



Victoria

£750

for
Home Missions

THE PRESIDENT'S MESSAGE.

Malcolm McLellan.

Loving greetings to all the churches in Victoria. The work of Home Missions is progressing. The number of workers is increasing, and consequently the need of help is proportionately greater than at any time in our history.



M. McLellan.

The Committee has done all in its power to put good men in the field, and can with confidence appeal to all the members throughout Victoria to help financially. At the beginning of October I made a calculation, based on the amount expended and the number of additions since last Conference, and found that the cost per convert amounted to £4/10/-. 350 additions were then reported. This is truly a maximum of results at a minimum of cost. The offerings began in 1886 with £87, and only four men in the field. Last year we reached £702 with 26 men in the field. As there are now about 25 workers assisting in nearly 50 different places, the collection should this year reach £750. May God's richest blessing rest on all the brotherhood, and may we do our very best to make this a record offering.

We were sent into the world not only to enjoy ourselves, but to do our best to make those under our influence good and wise, strong and happy.—Thorold.

MELBOURNE.

OUR WORK AND WORKERS.

Thos. W. Smith, Secretary.

The special effort on behalf of Home Missions is at hand. It should be of particular concern to all churches throughout the State. This is the first opportunity that I have had of making an appeal as Home Mission Secretary in Victoria. I count it an honor and a privilege not to be lightly esteemed. As Secretary, it falls to my lot to say a few words about our work and workers. In the first place it would be well perhaps to invite attention to the reports that appear from time to time in the "Christian" from the men "on the spot," and also the monthly Home Mission Notes by the Organising Secretary, Thos. Hagger. But as many whom we desire to enlist perhaps only see the Home Mission special issue of the "Christian," it is necessary to once more publish the names of the workers and their respective fields. At the present time the following brethren are being supported by the Home Mission Fund in Victoria:—T. Hagger, State Evangelist and Organising Secretary; W. H. Clay, Singing Evangelist; G. B. Moysey, Horsham and Polkemmet; G. E. Chandler, Colac; J. R. Comberbridge, Kyneton, Drummond and Taradale; A. R. Benn, Kaniva and Lillimur; H. M. Clipstone, Shepparton and Cosgrove; J. E. Shipway, Stawell and Glenthompson; E. Davis, South Melbourne; W. L. Jones, Warrnambool and Port Fairy; L. Larsen, Maryborough and Bet Bet; W. G. Comberbridge, Brim, Dunmunkle and Warracknabeal; H. G. Clark, Warragul; A. J. Wedd, St. Arnaud; C. R. Hall, Carnegie; C. R. Brough, Gordon; W. Hinrichsen, Wonga Park; G. H. Oldfield, Boort. The follow-

ing fields are subsidised, viz.: Castlemaine, J. W. Marrows; Swan Hill, S. H. Mudge, and Croydon, F. Smith. Several other places have been subsidised for longer or shorter periods during the year, and consideration is now being given to other fields and laborers.

Never in the history of the churches of Victoria have we had so many men in the field, and yet never has there been such a loud and prolonged cry for *more* men as now! Both of these elements are sure signs of progress; but we must not stand still, or go back! Brethren, let us not be content with present achievements. As every advance is swallowed up in the further advance, so let us lose our present position by taking up a more forward one. One of the expressions made use of at last Conference was "Trust the brethren." In other words it was meant that if the Committee would put men in the field, the means to support them would be forthcoming. A distinctly "forward movement" has been made, in view of this attitude, and the programme for current Conference year involves the largest outlay ever contemplated for one year. The Committee feel confident that their action will be fully endorsed by the Victorian brotherhood, and that the means will be supplied



T. W. Smith.

to meet the increased expenditure, and come up to next Conference with all accounts paid, and a determination to undertake even greater things for the winning of our own land to Christ. Let us take Victoria for Christ! Let us provide men to take it in the name of the Lord! Let us send them forth with the message which the people are anxiously waiting for, and will gladly accept when it is presented to them intelligently. "How shall they hear without a preacher? How shall they preach except they be sent?" We may carry these questions further, and say, How shall they be sent if there is no money? And how shall there be money if the church does not do her duty? And how shall the church do her duty if you and I withhold the money we might give? February 1 will show in one way at least the extent of our interest in this great work of making Christ known to all in the "homeland."

THE CALL OF THE UNGATHERED HARVEST.

(John 4: 35.)

A. C. Rankine.

The call of the Saviour to his disciples was for an uplifted look, really a spiritual vision. "Lift up your eyes and look on the fields." He would have them know and realise that the mass of men and women before them lacked the true essential. They were lost. They needed salvation.

"When Jesus saw the multitudes he was moved with compassion towards them." This was the spiritual vision. Compassion is love in motion. As we look on men and women around us we should view them with something of the spirit of Jesus. Then we shall realise their real need is eternal life, which is life indeed.

The call of the ungathered harvest is a call for laborers. How plenteous the harvest; how few the laborers! The great need constitutes the call. We have that which will meet the needs of the souls of the people. We have the gospel, the bread of life to distribute. We are their debtors. The call is imperative and imperial. The Lord saith, "Lift up your eyes." And he saith, "Give ye them to eat." If you see a man on the highway lying in agony all alone his condition is a call for help. And viewing spiritually the many of our homeland we realise the need of more laborers going forth to gather them into the fold. The ungathered harvest calls us also to hope there are yet many precious sheaves to be garnered. As we look on the field of men and women we see those who can, we believe, be made bright and beautiful in character through grace divine. One may be inclined to think it barren and unprofitable. But faith-filled, love-filled messengers have gone into the neglected corners of the earth and won those who have been named as among the "impossible." There have been many rich finds in unlikely places. Before Peter had the vision it would have been difficult to persuade him that the

household of Cornelius presented a promising harvest field. Jerry McCauley, the drunken thief of Water-st., New York, was an unlikely specimen to be influenced by the gospel. But the gospel of power lifted him up. So among the ungathered harvest we shall find many who will shine for Jesus.

The call of the ungathered harvest is for immediate action. "The fields are white already to harvest." Opportunities await us as followers of Christ to go out into the needy fields and bring in many sheaves for the Master. How slow and late we are. Close to our hands lie the fields ready to be reaped, and the Lord expects us to have fellowship with him in the ingathering of the precious harvest.

sealed up in their envelope with their contributions. Our purse strings no doubt want constant loosening, but we have "to glorify God in our bodies and spirits, which are his" as well. Paul tells the Roman Christians "to present their *bodies* as living sacrifices" to be consumed on the altar of God. Let us then give time, talents, opportunity, even to sacrifice that "big things" may come to pass in our homeland.

