSULA.

R. Blackburn.

The district in which we are laboring is a rich one as far as agricultural prospects are concerned, and can be termed as one of the best and most attractive farming districts in South Australia. The rainfall is good, and the yields from the land excellent. It is a district of increasing population, and therefore of great opportunities. New townships are being gradually built up, and with them comes the need for the preaching of the gospel. There are at present many small townships in which there are no places of worship, presenting to us opportunities which should not be neglected. At present our work is carried on in only three places. Some fifteen years ago, the cause at Butler was started with about 20 members. These brethren and sisters built a small wood and iron chapel, lined inside. A good work was accomplished. Owing to removals from the district the work languished, and was finally closed. Twelve months ago the church was reorganised, and monthly services have been held. We have been encouraged by the attendances. We now feel that greater work can be accomplished, hence fortnightly services afternoon and evening are being arranged. The cause at Tumbly Bay, our centre, was started eleven years ago. The church here has a membership of 70, inclusive of isolated members scattered over the whole West Coast. We have a Bible School here of 40 scholars, and

a good work is being done. The chapel is built of Peruvian granite. It is a fine building, and its appearance as one enters the bay is most imposing. The cause at Ungarra was started nine years ago. In 1910 a brother and sister came to this district, and commenced a Bible School in their home. From this small beginning there has sprung into existence the present church. There are now 36 members and a Bible School of over 40 scholars. The chapel was built in 1912 by the farmers, not one professional mechanic being engaged. It is a credit to its builders. There is need for a larger building, and an effort is being made to erect a new chapel before next Conference. There are in the church here several substantial men, capable and successful farmers. Some of these men have large families ranging from six to fourteen children. When these grow up they will take up land in the district (as the parents are large landowners), which will be cut up among the families. This will in future result in large churches becoming self-supporting, and able to help in the extension of the work either on the West Coast, or in other parts of the State. This year the finances of the Ungarra church are assured, promises having been made by various brethren of acres of wheat. There are 38 isolated members scattered over the Peninsula, some of them being 200 miles away from our centre; some are in the townships, others in more scattered districts. An effort is to be made to visit some of the nearer ones. It will be impossible for us to reach others even with the motor cycle. The work is difficult, owing to the great distances to be travelled. We need more laborers in this large field, so that the work can be extended, and the glorious opportunities seized.

THREE REASONS FOR GIVING TO HOME MISSIONS.

Garfield Rootes.

There are many reasons one could advance as to why we should give to Home Missions, but in the space allotted to me I shall have room to mention only three.

The first is, that the Home Mission Department of our work has given us cause to have confidence in it because of its past accomplishments. "By their fruits ye shall know them," and this is no less true of Home Missions than it is of individual members of the body of Christ. We look about and we see strong, virile churches. Years ago those churches were composed of a few faithful brethren who met every Lord's day to remember their Redeemer. This much they were able to do. None of them felt that they were able to conduct gospel services, as much as they would have liked to have done it. But, by-and-bye, in response to their appeal, the Home Mission Committee decided to send a man to one of those localities. He began the public proclamation of the gospel, building upon the foundation laid by the brethren before he came into the field. Men responded to the gospel invitation, "and the Lord added to the church such as should be saved." The Home Mission preacher remained with the church and their cause was firmly established. Who is there of us who could not name some churches which were thus established, and which to-day are an honor to the brotherhood?

The second reason is, that the need of to-day is for a faithful proclamation of the simple gospel. The whole counsel of God, and not just a part of it, will meet the needs and satisfy the heart longings of bewildered people. The proclamation is being faithfully carried on in many parts of our State through the instrumentality of the men supported from Home Mission funds. Stop the flow from that source, and you stop the preaching of the gospel in many centres.

The third reason is because there are many doors of opportunity that are standing wide open, and all that is needed is for the Church of Christ to go up and possess the land.

"A MISSIONARY EPITAPH."

J. E. Shipway.

A short time before Mr. Cox, an American missionary, sailed for Africa, he visited Middletown University. In conversation with a student he said, "If I die in Africa, you must come after me, and write my epitaph." The student replied, "I will; but what shall I write?" "Let a thousand missionaries die before Africa be given up," was the reply. Noble thought! Moses may die, but Joshua leads on triumphantly with the work, for "God buries his workmen, but carries on his work." This must be the dominant spirit for missions. This is the spirit that must energise the South Australian churches for February 5, 1922.

The veterans of the faith speak to us to-day in the sentiments of missionary Cox. The voice of the late D. A. Ewers, who labored for the cause of Christ in this and other States, would say to us to-day, "Young men, write the epitaph plain. Missions will save the land. £1500 for the project is not too much to ask." Sixteen years ago in a mission at Goolwa, conducted by the late Bro. J. Colbourne, he said to me, "You ought to decide for Christ and become a preacher of the gospel." I can hear the earnestness of that appeal now, and that challenge was the beginning of my decision. To how many young men has the sainted Bro. Gore given wise counsel? and to-day he would reiterate that instruction in the words, "Men, the time is short, be in earnest, don't trifle. There are places in this State which call you. 'Preach the Word.'"

These are challenges that come to us from strong men of the past. Brethren, we must write the epitaph. What shall it be? It can only be expressed in the determination to keep the day set apart for Home Missions ever before us as a marked ideal. We must pray up to it, preach up to it, live up to it, give up to it. The brotherhood at the last Conference decided on a forward movement this year in the proclamation of the gospel. Large areas await the plea we have to present. Thriving towns have no church of the New Testament order in them. We have it in our own hands to change the position. Advance, ye armies of the living God! Let us brighten the beclouded condition by placing £1500 in the Home Mission envelopes on February 5.

GIVE, AND GOD WILL GIVE.

A. Marshman.

The Corinthian church abounded in many Christian virtues, but they lacked the grace of giving. The Apostle Paul desired to remedy this weakness in their lives, so he wrote them saying, "Therefore as ye abound in everything, in faith and utterance, and knowledge and all diligence, and in your love to us, see that ye abound in this grace also," viz., the grace of giving. In order to stir them up to the grace of giving, he told them of the wonderful spirit of liberality manifested by the churches of Macedonia. Paul desired to inspire in the Corinthians the spirit of giving by setting before them the example of other Christians who first gave themselves to the Lord, and then gave liberally of their substance. We learn from this Scripture that those who surrender themselves to the Lord (as all Christians should) give to the Lord also of their possessions. Self-surrender creates the spirit of giving.

Another means the apostle used to produce in them the grace of giving, was to show them that if they gave God would give. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." If we give by sowing, God will give a bountiful harvest; and the harvest God gives will be in proportion to our sowing. If we are sparing sowers we will reap accordingly; if bountiful sowers, God will give us a bountiful harvest.

As we have great opportunity of sowing bountifully by giving liberally and cheerfully to the annual Home Mission offering, let us make it the best offering yet, both by the spirit in which we give, and the amount given.

SERVANTS, OR ———?

H. L. Davie.

The man who carelessly leaves ripened crops standing in the fields till they are destroyed, sustaining great loss, and is naturally regarded as a fool.

If by his neglect a family dependent on him is reduced to starvation, he is unanimously declared a criminal of the worst type. The Master has represented our evangelistic tasks by the figure of a harvest field. Plainly, too, he has declared that the path to salvation is coincident with the path of service in the interests of our neighbors, and thus the man who neglects to walk the latter does so at the cost of his soul. "Thou fool!" "What doth it profit?" Just as plainly the Lord has revealed that the gospel torch must be borne by human hands, and thus the man who neglects his part is withholding from the struggling myriads outside the kingdom the possibility of true light. Thou criminal! "Where is thy brother?"

Yet in the face of these inevitable conclusions are we not often found spending our days, and energy, and ability, in a pitiable effort to persuade ourselves that we can remain inert, and be servants of Christ?

If we cannot take the sickle in hand personally, there are others who can, waiting to be sent into the field, and if we catch Christ's conception of the kingdom, and his idea of values, the sum of £1500, which may seem gigantic to our poor human minds, will sink into insignificance as we glimpse the possibilities of sacrifice in a spirit touched soul.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and remember that Jesus regarded prayer as the sublimest expression of faith, and the faith which in the Scriptures has divine commendation is that which is demonstrated by works.

HOME MISSION WORK.

B. W. Manning.

What is Home Mission work? Giving an annual offering to the Home Mission Committee to use as they think best.

I wonder how many of us think that when we have made our offering we have done what was required, and nothing more is needed.

This is all right, but obviously it is the easiest, laziest, and consequently not the best way of doing it. Surely none of us need to be reminded that an offering at least every year, preferably more, is due from every member of the church. But there are other very effective ways of doing true Home Mission work. How many of our suburban churches have workers enough and to spare, while smaller churches perish for need of them? Any amount of the larger churches could spare six workers on a Sunday. These six workers in a small school and church would mark a new era, create fresh enthusiasm, and beget new life.

This cause to be assisted need not be next door to you, it might be the other side of the city, but what matter? Pass through the city, cross the bridge, climb the mount, and do the work that is waiting for you.

The Home Mission Committee do not want to become a body, increased in power, besieged with church problems, and crushed with responsibilities, but it is the fault of the larger churches that this is becoming the state of affairs. "Oh," says the large suburban church, "we have not sufficient workers now, we have no funds to spare, we can not do it."

A certain church in a certain State once gave a handsome subsidy to a neighboring cause. It was thought wise by both churches that the subsidy should come from the Home Mission Committee. This was done. What became of the amount that usually came from the larger church? It was lost. In less than twelve months, in spite of the fact that the subsidy was not being paid, this larger church was in financial difficulties, and had to ask the church for a special donation. If the

larger churches would do more, they would raise more, pray more, convert more, both in their own cause and in the cause they are helping. Recently a church had five young men preaching at different centres one Sunday morning. This is true Home Mission work, and should be done in addition to our annual offering.

"THE GRACE OF GIVING."

C. M. Verco.

A missionary in Africa tells how, when walking in the fields one Sunday evening, one of his little scholars accosted him, shyly handed him a small coin, worth about one-tenth of a penny, and asked him to put it in the plate for God. He is a little herd boy, and was unable to be at the service, as it was his turn to be on duty, but he had not forgotten the meeting for worship, and wished to have a share in it. It was a small coin, but to the missionary it seemed sacred, for it was the little herd boy's all. Here may be seen the very spirit of divine grace which "freely gave his only Son for us all," and which "will with him freely give us all things." We may learn something of the grace of giving from this little lad of a pagan cannibal tribe.

Each Christian may have the blessed privilege of fellowship on February 5. If by any means we should be prevented from being present at the worship that day, don't overlook the fact that we may have some share in it by sending our gift to the Lord for use in the Home Mission fields. "The Lord loveth a cheerful giver." "Remember the words of the Lord Jesus, how he said, that it is more blessed to give than to receive." "Freely ye have received, freely give."

SOUTH AUSTRALIA

APPEALS FOR

£1500—on Feb. 5—£1500

My Service.

I asked the Lord to let me do
Some mighty works for Him;
To fight against His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him,
And open wide the door.
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thee cry;
Think not that mighty deeds alone
Will bring thee victory;
The battle has been planned by Me,
Let daily life thy conquests see."

West Australia's Home Mission Challenge

£400 ON FEBRUARY 19.

CHRIST our Leader says—"Go!" "Preach the gospel!" "Teaching them!"

RESPONSIBILITY, the test of our faithfulness, says—"Not less than £400 must be raised at Annual Offering for our Master's work."

E. R. BERRY, Conference President, and W. H. CLAY, Vice-President, say—"Shoulder your Western responsibility."

HY. WRIGHT, Treasurer, says—"Give as you would, if the Saviour in His hand your offering took."

W. R. HIBBURT, Organising Secretary, says—"Grasp your Home Mission opportunity."

COMMITTEE, your representatives, say—"There are many things to rejoice over."

1. Establishment of central offices and book rooms.
2. Purchase of Home Mission tent.
3. W. R. Hibburt engaged as Home Mission Organiser.
4. H. G. Harward Community Missions with many decisions for Christ, and much teaching and foundation work.
5. Churches reporting consistent attendance at breaking of bread.
6. Nine evangelists now laboring in the State.
7. Vacation service of student preachers, and more young men off to College.
8. A growing eagerness for expansion work.

