

The Australian Christian.

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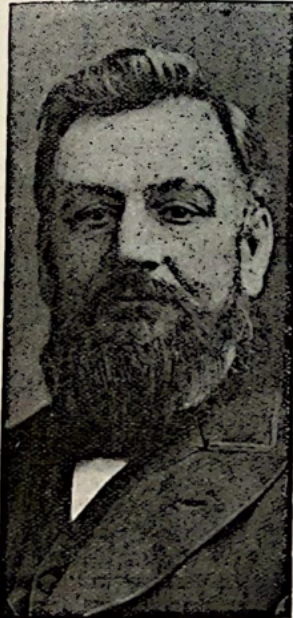
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The Lord's Final Charge to His Church.

✦ ✦ ✦ ✦ ✦ M. W. GREEN. ✦ ✦ ✦ ✦ ✦



THAT the Lord Jesus Christ, the divine Son of God, is most wishful for the salvation of mankind, is the clear thought presented in the gospels; and hence we are told that "for the joy that was set before him, (he) endured the cross, despising the shame" involved in coming for our salvation. That the heavenly Father and the Lord Jesus are one in this desire is the cheering declaration of the world,

for we are assured that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and that we have not merited this consideration is made clear by the statement that it was while we were weak and without moral strength that Christ came and died for the ungodly. The love of God in Christ for man stands out prominently from this fact, that while for a merely just man it would not be easy to find anyone willing to die, though much more easy to do so for a good and benevolent man, yet God's love stands pre-eminently distinguished, and is urgently commended on this account, that while we were yet sinners, and in open rebellion against God, Christ died for us.

God does not wish to be alone in this work of saving, but first seeks to save us as individuals, and then to enlist us in the same glorious work as co-workers; hence we are told that "after the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." That this was by the preaching of men is clear from the commission of the Saviour, when he said to the apostles as representing the infant church, "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the

end of the world." The same duty is emphatically enforced when the Lord said through the evangelist Mark, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned." And, as though to prevent the possibility of mistake as to the intention of God, we are told in the Revelation that "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

That God wills the salvation of the whole race, and has made that salvation possible, none need doubt, for the language of scripture cannot be misunderstood. Paul tells his son Timothy that he exhorts that prayer should be made for all men, and that "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come under the knowledge of the truth." And the Apostle Peter tells us that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

But is such a thing as the salvation of the entire race within the range of possibility? When fairly considered, and the wondrous power of God estimated, it does not seem improbable. The population of the world is supposed to be about sixteen hundred millions. Supposing there were only one thousand Christians in the world at the present time, and each one led one to Christ each year, and each of those converted also led one to Christ each year, then the whole population of the earth might be brought to a saving knowledge of Christ within twenty-one years. Such a result seems tremendous, and in view of the little that has been done compared with what might have been done, our responsibility seems appalling.

But why is the world not converted, if so possible? Because we have not waited sufficiently upon the Lord, and realised that this is our great life's work, and asked God for needed help. The Saviour impressed this need of divine help upon his disciples when he said to them just before his ascension, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And just before he passed through the cloud out of their sight he said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be

witnesses unto me both in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth." As an evidence of the power which might in measure be ours, though not in its fulness, we have the answer of God to the disciples to their prayer after the liberation of Peter and John. They asked that God would glorify his name. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

God gives the Holy Spirit to all who obey him, and Paul tells us to be filled with the Spirit. As men are turned by the power of God, let us resolve to preach the whole of the truth to the people of the State; to do it in love, with earnestness, and in dependence upon God's power. To do this great work we need more laborers; and to sustain them in the harvest field we need money for their support. This is the present great need. We cannot all publicly proclaim; but by sustaining laborers we can send them into the field, and they, as our representatives and as our mouth-piece, can make known the gospel, and thus we can all be workers with each other for God in the salvation of the world. Let our contributions to the home missionary work show our interest in this cause.

THE ELEVENTH HOUR.

CHARLOTTE FISKE BATES.

RELATED soul! grieving to think life's day
Hath been misspent,—lo! one redeeming
hour

Rise to thy Master's work. Away! away!
Draw from his blessed parable thy power.

Many may scoff at thee, and may complain
That with day-workers thou shouldst hold thy place.
Little they know this Calvary of pain,
Through which late souls accept the Master's grace.

"Oh that my feet had hasted with the morn
To enter at the pleasant vineyard gate!
My idle day can never be re-born,
Nor can I cease to mourn that I am late.

"The others have a secret, happy sense
Of having earned with toil what they receive.
What right have I to take their recompense,
When in one hour the work of twelve I have?"

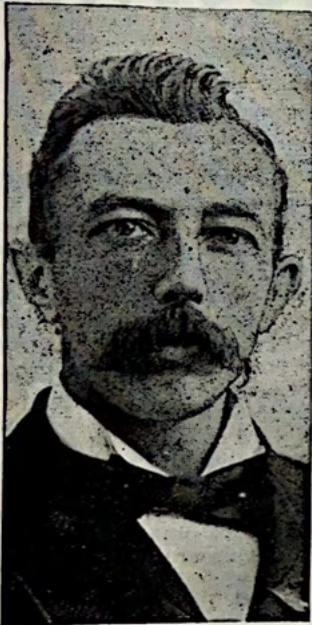
O tardy soul of the eleventh hour!
Hark not to voices that would hinder thee.
Sin, doubt, despair, and man may make thee cow-er,
But rise and work,—one hour thy day may be!

Yea, thy eleventh hour may more fulfil
Than the whole day of many that have wrought.
Haste! one immortal hour is left thee still,
That one hour's work the Husbandman hath sought.

WASHINGTON, D. C. Sunday School Times.

The 20th Century's Call.

F. W. GREENWOOD.



THE chosen people of God were living lives of selfishness when John the Baptist came and exposed them by contrast. Then Christ followed and by silent, living influence, and by precept and example, taught the way of life and true greatness — service and sacrifice. He called men to a life of service. This is still the call of God and of his Christ. Christ said "On this

rock I will build my church, and the gates of hell shall not prevail against it," and these words have been fulfilled up to the present time. In every age noble men have responded to the call and have carried the lamp of light to the benighted nations of the earth. Even in the dark middle ages, amid ignorance and cruelty, and in spite of the bloody inquisition, faithful men heard the call and proclaimed the good news of the gospel, sealing their testimony with their blood. With the history of the past, and the advantages of the present and the possibilities of the future to help us, how much more readily should we respond to the call to a life of service and sacrifice.

The light has reached the benighted nations of the earth. Darkest Africa, Despotic Russia, Deluded China, Dark-skinned Hindu and down-trodden humanity everywhere have caught the first glimpse of morning. They see the day-break from afar and long to behold the sun in his splendour. They look to us upon whom the Sun of Righteousness is shining in the brightness of his power and ask for help, and

"Shall we whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till the remotest nation
Has learned Messiah's name."

TWO REASONS WHY WE SHOULD RESPOND TO THE CALL.

1. "How shall they hear without a preacher?" As the body is developed by exercise and health is obtained by struggling, as the earth yields her treasures to the toiler, as science tells her secrets to those who ask by experiment, as truth is found by those who search, so also in the spiritual world the sinner is saved and the saint is perfected by the work

of the gospel. The ancient philosopher spoke in irony of the "foolishness of preaching." Paul referred to this and showed them that they were condemning themselves and their own systems of mental development, and that in preaching is manifested "the power of God and the wisdom of God." We condemn men who do what is unnecessary. And is man more just than God? God never works a miracle when natural means will do. And the natural way to make known the gospel is by man. But more than that it is the best way. It has developed the spirit of Christ, the spirit of service, the heroic spirit that has given us the martyrs whose blood has been the seed of the church. Remember, then, that this is the best way to spread the good news, because it is God's way. But above all, let us remember that it is the only way; there is no other way. "How shall they hear without a preacher?" is a figure of interrogation meaning that without a preacher they cannot hear the gospel. And who is responsible if they do not hear? We are not called upon to make men Christians, but we are called upon to set before them good and evil, life and death.

2. "How shall they preach except they be sent?" Wide open doors are everywhere inviting us. Men and women stand with fettered hands uplifted and with pleading tones entreating us to come over and help them. Shall it ever be said of a Briton that a slave ever pleaded in vain! And shall it ever be said of a Christian that the heathen called in vain!

"God speed the day when those of every nation
'Glory to God,' triumphantly shall sing;
Ransomed, redeemed, rejoicing in salvation,
Shout 'Hallelujah,' for the Lord is King."

And shall we pray and not work? Shall we cry "God speed the day" while we refuse to send the gospel to those who in our own land sit in darkness and the shadow of death? Money is needed to send preachers into our Home Mission Fields, and to keep them while they preach Christ. We are called upon to give—not what we haven't got, but as the Lord has prospered us. "Not grudgingly or of necessity, for the Lord loveth a cheerful giver." God himself is the great giver. "Every good and perfect gift is from above and cometh down from the Father of lights." "For God so loved the world that he gave his only begotten Son." Yes, he spared not his own Son "but belivered him up for us all." Christ also gave himself. "He loved me and gave himself for me." "Though he was rich yet for your sakes he became poor, that ye through his poverty might become rich." This is the grace of God, the beautiful giving of God. "See that ye abound in this grace also." Australia is open to the gospel. The Home Missionary Committee is now equipped with a good tent. The country churches are anxious to have a mission in their districts. This is a crisis in our history. The call is urgent and it is a call of God. What answer will you make? Will you respond nobly or will you shirk the issue? Some one has said that the book

spoken of in Revelation sealed with seven seals that no man could open was the pocket book. Be that as it may, we know that the sin of covetousness is one of the most deceitful and at the same time one of the most damning of sins. It is a respectable sin, a sin of which very few suspect they are guilty. If we live to make and hoard, to add house to house and field to field, and make that the great end and aim of life, we shall live in vain. If we withhold our offering, we will rob God, and we shall be cursed with a curse. If we give to God as God has prospered us, then he will open the windows of heaven and pour out a blessing upon us. He will do for us far exceeding abundantly above all that we ask or think. Don't wait for some one else or some organization to move, but without delay rise to present duty by taking advantage of present emergencies and opportunities. *The missionary is one who goes out of himself.* Such a one may be sent across the street, across the State, or across the sea. It is the spirit rather than the environment that makes him a missionary. If we rise to our duty, no matter how humble our sphere may be, we shall share in the great work of redemption and we shall find that

THE JOY OF SOUL-WINNING IS A GLORY UNCLIPPED.