4. Perseverance. The great danger following almost every time of enthusiasm is the swing-back of the pendulum. A special meeting, a mission full of spiritual force and divine enthusiasm, sometimes ends in a lethargy and added coolness that must be guarded against. Our missionaries can go



HIGH-ST., KYNETON.

J. R. Combridge is at work in this town, and also at Taradale and Drummond. Progress has been made, and a chapel will soon be erected. There is every prospect of a good church being built up. This is part of our paying Home Mission work.

SOME P'S IN THE POD OF "DOING BIG THINGS."

A. P. Wilson.

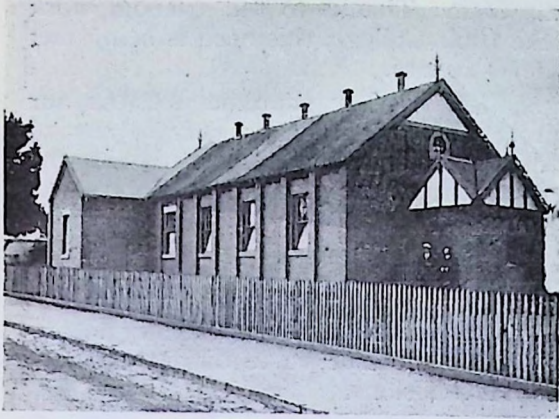
1. Prayer. I well remember one of the Launceston officers, when we asked for prayer for 100 souls in the mission, saying that he doubted if we would reach 50. Still we prayed without ceasing, and just before the mission started he said to me, "I believe we'll get that 100 souls." The first P in our pod is prayer.

2. Preparation. Dr. Jowett says, "Prayer is not a talisman, but a preparation." Big things demand big scheming, and careful thought. It is too late when a missionary comes on to the field to think then of getting ready. All big ventures mean that we must find our sphere, and work in it. Let there be a buzz of expectancy, an eagerness, everything in its place, petty jealousies forgotten, no loose ends that need to be attended to in face of work more important. We need to do as John the Baptist, "prepare the way of the Lord."

3. Payment. Here I don't mean money so much. That is part of it, but only a small part. There are those who seem to think that their duty to Home Missions is

north or south, east or west, and win by their efforts for God many souls to righteousness. Our duty is plain by perseverance to keep those who are thus won in touch with the Master.

5. Passion. Big things are born of passion. The pen pictures of the Apostle Paul reveal that the secret of his success in common with other great men, was his passionate longing for the extension of the kingdom. How often the calm logician in the man is swept away by a whirlwind of passionate longing, a burning intensity, a flame of enthusiasm. Aye, and to go higher still. Would anyone who could see the figure of the Christ weeping over Jerusalem, and hear him say those wondrous words, "But ye would not," deny that in the heart of the Saviour of the world there burned a fire of divine passion, chaste and pure, which zeal consumed at last his whole being. Brethren, we all have the desire to see "big things," but is that pod simply distended with words or complaints, or is it enlarged by the mighty force of growth within until burst by that inward power, it brings into our midst great things in the name of the One who hesitated not to give his very life for us.



MARYBOROUGH CHAPEL.

About four years ago the cause in Maryborough had almost ceased to be. The Home Mission Committee arranged for H. P. Leng to go there, and great success followed. The chapel has been enlarged to its present proportions, and is filled on Sunday evenings, while the church has about 100 members. Lars Larsen is now working in this field, and also at Bet Bet and Dunolly. Credit is due to the splendid band of brethren at Bet Bet who have stood by the work financially, and have been paying to the Home Mission Fund more than half the evangelist's salary.

A FOREIGN MISSION REASON FOR HOME MISSIONS.

J. I. Mudford, Acting Secretary, Federal F.M. Exec. Committee.

Our Foreign Missionary Committees have their hands quite full at present in sustaining the work already established on the foreign fields, and in planning still greater things for the Master's kingdom. New stations are being established in India and the New Hebrides; an additional Chinese evangelist has been engaged for work in Australia; a new chapel, imperatively needed, is soon to be erected at Baramati; and other important matters are under consideration. Is there not a necessary corollary, in Christian effort, to the full hand, namely, the empty pocket? "Why, then," might it not be argued, "should not the foreign work have the benefit of the money asked for on February 1?"

As a matter of fact, the foreign work will, ultimately and indirectly, have the benefit of this money. Every penny wisely spent in the strengthening of the "home base" strengthens also the cause at the battle's front. Happily, in our well-balanced Australian brotherhood scarcely anyone thinks there is any necessary antagonism between Home Mission and Foreign Mission interests. The F.M. Committees rejoice at H.M. progress, for apart from this F.M. work is impossible; the H.M. Committees thank God when large gifts are poured into the F.M. treasury, for this is an evidence of the real success of H.M. work. Thus experience has proved that neither are "Home Missions" without "Foreign Missions," nor "Foreign Missions" without "Home Missions," in the Lord. Each is quite necessary to the well-being of the other.

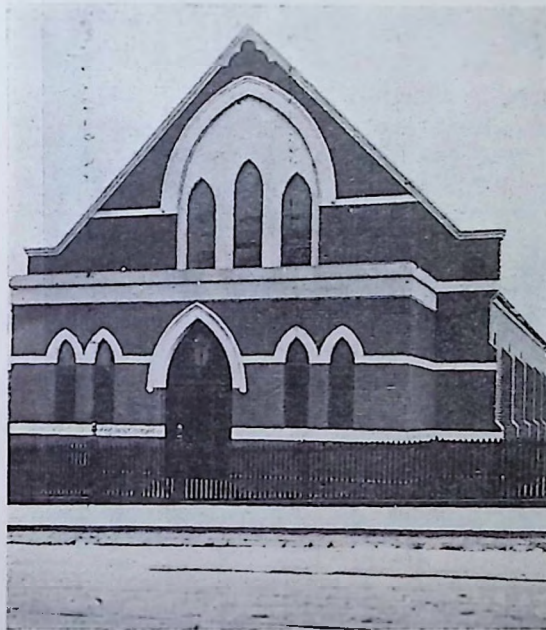
F.M. workers therefore greet their H.M. fellow-laborers most heartily at this season, and pray that, in the best interests alike of our own land and of heathen countries,

there may be a magnificent response on February 1 to the Home Missionary appeal.