Ideals and Facts

R. W. Ewers.

Some one has said that the ideals of to-day are the facts of to-morrow. The truth of this statement is being demonstrated every day. Ideals are being realised. First, the architect's plan; then the building. Harvests follow sowing. Reformers are conceived in the minds of men before they become facts.

Ideals To-day—Facts To-morrow.

The facts of to-morrow depend upon the ideals of to-day. There are unworthy and worthy ideals, low and high; selfish and unselfish, and according to the nature of the ideals of to-day will be the achievements of to-morrow. The germ of to-morrow's actions lies in the ideals of to-day, just as the present is the fruit of the ideals of the past.

Translate Ideals into Realities.

Ideals floating about in the air are useless unless we bring them to earth in facts. They are not even "catching" until revealed to others in action. Good ideals are worth carrying out. Indeed, it is doubtful whether there are ideals in the true sense of the word, apart from a proper effort to translate them into realities.

Missionary Ideals.

The highest of all ideals is that set before us by our Master. The world for Christ. With our faces set definitely in that direction we are able to realise at least a part of our purpose, and rejoice in the knowledge that the gospel is winning its way into all lands.

To-day, the occasion of our Annual Offering, we are particularly interested in

Home Missionary Ideals.

The position we at present occupy as a church is largely the result of the ideals of those who have "gone before." They had the "long view," and their work and plans were not simply for a day, but with a vision of greater achievements they toiled on amidst opposition and discouragements. The ideal was worth striving for, and we rejoice to-day in the accomplishments of those of yesterday, whose ideals were worthy, and whose efforts to attain to those ideals were an indication of their steadfastness of purpose and loyalty to the cause. Let us be as steadfast to-day, so that to-morrow others may rejoice in great achievements in this our home land.

A £400 Ideal.

The Home Missionary Committee, with a view of the work to be accomplished, and the future prosperity of the church, has set before us an ideal, not as something to be dreamed about as a probability in the remote future, but as something possible to be attained to-morrow. This Home Missionary ideal can only be translated into fact by the unanimous co-operation of the churches on February 19.

Brethren, if you consider this ideal a worthy one to-day, do your part to make it live in fact to-morrow, remembering that ideals are of little value unless they become realities.

Translate the £400 Ideal into £400 Fact.



1. West Australia is a land of great resources and of future possibilities.
2. The people need the Christ which we serve, and to grip the logic of the plea we advocate.
3. There are expanding suburbs which we should be entering.
4. There are prosperous country centres, in which we should have evangelists.
5. The extensive immigration policy places upon us a duty and opens a great door of opportunity.
6. The vastness of the State and the wide, open spaces isolate many. It is our business to spiritually care for these people. We owe a debt of gratitude to those who pioneer the future of our State.
7. The Home Mission Committee has struggled to respond to the great needs of the State, but has been handicapped for the right men and money.
8. The Committee has been forced to go beyond its financial limitations, and work upon a heavy overdraft.
9. An offering of £400 is being asked for on Sunday, February 19.
10. The Home Mission enterprises during the year have been most successful.

"The silver is mine, and the gold is mine, saith the Lord of hosts."

Queensland.

THREE HUNDRED & TWENTY-FIVE POUNDS.

"How shall they hear without a preacher? And how shall they preach except they be sent?"

SOME FACTS.

Queensland is five and a half times larger than Great Britain. It is twice the size of New South Wales, and eight times the size of Victoria. 776,000 people are scattered over that vast area, and only 27 churches after the New Testament pattern; and only 11 preachers presenting the restoration plea.

Queensland needs £325 at least at the Annual Offering on February 5. Higher every time to meet further opportunities.

"Open one new field every year, if possible," were the instructions of last Conference. That needs faith and money, Queensland.

Home Missions do not thrive when the church asks, "What can I get?" but when it asks "What can I give?"

"Now, or may be never," is the call of Queensland's waiting fields.

QUEENSLAND'S URGENT NEED.

A. C. Rankine, President.

Every disciple of Jesus Christ should seek to know his or her personal relation to the all-important work of evangelising the world. The matter is by no means optional on the part of any of us. It is imperative. There is the must of Christ. "Go ye into all the world," etc. The injunctions of Christ are perpetual in their obligation. Christ knew that the first disciples to whom he issued the great commission, could not go into all the world and preach the gospel. He meant that the disciples of each succeeding generation should have a part in the great task of evangelising the world. To say the commission is not binding upon us is to talk nonsense. "God so loved the world," etc., and he wants the world of men and women throughout its entire history to know the way of life. Jesus is the light which lighteth every man coming into the world. Every generation has the right to know of the saving evangel, and the Lord has made a wondrous provision to this end. God's plan depends upon man, and the task is given to the church to proclaim the gospel to all. The church must continue to send out her workers just as the early church did. Co-operation is needed for the great work of evangelisation.

Leaving for the time being the millions in the regions beyond, we think specially now of Queensland. This is a great country of tremendous possibilities. It holds out splendid opportunities in the world of commerce, and no less so from a spiritual standpoint. From the viewpoint of primitive Christianity, there are scores of thriving centres untouched. The State of Victoria, with its small area, which would be comparatively unnoticed in Queensland, has scores of workers where we have but one.

In Rockhampton, a fine town of many thousands, a golden opportunity presents itself at present for the Church of Christ. A number of baptised believers have expressed themselves as willing to unite with the church when established there. We are desirous of getting a footing there as soon as possible.

The great town of Ipswich, a large industrial centre, is now claiming the attention of the Home Missionary Committee. A suitable block of land has been secured for a church building. Our pressing need is now for a live wire evangelist, who will open up these important centres and establish churches.

We have been trying to secure a State evangelist for a long time. Has the spirit of the old pioneer preachers died out of the present generation of preachers? Is there not one of our capable

southern brethren who will volunteer to come to our help? A great work remains to be done.

We call upon the brotherhood of Queensland to make their Annual Offering for Home Missions the very best in their history, and the Committee will do their utmost to induce some suitable brother to undertake the task of State evangelist in Queensland, and we feel sure that many precious souls will be won for Christ and his church.

HOME MISSIONS ESSENTIAL.

Ethelbert Davis,
Secretary, Home Mission Committee.

The churches throughout Australia are beginning to recognise more fully the importance of Home Missions in the spreading of New Testament Christianity throughout the States. As our history is being written, this department of church activity becomes more prominent. Our remarkable progress is largely due to the work done under the auspices of our Home Missionary Boards.

While Home Missionary work is of paramount importance, and necessary everywhere, in all the States, it is absolutely essential to the evangelisation of Queensland. With the splendid achievements of the past; with the inspiration of the present; with all the opportunities of the future before us; with all the optimism born of victory and vision, we must candidly admit that—except by divine interposition, and it is unlikely that God will do what we should do—there is no possibility of progress in this State, and of new fields being entered, unless it be by the co-operation of the whole brotherhood, through the Home Missionary Committee.

In the first place, most of our churches are weak numerically. During the present year, by the formation of a circuit, one of our churches has become self-supporting. At the present time three churches are receiving a subsidy from the Home Mission funds. If that subsidy were withdrawn those churches would have to dispense with their preachers at once. There are four or five other small churches in prosperous and promising centres, that will have to remain without a preacher for years to come. The membership is too small, even if they made the maximum sacrifice, to engage a man to assist them in the work. The only possible way to advance the cause in these places is to give them assistance through the Home Missionary Committee.

Again, there are towns of fifteen, eighteen, and twenty thousand population in which we have no church. In some of these towns there are no immersionist bodies; and yet there is no more chance of opening a church there than there was twenty years ago. It does not need the foreknowledge of a prophet to say that we shall not, for another half century, get into these great towns. Every year will make it more difficult to enter with the primitive gospel. In these centres there are peculiar opportunities for our work; and every one of these towns are strategic positions.

Brethren of the Queensland churches, let us face these facts! Preachers, stress this situation—face it, stress it, until we are brought to realise that what cannot be done by isolated individual effort, may and can be done by the co-operation of the whole brotherhood. These weak and needy churches have no right to struggle alone year after year, if it be true that they are one with us in a common cause. Let us practise the brotherhood we preach. These great towns where we have no churches should not be calling in vain for us to enter, if it be true that we have the plea of the ages, the message for the hour.

Your Home Missionary Committee are appealing for the sum of £325, so that they may be able

to do something to meet the needs. Double that amount, and every penny of it will be so wisely invested for Christ, that it will produce one hundred-fold. These are the facts. We leave them with you, confident that the call of God and homeland will bring a liberal response.

A VITAL PART.

E. P. Adermann, Treasurer.

In the early days of this year we are again assuming the attitude which we assumed at the beginning of the preceding year. We do this because monetary aid is vital in our work; it is as baggage is to an army; it cannot be spared, for the loss of it is able to delay victory.

The last offering did not so abundantly furnish us with means, nor did the year provide extraordinary opportunities that we were able to meet fully the responsibilities of our great mission; hence we must meet our obligations with the drift of time.

The Word of the living God must be proclaimed, emancipation from sin and service for God must be preached. Leaders—untrammelled leaders—are carrying this out in season and out of season in certain places; this must continue. Other fields are sending the Macedonian appeal.

To maintain our present work a response equal to that of last year is needed, and this response can be labelled "immediate." Have we an adequate number of workers in the field? I do not believe we have. A special effort on your part will increase the number of laborers.

Some may apparently be influenced by the achievements during the year. Our success does not appear great, yet we have made a worthy attempt, through special missionary efforts, to advance the work of God. The work is ours, but the increase belongeth unto God. When there is established success, many eager parents are found. After the child has grown in strength, then a multitude flock to cover the cradle with tender care and solicitude—who nursed it through the critical days of infancy?

The very life of our Home Missionary work depends upon your financial assistance. Shall it stand or fall? We could bargain, we could compromise, we could surrender, but our eternal conviction that that is not the best way to serve the Lord calls for us to redeem our pledge. Let us face this year with renewed hopes, renewed confidence, renewed ardour, and by doing our part with the help of God we may lighten dark places and bring hope to many distressed hearts.

THE CAUSE IN QUEENSLAND.

Alan Price, B.A.

Churches, 27. Membership, 1807. Total population, 776,000. Area, 670,500 square miles. One inhabitant to each square mile. One of every 400 a member of our church. One church to every 30,000 inhabitants.

We dwell in a vast land, naturally more richly endowed than any other State in the Commonwealth. Our climate is more equable, and less subject to extreme heat than any I know. The possibilities of prosperous settlement are immeasurable. The natural harvest is great, but the laborers are few. Immigration may soon thrust out laborers into the natural harvest—let us be ready for the spiritual one. At present the work is moving quietly. No Apollos among us appears to be stirring the crowds, yet the work should go forward. As in war, the best defence is offence. The safety of our cause depends largely on the amount of effort and means we are prepared to put into

aggressive evangelisation. The purpose and excuse for our existence, as an institution apart from other churches, is the presentation of vital truths more scripturally and convincingly than other churches. The gospel we preach enables us to present Christ to the people as an all sufficient Saviour; the baptism we practise enables the believer to testify his faith apart from human creed; the principles we advocate enable us to formulate and practise a scheme of Christian union, which being scriptural, is the only possible one. We hold within our grasp a treasure the religious world knows but little of. It is worth our while to advocate unceasingly the cause we hold dear, and in sharing this treasure with others, increase its value. The loaves that fed the thousands dwindled not in the breaking. The church that spends and is spent in the cause of Christ grows not weaker, but stronger, in proportion to the sacrifice.

"IS IT NOTHING TO YOU?"

H. C. Spratt.

Queensland is a State large in dimensions, in needs and in opportunities. Greatest of all its needs is the need of Christ. Look at the map of Australia. Imagine less than three-quarters of a million of people, scattered over that vast State shown as Queensland. Think of the problem which faces the Home Mission Committee of "preaching the gospel to every creature." Often the cry is "We haven't the men." But we can get the men if the money is there to make the financing possible. It is a tragedy that such lack should stand in the way of the propagation of the truth, and the winning of precious souls for Christ, who gave that great commission to his church.

There are many in Queensland who have never heard the name except in blasphemy; many more who are ignorant of the story of a free and full salvation—and they are souls for whom Christ died.

We enjoy the privileges of fellowship Lord's day by Lord's day—the various meetings of the church, "the liberty wherewith Christ hath made us free," and are prone to bask in the sunshine of these privileges, till we fall into a lethargic state of mind, forgetting the benighted souls for whom we are doing so little, if anything.