A person might discover a continent, as did Columbus, and yet die in misery as he did; or compose an immortal song, as did Mozart, and yet die in poverty as he did; or create an empire, like Napoleon, and yet die in exile as he did. But in soul-winning it is different; this service gives joy and satisfaction the passing years shall never dim. "He who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "And 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."

Original Illustrations.

An effort was being made to raise money for a certain worthy cause. The subscription paper was presented to a young man of limited means. "It is so hard for me to spare the little I can give," he said to himself, "and it can't make much difference in the end. I have a mind to give nothing." However, he thought better of it and gave his pittance. He learned afterward that the most princely giver on the list declared that it was the example of the one who had given out of his poverty which led him to make his great gift.

"I'm not stingy like George," said a little girl concerning her brother. "I gave away three apples, but he gave away only one." It developed that the little boy had only two apples to begin with, while his sister had a basketful. We manifest our liberality, not so much by the amount that we give as by what we have left.

"I can always tell when I am beginning to win the love of my pupils," a teacher said. "They manifest it by wanting to give me something." So God knows when he has won our love or, at least, we manifest our love by our desire to give him something.

“STRIKE, BUT HEAR.”

W. C. MORRO, B.A.



ON the night before the battle of Salamis, the great naval battle which decided forever that Greece was not to be a dependency of Persia, the commanders of the Grecian fleet met for consultation. The Athenians were for giving battle as soon as the morning should come. The other Greeks urged that a retreat be made to the isthmus of Corinth and there await the battle, for Athens was already in flames and it was useless

Let every Christian face an indifferent church and an opposing world with the determination to make his message be heard, though he suffer calumny, scorn, and loss.

It is to some a singular thing that Christians should insist on presenting Christianity to people, when they have many times manifested their desire to be let alone. When Alexander the Great asked Diogenes what favor he could show him, the latter answered, “Stand out of my sunlight,” which in simple language meant, “let me alone.” So does the world say to the Christian preacher, “You disturb my pleasure by this preaching, and upset my sense of security; please let me alone. Stand out of my sunlight!” Alexander did right in leaving Diogenes; the world asks, “Why does not the preacher leave us? He has spoken once, and has relieved his soul. We do not wish his message, and will take extreme measures if he persists in thrusting his unwelcome doctrine upon us.” But the faithful preacher stands strong in his zeal and answers, “Strike, malign, and hate me, but hear.” Sometimes Christians grow sick of the constant preaching, and the still more constant refusal, and begin to counsel peace. They say Ephraim is joined to his idols. It is manifest that the world will not be saved. We have taken up a Home Missionary collection ever since I can remember, and have sent preachers bearing this message of God’s love, and but few churches have been planted, and part of these have died. Now nothing is so certain as the determination of the world to reject our preaching, and I believe that we will surely bring contempt upon ourselves to continue it longer. But there arises before me a hurried vision of the Son of God. Great crowds attended his early preaching. The disciples of John the Baptist reported to this man of God, “Rabbi, all men come to him.” At a later time the crowds so thronged him that he was unable to enter the cities, but was forced to conceal himself. He continued his preaching and some began to leave him. Prejudice and malice each contributed their part to lessen the number of his adherents. Then others took offence at his preaching. At the conclusion of one sermon “many of his disciples went back, and walked no more with him.” Only the twelve remained, and to these he said, “Will ye also go away?” As he drew nearer fewer still were left. After his resurrection, having made an appointment of a mountain in Galilee, where he should meet them, there came together, I suppose, all who were able to come, and whose faith was strong enough to lead them to this sacred rendezvous, and yet the number was but five hundred, and yet, even here, “some doubted” (Matt. 28 : 17). If anyone was ever justified in abandoning his mission, it was he, and yet his closing words to his disciples were, “Go ye into all the world and preach the gospel to every creature.” He knew that the world would strike them. He predicted persecution, scourging, hatred and

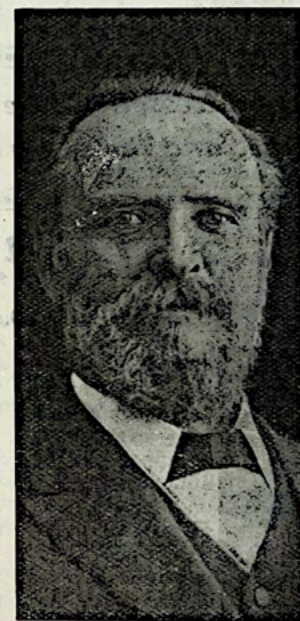
to fight for ground already lost. The discussion grew warmer and warmer and continued far into the night. Themistocles, the moving spirit of the Athenians, was urging his side of the dispute with such zeal and warmth that the admiral of the Spartans became incensed and lifted his staff to strike. But the threatened blow could not terrify the founder of maritime Athens. Filled with the subject, he retorted, “Strike, but hear me.” This is the spirit of every man who has achieved victory over the world’s opposition or indifference. It must be the spirit of the church or Christian who, in the true Christ-like spirit, enters into the work of missions. It is the putting of the cause above ease, above self, and a willingness to suffer bodily hurt, to be buffeted, to spend and be spent in the cause of Jesus Christ. It was the spirit of Jesus who, being in the form of God, thought that equality with God was not a prize that he should grasp and hold, but made himself of no reputation, and became obedient unto death. It was of him the Psalmist said, “The zeal of thine house has eaten me up.” Paul told the brethren of Cæsarea, “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” The Saviour, the apostle, and the prophet, had each a message and, regardless of personal consequences, each counted this message more important than self. They faced opposition and persecution bravely exclaiming, “Strike, ruin, slay me, but hear.” Brethren, have we this spirit? The heathen general counted the safety of his country of such importance that he was willing to suffer chastisement if only his message might be delivered. Will we suffer the same for the gospel of Christ? Again we are asked to manifest our interest in the cause of Christ in Victoria; will opposition check our effort, or will none of these things move us?

death, yet he says, Though the world strike you, yet preach the gospel.

I will close as I began, with an illustration from the career of Themistocles. During their entire lives there had been a rivalry between him and Aristides, and he had finally secured the banishment of the latter. When the Persian invasion began, he and all other exiles were recalled. Aristides arrived while the discussion previously mentioned was in progress and brought the tidings that the Persian fleet was coming in. The two lifelong rivals met and Aristides said, “Let us be rivals still, but let our strife be to see which can do most for our country. We are entering into this new missionary year.” Let there be a rivalry between us, a holy rivalry, but let it be to see which can do most for the cause of our Master.

Prayer and Preaching.

J. PITTMAN.



NO one can read carefully the New Testament without noting the close relation indicated between praying and preaching. Jesus prayed fervently for the twelve whom he was about to send forth on their great life work of preaching the gospel. When a preacher was imprisoned, prayer was made without ceasing of the church unto God for him. Paul felt the need and

knew the value of the church’s prayers. To the Romans he says, “I beseech you brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.” He pleads with the Thessalonians thus: “Brethren, pray for us, that the word of the Lord may have free course and be glorified; and that we may be delivered from unreasonable and wicked men.”

How beautifully all this harmonises with the genius of Christianity! The preacher is a co-worker with God. The planting and watering are ours, but God gives the increase. There should therefore be the closest sympathy and communion between the Author and his fellow-workers. The more we realise our dependence upon God in the matter of preaching, the more fervently and continuously shall we pray for his gracious help. Far more depends upon prayer than any of us dream of. Money is necessary. Labor is necessary. Knowledge and speaking power are necessary. But all these will be worthless without prayer. But on the other hand,

sincere believing prayer will do much to produce all other needful things in the work of preaching the gospel. He who prays sincerely and fervently will give liberally, will labor diligently, will study assiduously, and will strive in every way for proficiency in the Lord's work.

A few precious thoughts are suggested in the scriptures referred to.

1. Prayer in behalf of preaching is the privilege and duty of the whole church. All cannot preach, but all can pray. The church should take the deepest interest in its preachers. Preachers are discussed. Their respective merits and demerits are compared. Their slightest slips of the tongue are noted. But how many make the preacher the subject of their most earnest and devout solicitations at the throne of grace? That which the preacher needs most of all he gets least of.

2. We may learn from these texts what we should pray for in relation to the preacher and his work. Jesus prayed that his servants might be kept from the evil one; that they

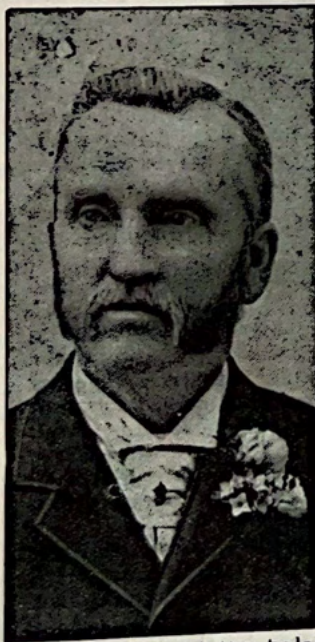
might be sanctified by the truth; that they might be preserved in brotherly union; and that they might finally share his glory. He also taught his disciples to pray God to raise up more laborers for his great harvest field. Paul besought his brethren to pray that a door of utterance might be opened up for him, and that utterance might be given to him, so that he might speak boldly and correctly the things of Christ. He enjoins prayer for the word of God that it might have free course and be glorified, and that the preachers might be delivered from unreasonable and wicked men.

Let every Christian take out his notebook and mark down each of these points. Then let him lay them before God one by one in earnest prayer, in behalf of particular preachers. And let the churches assembled for worship make these things matters for united supplication. And let us all pay while we pray, and we may then expect that God will open the windows of heaven and pour out for us such a blessing as that we shall not be able to contain it.

The command addressed to the church is: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

FINANCE.