A SUGGESTION FROM THE TREASURER.

W. C. Craigie.

In reading about military matters, one finds that the number of men in an army and the number of what is termed the "effective force" are different things,—the effective force always being the smaller number. In the army of the King of kings, I am afraid we have to admit that there is a large fringe that may be designated the "ineffective section" of the host. They are the brethren and sisters whose minds have never been impressed with the thought that the service of our Lord involves sacrifice,—men and women who have never had the vision of stewardship. A large number of



CHAPEL AT NORTHCOTE.

A Sample of Church Building Extension Work. Our brethren give so well for church and mission purposes that our general average giving is equal to or above that of any other religious body known to me. Still, much more could and should be done. And if all rightly valued the privileges of our position, more would be done. The difficulty is to galvanise into life and fervor the ineffectives, to get a feeling of responsibility laid on their hearts, to get into their minds the Scriptural view of stewardship. How is it to be done? Some minds receive impressions slowly; on other minds, impressions when made are evanescent. Patient but continuous teaching and exhorting seem to me to be the only remedy. We should have an enthusiastic brother devoting his time to this work. Call him "Home Mission Organiser," "Financial Agent," or any other suitable name. But set him free to awaken in the minds of drowsy Christians the sense of stewardship, and teach them systematic giving to spread the gospel amongst their fellow men. His work would include personal persuasion as well as platform work. I believe it would pay.

POST CARD MESSAGES FROM MEN AT THE FRONT.

PEOPLE WAITING AN OPPORTUNITY.

Victoria is dotted with towns and districts where the primitive gospel is unknown; in those districts there are many who would gladly respond to the loving call of the ancient gospel if they had an opportunity. Brethren, shall we not practice some real self-denial, so that on Feb. 1 we may provide the means to send the truth to some of these?—J. R. Combridge.

IT PAYS.

We are the only religious body at Wonga Park; upon a recent Sunday every member met for worship (18), every child attended the Bible School (28), and everybody but four present at the gospel meeting (71). Only for the Home Mission Fund this work would be impossible. Yes—depend on us; we intend giving four times as much to Home Missions this year. It pays.—W. H. Hinrichsen.

"LET THERE BE LIGHT."

Our first duty, in matters spiritual as well as temporal, is to the home land. If it be true in matters temporal, that "he that provideth not for his own, is worse than an infidel and has denied the faith," then what can be said of the professed Christian who allows large areas of his own land to remain in spiritual destitution when he has it in his power to supply its need? *So far as he has it in his power*, it is the duty of every Christian to preach the gospel to every creature in every land, but if he does not preach it effectively to people in his own land, how can he preach it to lands afar? How can the light which fails to reach the few close by reach millions in lands far distant? But let the light at home be bright enough and every continent and isle in sin's dark seas shall be illuminated and rejoice in the glory of God.—G. B. Moysey.



THE VICTORIAN MISSION TENT, as it appeared at Mildura in May last.

A campaign was conducted in the Mildura district in which the churches at Mildura and Merbein participated from May 11 to June 24, during which time 92 people confessed Christ, of which number 75 were baptised and added to the churches. 13 were also added as baptised believers or by restoration. Such Home Mission work is worth supporting.

THE AUSTRALIAN CHRISTIAN.

THE CONCLUSION OF THE WHOLE MATTER.

Rom. 10: 1, 13-15.

"My heart's desire is for the people of my home land that they may be saved."

"Those who call on the name of the Lord shall be saved."

"To call on his name they must believe."

"To believe they must hear."

"To hear they must have a preacher."

"To preach they must be sent."

Brother, Sister,—By Paul's reasoning where does the responsibility lie? In whose hands does the salvation of the home land rest?

Attend to the sending on Feb. 1, and the saving will follow.—Gilbert E. Chandler.

throughout the State of the final message of our Redeemer: "Go, preach the gospel." Let all the disciples realise their privilege of being able to assist in spreading the gospel in this fair land, and feel that they are responsible for the advancement of Christ's kingdom.—H. M. Clipstone.

AN OUTLOOK ON THE PRESENT.

We thank God for what is being done at this time. Never before have we had so many missionaries in the field. Never before has so much money been spent on Home Missions. Never in one year have we gained as many souls for Christ through Home Missions as during this year. And yet! Yes, brethren, and yet! "There are

2. Men. Thanks to the splendid work of the Bible College, this need is being met as never before.

3. Money. The supreme need of our churches is a mission conscience to remind us of our obligations connected with carrying out of the great commission.—W. L. Jones.

THE VALUE OF OUR OFFERING.

At times there may be a tendency to underestimate the true value of our offering to Home Missions.

We are apt to think that the good it does in the work is altogether too insignificant to compensate for the sacrifice made; but we need to take a wider view and think of the workers in the field. They are encouraged in their work as their brethren respond to the call.

And there is another aspect of the matter: the outside world will judge Christianity according to the sincerity of its followers, and our sincerity can well be judged by our liberality.—W. G. Combridge.

PROSPERITY AND A LIBERAL RESPONSE.

Home Missions for His Majesty mean sending his message, with his money, by his men (Matt. 28: 19, "Go ye," etc.). But how can they go if the means is not forthcoming? Three months ago disaster threatened the farmer, but God sent the rain, and now there are signs of prosperity everywhere. I pray that the resulting obligation (1 Cor. 16: 2, Lay by in store as the Lord hath prospered, and 2 Cor. 9: 7, Not grudgingly nor of necessity, for God loveth the cheerful giver) shall actuate a liberal response on Feb. 1 for Home Missions.—Will. Clay.

FELLOWSHIP.

The gospel tent is testimony to a wonderful fellowship. To a few of us in St. Arnaud it says in effect, "Your brethren throughout Victoria combine to help you, for the body is one." What a fellowship we can all participate in on Home Mission Sunday.—Allan J. Wedd.

THE NEED REALISED.

Since moving to the country I have realised as never before the great need of Home Mission work, and do not wonder that those who are responsible for this work are so insistent in the matter.—Lars Larsen.

SPECIAL.

Offerings from churches and isolated members in Victoria should be sent promptly to the Secretary, Thos. W. Smith, 720 Rathdown-st., North Carlton, or the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne. The books will close for the annual balance on Feb. 28.



MAIN-ST., STAWELL.