Lift up your eyes! and what is the vision? It is of perishing souls; of brethren who have strug-

gled for years to "carry on" worship in isolated bodies; of churches without preachers; of scattered brethren for whom nothing is being done—and it is your responsibility.

The plea—Give as much.....
The blessing—"In-as-much....."

H. M. C.

G. Burns.

The above familiar initials represent to most of us the terms Home Missionary Committee.

In the present instance I am going to give it another signification, and one which, perhaps, will as truly reveal the motif of the Committee as any which has been applied to it.

Hope. The Committee charged with the responsibility of sending the gospel into the unreached parts of the State, or of backing the churches in those parts where the brethren are few and feeble, is essentially the Committee of Hope. On that Committee tremendous responsibilities devolve. They must ever keep the ear open for the Macedonian cry, and as ability admits, never fail to encourage those who look to them for help. They are the true "rope-holders," the men at the "reel" on life's treacherous beach, sustaining, cheering and inspiring with hope the struggling "life saver," battling the waves beyond. Brethren, make your Committee a Committee of Hope.

Mercy. The gospel of the grace of God is a message of mercy. The gospeller of that grace is a messenger of mercy. If he is true to his job he is one who has laid all upon the altar, and who gladly spends and is spent for the ministry of mercy. The Committee charged with missionary enterprise sends the message by the messenger. That messenger has to eat and wear, and has to pay 20/- in every £1 for his "eats" and "wears." The Committee has to see that he is able to do it. It has to be a Committee of Mercy for the preacher as well as for the people to whom he is sent. Brethren, get down to "tin tacks," and enable your Committee to do a square thing by the "living sacrifices" who are out battling the waves of worldliness and sin at the other end of the life-line.

Conquest. Glory to Jesus! It is a rough, tough, and treacherous job we've got on, Brother Preachers; but not one bit rougher, tougher, or more treacherous than the Master told us, and promised to see us safely through. And there is

one thing blessedly certain, we are on the winning side. "See, they run!" cried the brave old warrior, pointing at the scattering forces of the enemy, as his captain lay dying.

"See, they run!" cry we, in happy contemplation of the ultimate routing of the forces of iniquity, and the coronation of Jesus Christ as King of kings and Lord of lords.

Hope, Mercy, and Conquest. These three, and the greatest of these is Conquest, because it places the crown where it ought to be, and gives life and meaning to the other two. Brethren, remember cur H.M.C. offering, and give as it pleaseth Him.

HOW MUCH?

Chas. Pratt.

I suppose volumes could be compiled of all the matter that has been written about the value of missions. What has been written has doubtless done a lot of good, and now is of interest and value to the workers of to-day. Monuments to the good of missionary enterprise have been reared up through the consecrated action of the loyal disciples of the days that have gone. In February, 1922, the brotherhood will be called upon to face the grave responsibility of, in part, fulfilling the Lord's commission, "Go ye into all the world and preach the gospel." It cannot be evaded. It is an imperative command, binding upon every person who has named the name of Christ. But—How much? How much have I gained through missions? I have been saved by the grace of God through his message which reached me through missions; I have been blessed with godly parents, companions, and surroundings, which are the product of mission work. The work and power of the devil in my city has been curtailed by the preachers of the gospel, who are the workers of Home Missions; and, how much have I done to fulfil my responsibility? It is a business proposition! The enjoyments of life are before me. The evils of life are around me, sin, wickedness, and vice of every conceivable nature, and the only remedy at hand is the gospel of Jesus—missions.

Follow, if you know the gospel has helped you; if you see the world's need of Christ; if you know the only remedy is missions, then how much are you doing for missions? How much will you give on the day of offering? God has called the men to service. Will you stand by his work?

Tasmania.

Aim: £200 on HOME MISSION SUNDAY.

TASMANIA FOR CHRIST.

W. H. Nightingale, President.

"Tasmania for Christ" is the worthy slogan of the State Executive Committee, and the way of its attainment is Home Missions. Make it the great battle-cry of the church militant, until Christ reign as Lord. Bring your whole offering to God on February 5. Consecrate it with prayers, and a godly life. Let this mighty purpose burn itself into the heart of the redeemed, until every ounce of energy and every talent is enlisted to win Tasmania for Christ.

After the great victories of the gospel last summer, your Committee endeavored to conserve the results, and galvanise the new forces into active co-operation for the task. The effort has justified our expectations, with the result that the churches are in a better condition, and more anxious than ever to push forward. The church at West Hobart is preaching the Word, and buying ground for building. Dover church, with Bro. D. Stewart, is entering new fields down south. Geeveston church, with Bro. W. J. Campbell, and enlarged

building, is out to conquer. West Ulverstone church of 110 members, with ground, enlarged building, and Bro. L. A. Bowes, is the result of missions. The Committee is buying a new tent for the campaign. Help now!

DOVER AND ITS OUTPOSTS.

D. Stewart.

Dover's beautiful bay has three islands—Faith, Hope, and Charity. Unlike Paul's description, the greatest of these is "Hope." The church, thanks to generous help of the Committee, is in a strong numerical and dominant position in this community. Its "Hope" radiant indeed, possibilities in field great. The need is "faith" to catch the vision, and self-sacrificing "love" to achieve its purpose. We have reached out to new fields by week-night services. Southport, Leprena, the Lune. Members meet for breaking of bread at the Lune. We have reaped firstfruits of Southport, and are launching a mission there. Good prospects at Leprena.

SANE EVANGELISM.

P. R. Baker.

A sane, aggressive evangelism is the life of Home Missions. Without the spirit of aggression, Home Mission work must inevitably suffer. Aggressive evangelism creates and sustains consecrated enthusiasm in the church, kills selfish interest, breaks down parochialism, broadens the vision, stimulates and builds up the spiritual life of the whole body.

No great work can be accomplished these days without apostolic zeal and enthusiasm. This calls for active co-operation of the whole brotherhood in prayer, sacrifice, and service. Tasmania, like every other State, is always ripe for aggressive evangelism, not a merely spasmodic attempt now and again, but a continuous round of missions.

The wise man said, "Where there is no vision the people perish." Brethren, we must have a vision of the need and opportunity in this island State. The whole State must be included in the programme, and the whole brotherhood must be interested in the State.

"OPEN DOORS."

N. J. Warmbrunn.

The Church of Christ aiming at winning all people to Jesus Christ, and the restoration of primitive Christianity on the New Testament basis, is practically unknown in Tasmania.

One realises by travelling through this island the peculiar ideas the world has regarding the church, and its purpose, hence the need of accepting the challenge, and entering open doors awaiting us. Doors of opportunity are now open everywhere, and places as Invermay, Newtown, Devonport, Burnie, Stanley and Wynward should be entered at once.

Let us by our "New Year Gift" make it possible to enter at least the three first-named doors.

GEEVESTON AND HOME MISSIONS.

W. J. Campbell.

The big tent mission last year gave Geeveston a spiritual uplift. The members gained on that occasion have been retained. Others have been added since, and the cause is stronger than it has ever been.

We are almost self-supporting; our building enlarged, and equipment increased.

We are hoping to extend our efforts north to Franklin and Huonville in the near future. The church is ready for another mission. Such an effort now would sweep the town. Brethren, you have started this fire. You must help keep it up. "For lack of wood the fire goeth out."—Prov. 26: 20.

"OUR POSITION FINANCIALLY."

A. E. Heard.

Brethren, there is need for greater support financially from the members in our island State, if the work is to prosper.

If the treasury is not kept supplied by the members, who should deem it their privilege to support the work, then the work must be hampered.

If the cause we love is to be advanced, we must

Special Missions.

H. G. HARWARD AT WEST GUILDFORD, W.A.

The mission is over, and a great deal of good has been done. Bro. H. G. Harward has done faithfully the work of an evangelist. The teaching he has given from God's Book has been wonderful, and has proved a great help and inspiration to us here. 25 made the good confession, 13 of whom have been baptised, and others will soon be. Several others, it is expected, will soon give themselves to Jesus as Saviour and Lord. The people were very interested indeed, especially in the chart addresses, which are of the highest order, and do help people to see the truth presented very clearly. In spite of the hot weather, the meetings in the tent, chapel and public hall were well attended. Thanks are due to all the workers, and those who attended each night of the mission, as well as those who came as often as it was possible for them to do so. Special mention ought to be made of our organist, Mrs. Smith, who attended and played every night of the mission; also Bro. Robinson, choirmaster, who arranged special singing, and the choir, who helped each night. Special mention must be made also of the gracious assistance of Bro. E. R. Berry, of Maylands, who helped in leading in song and rendering solos. Sister Hibbert we thank also, and Miss Johnston, for their sweet solos; our secretary, Bro. J. Graham, and a number of others too numerous to mention. The special sign writing, splendidly done, by our Bren. Harold and Les. Leaby, was of great assistance, and much appreciated. Above all, we thank our God and Father for the blessed time we have spent in this special work.—D. R. Stirling.

be prepared to make the bigger sacrifices. The fields are waiting for us to enter with the good news, but the work is retarded through lack of finance.

Brethren, the Home Mission Committee are absolutely dependent upon you for your support. You have entrusted the work to their care.

Last year we had one Home Mission evangelist in the field. This year we have three, stationed at Dover, Geeveston, and Ulverstone. These churches are nearly self-supporting, but until they grow stronger it is our duty to help them.

New fields are being tapped by our evangelists, and it will soon be necessary, if the cause we love is to be advanced, to place more evangelists in the field.

Brethren, the Committee are urgently in need of funds. Let us each see to it that we do our part. Help the Committee to raise £200.

HOME MISSION NOTES.

The churches in Tasmania have enrolled at least one hundred and ten members since last Conference. The hour has come for us to commence the summer campaign of missions. Already Bren. W. Campbell and D. Stewart have opened the effort by a short but very effective mission at Southport, a new field. Ten people confessed Christ, were baptised, and gathered into a Church of Christ to remember the Lord, wear his name, and preach the Word. Other fields are ripe for a similar effort. The church at Caveside received four more members recently.

The Home Mission Committee is purchasing a new tent to seat four hundred people, at a cost of £87/10/-. A good brother is loaning the money free of interest, in order to make this forward move possible. A gift is required from every member in order to repay the loan, and make the tent the property of the brotherhood.

The Committee will have to borrow about £70 to meet general accounts before the annual offering. A record offering will be required to cover this, and enable us to go forward into new fields.

The President visited Caveside, Mole Creek, and Ulverstone churches recently.—W. H. Nightingale.

HINRICHSSEN-BROOKER MISSION AT STAWELL, VIC.

The mission conducted by Bren. Hinrichsen and Brooker at Stawell has greatly helped the church. It brought us into touch with many whom in the ordinary course of our work would not have heard the plea we advocate. For a fortnight inclement weather prevailed, and this of course interfered with the attendance at the meetings. Then the mission was not favorably received by the ministers, who opposed us in every way. Yet in spite of difficulties and opposition, many came to hear the gospel message. This was delivered by Bro. Hinrichsen without fear or favor. Though many attending differed from us in doctrine, yet they enjoyed our mission. We thank God that fourteen souls were, through the labors of our brethren, added to the church.

A farewell meeting was held on December 14, when a thankoffering was received, and also tokens of appreciation and esteem presented to the missionaries.—W. Wakefield.

SOUTHPORT MISSION, TASMANIA.

From December 8 to 16 evangelists Campbell and Stewart conducted a mission in this new field. For some time Bro. Stewart has conducted week-night services, fortnightly, and it was thought opportune to hold a mission, Bro. Campbell, of Geeveston, being preacher, and Bro. Stewart song leader and soloist. The whole district was stirred by the New Testament message, each night seeing a good number present. Bro. Campbell clearly and convincingly proclaimed the "truth that makes

men free." In all, eight made confession, seven of whom, with three who previously confessed, have been baptised and added. On December 15, a baptismal service was conducted on the beach. Southport took a half-holiday to witness the first immersions of the district. Shops closed, men knocked off work in the bush, school children left school, and all gathered on the beach. Bro. Campbell presented his authority and evidence bearing on the ordinance, and the baptisms in the sea conveyed their own impressive message. On Sunday, December 18, Bro. Stewart opened a Bible School there, and set up the service for breaking of bread, receiving ten members into the church, and at the close took the confession of another lady.—I. Stewart.

The Opportunity is Ours.

Ira A. Paternoster.