J. A. DAVIES.



THE time has again come when we make an appeal for the annual collection on behalf of the Home Mission in Victoria. This will be taken on January 5th. We are asking £250. This is a very small and modest request to make from the whole of the brotherhood. We started our financial year at Conference with a credit balance of £297 11/1, and we find we shall be in debit on December 31st about

£100, so that all the balance has gone, and we are on the wrong side of the ledger. We have confidence that it is only temporary, and our intention is not to slacken our efforts in the Home Mission field, but to increase the same, as we are most anxious to put one or two more missionaries in the work. At present we have seven constantly engaged, beside which we give a little financial help to weak churches; so that we have to provide £85 monthly. Last year we received at our

annual collection £244, and our motto is "Forward," for the world is perishing for lack of knowledge of the true God and Jesus Christ the Redeemer. We want to feel the worth of immortal souls in such a way as God only can show it through the gift of his Son. On one occasion a friend found the eminent chemist Michael Faraday in tears, with his head bent over an open Bible. "I fear you are feeling worse," he said. "No," answered Faraday, "it is not that, but why, oh, why will not men believe the blessed truths here revealed to them?" This is our aim and object—to try and persuade men to believe that "God is in Christ reconciling the world unto himself." How often did the Master say, "I seek not my own will, but the will of the Father who sent me." In mission work it is true that we seek not our own will but God's. We sit at the feet of the Master Teacher, and listening to his words, we hear the command to "go into all the world and preach the gospel to every creature." We all can do this by contributing in a liberal way to our home and foreign fields, for truly the harvest is plentiful, but the laborers are few. It is useless for us to pray the Lord of the harvest to send reapers into the field, unless we are prepared to make some sacrifice in giving as the Lord has prospered us to their need in this work. Therefore, as stewards of the blessings God has generously given us, we must all strive to the uttermost in this Christian grace, and so send the glorious gospel to all the dark places in the home as well as foreign lands. In the matter of giving, if

done in a true spirit of love and reverence to the Father, who is the great Giver of all we possess, there is a true fellowship in the gospel of Jesus Christ; for to be mean and selfish, and yet claim to be followers of the unselfish Christ, is contradictory and cannot be. Having received "the pearl of great price," it is imperative that we should have a burning desire to make the same known, and to share with those who are living without a true knowledge of God and his Son Jesus Christ, and without a ray of hope. God supplies us with wonderful opportunities. Shall we not use them to his praise? What higher privilege have we than this, to be co-workers in the world's redemption with God? We can bear witness to the truth by contributing of our money to the Lord's work—perhaps better than any other way, if we are striving to live up to our duty and privilege. The Saviour says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." God's estimate of the world's redemption we can judge from the great sacrifice he made in sending his Son from heaven to tabernacle here in the form of a man, so as to draw us by his loving example to himself, by way of the cross. Are we prepared to make a little sacrifice and give liberally to the Home Mission collection, on the first Sunday in the new year? This is a personal matter, and concerns every member in the church of Christ. Are we going to do our duty in the light of Calvary's cross? Not a trace of selfishness there. And we must follow our Master. And

"Is he sure to bless?"

Angels, martyrs, prophets,
Answer, Yes."

May the love of Christ constrain us to think on this matter of giving to spread the gospel, as we feel Christ would were he in our place, and the mind of Christ should be our standard. If we do this, our offering will far exceed our present asking of £250; and if we are worthy of the name of Christians we must be Christ's men and women. As treasurer I make this appeal to the whole brotherhood. Now what is the issue to be? Will January 5th be a "day of good tidings," commanding us to go "forward"? We pray that God may incline the hearts of all to give cheerfully. So may we abound in this grace also, and to God only wise be glory through Jesus Christ for ever. Amen.

The great commission has not been abrogated. It will be binding upon the church till the whole world has been evangelised.

The duty of sending the gospel to all the ends of the earth rests upon every believer in proportion to his ability. The New Testament recognises only two classes—those who go, and those who send.

The word of God shall not return to him void; it shall accomplish that which he pleases, and it shall prosper in the thing whereunto he has sent it. Wherever it falls into a good and honest heart it will bear fruit.

Co-operation & Home Mission Work.

***** R. LYALL. *****



THE advantages of co-operation in matters commercial and religious are numerous. In religious work it is a fact of every day experience and realisation. Especially so is it found in Home and Foreign Missionary enterprise. Christian mission work without it in home and foreign lands would be well-nigh impossible.

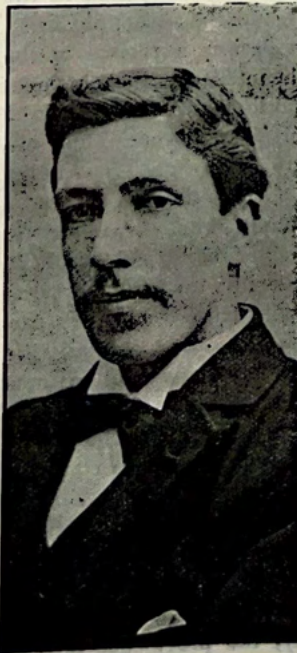
In order to success in our Home Mission work, we want this principle applied to the largest extent possible. It is interesting to reflect upon the extent we have engaged in co-operative effort in Home Mission work in the past, and to see what we have done financially to support the enterprise since our co-operation began. Of course, it must be clearly understood that the money provided for this phase of Home Mission work is above and beyond what our congregations have done in their own local efforts in supporting preacher and gospel work in their own neighborhood. We refer now to "Home Mission Work" which the stronger churches have tried to do in helping their weaker brethren throughout the colony. Here is a statement showing the membership in Victoria of the churches of Christ, as returned last year to the Conference, also the amount of funds entrusted by the churches to the committee to carry out the work entrusted to them. The average amount per member per year and per week is also shown. The contributions per week in last column are worked to sixteenths of a penny for the sake of convenience.

Year.	Total Membership Returned	Contribution to H. M. Fund.	Average per Member per Year.		Member per Week.
			s.	d.	
1883	2673	£306	2	3½	8
1884	3103	354	2	3½	8
1885	3332	444	2	8	10
1886	3660	476	2	7½	9
1887	4020	522	2	7	9
1888	4231	725	3	5	12
1889	4500	940	4	2	15
1890	4820	1080	4	5½	16-1d.
1891	4925	1071	4	4	16-1d.
1892	5193	1294	5	0	18-1d. 2-16
1893	5295	870	3	3½	12
1894	5404	960	3	6½	13
1895	5186	670	2	6	9
1896	5150	500	1	11½	7
1897	5174	562	2	2	8
1898	5210	636	2	5½	9
1899	5286	610	2	3½	8
1900	5319	844	3	2	11
1901	5537	959	3	5½	12

£13,823

At a recent meeting in Melbourne in connection with one of our charitable organisations, one of the speakers said he would not bother the audience with figures—they might mean anything, and told a story of a Liverpool beggar who stood outside a popular chapel, with these words printed on a plate worn on his breast: "Battles, 6; wounds, 5; children, 4; total, 15." We think, however, our figures valuable and instructive in that they tell us of the average individual exertion within our co-partnership. They show whether we in the rank and file are taking part in the work. It is common knowledge that some brethren in a position to do so give yearly from one to twenty pounds. May they always have a proper realisation of their stewardship. Such may or may not be as faithful a representation of their means as the offering of others who give much below a penny a week. But the fact of there being donations so much above the average shows that some of us are taking a very small part, if any at all. A worthy ambition would be that every member of the churches of Christ in Victoria become an active financial member of this co-partnership to the extent, if the Lord give the means, of *one penny per week*. Let it be a matter of conscience with each of us that this year we make our contribution the "irreducible minimum" of one penny per week per member for the Home Missionary Committee's work. Let every member who can give more do so, but let no member aim at giving less. We shall then individually improve and strengthen our co-partnership. Our co-operation will be a reality, each sharing in a going concern. Should any reader not have taken part in the past, join in for certain this year. Tennyson said that "men may rise as stepping stones on their dead selves to higher things." Let our aims be higher than before, and all share in the work below, so that we may all participate in the glorious harvest home festival by-and-by.

Soul Winning.
T. J. COOK.



SOULS have to be won, and this requires a winning way—a kind of winsomeness—in those who seek them." So does Dr. Stalker truly say. On one occasion when Christ was calling his disciples to take part in his ministry, he said to them, "Follow me and I will make you fishers of men." To be a successful fisherman there are many qualities essential, and for the task of soul-

winning quite as many are required.
1. Jesus loved mankind. Until we love men we cannot expect to be soul-winners. The familiar John 3: 16 shows that God so loved the world that he sent Jesus to save men and to win them to himself. In like manner the motive power of the Christian is not the command, "Go ye into all the world and preach the gospel," but the love for God and for men and women that leads him to obedience. Many Christians are missionaries for God, but the successful are those who are not wanting in love for their fellow-beings.

"Eternal Fullness, overflow to me
Till I, thy vessel, overflow for thee."

"Love is blind," it has been said. That is, self-love; but the real love, that highest of all passions, is not blind. Love for mankind opens our eyes to the better side of his nature. A mother's love is perhaps the ideal earthly love, and she always sees more merit in her boy than others do.

2. Jesus valued very highly a soul. He once said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" We must know the true value of a soul if we would be soul-savers. A neighbor's soul is worth quite as much as our own, yet it may be lost. What would we take in exchange for that blessed peace that passeth all understanding and that hope blooming with immortality which became ours when Christ came into our life? The value we place on another's soul is the measure of our endeavor to win it for heaven.

3. Jesus was unselfish. The love that sent Jesus here was his own as well as that of the Father. "As the Father loved me so have I loved you." Moved by that love Paul said, "I live by the faith of the Son of God, who loved me and gave himself for me." He gave himself—a willing and obedient Saviour. We cannot become soul-winners so long as we put self first. The greatest and noblest men of God have been the unselfish ones—Paul, Peter, James, John, Saviour, Livingstone, Gordon, and the host of martyrs who gave themselves and all they had for God and humanity.

"He that winneth souls is wise." Shall we be "wise master builders"? Then we must follow in the steps and methods of our great Evangelist and show, by our love for men, the value we place upon their souls, and the unselfishness with which we labor for their salvation, that we would win them for our Master.

"Earthen vessels, frail and slight,
Yet the golden lamp we bear;
Master, break us, that the light
So may fire the murky air;
Skill and wisdom none we claim,
Only seek to lift thy name."

"Work on in hope, the plough, the sickle wield;
The Master is the harvest's Master too;
He gives the golden seed, he owns the field,
And does himself what his true servants do."

"God wills that all men should be saved,
and come to the knowledge of the truth."

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Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6:16.

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No True Progress Without the Gospel.