The cause in Stawell shows what a combination of loyal scattered disciples and the Home Mission Fund can do. There is now a church of nearly 100 members in this town. J. E. Shipway is the evangelist.

THE BEST PLEA.

The best plea I know for Home Missionary activity is that there are thousands of people in Australia who are in the darkness of ignorance concerning the primitive gospel. The country missions show that this is accepted gladly where it is faithfully preached. All can help by contributing to Home Missions, to "send the light."—G. H. Oldfield.

OLD FIELDS AND NEW.

Another annual appeal for Home Missions! Good! Place the mark high; we'll reach it. The past year has shown us what can be done, and inspires us; it has shown us what needs to be done, and challenges us to holy daring.

Next year must be better than the last; to do less would be sin. Old fields must be helped, and new fields must be entered.—Ethelbert Davis.

OUR GREAT DAY.

February 1 is our great Home Mission Sunday, and it reminds the churches

places in Victoria at the present, calling louder than ever before, "Send us men who will lift up the cross in our midst." Shall we heed? Or shall we not?—J. E. Shipway.

HOW TO MAKE LIFE WORTH LIVING.

The Home Mission of the Churches of Christ is of a twofold nature.

First, to the people of God to unite after that only pattern—the church of the New Testament.

Second, to give to the unsaved people of our land the old time gospel in "the old time way."

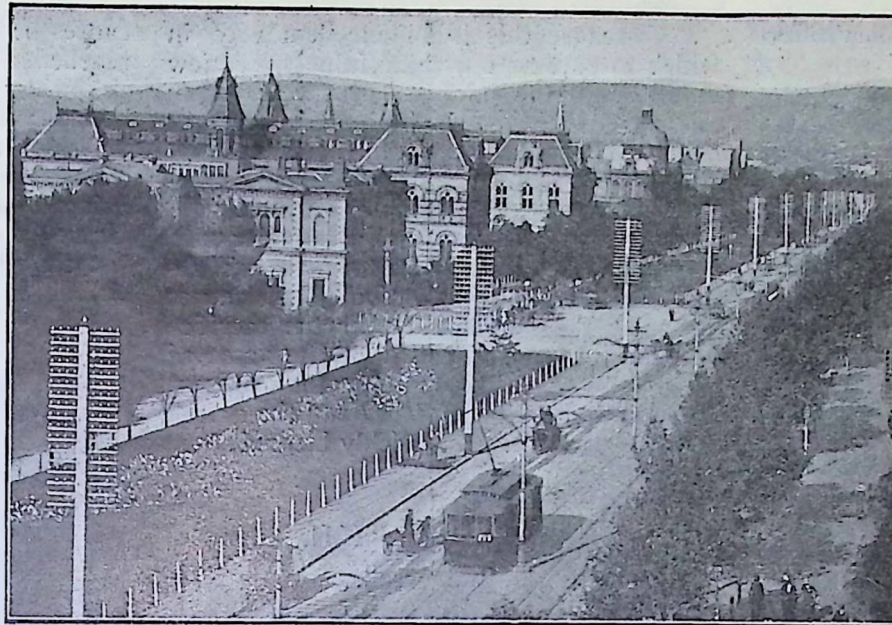
To have such a mission and to do our best in it, is to make life worth living.—A. R. Benn.

THREE ESSENTIALS.

The Christian objective is "every creature," and to achieve it three things are essential.

1. A Message. This has been given to us by the Master himself.

South Australia



£1000

for
Home Missions

THE PRESIDENT'S MESSAGE.

Ira A. Paternoster.

This year we are asking the churches to give us £1,000 on February 1. Some will perhaps ask, "Why this increased amount?" There are good reasons for it, rest assured. This year we have had to spend more than we have received in order to keep the work we had in hand going. We must ask for more in order to go forward. We believe there is no desire on the part of the brethren to withdraw from any field now being helped, but rather we all desire to enter new fields. But expenses will be just as high next year. We must increase.



I. A. Paternoster.

The large numbers coming to our land increase our responsibility. There is more work to be done than ever before, and we who are living to do it have less time than ever before. Then, too, our success during the past year calls us to greater things this year. We do not seek for prominence or recognition as a church for the mere sake of such, but we are looked upon as an aggressive body because of the evangelistic spirit we exhibit. Let us be true to this Evangel, and seek this year to push forward.

This means we must realise that the work we do is not our work, but God's. He has called us to labor for him, and all we do is for his sake. Brethren, we ought to be lifting Christ up in other places. Fields invite us but we are not able to respond. This year we ought to make a greater effort. Last year we gave in addition to our Home Mission offering, over £1,000 for the Scoville mission. I have been wondering if all who gave toward that special effort of soul-saving would give the same amount this year toward our Home Mission work? There will be no special call made, so let us make a special Home Mission effort this year. Federal Conference is to be held in

ADELAIDE.

Adelaide. How glad we would be if we could come up to that great gathering and say we had given twice as much for Home Missions as any other year.

It seems to me, with the interest I have in Foreign Missions, that my greatest argument for Home Missions is made when I think of the needs of the great world field. How the call for workers in India, China, Africa, and other lands rings in our ears! It is more at times than we can bear. Then I begin to wonder how best we can answer this call. The only answer seems to be that we give more attention to building up the Home work. The more we do at home the more we will be able to do in these needy fields. How can we expect to convert the heathen with the few workers we send out, and as we realise the sin of the Home land? I see a ship steaming across the ocean. Walking its deck is a solitary missionary going to some lone station. Why is he so sad? Is it because of the darkness toward which he goes? Not alone! It is because of the sin he has left at home. He knows that beneath him in that ship is stored the terrible fire-water, made by men in a Christian(?) land, and while he has the Word that giveth life, other men are sending to these same poor heathen the death-dealing stuff, and he knows that every time the odds are against him and his work.

Brethren, what a grave responsibility rests upon us here at home. If the world is to be won to Christ, we must do more to lessen the work of sin in the Home land, for these people are looking to us to lead them.

There are many places here in S.A. we should seek to enter. Around the city there is Walkerville, where we are doing a little. Payneham is a large district. We hope to do something at Rose Park. Brighton calls for our attention. Woodville and Port Adelaide must not be overlooked. In the country in all directions we should be pushing out. Gawler is a large town where we are not represented; Hamly Bridge, Clare, Jamestown, Gladstone, Booleroo Centre on the North Lines and Tailm Bend, Mount

Gambier, Renmark, etc., call to us on other lines. These places could all become centres of good work. We ought to be able to send a man to a place like Gawler to open a church, but this means money, and we come to the brethren and ask for this money to win souls for Christ. That is our mission, and the nail-pierced hands of the Son of God beckon us on to victory.