We have often heard much of the "day of opportunity," and realise that to every man each day has its unique opportunity. Many individuals bemoan the fact that they have not been able to make a success in life because they never have had the opportunity. By that they mean, perhaps, that they were not born to wealth, social standing, or something of the kind. But these things do not speak of opportunity, necessarily. I think it was Disraeli who said that the secret of success was simple fidelity to the duties each day brings forth.

Now in our Home Mission work the opportunity is ever before us. To succeed we must show simple fidelity to our task. It means fidelity to business methods. The work of the Lord requires haste, but not such haste that we have no time for orderly business methods. Business methods on the part of the church in preparing for the offering, in gathering it in, and in forwarding it to the Committee. We know some churches where no preparation was made, a small offering taken, and the amount banked for three to six months at a percentage of interest which the church funds received. Now honest business methods would demand the best preparation, and the immediate forwarding of the money given. It also means business methods on the part of the members. Many leave the Home Mission offering until the Sunday of the offering, and then give the little they feel they can spare, instead of laying aside day by day as a spiritual service.

Further, more fidelity must be shown as we face the need for Home Missions. What has been accomplished amply justifies Home Mission effort. This united effort guarantees the helping the most needy field at the right time. Disjointed effort tends to weaken the local work, and in a real sense the work of the whole. The Home Mission Committee, through its workers, is able to make strategic "drives" right into the ranks of the enemy. They can strike with added force, aiding those outposts where defeat threatens unless the attack is forceful.

This is our opportunity because denominationalism is sick of itself. Many churches show signs of disintegration. In not a few centres coldness and formality are forcing people to look elsewhere for solid food. Without egotism and in the spirit of love we are able to point them to the green pastures and never-failing fountain of water where they may find food suitable to their need.

That the present is our opportunity is clearly evidenced by the great numbers responding to the simple, sane, scriptural appeal. To-day in our mission work we are reaching a great mass of the best people in Victoria. They are the people who have grown tired of creeds, and of the veneer of religion. They have seen the superficiality of much of denominationalism, and are asking for a religion which is not self-centred, or sectional, but one as broad as the great "whosoever" of Jesus, with a programme not narrowed down to suit the few, but looking out to the time "when they all may be one, that the world may believe." Such a programme the Churches of Christ are seeking to present, and no factor is more important, humanly speaking, in making this programme known than the Home Mission Committee. The opportunity is ours! Are we ready to show the necessary fidelity to convert the opportunity into success?

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Looking Forward.

Reports from both America and England indicate a renewed interest in Sunday School work. In the old country, the slump which has been going on for a number of years seems to have ended. The schools are having increased attendances. The tide is turning, and there is the promise of better things. The same is true, generally speaking, of Australia. Our schools have recovered slowly from the set-back occasioned by the great war, influenza epidemics, industrial unrest, and so forth. The years immediately following the war were most difficult and discouraging for Bible School workers. But now heartening news is coming in from all parts of Victoria. Nearly all schools report increased attendances. Quite a number have exceeded pre-war records. What is true of Victoria, doubtless, is true of other parts of Australia and New Zealand.

We are facing a new day of opportunity in Bible School work. This tide of renewed interest, the thousands who are coming to our shores from the old world, the very spirit of the times—wonderful times—all spell opportunity for the Bible School. There are big wide-open doors set before us. But "new occasions teach new duties." How are we to meet these new opportunities? With a big vision and a faith commensurate to the task; with consecrated and efficient leadership, a great future awaits us. It is no time for self-complacency, for narrow-visioned conservatism. It is no time for the rut. The world moves and the Bible School will have to be a moving concern, if it is going to keep up with the procession and abreast of the times. The whole situation demands vision, initiative, courage, and a will to do bigger and better things.

There is no room for pessimism in the Bible School, but our optimism must be of the dynamic type. To simply feel that "everything will come out all right" and then adopt a "let her slide" policy is worse than the darkest pessimism. Mr. Superintendent, what is your programme for 1922? Anything new? Anything constructive and progressive? Or will it be "as it was in the beginning so it is now and ever shall be, world without end. Amen."

Get the forward look. There is a mighty good text back there in the Book of Proverbs. If a text is needed, here it is. "Let thine eyes look right on, and let thine eyelids look straight before thee."

The Home Department.

There is no reason why the Home Department of the Bible School cannot be worked as successfully in this country as in America. In fact there are some reasons why it might be worked with even greater success in Australia and New Zealand. Conditions are favorable, now, for making a start. Plans could be laid, a superintendent appointed, and members enrolled, ready for a good push off at the beginning of the second quarter. Make the first Sunday in April Home Department Sunday and a Rally Day in your school. Home Department supplies can be secured from the Austral Company. Orders should be placed in good time for the next quarter. What the Home Department is, and how to work it, is well set out in the following article adapted from Moninger's "Training for Service":—

1. *Definition.*—The Home Department is a regular department of the Bible School for those who cannot attend the weekly meetings of the school. This department includes physicians, policemen, soldiers, sailors, street-car men, railroad men, liverymen, messenger boys, restaurant waiters, hack drivers, hotel employees, drug clerks, nurses, telephone operators, firemen, many mothers, the aged, those too far away from Bible School, and many others.

2. *Conditions of Belonging to the Home Department.*—There is only one condition. Each member who belongs must promise to study the regular Bible School lesson at least one half-hour each week. This all Christians and thousands of others will do.

3. *How to Begin.*—It would be well to talk the matter over with the school staff, and to secure, if possible, the sympathy and co-operation of the preacher and the deacons. At first, ask the ones who will be almost certain to join, and then, with their influence and encouragement, go on with enthusiasm. If any hesitate, tell them that—

1. The work requires less than five minutes' study each day.
2. There are no dues or fees to pay. The offerings are entirely voluntary, and amply cover expenses.
3. If any one does not like it, he can stop at any time.

4. *How Many it Takes.*—Having secured one person, you have a Home Department. Repeat this work indefinitely, until you have covered your field.

5. *Its Benefits.*

1. Through the Home Department, thousands are regularly studying the Bible who otherwise would not.

2. It restores in many homes the much-needed family altar.

3. It makes many indifferent Christians "different." Their inactivity is displaced by activity.

4. It increases the attendance at the regular sessions of the school.

5. It makes it possible to enrol the whole church in the Bible School.

6. It develops Christian workers.

7. It more than pays for itself financially, as well as socially, mentally and spiritually.

6. *Visitors.*—Each Home Department superin-

tendent should select enough visitors to help him in the work. These visitors canvass the field to secure members. They also call at the end of the quarter to deliver the new quarterlies and record envelopes and receive the report and the offering for the three months just passed. Each visitor can probably look after about ten members. The visitors make a quarterly report to the Home Department superintendent, who makes a quarterly report before the whole school. Many preachers are their own Home Department superintendents, and we find that in their hands the work is a wonderful success.

7. *Some Things To Do.*

1. Get the evangelist to preach on the subject.
2. Have the Bible School superintendent announce it from the platform.
3. Make a house-to-house visitation of everybody in the community.
4. Have a preview of the lessons of the quarter presented by the preacher on Sunday evening or at some other suitable time.
5. Have regular meetings with your visitors.
6. Organise messenger and sunshine bands.
7. Keep tactfully and unreservedly at it.

The Road to Laughtertown.

Oh, show me the road to Laughtertown,
For I have lost the way.
I wandered out of the path one day,
When my heart was broken, my hair turned grey,
And I can't remember how to play;
I've quite forgotten how to be gay,
It's all through sighing and weeping, they say,
Oh, show me the road to Laughtertown,
For I have lost the way.

Would ye learn the road to Laughtertown,
Oh, ye who have lost the way? [be grey?
Would ye have young heart, though your hair
Go learn from a little child each day,
Go serve his wants and play his play,
And catch the lilt of his laughter gay
And follow his dancing feet as they stray;
For he knows the road to Laughtertown.
Oh, ye who have lost the way.

—Katherine D. Blake.

In the Religious World.

"No Sacrifice."

"You may say anything about me that you like," said Dr. W. T. Grenfell, of Labrador, to a newspaper man, "but don't say anything about my 'sacrifices.' Religion is my job. I am in the job because I like it. There is no sacrifice about it. To accept Christ's salvation and to labor to carry out his programme is a man's job."

Mr. Hudson Taylor.

The "Sunday School Chronicle," of London, recalls an incident in the life of Mr. Hudson Taylor. He was to address a crowded meeting in Melbourne, and the chairman, in introducing him, referred to him as "our illustrious guest." Quietly Mr. Taylor stood for a moment, the light of God on his face, and then began his address by saying, in a way, that won all hearts—"Dear friends, I am the little servant of an illustrious Master."

Religious Toleration in Palestine.

The Zionists are not particularly pleased with the ruling that immigrant Jews will be admitted to Palestine only as fast as they can secure employment. The High Commissioner Samuel, himself a Jew, has taken the position that the old Arab inhabitants of the country have prior rights. All religions will be given an equal footing, and in view of the fact that three great world religions have holy places in the land, the task of the commissioner is none too easy. Many Zionists have the hope that factories may be developed in Palestine, and thus a land which is none too fertile for agriculture may be made a great industrial country. These hopes are regarded by other Jews as chimerical.—"Christian Century."

"A leading Oriental, Baron Hisawa Iwasaki, has purchased the library of the famous Dr. Morrison, of Peking, and purposes to use it in the formation of an institute for the study of the Far East and its peoples."

W. J. Bryan fights Enemies of the Bible.

Immediately after the adjournment of the convention of the Disciples, Sunday night, William Jennings Bryan, who had been invited to Winona by the brethren's convention, delivered an address in the tabernacle against evolution, the higher critics, agnosticism and atheism. He was received in a very enthusiastic way by the thousands of people gathered there. He spoke from 9.45 p.m. until midnight, and no one seemed to grow tired. He has lost none of his power over popular assemblies. He announced it as his purpose to spend the remainder of his life fighting the enemies of the Bible.—"Christian Evangelist."

Prohibition has made things Better.

The hue and cry over the amount of liquor manufactured and sold since the Prohibition amendment prevailed has caused many people to believe that there is more liquor used now than formerly. This is a great error. Society is much better than it would be with open saloons. There is entirely too much "booze" dispensed yet, but the amount is very small when compared with the quantities sold in ante-dry days. Besides, the liquor outlaws are being hemmed in. Recently the head of a vast organisation of smugglers was arrested, and important disclosures are expected to follow. Let us keep on with this reform, and all others—"Christian Evangelist" (U.S.A.).

The Family Altar.

J. C. Ferd. Pittman.

FAITHFUL ABRAHAM.

At first glance it seems remarkable that in the Book of Genesis the biography of one man should occupy one and a half times as much space as is taken to record the history of the whole world prior to his appearance, but wonder ceases when we remember the unique character and work which distinguished this man. Every generation since has delighted to revere him as "the father of the faithful."

God said to him, "Depart from thy kindred, and from thy father's house, unto a land that I will show thee"; and Abraham, though seventy-five years old, left the old home, and journeyed to Canaan, and from thence to Shechem, where he reared an altar to the glory of God; and from thence to the mountain of Bethel, near which he again pitched his tent, and erected his altar. In a vision God led Abraham into the open air, and bade him look upward to the numberless stars of heaven, and said, "So shall thy seed be," and Abraham believed. God said, "Offer thy son Isaac for a burnt-offering upon one of the mountains of Moriah, which I will tell thee of"; and we see the man of faith steadily climbing the mountain side to offer a sacrifice which would, apparently, render impossible the fulfilment of the divine promise.

Why this wonderful faith? It was because God had given the promise. Abraham believed that he who chooses, in order to test men's faith, to lead them into seemingly inextricable positions, can lead them out; probably he reasoned that he who had given Isaac by miracle could also raise him up to life again. And through the whole of his life, this man of God looked steadily towards the Saviour, rejoicing to see Christ's day, and even catching a glimpse of the eternal home of the faithful, the "city which hath the foundations, whose builder and maker is God."

JANUARY 15.

Abraham a Pilgrim.

So Abraham went, as Jehovah had spoken unto him.—Gen. 12: 4.

"No foot of land do I possess;
No cottage in this wilderness;
A poor wayfaring man,
I lodge a while in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.
Nothing on earth I call my own,
A stranger to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
A city in the skies."

Bible Reading.—Gen. 12: 1-8.

JANUARY 16.

Abraham's Unselfishness.