In a recent leader of the *Argus* it is prophesied that the present century will be the biggest and most surprising century in history. It is contended that this forecast is amply justified by present indications. "A hundred great discoveries," it says, "are trembling into vision. The area of human knowledge widens with every dawn. A thousand new and strange experiments in society and politics are being undertaken on every side. The world at the end of the twentieth century may not be any happier or more contented than the world at the beginning of the century, but it certainly will be a bigger world, armed with a mastery over nature never dreamed of before, and served by forces of which the drowsy human imagination in bygone centuries never guessed." To all this, the attentive observer of the trend of things will say that the prophecy is a legitimate one, and one that is founded on data

which is beyond controversy. The mind, indeed, is dazzled by the exceeding brightness of the outlook, and is only troubled by the doubt already expressed that these things will of themselves enhance the happiness of the human race. Indeed, a stronger position may be taken, and it may be asserted that these things of themselves are not the foundations on which human happiness is built, but, at best, are only accessories to it. Pure science is strictly utilitarian in its methods and aims. The emotional and sentimental have little if any place in its calculations, and for this reason it fails to solve the problems which make for the highest good of the community. If, for instance, the question under consideration is for the improvement of the race, the subject is treated on much the same lines as a stock-owner would formulate a treatise on the improvement of the breed of cattle. Man is valued and regarded for his physical and not for his spiritual qualities—a valuation that may be right enough from a scientific and materialistic point of view, but sadly in error as a complete and adequate estimate of the value of man, as a being in whom the mental and spiritual qualities are his best and highest adornment.

And if the mental and spiritual qualities of man are the highest gifts bestowed upon him by heaven, it goes without saying that neither of them can be neglected without entailing considerable loss. Even the cultivation of the physical and the mental will in no wise compensate for the exclusion of the spiritual. Both of these have been duly tested and have been found wanting as sufficient factors in the elevation of mankind. The worship of the physical and the intellectual reached its highest development in the days immediately before the advent of Christ, but no sane man desires a revival of the Augustine age. The intellectual development of those days found its highest expression in the various schools of philosophy, and un-inspired philosophy has reached no higher point since then. Of this time, the historian tells us, "Philosophy had done an important work in enlarging and educating the intellect, but it had proved itself in the main powerless to keep alive religious faith, to curb the passions, or to provide hope and consolation in distress. 'Having no hope and without God in the world,' an apostle's description of the heathen generally, was eminently true at this period. Meantime the whole course of events which resulted in the upbuilding of Imperial Rome had produced and diffused abroad in the civilised nations a profligacy which has had no parallel, before or since, in the annals of the race. The loosening of the bonds of morality, the prevalence of vice,

not to dwell on the remorse and fears of conscience that haunted souls not hardened in evil, could not fail to awaken in many a sense of the need of a more effectual restraint than heathen worship, or Greek letters and philosophy, or Roman civil law could furnish. There was a craving, more or less obscurely felt, for a new regenerating force that should enter with life-giving efficacy into the heart of ancient society." This new regenerating force was furnished in the advent of Christ. A new element began to permeate society—an element of which there were foreshadowings in the old Jewish economy and of which the highest philosophers of Greece and Rome had fitful and evanescent dreams, but which had its highest exposition in the life and teaching of Jesus of Nazareth. This was the spiritual salt that saved the world from festering in pollution—the spiritual dynamics that gave to mankind the needful upward lift which was its salvation. The gospel of Jesus Christ was in more senses than one the power of God unto salvation. It not only took hold of the individual and created him once more into the image of God, but it gave its blessed and benign influence to all the institutions of earth. Every man or woman in whom the spirituality of Christ found expression became a centre from which radiated streams of light that gave health to the nations.

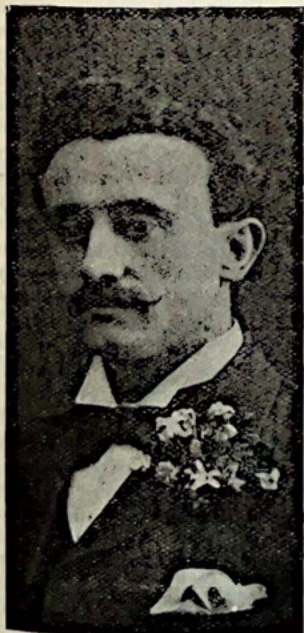
Here is a true picture:—"Nearly 2000 years ago, when another civilisation was developing monstrous inequalities, when the masses everywhere were being ground into hopeless slavery, there arose in a Jewish village an unlearned carpenter who, scorning the orthodoxies and ritualism of the time, preached to laborers and fishermen the gospel of the Fatherhood of God and the brotherhood of man. The college professors sneered at him, the orthodox preachers denounced him. He was reviled as a dreamer, as a disturber, as a communist, and finally organised society took alarm, and he was crucified between two thieves. But the word went forth, and, spread by fugitives and slaves, made its way against power and persecution till it revolutionised the world, and out of the rotting old civilisation brought the germ of the new—a new civilisation which had its roots in spiritual soil, and which depended for its full development on abundance of room in which to spread itself. This civilisation reached its highest point and found fullest expression wherever it was truest to Christ—its Founder. The epochs of the Christian era are bright or dark just as they mark the rise or fall of Christian thought as expressed in words and actions. Christianity was a new force seeking to find expression in all the activities of life, and wherever finding such expression

elevating and refining all it touched. In the words of Professor Fairbairn, the work of Christianity was "to substitute a new mental, a new moral, a new spiritual basis of life. Life was made far sweeter, far nobler, far diviner by having a grander basis. No imperial decree, no fiat of State, no word of mere might constituted the organising force of society." The message of God in the gospel of his Son was the divine lever that thus moved the world.

And what does all this mean so far as the present and future are concerned? Simply this, that whatever progress we may make in scientific and industrial matters, it is not progress in the highest and best sense unless there has been a corresponding development in spiritual things. The history of the past gives special emphasis to the old truth that "righteousness exalteth a nation," and that without righteousness there is loss and decay. To promote this righteousness is the work and duty of the church. It can do so most effectively by preaching the same gospel that made so great a transformation in ancient times. Any church that is not actively engaged in this work is neither loyal to Christ nor to its country. In this work, which is the greatest and grandest on earth, there should be the most earnest co-operation and the manifestation of the freest and most unselfish love. There should be a greater zeal, a more splendid enthusiasm, and the evidence of greater self-denial than was ever exhibited in any department of human activity. The thought constantly before the church should be to make the century the greatest in the annals of the race in the way of gospel triumphs, and to make the century the greatest, every year in it should be remarkable for the victories won.

The Need for Country Evangelisation and How Met.

T. HAGGER.



THE work of our Home Missionary Committee is very largely a country work, and rightly so too, as, in the city, there are quite a number of large churches well able to assist the smaller ones. What then of this country evangelisation? What claims has it upon us? What need is there for such a work? How can the need be met and applied?

1. *The need of country work.* In Melbourne there is about 1 in every 132 of the population identified with the congregations which

are simply churches of Christ; while in the country there is only about 1 in every 363 of the population in that position. In the metropolis there are 13 brethren wholly or partly supported in the work, besides a noble army of willing workers who, without money and price, labor to publicly proclaim the gospel. Outside Melbourne there are some 9 brethren supported in the work, and a lesser number than in the city of those who are able to devote time to the work of public gospel preaching without payment. In addition to the foregoing facts let us remember that a little more than half the population of the State of Victoria resides outside the metropolis; that these people are scattered over a large area of country, and hence a greater amount of work is necessary to reach a given number of people in the country than is needed in town; that there are hundreds of towns, some of them important places, such as Hamilton, Portland, Swan Hill, Stawell, etc., without an unsectarian church of Jesus Christ; and surely the need for country evangelisation, and much more than we have been doing, will become apparent to the most sceptical mind. But in addition it may be said that the country churches are constantly feeding the city ones; the young people in our country districts are brought to "the obedience of the faith," and after a time go to reside in the city.

2. *The need met.* With such great need for country work, the question which confronts us is, How can this need be met? We want a Home Missionary enthusiasm—an enthusiasm that will laugh at difficulties and cry "It shall be done." We want an enthusiasm for this work such as Dr. Duff had for Indian missions. In the year 1866, after spending twenty-five years in India as a missionary, he was found in Scotland with a broken-down constitution, and while addressing the General Assembly of the Presbyterian Church fainted away. When he recovered he remembered that he had not finished his speech, and asked to be taken back. Those about him tried to persuade him not to go, but he cried, "I will do it if I die." He was carried back, and made one of the most powerful appeals for India ever heard. Lord, give to us a Home Missionary enthusiasm! Such would mean three things for this cause:—

(a) *Prayer.* We are sure to pray for anything we are enthusiastic about. At the present time, how many disciples daily pray for the evangelists engaged in this work? In how many of the assemblies on the Lord's day is the country work remembered?

(b) *Money.* We will be prepared to sacrifice for the cause over which we are enthusiastic. There will be none of the popular excuse, "Can't afford it," from the enthusiast; he does not think of what he can afford, but of how much he can sacrifice. Enthusiasm will give us a large annual offering on January 5th, 1902.

(c) *Men.* Personally I believe the difficulty of finding men is greater than that of getting the necessary funds; but country evangelisation needs men, and men who are prepared to lay their all upon the altar. When the King of kings appeals for men to go to the front in the Home or Foreign fields how few there are ready to respond!

Some imagine that they are too good for such work. Some are not willing to give up their worldly prospects to enter this work. Evidently with these Christ is not first. They call him Lord, but no action, no sacrifice results from that supposed acknowledgment of his Lordship. Others are not willing to devote the time necessary for preparation. Christian young men with the necessary ability, an appeal is made to you, in the name of the King of kings, to devote yourselves to the work in these white harvest fields.

An enthusiasm will offer prayers, and provide men and money for the work. So city and country churches alike, the message is sent at this time—BE ENTHUSIASTIC IN HOME MISSION WORK.

"Beginning at Jerusalem."

W. MEEKISON.



WHEN you come to consider it, there are many reasons for going back to Jerusalem. One good reason is because we have a "Thus saith the Lord" for it. In Luke 24: 47. Jesus said that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Our Lord not only specially called, taught and

trained the apostles what they were to preach, but strange to say he also specially directed them where they were to begin their great redemptive mission. Why begin at Jerusalem?

1. Because it was the predicted place. Isaiah and Micah state that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Zechariah predicted that "living waters shall go out from Jerusalem." Our Saviour probably alluded to these living waters when he was speaking to the woman of Samaria. It was necessary that they should begin their work there because it was the predicted place.

2. Because it was a central place. Ezekiel says, "This is Jerusalem: I have set her in the midst of the nations, and countries are round about her." There is a tradition in the Greek Church that a column now in Jerusalem is the exact centre of the world, and pilgrims may be seen kneeling at that spot and kissing it, and when they return they tell their neighbors that they have kissed the centre of the earth. Jerusalem has been the religious centre of the world's history. It was to be the repository of divine

truth. It was at Jerusalem that the gatherings of the people took place, as we read in Acts. Our Lord foresaw all this when he commanded his apostles to begin their great mission at Jerusalem.