Do not forget the date, brethren—Feb. 1. Do not forget the amount—£1,000. Above all do not forget the purpose. "Honor the Lord with thy substance."

WHY £1,000?

D. A. Ewers, Conference Secretary.

We confidently ask the S.A. churches and isolated brethren for £1,000 on Feb. 1.

1. Because we really need it to pay our way. We require £600 to balance accounts at end of January, and can only reasonably expect about £150, leaving £450 on the wrong side. With £1,000 H.M. offering, we shall be able, with care, to finance until Conference.

2. Because of the new work undertaken. Since last February we have placed a man in Moonta, a most promising field; are placing a man at Berri to work the Murray River District; and we are corresponding with a competent preacher to take the position of Sunday School Organiser and General Evangelist. You will remember the Conference strongly urged these movements, and we are committed to them. We are also now rendering assistance to the weak causes at Walkerville and Cottonville. Providing the matter can be financed, the time is fully ripe to start a cause in Dulwich and Rose Park. On the other hand, we are now without a State Evangelist, and Railwaytown no longer needs assistance.

3. Because last February, notwithstanding a lighter harvest than usual, and the fact that £1,000 extra had been raised for the Scoville mission, the offering amounted to £861, or £229 above the H.M. offering in 1912. In asking for £1,000 now, we only suggest an advance of £139. If this is realised, the total will still be £860 less than last

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year's Scoville mission and February offering combined.

4. Because the results achieved warrant such expenditure. Just glance over these Home Mission figures for the past five years:—

Year.	Total Receipts.	H.M. Day Offering.	Baptisms.
1909 ..	£688 ..	£456 ..	92
1910 ..	£810 ..	£459 ..	108
1911 ..	£1749 ..	£617 ..	281
1912 ..	£1701 ..	£632 ..	337
1913 ..	£2126 ..	£861 ..	350

In addition to the 1168 baptised in connection with our H.M. work, 140 formerly immersed were received, and 696 by letter, many of whom would have been lost to the churches but for our H.M. co-operation. During the five years also, churches were organised at Tumby Bay, Maylands, Croydon, Semaphore, Lameroo, Ungarra, Murray Bridge, Railwaytown and Port Neill. Of these 10 churches, 8 have already erected chapels, and their united membership is 781.

The last year's Conference returns show a net increase for the whole State of 5 churches, 823 members, 4 Bible Schools, 173 teachers, and 575 scholars. The net increase in the Home Mission fields was 3 churches, 405 members, 3 schools, 77 teachers, and 402 scholars.

5. Because our very success hinders our progress just at present. During the past year a fine church building has been secured at Moonta, and new chapels built at Semaphore, Ungarra, and Wallaroo. As I write others are being erected at Tumby Bay, Murray Bridge, and Mundalla. These with school additions at Maylands and Prospect will cost fully £5,500 and are tangible evidences of success. But their expense will necessarily delay these churches becoming self-supporting, and thus success temporarily hinders progress.

6. Because we cannot afford to sacrifice any of our fields or workers. Here is a list; read it over and see if there is one you honestly think should be abandoned.

1. Bordertown and District, E. Edwards;
2. Butler and District, R. Raymond;
3. Cottonville, B. W. Manning;
4. Croydon, H. J. Horsell;
5. Goolwa, J. W. Caines;
6. Maylands, H. R. Taylor;
7. Mile End, D. A. Ewers;
8. Moonta, G. P. Cuttriss;
9. Murray Bridge and Lameroo, J. T. Train;
10. Murray River District;
11. Narracoorte, P. Warhurst;
12. Prospect, I. A. Paternoster;
13. Semaphore, W. J. Taylor;
14. Strathalbyn;
15. Tumby Bay and District, A. J. Fischer;
16. Wallaroo, J. Wiltshire;
17. Walkerville, M. Noble;
18. S.S. Organiser and Evangelist.

Before Home Mission Day we expect a preacher will be settled at Berri for the Murray River District, and a successor to G. T. Black, who has just left Strathalbyn, will be selected. We hope, also, to have our S.S. Organiser and General Evangelist at work before March. Whether we shall be able to retain all those men, or compelled to consider which fields we must abandon, depends upon the result of the H.M. offering. What shall the answer be?

7. Because this is an excellent way in which to express our thankfulness. A few months ago the harvest prospects were gloomy indeed. But just at the darkest hour, when failure appeared almost certain, the heavens opened and the Giver of all good showered not merely water, but gold on our farms. "What shall we render unto the Lord for all his benefits towards us?" As we "take the cup of salvation" shall we not also, like the Psalmist, "offer the sacrifice of thanksgiving and call upon the name of the Lord"? Can we do better than present a liberal thank-offering to extend the gospel over this land he has so richly blessed?

OUR OBLIGATION.

H. J. Horsell.

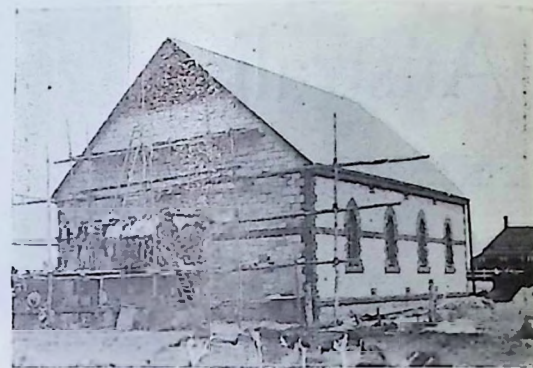
If we believe that the position we occupy as Churches of Christ is a correct one, and the plea our people present is in accordance with the Word of God, not only have we a right to exist as churches, but we are under an obligation to Christ to enlarge his borders, by publicly presenting the teaching of our Lord and his apostles.

As a people, we are growing steadily in numbers in S.A., and much of the increase is undoubtedly the result of Home Missions. Several of our large self-supporting churches received the aid of the Home Mission Committee, in the early years of their existence, and we are glad to know that these churches have helped in the formation of new causes in near districts. In nearly every case, the beginning of the aforesaid cause means seeking the financial assistance of the Home Mission Committee. Our Committee has always most readily sought to secure preachers, and subsidise new causes as far as funds will allow; indeed, because the call was so urgent, have gone beyond their means of recent years, with the result that a big deficit has been piled up, and must be wiped out.