Is not the whole land before thee? Separate thyself. I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou wilt take the right hand, then I will go to the left.—Gen. 13: 9.

Abraham renounced his own rights in favor of his nephew. He was a promoter of peace amid those inclined for strife. With remarkable self-control, he forfeited his own interests, permitting his nephew to make the first choice. Dr. MacLaren has said, "The true way to 'overcome evil' is to melt it by fiery coals of gentleness. That is God's way. An iceberg may be crushed to powder, but every fragment is still ice. Only sunshine that melts it will turn it into sweet water. Love is conqueror, and the only conqueror, and its conquest is to transform hate into love."

Dean Stanley wrote, "Lot chose Sodom, and

Lot had Sodom; Abraham chose God, and Abraham had God."

Bible Reading.—Gen. 13: 8-13.

JANUARY 17.

Abraham's Prayer.

And he said, Oh, let not the Lord be angry, and I will speak yet but this once; peradventure ten shall be found there. And he said, "I will not destroy it for ten's sake.—Gen. 18: 32.

"We saw in Venice a picture of St. Mark and other holy champions delivering the fair city from the devil, who had resolved to raise a great storm in the Adriatic, flood the lagoons, and drown the inhabitants of the 'bride of the sea.' All mere legend and lie, but for all that capable of mirroring the truth that the intercession of saints and God's peculiar regard for them have sometimes delivered the church."—C. H. Spurgeon.

Bible Reading.—Gen. 18: 23-33.

JANUARY 18.

Death for a Look.

But his wife looked back from behind him, and she became a pillar of salt.—Gen. 19: 26.

"Now I saw that the pilgrims came to a place where stood an old monument by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a woman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof; at last Hopeful espied written above upon the head thereof a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, 'Remember Lot's wife.' So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned for her looking back with a covetous heart when she was going from Sodom for safety."—Bunyan.

Bible Reading.—Gen. 19: 23-28.

JANUARY 19.

Abraham's Trial.

And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.—Gen. 22: 2.

"Man never truly believes until he is at some sacrifice for belief's sake. Before Abraham could become 'the Father of the Faithful' he had to turn his back on home and kindred, grip God by the hand, fare forth with him into the unknown.... Before you can enter any right path in life you must pay toll by an act of sacrifice. Always must there be the giving up of something in order to seek a better something; always also the agony of hope deferred in regard to the better something."—James McKechnie.

Bible Reading.—Gen. 22: 1-4.

JANUARY 20.

Jehovah-Jireh; the Lord will Provide.

And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of Jehovah it shall be provided.—Gen. 22: 14.

At a communion table, we refer back to the promise made to Abraham, "God will provide a lamb." The Paschal feast, at which the Israelites sat, said, "God will provide a lamb"; the communion table, to which we come, says, "God has provided a lamb." The Paschal feast was the prophecy, the communion supper is the history. A prophet is at the one, an evangelist is at the other, but the same Christ, the Lamb of God, the Sacrifice, is present at both. The Israelite seated at the Paschal feast saw the dim twilight in which he sat brightening into a glorious sunrise, and like Abraham, he rejoiced while he saw Christ's day; the Christian to-day, at the communion table, looks along the retrospective lines of a revelation that

he holds in his hands, and sees Gethsemane, and Calvary, and the cross, and hears, "It is finished," and rejoices that his eyes see, and that his ears hear, that great salvation which God has provided.—Dr. J. Cumming.

Bible Reading.—Gen. 22: 5-14.

JANUARY 21.

God's Promise to Abraham.

In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Gen. 22: 17, 18.

"God's promise was written on the sky, as every Christian should see written on the nightly heavens—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The stars never failed. Each night they appeared in their places, and moved unvaryingly in their courses. And there were infinitely more stars in heaven than Abraham could see. God's promises are ever better in their fulfilment than it is possible for us to conceive."

Bible Reading.—Gen. 22: 15-19.

PRAYER.

Almighty God, help me, like thy servant Abraham of old, to be ready for service or sacrifice. May I delight to go where thou dost direct, to do as thou dost command, and to believe every promise of thy Word. Give me grace that I may not flinch in the hour of trial, or grow weary in the time of discouragement. May I walk by faith, and falter not when the way is steep or rough. As thy servant rejoiced to see Christ's day, enable me to rejoice because around me shines the light of that day, and for the hope that one day I shall walk in the light of the city which hath the foundations. For Jesu's sake. Amen.

IN MEMORIAM.

CHRISTOPHER.—On January 11, 1921, at her residence, Mary Ann, the dearly loved wife of Henry Christopher, after a happy union of nearly 56 years, was translated to a higher sphere. Sadly missed, but not forgotten.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. A. Donaldson, who died on New Year's Day, 1913.

Sweet is the word remembrance,
And these few lines will show
We hold you still in memory,
As the years they come and go.

—Inserted by her loving parents, sisters and brother.

HAYWARD.—In fond and loving memory of our dearly loved son and brother, Harold, who passed away at Melbourne, January 8, 1921, result of accident.

Sadly missed.

We'll strew with loving memory,
The path our dear boy trod;
We bless the years we called him ours,
And leave the rest to God.

—Inserted by his loving mother, Gladys and Reg. Dorothy and Victor Knight.

WANTED.

Preacher, Merbein. Mission just closed. Prospects good. Single man preferred. Write R. A. Leehner, Secretary.

Copy of Variorum Bible. Price, etc., to Austral Co.

Left-off clothing, food, etc., gladly received by Church of Christ, Erskineville, Sydney, for distribution among the poor of the district. Send all parcels to A. J. Fraser, Erskineville Railway Station, and address all correspondence, A. J. Fraser, c/o Carter Bros. Ltd., Sloane-st., Newtown, Sydney, N.S.W.

Young woman wanted for domestic duties, seaside residence, services exchanged for residence. A.B.C., c/o Austral Co.

Here and There.

February 5.

Home Mission Sunday.

Brethren in the different States are asked to remember the needs of the fields, and give liberally for the progress of the gospel in the home land.

The following telegram reached us on Monday: "Great start with Harward mission last night. Tent full. Great possibilities. Rope-holders hold on.—Cameron." (Collie, W.A.)

The Victorian Christian Endeavor Council meeting will be held at Lygon-st., on Tuesday, Jan. 17, at 8 p.m. All societies are urged to have representatives present on this occasion.

The Melbourne Choral Union will lead in community singing on the Bay excursion being conducted by the Victorian Bible School and Young People's Department on Monday evening, Jan. 23.

We are pleased to note that Miss Olive Price, daughter of Bro. Alan Price, B.A., of Maryborough, Qld., has now qualified for the Diploma of Education in addition to the degree of Bachelor of Arts.

Bro. and Sister D. M. Wilson, of Perth, W.A., are now on their way to New Zealand for a holiday tour. They sailed by the "Zealandia" and expected to pass through Melbourne on Saturday of this week.

We are sorry to learn of the sudden tragic death of Miss Ada Sellar in South Australia, sister to Mrs. E. G. Warren, wife of the preacher at Footscray. The deceased young lady has been a splendid worker for many years.

If this should meet the eye of the Baptist brother who some time ago wrote to the editor regarding the article entitled, "Why I Belong to the Church of Christ," he is requested to communicate again, as, to our very great regret, the letter has been mislaid.

Some brethren are apparently of the belief that the next Federal Conference is due at Easter. This is not so. By resolution of last Federal Conference, it was decided that the next Conference be held in Melbourne about October, 1922, the definite date to be decided by the Acting-Executive.

In this special Home Mission issue matter appears from the States whose annual offerings are to be taken up in February next. New South Wales and the Dominion of New Zealand have in recent years arranged their offerings for a different date, else we should have been happy to include them in our special number.

There should be a considerable increase in the number of students enrolled at the College of the Bible for this year. Work is due to begin at 9.30 a.m. on Wednesday, February 15. Students are expected to be in residence by February 14. Applicants for admission are advised that, if they are "not in receipt of remuneration from any source whatsoever," they may receive a certificate entitling them to travel by rail to Melbourne at a reduced fare. Such are asked to write the Principal in good time, giving name, age, and station from which ticket is desired.

Taking advantage of the Chinese Nationalist Convention in Melbourne, a conference of the Chinese brethren was held during Christmas week. Delegates from New South Wales, South Australia and West Australia were present. For many years the support of a Christian mission in Canton has been advocated, and the matter has now been definitely decided. A good sum of money has been given, and it is hoped to commence the new work very soon. In honor of the interstate delegates a tea was held on Jan. 3, in the Queensberry-st. chapel. The public meeting was presided over by Bro. Shee Ping. Many speeches were given, both in Chinese and English, and the representative of Dr. Sun Yat Sen—Mr. Shan On Yan—spoke in encouragement of the proposed mission. T. Hagger, of Grote-st., Adelaide, gave a greeting, and T. Bagley and J. E. Allan represented the Victorian Home and Foreign Missionary Committees.

The following telegram came to hand on Wednesday morning:—"Brother Hagger commenced Jubilee tent mission; large audiences, good interest.—Nightingale." (Hobart, Tas.)

The emancipation of human nature can never come except through Jesus Christ. What the armies and the inventions of the world cannot do, Jesus Christ can do.—Sir Alfred Yeo, M.P.

The following note from China reached the business manager a few days ago:—"Many thanks for the 'Australian Christians' you sent us. I have been reading it over twenty years, and not less interest but more in it, especially when one is travelling. Reading it is just like home away from home. We shall leave Hong Kong for Melbourne on Jan. 2, 1922. We are having a very happy time in China, and have seen many interesting places and things in our travels, and will have many things to tell when we return. Yours in Christ, H. L. Pang."

In an address to members of the Girls' Guildry, Lady Cassillis, their president, recently gave some illuminating details of Scandinavian Guildsmen in the Middle Ages. The old banners of the Guildsmen are still to be seen hanging in the churches of Norway, and among the lofty principles of these disciplined craftsmen were: To look to God as Master; to honor the King as God's Captain; to be true to word; to be true to work. The old Guilds placed God first, and carried out these principles, and they prospered wonderfully as they kept God's laws. Men saw that God could be served in daily life, and that the most ordinary work was made great when done well and truly, in accordance with these ideals.

During the last few weeks we have received two inquiries regarding the Lord's table and the right to partake thereof. Particularly, the question of an indiscriminate invitation to all who may be present at the gathering is referred to, and an opinion sought. With our correspondents, we, too, have at times been pained to hear our presidents presume to invite all and sundry (some of whom may be unbaptised and some others who never made the slightest profession of Christianity) to partake of the elements. This is a practice which, it may confidently be said, is absolutely wrong and wholly without scriptural warrant. We suppose that two things have given rise to it—(a) the absence of teaching on the great Christian doctrines, and (b) a certain inevitable reaction against the manner of speech and action with which the table was "fenced" in former days. The Lord's Supper is for the Lord's people; it is a communion of the body of Christ. No body whom we have ever met pretends to believe that in apostolic days others than those who were Christians and recognised to be members of the church were communicants. If there was anything like the modern invitation to any to partake, the Scriptures are wholly silent upon it. Doubtless all in the primitive days knew what it would be well for people to-day to recognise, viz., that no man's right to communicate depends upon the giving or withholding of the invitation of any human being. He who belongs to the body of Christ has the right by virtue of this fact and of the Master's invitation; he who does not so belong does not have the right conferred by any words of a modern president. Among the needs of to-day is clear teaching to Christian people who neglect the attendance at the breaking of bread as to the duty and exceedingly great privilege of communion; for not alone does the communion of the unbaptised cause disquiet, but (more so) the non-communication of the baptised. There is also very great need for definite instruction in our gospel preaching of the conditions of entrance into the church with all its privileges. There is a tendency to take for granted that people know things of which they are ignorant. Where this double instruction is clearly and consistently given, there will probably not be such difficulties as our correspondents refer to.

An Interesting Conference.

The Young People's Prohibition Council, which has recently been formed, represents many varied interests which are working for the welfare of children. The aim of this Council is to co-operate all efforts for temperance amongst young people, and to assist such efforts wherever they are being carried on.

On February 7th, a special Conference will be held, to which all workers amongst the young people, whether interested in temperance activity, or any other phase of child life work, are invited. The Conference has a twofold object, viz., To be educational for our workers, and to be constructive for the council. The following programme has therefore been prepared, it being noted that each item has a different value in the temperance campaign.