3. Because it was a wicked place. The rulers and citizens of Jerusalem had been guilty of the greatest crime that has ever happened in the annals of this world's history—they had rejected and crucified the Lord of life and glory; and when they found that death could not hold him in the dark domain, they concocted a story that his disciples had stolen his body while the Roman guards were asleep at their post. Now it was necessary that this fabrication should be confuted and shown to be false, that this lie should be exploded where it was first circulated. They were to tarry in Jerusalem until they were endowed with power from on high. After receiving this divine illumination there was no reason why they should start off to some far away country before preaching to their own people. They were to begin at home, and that was Jerusalem.

There are many lessons we may learn and appropriate from our text. First, the Lord called the apostles to go out and preach for him. They taught the early disciples, and went everywhere preaching the word. God calls you and me to do the same to-day. To every one he says, "Son, go work to-day in my vineyard." He calls upon every one of us to be a preacher of the gospel, publicly or privately, as we are best able to do it.

Then again we can learn that like the apostles we should *begin at home*—go first to our neighbors, friends and kinsfolk, and tell them what great things the Lord has done for us. This is a duty we owe to those who are related to us. This may be a far more difficult thing for us to do than to go out as a foreign missionary to some far off clime, yet the Lord calls upon us to do it.

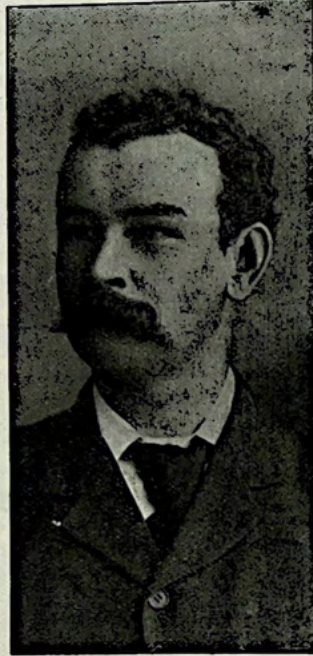
Then again let us not only begin at the right place, let us also preach the right thing, let us preach the old Jerusalem doctrine that the apostles preached. If we vary our preaching and our doctrine one iota from what they preached then we are wandering away from the only true and divine standard. We see the effects and the results of the apostles' preaching in Acts 2. They preached in the right place, they preached the right thing, and the people were saved in the right way. Let us go and do likewise.

There are some who begin, but not at Jerusalem—they begin at the wrong place. There are some who begin at Jerusalem, but go no further. Now the apostles were to begin there, and then go to Judea, Samaria and the uttermost part of the earth. If then we begin at once, and begin aright, we cannot tell what joy we may bring to many hearts and homes, how many tears we may chase away, how many burdens we may lighten, how many outcasts we may reclaim, and how many wanderers we may bring back to God.

The church should go about the work of evangelizing the world as business men go about their affairs. They invest all the money that is necessary. Their agents go in all directions. The church must not be outdone in zeal or devotion or enterprise. The results will be in proportion to our faith and efforts.

"To Every Man His Work."

Mark 13: 34.
J. W. BAKER.



THE words of this parable may be truly said to constitute an eloquent home mission message, calling as it does for active service, and, under the figure of a household with its staff of servants, defining the varied character of the opportunities at hand to serve Christ. A brief study of the lives and work of some of the first servants of the Master's house beautifully illustrates the truth

of the parable, and at the same time emphasizes the important part which the "faithfulness in small things" by the humble worker plays in making effective the work of the able servant. Many of us to-day bewail our lack of ability to do much, and consequently we do nothing. *The brilliant successes* of our great men to-day depend for their foundation on the faithful plodding work of many who are never seen or heard. The work of the Sunday School teacher and the tract distributor often lays the foundation from which our preachers garner in their harvests of souls.

Among the apostles the story of the work of Andrew and Philip presents to us the value of *personal effort for Christ*, and the wide area of service that lies alongside every child of God. Andrew and Philip come before us three times in the gospel of John, each time associated in humble effort, and as far as the scriptures are concerned we hear no more of them; yet the work done by them, though lowly in itself, was fruitful of great results.

1. *Effort at home.* Andrew finds his brother Peter and brings him to Christ. One has said, "Andrew perhaps could never have preached a sermon for Christ, yet he could find a man for Christ who could." When Peter reaps the harvest at Pentecost and in after days, at the back of it all stands Andrew. Many of us would be incapable of public gospel work, yet we can all speak a word for Christ. In our homes and all around there is material for us to work on, and we may find and lead to Christ one who possesses the ability that can be used by God to do the work we feel unfitted for. Let us then make up for our deficiency by finding a proxy.

2. *Effort among friends.* Simultaneously with Andrew, Philip finds Nathanael and leads him to Christ, and while we read nothing of Nathanael's after work, the commendation given by Christ proves that he was an important acquisition. Among our

friends there are those whose characters are so lovely that by a word perhaps we may succeed in securing them, and their presence in the church would be a continual benediction.

3. *Zeal for the church.* In John 6 another phase of personal effort presents itself. Philip keen interest discovers the means whereby a great difficulty can be overcome. The "lad with a basket" is a text furnished by Andrew from which Christ declares his divinity by satisfying the five thousand. A brother at Pentecost and a lad at Tiberias, with their fruitful results, are recorded by the Holy Spirit to set the divine seal on lowly service.

4. *Effort for the world.* John 12 presents the Greeks enquiring for Christ. Andrew and Philip join together and bring the enquirers to the Master. In our meetings there are those who come burdened with bereavement and sorrow, tired of sin, "desiring to see Jesus," hoping to hear of something that will help and encourage them. This class can be reached by all of us. A word to the stranger seated next to us at the close of the service may find an enquirer. We may not be able to deal with their soul difficulties, but we can bring them to the preacher. The value of personal effort is emphasized by these incidents, and may we be inspired by the lessons contained in the parable and its illustration in the lives of Andrew and Philip, and by personal effort for Christ do our part in helping men to Christ.

South Australian HOME MISSIONS.

The New Testament Theory of Missions.

J. COLBOURNE.

When Christ called his first disciples, they caught his spirit. Their first impulse was to bring others to their Master. "Andrew findeth his own brother Simon," and "Philip findeth Nathanael." By contrast of mind with mind the glad tidings spread. This plan of saving men is illustrated further in selecting twelve to be apostles. The very term *apostles* ever reminded them of their missionary character. Still more distinctly is this element of discipleship presented as our Lord draws near the end of his mission. Notice a single passage in his intercessory prayer, "As thou hast sent me into the world, even so I send them into the world." More emphatic still are the last words of Christ on earth, "Go ye into all the world and preach the gospel to every creature." Here is the boldness of direct command, and under this command the same authority by which the gospel is preached at all, enjoins that it be preached to every creature. Under this command the ordinances are given in trust, that they may be administered to all nations. Under this command only, by going and preaching, can the disciples claim the promise, "Lo, I am with you always, even unto the end of the world."

This law of holy activity, so conspicuous in the gospels, is confirmed in the Acts and Epistles. The last act of Christ on earth

was to dismiss his disciples to their work. The first event after his ascending to the throne was the descent of the great missionary agent, the Holy Spirit, "to convince the world of sin." Three thousand were converted in a day. Heralds of the cross were thus provided, and the way prepared for the spread of the gospel to every part of the Roman Empire. The conversion of Paul added impulse to the work. His life of ardor and self-denial was a standing appeal to live for Christ. He panted to make known the Saviour everywhere. This spirit he breathed into his epistles, and enjoined upon his spiritual children, "Be ye followers of me, even as I am of Christ." By this process, under divine guidance and inspired example, the primitive Christians were trained and committed to the lofty purpose of conquering the world for Christ. The basis of their activity was individual responsibility. Is not this the New Testament idea of discipleship? And if so, does not God intend that Christians now should exemplify it as really as Christians did in the apostolic age? Were those principles wrong? Were the early disciples too zealous? Looking at the New Testament idea of discipleship, and at the fact that entire consecration, like that of Jesus Christ, is the condition of full success, is it any wonder that the world is not converted? Let us not look upward, as though the reason were among the secrets of the Eternal Mind. "God is love," and wills that men *everywhere* should repent. Look not to the gospel as though it were a failure. It is "the power of God." It is as free as the air and the light. It struggles to burst from all restraints to encircle the world, to find out every abode of sin, and reach every soul for whom Christ has died.

We must look *about us, within us*. We who profess Christ are not as true as we might be to our profession. Our neglect is thwarting God's plans of mercy. We have a part to do in saving the world, a part which angels covet. Shall we not awake more fully to the glory of our calling? Shall we not have a vivid and all-pervading conviction of personal duty, so that *every one* shall be a worker for Christ, and can say, "This one thing I do, I live to save my fellow-men." Let us apply the New Testament standard. Do my prayers, my contributions, my efforts, come up to the devotedness enjoined and exemplified in the New Testament? Now if ever we should labor and pray. Now if ever our money should be poured out like water, and with a willing heart. Now if ever Christ should be urged on every neighborhood and family in our States. Let us forget all else, and claim the world for Christ.

What the S. A. Committee is Doing.

PERCY PITTMAN, SEC.

Bro. G. B. Moysey's article gives the present aspect of the work at Kadina. At Strathalbyn a good work is being done by Bro. Horsell. A serious illness retarded operations for some weeks, but he has, by God's blessing, been able once more to throw himself into the work, and we may look for

further fruit from his labors. Bro. Crosby, an earnest, consecrated laborer, is succeeding in reviving interest in the cause at Willunga and McLaren Vale. Good meetings are reported, and the church is encouraged. At Williamstown, supplies are being sent by the committee, with a view to keeping the cause together till something better can be done.

A series of Home Mission nights is being arranged in the city and suburban churches, with a view to arousing interest in the work. A Temperance Committee has been appointed, and operations will begin with the new year.

The efforts of the committee to secure a suitable evangelist for Moonta have so far been unsuccessful, but we trust that both for this place and for Broken Hill the Lord of the harvest will supply us with laborers, so that we may go steadily forward in the work of extension. We are confident that if we do the work, and secure the right man, the money will be forthcoming. Funds are urgently needed for present liabilities, and we trust that the collection this year will be the best on record. Let the brethren show their faith in the committee by placing ample funds at their disposal, and the committee will continue to prove their faith in the brethren by undertaking aggressive work. Let our motto be "OUR STATE FOR CHRIST."

Kadina, South Australia.