No committee could have done more for the advancement of the cause of Christ in S.A. We have men of business capacity, men of faith, earnest, tactful, consecrated men, who are devoting their time in leading us to possess this State for our King. It is up to us to give them the money required to meet present liabilities, that struggling churches may become strong centres of evangelistic propaganda, and that new

causes be commenced in towns hitherto not reached.

During latter years, much attention has been devoted to our populous suburbs; this has proven a wise move. We see to-day strong growing causes, which are gradually doing with less financial help from the Home Mission Committee, and will soon not only become self-supporting, but pro-



Chapel at Murray Bridge.

vide increasing supplies to send the gospel to others.

These suburban churches have been among the foremost in the past in their gifts to Home Missions. That they will continue to realise their obligation and respond nobly on Feb. 1, we are well assured.

Some country districts for many years have had the support of the H.M. Committee, which has been generously given, with the result that they are stronger to-day. These also are under an obligation to make the offering of Feb. 1 the "best yet."

IS IT A GREAT THING?

James Manning, Treasurer.

The annual offering for Home Missions will be gathered on Lord's day morning, Feb. 1. It will be reaping day. What the apostle calls "carnal things" will be given room to assert their power in the furtherance of the glad tidings of salvation by Jesus Christ. It is urged that the day's result should not have less than a *One Thousand Pounds force*. Is it a great thing? Is it too heavy a material crop to reap? Not when compared with the spiritual things sown, and which have brought forth fruit. Look at some spiritual sowings and reapings; all largely resulting from money reaped at the annual offering: Croydon, a church of 141 members; Mile End, 208; Murray Bridge, 35; Tumby Bay, 55; Maylands, 182; Moonta, 22; Semaphore, 183; Ungarra, 14; Wallaroo, 88. These, and other spiritual fruits gathered, are greater and more valuable and important than the money given, but which is sanctified and used by God for spiritual results. There are other places open for sowing the same seed of the kingdom, with the same expectations of bearing fruit. The gospel is in readiness and waiting to go. The apostle, by the question, "Is it a great thing if we shall reap your carnal things?" suggests that we ought not to think it a great thing to do. We then appeal to the churches to



Prospect Chapel.



Victoria

£750

for
Home Missions

THE PRESIDENT'S MESSAGE.

Malcolm McLellan.

Loving greetings to all the churches in Victoria. The work of Home Missions is progressing. The number of workers is increasing, and consequently the need of help is proportionately greater than at any time in our history.



M. McLellan.

The Committee has done all in its power to put good men in the field, and can with confidence appeal to all the members throughout Victoria to help financially.

At the beginning of October I made a calculation, based on the amount expended and the number of additions since last Conference, and found that the cost per convert amounted to £4/10/-. 350 additions were then reported. This is truly a maximum of results at a minimum of cost. The offerings began in 1886 with £87, and only four men in the field. Last year we reached £702 with 26 men in the field. As there are now about 25 workers assisting in nearly 50 different places, the collection should this year reach £750. May God's richest blessing rest on all the brotherhood, and may we do our very best to make this a record offering.

We were sent into the world not only to enjoy ourselves, but to do our best to make those under our influence good and wise, strong and happy.—*Thorold.*

MELBOURNE.

OUR WORK AND WORKERS.

Thos. W. Smith, Secretary.

The special effort on behalf of Home Missions is at hand. It should be of particular concern to all churches throughout the State. This is the first opportunity that I have had of making an appeal as Home Mission Secretary in Victoria. I count it an honor and a privilege not to be lightly esteemed. As Secretary, it falls to my lot to say a few words about our work and workers. In the first place it would be well perhaps to invite attention to the reports that appear from time to time in the "Christian" from the men "on the spot," and also the monthly Home Mission Notes by the Organising Secretary, Thos. Hagger. But as many whom we desire to enlist perhaps only see the Home Mission special issue of the "Christian," it is necessary to once more publish the names of the workers and their respective fields. At the present time the following brethren are being supported by the Home Mission Fund in Victoria:— T. Hagger, State Evangelist and Organising Secretary; W. H. Clay, Singing Evangelist; G. B. Moysey, Horsham and Polkemmet; G. E. Chandler, Colac; J. R. Cambridge, Kyneton, Drummond and Taradale; A. R. Benn, Kaniva and Lillimur; H. M. Clipstone, Shepparton and Cosgrove; J. E. Shipway, Stawell and Glenthompson; E. Davis, South Melbourne; W. L. Jones, Warrnambool and Port Fairy; L. Larsen, Maryborough and Bet Bet; W. G. Cambridge, Brim, Dunnuckle and Warracknabeal; H. G. Clark, Warragul; A. J. Wedd, St. Arnaud; C. R. Hall, Carnegie; C. R. Brough, Gordon; W. Hinrichsen, Wonga Park; G. H. Oldfield, Boort. The follow-

ing fields are subsidised, viz.: Castlemaine, J. W. Marrows; Swan Hill, S. H. Mudge, and Croydon, F. Smith. Several other places have been subsidised for longer or shorter periods during the year, and consideration is now being given to other fields and laborers.

Never in the history of the churches of Victoria have we had so many men in the field, and yet never has there been such a loud and prolonged cry for *more* men as now! Both of these elements are sure signs of progress; but we must not stand still, or go back! Brethren, let us not be content with present achievements. As every advance is swallowed up in the further advance, so let us lose our present position by taking up a more forward one. One of the expressions made use of at last Conference was "Trust the brethren." In other words it was meant that if the Committee would put men in the field, the means to support them would be forthcoming. A distinctly "forward movement" has been made, in view of this attitude, and the programme for current Conference year involves the largest outlay ever contemplated for one year. The Committee feel confident that their action will be fully endorsed by the Victorian brotherhood, and that the means will be supplied



T. W. Smith.

THE AUSTRALIAN CHRISTIAN.

to meet the increased expenditure, and come up to next Conference with all accounts paid, and a determination to undertake even greater things for the winning of our own land to Christ. Let us take Victoria for Christ! Let us provide men to take it in the name of the Lord! Let us send them forth with the message which the people are anxiously waiting for, and will gladly accept when it is presented to them intelligently. "How shall they hear without a preacher? How shall they preach except they be sent?" We may carry these questions further, and say, How shall they be sent if there is no money? And how shall there be money if the church does not do her duty? And how shall the church do her duty if you and I withhold the money we might give? February 1 will show in one way at least the extent of our interest in this great work of making Christ known to all in the "homeland."