Temperance film, "In the Grip of Alcohol."

Ratification of Constitution of Council.

Election of officers.

Address, Prohibition facts for addresses to children. Mr. Francis Wilson.

Report of Australasian Band of Hope Conference.

Survey of State-wide young people's work.

The Conference will be held in Room 32, Macdonnell House, 321 Pitt-st., Sydney, and commences at 7.30 p.m. sharp. Any friends who desire information concerning this Conference, or particulars concerning affiliation and registration with the Band of Hope and Young People's Temperance Union, are invited to write to the Superintendent, Y.P. Prohibition Council, 321 Pitt-st., Sydney, N.S.W.

"That Blessed Hope."

To the Editor of the "Australian Christian."

Dear Sir and Bro.—

That truth is stranger than fiction is amply demonstrated in every day experience; but amongst us, the people called Disciples of Christ, who exist to specialise in pleading for a complete restoration to apostolic truth, faith and practice, I am astounded to think that (with an open Bible before us) the doctrine or truth of the "blessed hope" of the gospel (Titus 2: 7), the coming of the Bridegroom for his bride (the church), forms no distinctive and prominent part in the teaching either at the Lord's table, platform, or yet in the Bible School, and that there is *no unity* amongst us as to the apostolic duty and joy of "looking for or watching" for the "glorious appearing" amongst those who so nobly and faithfully advocated and pleaded for a return to the "old paths."

Like most Christians in all the churches, do you not think we may have been quite unintentionally limiting the horizon of the gospel simply to the glorious grace manifested by certain definite and well established facts, pertaining to past immortal history? Whereas as I apprehend Holy Writ, the grace of the incarnation is but the prelude and foundation upon which was made possible the coming glories which can only be fully and completely made a revelation of, when the long-looked for "day break shall dawn and all shadows will flee away" (Sol. Songs 4: 6), in I think the following order:

1. As to his redeemed people (the church).

2. As to Israel and Israel's land.

3. As to all nations during his reign on the throne of his father David; and note this, please. "He shall reign over the house of Jacob for ever," *vide* Angel Gabriel's declaration to Mary (Luke 1: 32).

4. As to the whole groaning of creation.

Then, and then only, when the above fourfold shadows are dispelled for ever, can it rightly be cited that "Jesus will see the travail of his soul and be satisfied," i.e., when the glory of the Lord shall radiate through the whole cosmos, and the "restitution of all things" be as it was in the beginning—only with greater glory added thereto. Trusting the few thoughts suggested may lead to a closer and more definite examination of the heights and depths of glorious glad tidings to all people." Yours in "Blessed Hope,"

"The Imperial,"
Launceston, Tasmania.

Theo. Cope.

After Twelve Months

IN THE EVANGELISTIC WORK.

(Three months in Tasmania, nine months in Victoria.)

E. C. Hinrichsen.

Such a topic as the above necessitates a retrospective glance, which reveals sufficient material to fill volumes. An attempt at enumerating the "victories of the gospel" may appear egotistical, yet it may be inspirational to some. During the twelve months the Lord added to the church over five hundred souls. The financial appeals brought into higher service over £1300; two new chapels have been erected as a direct result of these special efforts.

The experience has revealed more than ever

1. *The sufficiency of the gospel in every way.* The marvellous convicting, converting, uplifting, and sustaining powers have been witnessed and experienced. It has been seen that the united efforts of atheists, infidels, agnostics, and all opposers of the truth are of no avail against the gospel, for the only power capable of hindering the work of God is the church.

2. *The need of proclaiming that gospel.* Unlimited opportunities abound everywhere. There are new fields which ought to, and must be, reached. If some of these fields were reached the results would be astounding. These new fields make a bigger appeal than do some of the old ones, where a burial would be much more appropriate than an attempt at revival. The eagerness with which the message is awaited by these people may be illustrated by new fields just touched. To two fields our plea appears to be almost entirely unknown; so much so, that the old message came with the force of a new revelation. At the commencement the audiences struggled to reach twenty; towards the close the numbers increased to 1000 and 1500. These folk were not merely sight-seers, or interested disputants, but were people out in search of the truth. On more than one occasion nearly 1000 people who could not get into the tent were prepared to stand for two hours listening to the singing and proclaiming of the

story. Even then they were slow to depart, and many would remain another two hours enjoying a private discussion. The attractive power of the gospel has been phenomenal.

3. *The tragedy of withholding.* We have the message which has the power to revolutionise society, and save men for eternity. We need the money to carry on. Just here a tinge of sadness has been felt. Moving around, one comes into contact with underpaid preachers. In these days when everything has gone up but the minister's salary, some valuable men are forced to leave the ministry because of financial stress. Indeed, this is not surprising. Too often these men of ability are expected for "the love of the cause" to give up prospective positions, and then starve. These men need some practical encouragement from those who have not been so specifically called. An unworthy offering to this worthy work is the strongest argument of the unbeliever. We believe that Christ is our only hope; that he alone can save from eternal despair to eternal bliss. If this is so, surely anything less than our best ought to be despised. Too often our offerings give the lie to our belief. In private and in public the following criticism has been offered: "If that message is right, there ought to be more enthusiasm manifested. You ought to tell that story continually. Why aren't there more missions?"

Brethren, help us to free ourselves from this criticism. Help yourself by sending on a little money to the heavenly bank, for there can be no investment from which bigger dividends may be drawn.

Think of your responsibility; of your privilege; of your thousands of friends who are yearning for the message; then of the fact that that message is withheld by you, unless you give as the Lord has prospered you.

Perspective.

HOME AND "FOREIGN."

R. K. Whately.

For thirty years Jesus belonged predominantly to the *Home*. Because he was "the Son of Mary, and brother of James, and Joses, and Judas, and Simon," and their sisters, he remained the carpenter of Nazareth. His mother's attempt at Cana to entice him into greater publicity was met by the rebuke, "Woman, what have I to do with thee? Mine hour is not yet come."

For three years Jesus belonged apparently to the *State*—to the lost sheep of the house of Israel. He toiled in Galilee for a wider family, "For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

For eternity Jesus belongs to the *World*. "There is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him."

But the Master served the home so faithfully, because he was conscious of life's wider issues. "Wist ye not that I must be about my Father's business?" He served his own generation so perfectly, because he knew himself to be the one Mediator, age-abiding. "It is expedient for you that I go away." He so served his own nation because "the uttermost parts of the earth" were to become his possession. "And other sheep I have which are not of this fold."

Thus in the life of our Exemplar the near was sanctified by the distant, and the distant was progressively attained through the near.

The local church is only secondarily an end in itself. It is hallowed only as it lives for the nation, and, ultimately, for the world. Unoccupied fields and Christendom's need of our plea call for much greater extension at home, while this extension of numbers, attained through enlargement of heart, will make possible and natural greater advances in the regions beyond.

Rules for Giving to the Lord.

1. Give without display. "When therefore thou doest alms, sound not a trumpet before." (Matt. 6: 2.)
2. Give cheerfully. "Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver." (1 Cor. 9: 7.)
3. Give systematically. "Upon the first day of the week lay by in store." (1 Cor. 16: 2.)
4. Give expectantly. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11: 25.)—Selected

Remember the Poor.

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eaten thereof;.... if I have seen any perish for want of clothing, or any poor without covering;... then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.—Job 31: 16-22.

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CORRESPONDENCE.

THE AUSTRAL PUBLISHING CO. LTD.
To the Editor.

Dear Brother,—

I have read 'A Word from the Business Manager,' in the issue of 'The Australian Christian' of December 22, and would like to express my own personal gratitude to the Company for the good that has been done by it throughout the years since our late Bro. A. B. Maston founded it. At the same time I would like to give utterance to the hope that is in the hearts of many of the brethren that at no very distant date the Austral Publishing Co. Ltd. will cease, and the whole of our publishing interests be managed by a committee responsible to the Federal Conference of Churches of Christ in Australia. If the Austral is a brotherhood concern, then let the brotherhood control it. In saying this I am not reflecting in the least upon the many fine brethren who have been and are connected with it; I am only anxious that the best shall be done.

Our British brethren are ahead of us in this matter, in that their publishing interests are controlled by a Conference Committee, responsible to the annual meeting of the churches in the mother land.

Trusting that we shall soon have this work conducted in the more business-like way suggested, and with every good wish to all who have worked so hard in the interests of the cause in the matter of the printing press.

Yours in the King's service,
Thos. Hagger.

MATHEMATICS IN THE BOOK OF DANIEL.

Dear Brother Editor,—

I have been hoping that some more able writer than myself would take some notice of the article on the above, by one, Lionel Johnstone, appearing in "Australian Christian" last November; but now feel, I cannot let it pass without comment. There is no doubt about it being a clever production, but there is such a thing as being "wise above that which is written." It struck me that if the writer's deductions, and arithmetical problems are correct, and if such are required, for the elucidation of Scripture, then poor simple minded readers like myself, must take a back seat. When our dear Lord quoted from Daniel, in foretelling what was to happen to the Jewish people (Matt. 24: 15), he used no mathematics to illustrate his meaning, but simply stipulated, "Let him that readeth understand"; and he was speaking to simple minded men, mostly fishermen. I like the thought, "The wayfaring man, though a fool, shall not err therein." In the explanations given by the angel, to Daniel, of the visions that had troubled him, he repeatedly referred to what should happen to his (Daniel's) people. I believe that much of the mysteries of God's Word would to-day be much more clear but for the dust of human wisdom, by which as a cloud they have been enveloped.

Yours in Christ,
Clement Byard.

OBITUARY.

DUDLEY.—The church at Hawthorn, Vic., has recently suffered the loss of another of her members, in the passing of Sister Annie Dudley. Sister Dudley was baptised by the late Stephen Check in the Broken River, Shepparton, forty years ago. Her Christian life was marked by quiet consistency and steadfast faith. She loved the communion of saints, and when health permitted, always rejoiced to meet with her brethren in the fellowship of the church. Sister Dudley was one of a family well known in the Shepparton district and elsewhere, and it was during a visit to her home town that she was taken ill, and entered into rest on November 27. We commend her sorrowing relatives to the God of all comfort.—T.H.S.

HANCOCK.—On Dec. 6, 1921, at "Mt. Wise" private hospital, Malvern, Vic., Mrs. Alice Maud Hancock passed peacefully away. She had suf-

fered much, and an operation became necessary; but the tired body could not rally. Born on Nov. 18, 1880, she gave herself to Christ in early life, was baptised at Prahran, and became a busy worker for the Master. Of late years she organised a mission visitation band, which has rendered good service at various special missions. Bro. A. E. Illingworth conducted services at the house, and at Boroondara Cemetery. Sister Hancock leaves a husband and six children to mourn the loss of a devoted wife and mother. May our heavenly Father comfort them, and all the bereaved ones.—D.E.P.

McEWING.—The church at Marrickville, New South Wales, has suffered a severe loss in the death of Bro. P. McEwing, on December 28, at the age of 76 years. For some time our late brother had been failing, but his passing was quite sudden and unexpected, as he had always been able to take his accustomed place in the meetings. He retired, apparently as well as usual, but his family were awakened early in the morning, and in a few minutes he had gone to be with Christ. Our brother had been connected with the Marrickville church almost from its inception, and his influence has been in great measure responsible for making the work here as strong as it is. The words of one who wrote concerning his death may aptly be quoted, "He has been a grand old man; to the old members Marrickville can never seem quite the same without him." We would express our deepest sympathy to those who mourn the loss of husband and father, and trust that they may indeed find the consolation of Christ.—A.C.C.

WALKER.—Bro. J. P. F. Walker fell asleep in Jesus a little before 7 o'clock on the morning of Christmas, at the advanced age of 80 years. He was the son of Dr. Walker, who had practised in Lismore many years ago. Our brother himself entered upon a course of medical training, but abandoned it; and became a chemist. He was baptised at Maitland 60 years ago. Upon the visit of the late Bro. G. Day, evangelist, from Sydney, over 37 years ago, he became a foundation member of the church at Lismore. To his ability, his perseverance, and his wonderful earnestness, the cause at Lismore largely owes its existence. As an active elder and acceptable speaker, he remained in harness, practically until the last. As a local magistrate and ex-alderman, he was held in high esteem. He had also held high office in Good Templary and the Sons of Temperance. To his sorrowing widow, Sister Walker, to the sons, Bren. R. F. and E. J. Walker, and daughters, Sisters E. C. Savill, F. Kimpton, and H. E. Hollingworth, the church extends deepest sympathy. Also to Sister F. B. Withers, Melbourne, daughter of Sister Walker by a former marriage. His earthly remains were laid to rest in the Church of Christ portion of the General Cemetery, Lismore. Bro. P. J. Pond officiated at the grave. By a striking coincidence our brother, the first of the Church of

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Christ members in Lismore, was the first to be buried in the new Church of Christ portion.—P. J. Pond, Lismore, N.S.W.