G. B. MOYSEY.

Kadina is the copperopolis of S.A., for while there are other mining centres where copper is won, none yields so abundantly or promises so richly as this. Moreover, it is the centre of a large wheat growing area; and a beautiful harvest and a rich output of ore unite to make it abundantly prosperous just at present. During the last twelve months new buildings have been continuously in course of erection, but in spite of this, house accommodation is inadequate for the population. Since the church was formed, in August, 1900, it has grown from fifteen members to seventy-two. Of this number, however, we have transferred two brothers to sister churches; four are non-resident and unable to meet with us; seven from a distance are able to meet with us only once a month; and four others, constituting our faithful contingent from Moonta, are on the eve of removal to the locality of a sister church. This will make our number meeting at Kadina sixty-two. The great majority of these are showing commendable fidelity. The talents of the members are being utilised in public to the fullest extent. Omitting the evangelist, there are four brethren who preside in turn, two who teach and exhort, and sixteen others who take part in various exercises. Owing to having to rent the hall, but one week-night meeting is held, but that is well utilised—various brethren by arrangement presiding and reading the scriptures, a lecturette on the Epistle to the Hebrews by the evangelist, and a singing practice at its close. The season of crowded congregations and rapid reaping with us seems to have passed for the time, but many thoughtful persons continuously attend, whose admissions warrant the hope that they will

assume the yoke that is easy to bear and the burden that is light, ere long.

A branch of the Y.M.C.A. has been started here. Suitable rooms were secured and furnished; seventy members and associates have been enrolled, and under the able presidency of our esteemed townsman Mr. H. B. Crosby, it promises much for the young men in this place. Three of our members have seats on the board of management, and at the inaugural demonstration I had, with others, the privilege of addressing an assemblage of five hundred persons. Having discovered that there were several baptised believers in Wallaroo (six miles distant from Kadina and the port of that town), and that most of them wished to remember Jesus in his own appointed way, I decided to spend the Sunday morning in the month I am disengaged at Kadina with the scattered brethren at that place. The first meeting was held on October 20th, in the Rechabite Hall, and nine (seven sisters and two brothers) were present. The second meeting was held on November 24th, when eight were present, which, considering the terrible heat, and the unusual number of aged persons among them, was a good attendance. I have found and visited eighteen baptised believers, and hope to see a comparatively large number at the meeting. *Monthly* meetings for the breaking of bread are only a small instalment of the blessing the Lord designed for his people, but it is better than none, and as time goes on we hope and pray that the desire and the means to satisfy it may both so increase that *weekly* communion shall be the consequence.

What the Committee Hopes to be Able to Do.

F. PITTMAN.

At the last Conference a resolution was passed, "That the committee be recommended to endeavor to send an evangelist to Moonta as soon as possible." It was also resolved that the claims of Broken Hill, strongly urged at the meeting, should be referred to the careful consideration of the committee. The needs of other fields were also emphasised, which places are now receiving help. Old established churches, languishing through the lack of organised effort and constant attention, were also spoken of. The future needs of places already receiving help were brought before the notice of the brethren, which fields are, as far as possible, receiving practical assistance. The committee's hopes for future work, however, are largely centred in the two towns referred to in the resolution quoted:—Moonta, a city on Yorke's Peninsula, and Broken Hill, a largely populated mining centre of N.S.W.

Of Moonta, readers of the CHRISTIAN have been well informed. When the writer paid a visit there a while back, one of its Cornish inhabitants congratulated him on having "travelled," assuring him that no man has travelled unless he has seen "Munta." The welcome received, coupled with the evident beauty of the surrounding scenery, made one unwilling to dispute the point.

Broken Hill is a large, busy town, at which we have a few earnest, consecrated brethren,

whose efforts, if supplemented with evangelistic help, would be productive of great good. The desire of the church there, and the S.A. evangelistic committee, is that a suitable preacher be secured to commence work there in March next. The brethren hope by then to occupy suitable premises. The matter has been referred to the committees of the eastern States, with the request that they should co-operate with S.A. in supporting an evangelist for Broken Hill. The brethren at that place are willing to raise £100 for this purpose, and with a little financial support from each State the large mining centre could easily be evangelised.

It is a mistaken policy to go itinerating round thinly populated districts, leaving the large centres alone. How often we have done that! The writer has, in his short missionary experiences, been called upon to travel some twenty or thirty miles, from one mission station to another, to preach to a dozen people or so, *passing by* large towns where hundreds of people are longing for release from the shackles of human creeds.

Before sectarianism has too firm a grip of the inhabitants of these two large towns, let us commence operations. The greatest difficulty after all appears to be the SECURING OF SUITABLE MEN—men who will shun not "to declare the whole counsel of God," who will ably and fearlessly expound "first principles," clearly yet lovingly showing to the people what are the distinguishing characteristics of our great plea, and what is God's will concerning them. Who will go?

How to Give our Offerings.

A. C. RANKINE

"So I am to be asked to give something towards the Home Mission Fund?" Yes, brother, sister. On the first Lord's day in January, 1902, we intend, as far as possible, in the various churches of Christ throughout the States, to take up special offerings on behalf of Home Missions. Other writers in this issue have set before you the need of the work—the fields which are waiting to be cultivated, and which promise good returns for labor expended. It is my province to appeal to you for special offerings in money, so that preachers may be sent into the fields where primitive Christianity is largely unknown, and also that those already employed in various centres depending upon Home Missionary committees for support, may have their needs supplied.

GIVE WILLINGLY.

"Oh but," says one brother, "I am doing as much as I can in my own individual church, and I cannot do any more. I cannot give towards this object." Now you may be doing a great deal, but if you continue in that frame of mind you will not give anything I am sure. To say the least, brother, you lack the WILLING MIND. Yours is the spirit of unwillingness. God wants willing givers. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." It is wonderful what can be accomplished in spiritual things as a material if only we have the will to perform them. "Where there's a will there's always a way." Let us meet the

question before us with the spirit of willingness. Let each one say, "I am willing to do what I can."

GIVE LOVINGLY.

No doubt it will greatly assist the fund if we all felt the constraint of love. If the love of Christ be really experienced by us, and God's love fill our hearts, we will be lovingly constrained to give freely to the support of the gospel, through the medium of which we are brought to Christ ourselves, and are made to experience the love which passeth knowledge. In giving to God, as in everything else, love must be the motive power.

Full consecration to Christ means devoting all we have to him. God loved us, and gave to us and for us. If we really love, we will give. Don't let us merely think it is our duty to give. Rather may it be the experience of our hearts, "I love the Saviour, I feel it an honor to give for this sake, of my means.

GIVE CHEERFULLY.

We read, "The Lord loveth a cheerful giver." It makes a gift far more acceptable to us when we know it has been cheerfully given. Shall we all bear in mind that it is to God we are asked to give, and that he knows in what spirit our offerings are presented. The man who feels that it grieves him to part with his money is the being who does not cheerfully give. Let us cheerfully give, and offer our sums to the Home Mission funds in such a way that we will not be pained in giving. There must be no grudging spirit shown.

GIVE LIBERALLY.

Above all, let us try and make a liberal offering. Let each one give "as the Lord hath prospered him." What is liberal giving as far as one is concerned, may not be such as applied to another who gives a like amount. One man may give £5, another may give but £2. Probably, all things considered, the latter would be the more liberal giver of the two men. The widow who gave two mites made a liberal offering—*she gave all she had*. The rich men out of their abundance put in more in amount into the treasury than she did, but their giving was not as liberal as that of the poor widow whom Christ commended.

God encourages us to give bountifully. The apostles in 2 Cor. 9: 6-7 reminds us that it is in giving as it is in earthly husbandry—"He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully." The man who is niggardly in sowing need not expect to reap largely. He will reap just in proportion to what he sowed. In spiritual husbandry it is just the same. God will bestow rewards in proportion to what is given for his glory. He will be a debtor to no man. Either in time or eternity he will recompense thee. "The liberal soul shall be made fat." "There is a giving which tendeth to increase; there is that withholdeth more than is meet, and it tendeth to poverty." "Give and it shall be given you, good measure, pressed down and running over." Let us give in all these ways, and God's kingdom will be extended, and we ourselves will be blessed.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

"Will our agents in Victoria and South Australia please note that the extra copies of the CHRISTIAN in their parcels this week are sent at the expense of the Home Missionary Committees in these States, and are for free distribution among members who do not take our paper.

One confession at Newmarket on Sunday night last.

There were two confessions at South Melbourne on Sunday night last.

C. Nisbet, Frederick-st., is secretary of the church, Merewether, N.S.W.

Under the labors of L. H. Crosby the interest in the work at Willunga, S.A., is growing.

One young man confessed Christ and was baptised at Woollahra, N.S.W., last Sunday night.

Miss Tonkin has arrived safely in China, and received a warm welcome from the missionaries.

Last Sunday morning at Bayswater two were received by letter, and the young man immersed by Jas. Johnston on Friday night.

Some of our Home Mission matter was crowded out at last moment, including article by W. G. L. Campbell, of S.A. All will appear next week.

Last Lord's day evening there was a good meeting at Swanston-st., when at the close two were baptised, one of them being a son of the late Bro. Long of Ballarat.

DEC. 17.—An interesting Lecture by Missionary John Thompson, at Lygon-st. chapel, at 8. Limelight views. Admission free. Collection. All welcome.

Will all our friends remember that Home Missions have the right of way this week, so that if they fail to see their church news or other items they will know the reason.

J. Crawford is carrying on the work at Marrickville, N.S.W., at present with much acceptance Sunday night a son and daughter of Bro. Miller made the good confession.

£5 have been sent to India for Christmas gift for boys and girls in orphan school. Our Sunday Schools are invited to contribute to this object. A gift will also be sent to Kanaka brethren.

John Thompson lectures in Lygon-st. chapel next Tuesday night, the 17th, at 8. He will speak on "Martyrs and Missionaries" and "A White Australia," an instructive lecture with limelight views.

At Norwood, S.A., last Thursday night a middle-aged woman confessed Christ and was baptised with five others who came out the Sunday before. Last Sunday night two more came out on the Lord's side.

W. C. Morro is at present on a visit to Sydney, preaching at the City Temple last Sunday night. P. A. Dickson spoke in Lygon-st. last Sunday morning and preached in the evening, to a good audience, a most interesting discourse.

"The Intellectual Status of the Australian Aborigine," by A. T. Magarey, of S.A., illustrated from photos provided by the S.A. Government photographer, will appear in the first issue of the CHRISTIAN for 1902. Don't fail to see and read it.

The Sisters' Executive held their final missionary meeting for the year in Swanston-st. on Monday night last. There was only a fair attendance. Mrs. J. A. Davies presided, and short addresses were delivered by Bros. Johnston, Harward, Hagger, Davies and McLellan. Miss Benson sang a solo, and the Swanston-st. choir gave two selections.