THE CALL OF THE UNGATHERED HARVEST.

(John 4: 35.)

A. C. Rankine.

The call of the Saviour to his disciples was for an uplifted look, really a spiritual vision. "Lift up your eyes and look on the fields." He would have them know and realise that the mass of men and women before them lacked the true essential. They were lost. They needed salvation.

"When Jesus saw the multitudes he was moved with compassion towards them." This was the spiritual vision. Compassion is love in motion. As we look on men and women around us we should view them with something of the spirit of Jesus. Then we shall realise their real need is eternal life, which is life indeed.

The call of the ungathered harvest is a call for laborers. How plenteous the harvest; how few the laborers! The great need constitutes the call. We have that which will meet the needs of the souls of the people. We have the gospel, the bread of life to distribute. We are their debtors. The call is imperative and imperial. The Lord saith, "Lift up your eyes." And he saith, "Give ye them to eat." If you see a man on the highway lying in agony all alone his condition is a call for help. And viewing spiritually the many of our homeland we realise the need of more laborers going forth to gather them into the fold. The ungathered harvest calls us also to hope there are yet many precious sheaves to be garnered. As we look on the field of men and women we see those who can, we believe, be made bright and beautiful in character through grace divine. One may be inclined to think it barren and unprofitable. But faith-filled, love-filled messengers, have gone into the neglected corners of the earth and won those who have been named as among the "impossible." There have been many rich finds in unlikely places. Before Peter had the vision it would have been difficult to persuade him that the

household of Cornelius presented a promising harvest field. Jerry McCauley, the drunken thief of Water-st., New York, was an unlikely specimen to be influenced by the gospel. But the gospel of power lifted him up. So among the ungathered harvest we shall find many who will shine for Jesus.

The call of the ungathered harvest is for immediate action. "The fields are white already to harvest." Opportunities await us as followers of Christ to go out into the needy fields and bring in many sheaves for the Master. How slow and late we are. Close to our hands lie the fields ready to be reaped, and the Lord expects us to have fellowship with him in the ingathering of the precious harvest.



HIGH-ST., KYNETON.

J. R. Combridge is at work in this town, and also at Taradale and Drummond. Progress has been made, and a chapel will soon be erected. There is every prospect of a good church being built up. This is part of our paying Home Mission work.

SOME P'S IN THE POD OF "DOING BIG THINGS."

A. P. Wilson.

1. Prayer. I well remember one of the Launceston officers, when we asked for prayer for 100 souls in the mission, saying that he doubted if we would reach 50. Still we prayed without ceasing, and just before the mission started he said to me, "I believe we'll get that 100 souls." The first P in our pod is prayer.

2. Preparation. Dr. Jowett says, "Prayer is not a talisman, but a preparation." Big things demand big scheming, and careful thought. It is too late when a missionary comes on to the field to think then of getting ready. All big ventures mean that we must find our sphere, and work in it. Let there be a buzz of expectancy, an eagerness forgotten, no loose ends that need to be attended to in face of work more important. We need to do as John the Baptist, "prepare the way of the Lord."

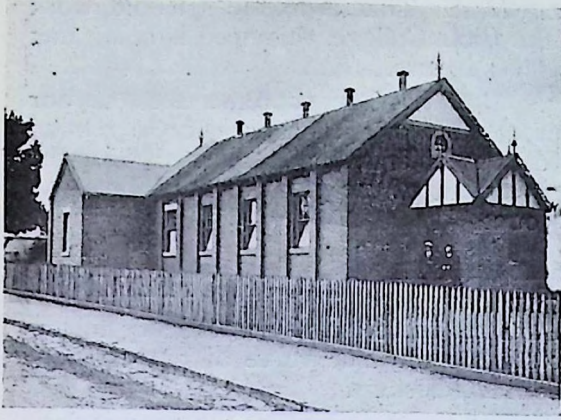
3. Payment. Here I don't mean money so much. That is part of it, but only a small part. There are those who seem to think that their duty to Home Missions is

sealed up in their envelope with their contributions. Our purse strings no doubt want constant loosening, but we have "to glorify God in our bodies and spirits, which are his" as well. Paul tells the Roman Christians "to present their bodies as living sacrifices" to be consumed on the altar of God. Let us then give time, talents, opportunity, even to sacrifice that "big things" may come to pass in our homeland.

4. Perseverance. The great danger following almost every time of enthusiasm is the swing-back of the pendulum. A special meeting, a mission full of spiritual force and divine enthusiasm, sometimes ends in a lethargy and added coolness that must be guarded against. Our missionaries can go

north or south, east or west, and win by their efforts for God many souls to righteousness. Our duty is plain by perseverance to keep those who are thus won in touch with the Master.

5. Passion. Big things are born of passion. The pen pictures of the Apostle Paul reveal that the secret of his success in common with other great men, was his passionate longing for the extension of the kingdom. How often the calm logician in the man is swept away by a whirlwind of passionate longing, a burning intensity, a flame of enthusiasm. Aye, and to go higher still. Would anyone who could see the figure of the Christ weeping over Jerusalem, and hear him say those wondrous words, "But ye would not," deny that in the heart of the Saviour of the world there burned a fire of divine passion, chaste and pure, which zeal consumed at last his whole being. Brethren, we all have the desire to see "big things," but is that pod simply distended with words or complaints, or is it enlarged by the mighty force of growth within until burst by that inward power, it brings into our midst great things in the name of the One who hesitated not to give his very life for us.



MARYBOROUGH CHAPEL.

About four years ago the cause in Maryborough had almost ceased to be. The Home Mission Committee arranged for H. P. Leng to go there, and great success followed. The chapel has been enlarged to its present proportions, and is filled on Sunday evenings, while the church has about 100 members. Lars Larsen is now working in this field, and also at Bet Bet and Dunolly. Credit is due to the splendid band of brethren at Bet Bet who have stood by the work financially, and have been paying to the Home Mission Fund more than half the evangelist's salary.

A FOREIGN MISSION REASON FOR HOME MISSIONS.