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News of the Churches.

Tasmania.

At West Hobart, the meetings on Dec. 25 and Jan. 1 were a little smaller than usual, owing to members being out of town holiday making. The morning services were brightened by the presence of several visitors, Bro. McGregor, of Melbourne, speaking on Christmas morning, and Bro. Foster on New Year's morning. Cottage prayer meetings grow in numbers and interest.

The work at Caveside flourishes. The brethren were cheered by a visit from Bro. W. H. Nightingale, from Hobart. He exhorted in the morning of Dec. 25, and gave the gospel address in the afternoon; both addresses much appreciated. He then went over to Mole Creek, and took the service in the evening. Last Lord's day, Bro. H. Crowden speaking, two more older Bible School scholars decided for Christ. This makes five additions during the last two months.

Queensland.

At South End, Toowoomba, the mid-week cottage prayer meetings are very helpful. On Jan. 1, Bro. Sutcliffe, senr., spoke on "Greater things will I do." The Bible School commenced the Austral Graded Lessons. The gospel service was conducted by Bro. A. Coleman, who spoke on "Biblical Contrasts." Sister Mrs. Watson, of Killarney, was a visitor.

At Brisbane, on the first Lord's day in the new year, Bro. Rankine gave special messages to good congregations. Bro. Andrew Inglis was received by transfer from Burnley church. In the evening a fine young woman made the good confession. Miss Hackett sang a solo at the gospel meeting. Many of the members are still on holidays. The Young People's Society intend opening their tennis court on Saturday.

A report from Roma states that the regular meetings held at Eumina and Mt. Hutton-road on Dec. 18, by Bro. Spratt, were well attended. At the latter a son of Bro. H. M. Waldron made the good confession. The church is enjoying the fellowship of Sister Ethel Pitman for a few weeks. On Dec. 29 Sister Mabel Kieseker, organist of the church and Bible School, was married to Mr. M. Lines, at the home of the bride's uncle, Bro. Philip Browne. Bro. Spratt officiated. Much interest is being evinced in the forthcoming Western Conference to be held Feb. 17 to 20. An effort is being made to bring together all isolated brethren for the purpose of discussing the needs of the district and the best means of meeting them.

South Australia.

Prospect meetings were good throughout holidays. Sunday, big meetings. Three by conversion, and three by letter, since last report.

One received into fellowship at Cottonville on Dec. 25. Attendances fairly good. Meetings on Jan. 1 not so well attended; many absent on holidays. Good addresses by Bro. Southgate. The eldest son of Bro. and Sister Harding confessed Christ at the gospel service. Sisters Aistrophe and Penney, who have both undergone serious operations, are well on the way to recovery. Meetings on Jan. 8 were fairly well attended; a number still away on holidays. Bro. Southgate left on Jan. 9 for Ulverstone, Tas., where he is to conduct a mission. At the close of his address in the morning special prayers were offered for God's blessing on his efforts. A fine feeling of unity and earnestness is being manifested by the church members.

Dulwich, since last report, has welcomed into fellowship three young people who have confessed and obeyed the Saviour. They are all from the Sunday School, two of them being daughters of the superintendent and church secretary respectively. Miss Tonkin spoke at the last mid-week meeting in the old year, and Bro. Horsell at the first in the new, in the interest of missions. A good hymn-board has been presented to the church by Messrs. Taylor Bros., in memory of the late Mr. F. Taylor, who attended the services in early days at Dulwich, and who was killed in the great war.

Forestville reports good meetings lately. Last Lord's day Bro. Tuckwell, from Dulwich, addressed the church in the morning, and his message was greatly appreciated. Bro. Hollams gave a splendid address in the evening on "Excuses." Previous Lord's day morning Bro. Walter Fiedler addressed the church. £1/10/- collected for the Starving Europe Fund.

Since last Kadina report a Temperance Alliance field day has been held, when R. J. Daddow, from Adelaide, was present. Many members are away for the holidays, and there are several visitors present. On Boxing Day Sister Miss Ruby Champion and Bro. Lyall Jackson were married in the chapel by Bro. Rootes. Bro. Cliff Crouch is improving. United church watch-night service held in chapel on Dec. 31.

At Hindmarsh during the absence of Bro. Cuttriss, who is enjoying a well-earned rest at Pt. Noarlunga, the services have been conducted as usual. On Sunday morning, Jan. 8, Mr. A. Dodson gave the exhortation, and the evening service was conducted by Bro. Will Graham, of Glen Iris College. Bro. Graham's address was received with rapt attention from a large congregation. The soloist was Mrs. R. Raymond.

At York on December 17 a busy bee was held. A number of workers overhauled over 70 chairs. The land was also cleared of grass, etc., and the appearance of the property has greatly improved. On January 8, at the morning service, the church had the privilege of listening to a very interesting address by Bro. Lewis, converted Jew. The ever popular Mr. and Mrs. Sammy Lunn were welcomed back from their trip to Europe at this meeting.

At Unley during Christmas week, presents from a Christmas tree were given to the kindergarten children, and on the Sunday afternoon a Young People's service was held, at which Miss E. Caldwell gave an interesting address, and displayed a number of curios. A watch-night service was held during the last hour of the old year, and was well attended. Meetings have kept up splendidly during the holidays, and prospects are bright for the new year.

Mile End reports on Monday, Dec. 26, a company of singers went to the Adelaide Hospital, and for nearly two hours regaled the inmates of the various wards with song. Nearly 100 attended the watch-night service, and spent the closing hour of the year in praise, prayer and meditation. On New Year's Day one was received by faith and baptism. Good meeting at night. Children's choir. Monday, 2nd, a sister was baptised, who is shortly leaving for New Zealand. On Jan. 8, two were received into fellowship—one by faith and baptism, and one by statement. Packed meeting at night. Men's choir. Two confessions at close.

The meetings at Gawler have continued fair during the last few weeks. Several have been away during holidays, but a number of visitors have compensated for their absence. The church has had the fellowship of Sisters Miss Gladys Mudford, of Victoria; Sister Miss Hilda Campbell, of Wallaroo, and Bren. Ray and Cliff Killmier, from the University and Bible College, Melbourne. These brethren have been visiting their home, and have greatly helped in the services during the last three Lord's days. All are looking forward to the coming of Bro. Raymond, to take charge of the work next Lord's day.

At Glenelg Mr. and Mrs. Welch and their daughter, from Grote-st. church, were recently received by letter, and Mr. Bradley, from Parkside Baptist Church, on statement. A most successful united Sunday School Christmas service was held in the local Church of England on New Year's Day, the chapel being filled. Mr. Foster's remarks were of an exceedingly uplifting character, and were much appreciated. Bro. Taylor read a portion of Scripture, as also did the preachers of the Congregational and Methodist Churches. Good attendances rule at Lord's day services, and while many are absent holiday-making, visits are received from members of other churches who are "summering" at Glenelg. The attendance at the

6.30 p.m. Sunday prayer meeting is growing, but has not yet reached the aim. Bro. H. L. Vawser addressed the church on Sunday morning, while H. R. Taylor gave a stirring address at night.

Although a good number are on holidays, meetings at Port Pirie are very satisfactory. Bro. Shipway's addresses on Christmas day were splendid. In the evening he spoke on "Sunrise in the Bible." A young lady confessed Christ. The church was pleased to welcome Bro. Arthur Garnett in Port Pirie; his messages have been most helpful and inspiring. He had a very busy time, speaking three times on New Year's Day, giving a lecture on "China" on Monday evening, and speaking to the Young Men's Training Class on Tuesday. He spoke to the boys at the Y.M.C.A. on Wednesday night. On Thursday evening at the prayer meeting, Bro. Garnett again spoke. At the close of his address on Sunday evening, a Bible School girl confessed Christ.

The work at Mount Compass is going on very satisfactorily. The preaching is carried on by the men of the church, and occasional visitors. Les. J. Weeks, from Croydon, addressed the church in the morning recently, and sang in the evening. Last Sunday Bro. Will Graham took both services, and was greatly appreciated. Two young men have made the good confession of late, and have been baptised and received into fellowship (Bren. Hugh Jacobs and A. Simons). A special offering for the relief fund in Europe amounted to 25/-. The school is in a healthy condition, and the children are looking forward to the picnic which was postponed from December 10 on account of wet weather. Attendances at services are regular, the feeling good, and all are happy in the Master's service.

Queenstown Q.Y.P.M. on Jan. 1 commenced its eighth year. Bro. G. Cox, secretary, gave a splendid blackboard talk on "Making a Score," using the word "Watch." Bro. Brooker spoke at morning and evening services. The watch-night service was held in the chapel building on New Year's Eve. Bro. Brooker presided. Mr. H. Estcourt Hughes, minister of Baptist Church, led in prayer, and read the Scripture; Mr. Robinson, minister of Methodist Church, delivered the message. On New Year's Eve, Bro. Herbert Watkins, one of the officers of the church, and Sister Alice Bevan, daughter of one of the officers, were united in matrimony by Bro. Brooker. Jan. 8, good meetings. Q.Y.P.M., Bro. J. Mitchell spoke to the young people on "Gratitude and Ingratitude." Worship, Bro. Brooker delivered an earnest exhortation on the morning lesson. Men's Bible Class, Bro. J. Hall gave a paper on "Worldly Prosperity and Religious Prosperity." Evening, Bro. Brooker's message on "The Healing of Leprosy" was helpful and appealing.

Victoria.

At the close of Bro. Benn's address at Kaniva on the first day of the new year, one of the Sunday School girls confessed her Saviour. Good meeting in the morning, with nice address from Bro. Rowe.

Good meetings at Footscray on Jan. 8. Members are returning from holidays. Several are laid aside through sickness. The choir and orchestra rendered good service at night. Bro. E. G. Warren preached on "The Gracious Gospel Call." The school is in a very healthy condition.

On the Friday evening preceding Christmas Day the Bible School at Stawell held a successful Christmas tree entertainment. Bro. McIntosh acted as Santa Claus, and made over 70 presentations. On Sunday morning Bro. MacKie, of Auburn, Sydney, presided, and at the gospel service sang a solo, "The Holy City." A number of former members are spending their holidays at Stawell.

Meetings at Swanston-st. during the holiday period have been very enjoyable, and attendance rather above the average. Last Lord's day morning there was an excellent meeting, and in the evening there was a very good attendance. The choir resumed duty after brief holiday, and their work was appreciated. Bro. Kingsbury has delivered very fine addresses. Many visitors received a hearty welcome.

Encouraging meetings were the order of the day at Malvern-Caulfield on Sunday, with one decision for Christ, after Bro. Illingworth's address at night. The Paternoster tent mission is to begin on February 12, in the chapel grounds. Two baptisms since last report.

At Carnegie during the holiday season the attendance and interest have been very encouraging. On Sunday last Bro. Ryall exhorted. Bro. Taylor addressed the school, and gave a stirring message at the gospel service, when a promising young man decided for Christ.

Last month Bro. Killmier finished his labors with the church at Berwick. A farewell social was given to him. At the same evening a welcome was given to his successor, Bro. G. J. Andrews. One Sunday's vacancy was caused in the engagement. This was filled by Bro. Bowen, of the College.

At Horsham there have been several visitors from city churches during the holidays. The visit of Bren. Ball and Gray, from the College of the Bible, was appreciated. Bro. Ball preached at the gospel meeting recently. Bro. Gray gave an interesting address relating to Foreign Missions at the mid-week meeting.

There was one confession at North Melbourne on Sunday last, at the close of Bro. Hurren's gospel address. Meetings well attended. On Monday the C.E. Society held an enjoyable commencement meeting, which took the form of a consecration meeting, followed by a social cup of tea, and a few games finished the evening.

The work at Boort continues bright. On Sunday evening last the young daughter of Bro. Hargreaves made the good confession. Arrangements have been made for Bro. Hargreaves to exchange with Bro. Durdin, of Wedderburn, for Sunday next. The Bible School picnic is to be held on Wednesday, Jan. 18, at Lake Yando.