We know of a real good place for a middle-aged woman. The situation would be a permanent one, the work not heavy, and wages 10/- per week, in the suburb of Melbourne. A member of the church very much preferred. None but a thoroughly reliable woman need apply, as the situation involves some responsibility. Apply to this office in first instance.

From The Field.

The field is the world.—Matthew 13: 38.

Victoria.

MEREDITH.—Since last report two have been added by faith and obedience. One of these decided under the preaching of Bro. Hagger, who spent one evening with us during his recent visit to Beremboke. Since the cause started here the brethren have striven hard to put together sufficient funds to erect a suitable building to hold their services in, and have so far succeeded that they now have £50 to their credit in the bank, besides having secured a suitable piece of land to build upon—the gift of Bro. Wright, of Meredith. It is the intention of the brethren to commence the building at a very early date, and they hope to complete it within three months. But we have not sufficient funds without borrowing largely to go on with. Therefore, if any of the brethren anywhere should be in a position and willing to assist, it will be most thankfully accepted and acknowledged. We are aware that most of the churches and brethren have their hands full, but there may be some who would be able and willing to assist us. To them we appeal.

Dec. 2.

F. POTTER.

DRUMMOND.—Bro. Cameron has just concluded a fortnight's work with the church here. During that time he preached thirteen times, and we have been cheered by four decisions and two restored.

↑

J.A.M.

COSGROVE.—On Sunday we had Bro. Scambler with us in the evening, and he preached to a goodly number, and although there were no confessions an interest was again aroused.

Dec. 2.

J.C.S.

West Australia.

BOULDER.—On Lord's day morning we received two into fellowship—one by faith and obedience and one by letter of transfer from the church at Bendigo. At the close of the evening address one young man made the confession. Our chapel is now being extended 30ft. and we intend having the opening services on Sunday, Dec. 15th, to be followed by a tea and public meeting on Wednesday, Dec. 18th.

Nov. 26.

H. M. CLIPSTONE.

Queensland.

WEST MORETON CIRCUIT.—The half-yearly meeting of the above Conference was held at Ma Ma Creek chapel on the King's Birthday, November 9th. Flagstone Creek church was admitted into the combination. A letter from a few members in the Nanango district was read, requesting the Conference to send them a preacher for a stated period and promising a certain sum per week towards his support while there. It was resolved that J. Paradine should go to Nanango district for a period of two months from the second week of January, 1902. The Boonah church applied to have W. G. Alcorn's services granted to them for one month at the expiration of J. Paradine's term of special service in that centre. The request was granted. W. G. Alcorn was re-engaged as evangelist.

W. G. Alcorn's report showed that during 1st June to 9th November, 1901, he had travelled about 1500 miles, paid 105 visits, delivered 94 addresses, immersed 7 persons, and 6 had been restored.

J. Paradine's report for the period included in May 11th to November 9th, 1901, showed that during that time he had travelled a distance of 2391, 641 of these by rail; had delivered 107 addresses, paid 330 visits, including several visits to Ipswich and Boonah hospitals; immersed 9 persons, celebrated 6 marriages, and conducted a burial service. For the same period he had received to the Evangelistic Fund from churches and individuals the sum of £58/0/9, the items being as follow:—Rosevale, £5/9/-; Marburg, £7; Mount Walker, £10/10/-; Thornton, £1; Rosewood, £11/12/-; Vernor, £9/7/6; Boonah, £3; Greenmount, West Halidon and Spring Creek (per Bro. Simpson), £6/17/3; Sister Christensen, Rosevale, £1; Bro. August Hinrichsen, Rosevale, £1; Bro. J. Woolf, Mount Whitestone, £1; Bro. F. G. Pates, Mount Whitestone, 5/-.

A proposition by J. J. F. Hinrichsen and G. Colvin that, if sufficient funds can be raised or guaranteed, a third evangelist should be engaged for West Moreton, met with the hearty approval of the Conference, and the delegates were requested to lay the matter before their respective churches and ask what funds they were willing to contribute towards securing the services of a third evangelist. Individual members, as well as churches, were to be asked for contributions towards this worthy object. It is hoped that a hearty and liberal response will be made to the request for further financial aid in this matter.

There was a very gratifying attendance at the evening meeting, and addresses were delivered by the President, and W. J. Alcorn and J. Paradine.

:O:

South Australia.

NORWOOD.—Yesterday morning Bro. and Sister Hurcombe, from the Hindmarsh church, were received into fellowship with us. In the evening a large audience assembled, and at the close of the service five made the good confession. Bro. H. D. Smith exchanged with the writer for the previous two Lord's days, and also for the Thursday evening services.

Dec. 2.

A. C. RANKINE.

LONG PLAIN.—We are pleased to be able to report seven additions for the last three months, all young people and mostly from the Sunday School. Also one from Wild Horse Plain. Our meetings are well attended and we have hopes of more to follow.

Dec. 3.

R. D. LAWRIE.

New Zealand.

WELLINGTON.—Misses Monson and Thompson have left us, the former for Dunedin, the latter for Christchurch. While we cherish the hope of Miss Monson's return after having spent a holiday, we are sorry to say that Miss Thompson has gone to Christchurch to stay. A social was arranged in the schoolroom to say good-bye. A slight token of love and esteem was shown to our sister by presenting her on behalf of the S.S. teachers, Endeavor Society and choir with a well-bound Oxford Teacher's Bible, and a Sankey's Hymn-book, also a nicely framed photo of the young ladies whose teacher our sister had been for some time.

We have got a noble band of Sunday School workers. When they held their spring festival, the chapel was beautifully decorated and crowded with people. We also have a Christian Endeavor Society which is doing good work. Under its auspices, in connection with other young people of the church, a visit was paid the other night to the old people's

home, to give them an entertainment and a coffee supper. And last but not least the "What Not Society" banded over to the treasurer of the building fund, at our last church business meeting, the sum of £25, and now they are working hard, some of them to the small hours of the morning, for a sale of work to be held in December, and to finish up with a social. C.K.
Nov. 29.

New South Wales.

MEREWETHER.—We have had during the last two Sundays five additions—three by letter and two by faith and obedience.

Dec. 2.

C.N.

SYDNEY.—The annual social meeting of the Sewing Class was held on Nov. 20 at City Temple, presided over by Sister Elliott. There was a good attendance of members and visitors, numbering in all 60. The report showed that £25/8/4½ had been received from all sources during the year, £15/13/4½ of which went to assist needy sisters. The balance in hand, about £2/15/-, will be given as Christmas gifts to those in need. During the year the sisters had a special collection, and set apart a day, and made 60 garments, which were sent to India. Two solos by sisters and a much appreciated recitation entitled "Unawares" by Sister Elliott, helped to make up an enjoyable time. Afternoon tea was served. N. MORRISON.

From the Missionary Committee of the South Island, N.Z.

The fact that the church of Jesus Christ is not yet planted in such places as Ashburton, Timaru, Palmerston, Balclutha, &c., has called forth, from many good disciples, expressions of great surprise. "How shall we reap if we do not sow?" The words of the apostle ought to appeal to us with great earnestness—"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

But what are we doing and what excuse can we urge to God for our apathy? Is it that our feet are sore with the journey? Do not become weary in well-doing! Do not faint by the way! Is it that our hearts are sad with disappointment and failure? "Forgetting those things that are behind, let us press towards the prize." Or have our eyes been closed that we cannot see? "Awake! thou that sleepest, and arise from the dead, and Christ shall give thee light." The great need of more earnestness and more practical effort amongst the brotherhood, regarding Home Mission work, has compelled your committee to submit the matter to every individual member of the associated churches. We believe that success largely depends on your prayers.

With this burden upon our hearts—the salvation of mankind—let us with one voice cry unto the Eternal God for help. We would also remind our brethren that success in our work is impossible without money. Pray without ceasing and give without murmuring are divine injunctions, and the neglect of either one will make the other void. "Christian giving for missions . . . needs to be permeated with mightier love, richer faith and stronger prayer. It is now fashioned more by a love of this world than of that which is to come. It is shaped more by earthly than heavenly principles. It is brought too little within the sweep of the cross, and too much under the dominating influence of time and sense. It has too much of self and too little of Christ. The revival needed is one that will make the believer see and know that he is not his own, and that this includes possessions as well as profession." Our motto should be "Give often."

Our plans for all future work are to carry out the decision of last Conference, viz., "To strengthen existing churches and then seek new fields of labor.

The Secretary, Mr. J. Routledge, 42 Maitland-st., Dunedin, will be pleased to acknowledge all communications.

DRINK FRY'S COCOA IT IS THE BEST.

Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

LENG.—On November 26th little Dulcie, youngest daughter of Bro. and Sister Leng, of Warmer West, Birchip, died. We commend the parents to the God of all comfort. Dulcie was loved by all who knew her. God loved her. He took her, "for of such is the kingdom of heaven."

"Ere sin could blight, or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed,
And bade it blossom there.

DICKSON.—Very early on Thursday morning, November 28th, the death call came to aged Sister Priscilla Dickson, the mother of Bro. P. A. Dickson, of Sydney; Bro. J. C. Dickson, now of Tyler, Texas; Bren. W. J., S. G. and E. L. Dickson, and Sister Hampton, all of Melbourne. The call came very suddenly, but very peacefully, and in answering her Master's summons she entered into the sleep of Christ. Peace be unto her, and comfort unto her children! Some months ago she suffered a severe attack of influenza. She recovered, but had sustained a weakening of the heart's power. She well knew that the hour of her departure—shall we not rather say her deliverance?—was drawing nigh, and, like the wise servant, began to put her house in order. Beyond this weakness of the heart her health was good, and she was spared the ordeal of pain or a lingering illness. She had visited her daughter the night before, and at eleven o'clock returned to her room. About two o'clock Mrs. Hampton was hastily called to her mother's bed and found her rapidly sinking. The three sons who live in Melbourne were called, but before they could arrive she slept. Death had armed himself for another victory, but his seeming triumph has, through the grace of God, become hers. "O, grave, where is thy victory! O, death, where is thy sting!" She was laid to rest in the Melbourne General Cemetery in the presence of many friends on Friday, November 29th. All her children saw their mother borne forth except the son now in America. Sister Dickson had always been religiously inclined. On the 5th May, 1872, she was baptised into Christ in the Lygon-st. chapel, and has since retained her membership with that congregation. She was in Sydney on my arrival in Australia, and was the first member of this church to greet and welcome me. Her husband died twenty-six years ago, and two of her children preceded her. She had tarried long enough to see all the living ones grown and settled in life. Her chief joy was in them. She delighted in their visits to her, and thus quietly passed the evening of her life, awaiting her Master's pleasure. One whose acquaintance extends over but three years, and that towards life's close, is not well qualified to write the obituary of any career. Others who had known her longer could have spoken from a deeper knowledge. One such was moved in his prayer to thank God for her "kindly face and still more kindly words." Her sphere in life was her home and the circle of her friends. She rejoiced in her callings of wife and mother, and to these she gave her talents and her time. She was kind and generous to her children, and it is their pleasure to bear tribute to this. While her life had been retired, she took a keen interest in affairs and especially the prosperity of the church of God. Of recent years she had been attending the meetings of the Ascot Vale church, and was present there at the morning meeting ten days before her death. It is the custom of age to withdraw from new and outer things and find delight in the very narrow circle that surrounds self. This was true of Sister Dickson. Refer-

ence has been made to her joy in her children. Her other chief delight was God's word. She read it continuously and joyously. Sweet was its comfort to her soul. It was the lamp of her declining years, the light to her weary steps. What better employ than this? It taught her to delight in that which all nature dreads. Such a life does not end speedily. Though she walks no more, yet she still lives in the lives of her children, and in her memory God will gladden the hearts of those that are sad, and console them with an endless hope.