Present attendances at Colac have been very encouraging. Christmas and New Year services were a means of rich blessing, the special singing at these services considerably brightening the meetings. On Christmas Day a thankoffering was taken, which realised over £9. Several visitors have had fellowship since last report.

The Chinese church, Carlton, had a bright service on Christmas Day. Bro. James Own, of West Australia, was the speaker in the morning. A collection was taken up for the Federal League of Rope-holders. On New Year's Day Bro. Quan Mane, of Sydney, delivered a missionary address. One baptised after evening service.

Owing to the Christmas holidays, East Camberwell has not enjoyed its usual good meetings. Last Lord's day Bro. Perry spoke at the morning service, and in the evening Bro. Allan Wedd gave a splendid address on "Walk in the Light," which was listened to with rapt attention. The church is anxiously waiting for Bro. Gibson's arrival on January 22.

Bendigo tent mission has been continued right through the week, under holiday conditions. The attendances have been fairly good. On Sunday evening a splendid attendance heard Bro. Paternoster's address on "Christian Union." The interest in the mission is growing. Eight confessions to date. A baptismal service was planned for Wednesday evening.

The Sunday School is a bright and growing feature of the church at Echuca. Six new scholars on Sunday. Preparation will shortly begin for Sunday School anniversary. Mid-week meetings well attended. After Bro. Baker's address last Sunday evening on "The Danger of Short Cuts," there were four confessions—two married women and two young girls.

The attendance at Lygon-st. has been affected by the Christmas holidays, many of the members being away on vacation. A number of visitors have been welcomed. Since last report a young man has been received into the church by obedience. On Sunday last Joseph Pittman gave a helpful exhortation in the morning, and J. McGregor Abercrombie delivered a splendid discourse in the evening, his subject being "Forsaking Christ." He will occupy the platform for the next two weeks, Bro. Thomas being away on his annual holiday.

On Boxing Day Warragul church and Bible School held a combined picnic at Bear Creek, some six miles distant from the town. A very enjoyable time was spent. The church took advantage of the occasion to make a present to Bro. Saunders, who finished his labors a few weeks ago. The work has been taken up by Bro. Waters, who has been residing in the district for some time. The meetings are well attended, and much is hoped for.

Bren. W. McIver and A. Baker conducted the services at Kyneton on Christmas and New Year's days respectively. Record attendances on both days, the visitors being Sisters Mrs. and Miss Gibbs, and Bro. Gibbs, from Brunswick; Bro. and Sister Scott, from Moreland; Sister Thomas, of Northcote, and a sister from Swan Hill. Good meetings on Sunday, with Bro. R. Grafham as preacher. A fine young woman confessed her Lord at the gospel meeting.

New South Wales.

South Kensington reports good progress. Wednesday night meetings closing after 10 o'clock each week, also good meetings. Sunday, Jan. 1, two who were baptised previous week were welcomed in at the morning meeting.

Two good meetings at Auburn last Lord's day. Bro. A. J. Green exhorted the church in the morning. The gospel meeting was conducted by Bro. A. E. Forbes, who gave a fine address on "The Scriptural Plan of Salvation."

At North Sydney on Jan. 1, good meetings all day. Two confessions at night service. On Jan. 8, both services were well attended. Bro. Plummer was the speaker. Two more made the good confession at night. For the year ended Dec. 31, 1921, there were 33 additions to the church.

At Enmore on Sunday, Jan. 8, nearly 200 present in the morning, 160 of whom broke bread, besides quite a number who attended the meeting at night. Bro. Eaton, Conference President, gave a splendid message. Good attendance at the gospel service at 7, Bro. Sivyver preaching. All meetings are on the upgrade, and the church is expecting "good things" in this the new year.

Helpful meetings at Lismore on Jan. 1. Bro. F. R. Furlonger delivered a timely new year's exhortation in the morning. Bro. P. J. Pond preached at night on "Facing the New Year." Bro. G. Davis sang a suitable solo. Death has again visited the membership, taking Bro. Shea to the higher life. Bro. Shea was 72 years of age, and a personal friend of the late Bro. J. P. F. Walker. He resided at the Brunswick Heads, between 40 and 50 miles from Lismore.

A large number of Petersham members have been away over the holiday season. Among the visitors have been Sister Mrs. Keddie, of Brisbane; Sister Miss Payne, of Inverell, and Bro. Kingshott, of Moreland, Vic. Prayer meetings have not been held during the holidays. They resume Wednesday, January 18. The secretary, Bro. Francis, on Sunday morning extended congregation's best wishes of the church at Petersham to Bro. Arnott, upon his attainment of the degree of Bachelor of Arts at Sydney University.

One received into fellowship at Belmore since last report. Church appreciated services rendered by Bfen. A. J. Fisher and H. B. Robbins, on Sunday, Dec. 18, during the indisposition of the preacher, the result of a bicycle accident. During holiday season services have been smaller. Sister Mrs. D. Robbins is in hospital, for a serious operation. Bro. and Sister Ritter have returned from their holiday in the south. Arrangements for the tent mission are well in hand for February. Bro. Stuart Stevens is the special evangelist.

At Chatswood on Dec. 19 the Bible School held their Christmas tree for the children; a very enjoyable time was spent. The sisters of the church sent 96 garments to Erskineville to cheer the poor. Dec. 25, Bro. Whelan addressed both services. A good attendance at night. Bro. M. Purkiss was immersed. Jan. 1, Bro. Whelan addressed both services. Bro. M. Purkiss was received into fellowship. Jan. 8, morning service, Bro. Gole addressed the church. Bro. Whelan's theme at the gospel service was "Things that Money Cannot Buy."

City Temple has had fairly well attended meetings since last report. Holiday season being over, meetings back to normal again. Jan. 1, large attendance of visitors from each State and N.Z. Bro. Eaton spoke at both services. On 8th, well attended meetings. Splendid word of exhortation from Bro. F. J. Sivyver, B.A.; number of visitors, including Sisters Mrs. and Miss Ludbrook, Vic.; Bro. Goode, Grafton; Bro. Lucey, U.S.A. At night Bro. Eaton gave a fine address on "Primitive Preaching." During last month a social evening was tendered to Bro. and Sister Logan, active members for the past 53 years. Christmas tree social for the children also held, and demonstration by the Training Class, prior to going into recess.

Tyalgum meetings for December were well up to average in attendance and interest. A very successful Christmas tree entertainment was held in the Literary Institute on Dec. 22, the hall being comfortably filled. The Christmas tree was nicely decorated with 200 toys, which Father Christmas distributed to the children of the district. Many of the people expressed regret that the party of carol singers organised by Mrs. Reeve were prevented from touring the village owing to a heavy thunderstorm. Rain also spoilt the Christmas night service. The church heartily thank Sisters Mrs. R. and Miss A. Brown, for the gift of an individual communion tray. The set was used for the first time on Dec. 25, and was much appreciated. Bro. Reeve paid a visit to the Richmond last month, and held services at Bangalow and Bungawalbin.

Starving Children of Europe.

Wombo Creek Church, £5; Mrs. W. H. Klenberg, £1; H. S. Ritchie, £1; Bordertown (add.), S.A., £5; Miss M. McCallum, £1; A. S. Stevenson, 5/-; A. Friend, Shepparton, £1; Mrs. H. A. Lightfoot, 10/-; S.S., £6; Luke Patch, £2/12/9; L. Broad, £1; Eric Jelbart, 2/-; Sister Riley, 5/-; Bro. Nightingale, 5/-; Churches in S.A., per Bro. Horsell, 50; Doncaster Church (add.), £1; Middle Park Church, £1/7/-; Latimore, R., £10; Collingwood Church, £17; Merbein Church, £3; Nth. Richmond Church, £10.

W. C. Craigie, Federal Treasurer.

If your church is failing to make Christ real, to flash a light that makes it uncomfortable for evil to exist in your community, it is a failure.—G. Campbell Morgan.

In a consecrated soul, meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these and many other similar graces are invariably found to be the natural outward development of that inward life which is hid with Christ in God.—Selected.

COMING EVENTS.

JANUARY 23.—Moonlight Trip down the Bay per the "Hygeia." A great social event for all church and Bible School workers and their friends. Under the auspices of the Bible School and Young People's Department. Tickets (2/-) may be obtained from local representatives or from the Organising Secretary, W. B. Blakemore.

JANUARY 26.—The sisters of the Northern District, S.A., will hold their Executive meeting at Moonta on Thursday, January 26, at 2.30 o'clock. Will conveners of committees please remember to send their reports to superintendents?

FEBRUARY 12.—At Malvern-Caulfield, cor. Alma and Dandenong-roads. Great Gospel Tent Mission, with Ira A. Paternoster, evangelist. Members of south suburban churches and elsewhere invited to co-operate. Singers specially invited. Song leader, Mr. A. Chipperfield. Alexander's hymn books.

PARROT TALKS

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Federal Evangelism. LEAGUE OF ROPE-HOLDERS.

Gifts for December: Miss Smith, 2/6; Miss Cox, 2/6; Mr. Potter, 5/-; Church, North Fitzroy, 15/-; Mrs. Mitchell, 1/-; Miss Johnson, 2/6; Miss Lucknow, 2/-; Mr. Goldsworthy, 1/-; Mr. Hall, 2/6; Mr. Wilkie, 10/-; Mr. Green, 5/-; Miss Bauld, 2/-; Mr. Rothery, 10/-; Miss Allen, 5/-.—L. C. McCallum.

A Study in Conversion.

Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18: 3.

The text is an emphatic statement about conversion. It lifts conversion into a place of paramount importance, and makes it absolutely essential to citizenship in the kingdom of heaven. There is no room for shams in the kingdom. It does not follow that a man who is a church member is a converted man. Conversion involves a great deal more than is required to have one's name placed upon a church roll.

There is considerable confusion in the minds of many Christians on the subject. Not many, we fear, would be able to define conversion intelligently. An experience so vital to the Christian life, and essential to salvation, should be clearly understood. Present confusion is often due to labored efforts to explain this change in a person's life. It is simple enough if the Bible be allowed to speak for itself. Far too many preachers preach an indefinite gospel. An effort has been made to surround conversion with a considerable degree of mystery and supernaturalism. It is not something done for us in some mysterious way, but something we rather do for ourselves as decisively as we do other things in our daily life. Some people wait for a peculiar kind of feeling. A peculiar emotional feeling is no essential part of conversion.

The meaning of the word conversion will aid in a definite understanding. Since we are considering the question from a New Testament standpoint, we should allow that Book to offer the explanation. Acts 3: 19 in the Authorised Version reads: "Repent ye therefore and be converted, that your sins may be blotted out." The Revised Version instead of reading "be converted" has the translation "turn again." This latter translation is equivalent to our expression, "Right about face." If your face and life are turned away from God, turn toward him. The important thing to

note in comparing the two translations is that the Authorised Version is passive—"be converted," while the Revised Version is active—"turn again." This emphasises a very necessary fact. God has performed his part, and it remains for us to do our part. Peter at Pentecost told the people to save themselves. Though our salvation is from the Lord, it is apparent that he has left something for us to do.—"Christian Evangelist."

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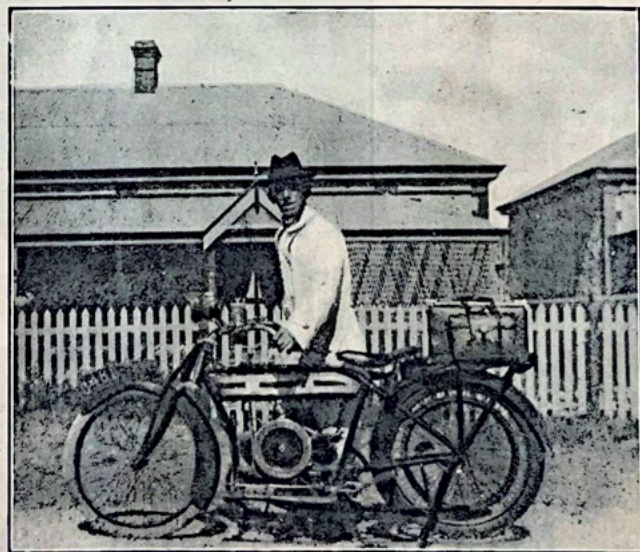
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