W. C. MORRO, B.A.

DAVIS.—Alice Davis fell asleep in Jesus on Nov. 7th, at the age of 28. She had been a patient sufferer for a long time. Among her last requests was one to remember her Lord in his own appointed way, but when the brethren came prepared so to do, they found she had gone to a closer communion with her Redeemer. G. T. Walden conducted the burial service, and Campbell Edwards the memorial service in the chapel.

Petersham, N.S.W.

S. DENFORD.

TINDAL.—After about three years of suffering, borne with Christian fortitude, our Bro. David Tindal passed from these transient scenes on the morning of November 11th, aged seventy-two years, and on November 13th we laid away his mortal remains in the Kew Cemetery. He had been a member at Doncaster about thirty-five years, having been baptised in the early days at Lygon-st. It was a pleasure to visit him during his sickness and to see his child-like faith in God. He looked forward with joy to the time when he would have "a building of God, a house not made with hands, eternal in the heavens." To him death was simply "going home." His sister wife nursed him tenderly and faithfully. They had spent nearly fifty years together on the earth, and she looks forward now to the glad time when they will meet to part no more and be for ever with the Lord. Bro. Tindal has left his family the legacy of a Christian example. May they be divinely comforted in their bereavement, and resolve so to live that they may go to him who is not dead but only gone before.

F. W. GREENWOOD.

RUSS.—Truly the ways of God are not like to our ways, and so it is that we have to record with deep regret the loss to a wife of a loving husband, and to a large family of boys and girls of a kind and dutiful father, and to the church of God of a faithful and consistent helper in all departments of church work, for our dear Bro. Charles Frederick Russ has gone from us to be with Jesus. At the age of 45, apparently in the best of health, he suffered only a few days from an abscess in the head, the effects from which caused his decease, which came unexpectedly to all of us. On November 5th his body was laid away to rest. J. Griffith and E. Lewis conducted a most impressive burial service, which was very numerously attended. How we miss him! for his earnest, faithful life had won the deepest regard from all the brethren. How the widow and children will miss him! For these we earnestly pray that God will comfort and sustain them in their irreparable loss.

Spring Grove, Nelson, N.Z.

A. G. KNAPP.

VARCOE.—Our esteemed Bro. Alfred M. Varcoe passed from this life to the life beyond on Sunday, November 17th, 1901, at the age of 68 years. Bro. Varcoe was born in Cornwell on November 4th, 1833, and arrived in South Australia in the ship "Samuel Boddington" on January 1st, 1849, and was thus living in this State for 53 years. He came to reside in this district about 45 years ago, and has been for nearly 40 years a faithful member of the church of Christ, having been immersed by Bro. Marsh, now of Echuca. Our brother was always constant in his attendance at the Lord's house, and always delighted

to assemble with his brethren and sisters in Christ to remember the Saviour, till prevented by illness from doing so. He has been a great sufferer for over twelve months, and during his long illness he has ever shown that patience and faith that are only seen in the true follower of Jesus Christ, and when at last he fell asleep it was but the release from the sufferings of this life to enter into the enjoyment of the better and brighter home beyond. He was deeply respected as a citizen, and greatly esteemed for his many splendid Christian qualities. Humble, inoffensive, meek, and strong in faith, he ever sought to reflect in his life the image of the Master whom he served. There was a large gathering around the grave at Milang on Tuesday, when we laid his mortal remains to rest. Bro. T. J. Gore, who is a relative and very old friend, gave a very impressive address at the graveside, speaking of the faithful life of our brother, and urging others to live for Christ. Our deepest sympathy is with our Sister Varcoe and her son and daughter who remain, and we pray that our heavenly Father may sustain them in their hour of trouble, and that they may find in him the comfort and consolation that they need. This is the third of the pioneers of the cause at Point Sturt who have passed away during the last three months, but though we miss them, we know that our loss is their gain, and labor on, looking for that time when we shall be reunited, and sin, parting and pain will be no more.

Point Sturt, S.A.

J.E.T.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8.

FOREIGN MISSION FUND.

NEW ZEALAND.

Church, Dunedin £1 0 0

VICTORIA.

Girls' Endeavor Socy., Bendigo (towards supporting a child in India), (B) .. 1 1 0

Young People's Socy., Footscray (B) .. 0 3 0

NEW SOUTH WALES.

A. Grant 0 0 0

ROBERT LYALL, Treas. F. M. LUDBROOK, Sec.,
39 Leveson-st., N. Melb. 121 Collins-st., Melb.

WANTED.

Applications are invited for the position of evangelist of the Petersham church. Salary, £3/10/- per week. The church moves into its new building on January 1st, 1902. The neighborhood is a new one, and the prospects are bright for a good work. Bro. Ewers can speak of the church in favorable terms. Applications to be sent at once to E. J. Hilde, Farr-st., Rockdale, N.S.W.

Wanted—an EVANGELIST to labor with the Fremantle church. A splendid field. Applicants please state salary required, etc. Address, J. H. Gibson, sec., 258 Sewell-st., E. Fremantle.

The church in Auckland requires the services of a suitable Evangelist, and invites applications through F. Evans, Crummer-road, Grey Lynn, Auckland.

"VISIONS OF THE CHRIST" goes towards meeting the growing desire for literary food for Christians. In this handy book scene after scene in the life of him "who went about doing good" is graphically portrayed. There is nothing better to mould one's character into Christ-likeness, than to feed upon the sayings and actions of the Master. I would recommend every Christian to read this book. It will not only help you in life's battle, but will ennoble your mind, sweeten your disposition, and call out your better nature.—P. J. POND.

MOUNTAIN SCENERY.

HOME OF REST.—Comfortable and Superior accommodation for visitors at Albert Hill, Lilydale. Every convenience. Close to Railway Station, Post Office. Liberal table, Luncheons. Non-intoxicants. Terms moderate. M. McDOWELL, Proprietress.



WE cannot meet all our readers and actually take them by the hand, but in mind we do so and ask them to remember that

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty;” and that “the liberal soul shall be made fat: and he that watereth shall be watered also himself,”
And then in the light of this to think long and deeply of

Home Mission Sunday for 1902.

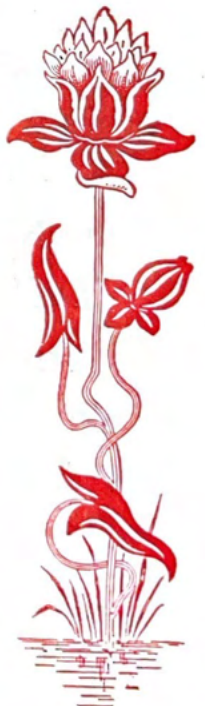
The above quotation has a universal application to all the relations of life, being specially true of

Churches and Individual Church Members

in regard to their attitude towards HOME MISSION WORK.

Please Bear in Mind!

1. In helping Home Mission Work you help your own local church, as many of those brought to Christ in the country eventually find their way in to the city and town churches.
2. If we expect to reap an abundant harvest, we must sow liberally of the precious seed of the kingdom, which is the word of God. This can only be done by the enlargement of the Liberal Spirit.
3. We can not bestow blessings so great upon others, but that even greater blessings will accrue to ourselves. It is a universal law in the kingdom of grace that in blessing others we bless ourselves. “He that watereth shall be watered also himself.”
4. *That the next HOME MISSION COLLECTION is on JANUARY 5, 1902, and get ready to assist in sending the glad message to all who will hear.*
5. That the work of evangelising the world is the one great work of the churches. Christ tasted death for every man. He gave himself a ransom for all. The church is commissioned to preach the gospel to the whole creation.
6. That now is the accepted time. It is dangerous to procrastinate. Every believer should have fellowship with Christ in this work. Every church should have its name enrolled among the contributors.





VICTORIANS are Just the People to be Most Deeply
Interested in and Most Anxious About their State's
Condition, Politically, MORALLY, Domestically, and
Temporally, as Well as Highly Spiritually. →*→*→
Occasions Rise when Special Needs Urgently
Require **Special Notice** by All Who
Intend to Make this State the Premier
At All Times and in All Truly Great
NATIONAL ADVANCEMENTS.

GIVE

And it shall be
GIVEN UNTO YOU. ♣
 ❁❁❁❁❁❁❁❁❁❁
GOOD MEASURE!
PRESSED DOWN!

HOW Great Our PRESENT
Oppportunity is, No One,
Mindful of SUCCESS,
Expects to be Greater.

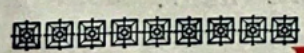
V. H. M. F.

RICH IN CHRIST.

♣♣♣♣♣♣♣♣♣♣
FOR OUR SAKES HE
BECAME POOR.

* * * * *
Will You Help to
Make Some One
Rich in Christ?

Much has Been Done
In Some Parts of Our
State, but Greater will be Our
SUCCESS, if when Within Our
Immediate Grasp, we Seize the
Oppportunity to Take MORE VITAL
Notice of Our Dear Country's NEEDS.



FUNDS are **always** an Essential Item in
Undertaking Work for the Lord as Well as For
National Enterprises, and there is No WORK MORE
Deserving the Name "**National Enterprise**" than



Evangelising Our State for Christ.