J. I. Mudford, Acting Secretary, Federal F.M. Exec. Committee.

Our Foreign Missionary Committees have their hands quite full at present in sustaining the work already established on the foreign fields, and in planning still greater things for the Master's kingdom. New stations are being established in India and the New Hebrides; an additional Chinese evangelist has been engaged for work in Australia; a new chapel, imperatively needed, is soon to be erected at Baramati; and other important matters are under consideration. Is there not a necessary corollary, in Christian effort, to the full hand, namely, the empty pocket? "Why, then," might it not be argued, "should not the foreign work have the benefit of the money asked for on February 1?"

As a matter of fact, the foreign work will, ultimately and indirectly, have the benefit of this money. Every penny wisely spent in the strengthening of the "home base" strengthens also the cause at the battle's front. Happily, in our well-balanced Australian brotherhood scarcely anyone thinks there is any necessary antagonism between Home Mission and Foreign Mission interests. The F.M. Committees rejoice at H.M. progress, for apart from this F.M. work is impossible; the H.M. Committees thank God when large gifts are poured into the F.M. treasury, for this is an evidence of the real success of H.M. work. Thus experience has proved that neither are "Home Missions" without "Foreign Missions," nor "Foreign Missions" without "Home Missions," in the Lord. Each is quite necessary to the well-being of the other.

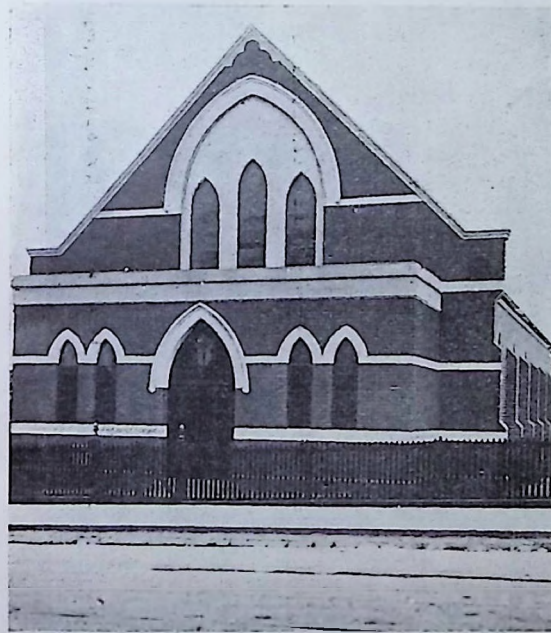
F.M. workers therefore greet their H.M. fellow-laborers most heartily at this season, and pray that, in the best interests alike of our own land and of heathen countries,

there may be a magnificent response on February 1 to the Home Missionary appeal.

A SUGGESTION FROM THE TREASURER.

W. C. Craigie.

In reading about military matters, one finds that the number of men in an army and the number of what is termed the "effective force" are different things,—the effective force always being the smaller number. In the army of the King of kings, I am afraid we have to admit that there is a large fringe that may be designated the "ineffective section" of the host. They are the brethren and sisters whose minds have never been impressed with the thought that the service of our Lord involves sacrifice,—men and women who have never had the vision of stewardship. A large number of



CHAPEL AT NORTHCOTE.

A Sample of Church Building Extension Work.

our brethren give so well for church and mission purposes that our general average giving is equal to or above that of any other religious body known to me. Still, much more could and should be done. And if all rightly valued the privileges of our position, more would be done. The difficulty is to galvanise into life and fervor the ineffectives, to get a feeling of responsibility laid on their hearts, to get into their minds the Scriptural view of stewardship. How is it to be done? Some minds receive impressions slowly; on other minds, impressions when made are evanescent. Patient but continuous teaching and exhorting seem to me to be the only remedy. We should have an enthusiastic brother devoting his time to this work. Call him "Home Mission Organiser," "Financial Agent," or any other suitable name. But set him free to awaken in the minds of drowsy Christians the sense of stewardship, and teach them systematic giving to spread the gospel amongst their fellow men. His work would include personal persuasion as well as platform work. I believe it would pay.

POST CARD MESSAGES FROM MEN AT THE FRONT.

PEOPLE WAITING AN OPPORTUNITY.

Victoria is dotted with towns and districts where the primitive gospel is unknown; in those districts there are many who would gladly respond to the loving call of the ancient gospel if they had an opportunity. Brethren, shall we not practice some real self-denial, so that on Feb. 1 we may provide the means to send the truth to some of these?—J. R. Combridge.

IT PAYS.

We are the only religious body at Wonga Park; upon a recent Sunday every member met for worship (18), every child attended the Bible School (28), and everybody but four present at the gospel meeting (71). Only for the Home Mission Fund this work would be impossible. Yes—depend on us; we intend giving four times as much to Home Missions this year. It pays.—W. H. Hinrichsen.

"LET THERE BE LIGHT."

Our first duty, in matters spiritual as well as temporal, is to the home land. If it be true in matters temporal, that "he that provideth not for his own, is worse than an infidel and has denied the faith," then what can be said of the professed Christian who allows large areas of his own land to remain in spiritual destitution when he has it in his power to supply its need? *So far as he has it in his power*, it is the duty of every Christian to preach the gospel to every creature in every land, but if he does not preach it effectively to people in his own land, how can he preach it to lands afar? How can the light which fails to reach the few close by reach millions in lands far distant? But let the light at home be bright enough and every continent and isle in sin's dark seas shall be illuminated and rejoice in the glory of God.—G. B. Moysey.



THE VICTORIAN MISSION TENT, as it appeared at Mildura in May last.

A campaign was conducted in the Mildura district in which the churches at Mildura and Merbein participated from May 11 to June 24, during which time 92 people confessed Christ, of which number 75 were baptised and added to the churches. 13 were also added as baptised believers or by restoration. Such Home Mission work is worth supporting.

THE AUSTRALIAN CHRISTIAN.

4

THE CONCLUSION OF THE WHOLE MATTER.

Rom. 10: 1, 13-15.

"My heart's desire is for the people of my home land that they may be saved."

"Those who call on the name of the Lord shall be saved."

"To call on his name they must believe."

"To believe they must hear."

"To hear they must have a preacher."

"To preach they must be sent."

Brother, Sister,—By Paul's reasoning where does the responsibility lie? In whose hands does the salvation of the home land rest?

Attend to the sending on Feb. 1, and the saving will follow.—Gilbert E. Chandler.

throughout the State of the final message of our Redeemer: "Go, preach the gospel." Let all the disciples realise their privilege of being able to assist in spreading the gospel in this fair land, and feel that they are responsible for the advancement of Christ's kingdom.—H. M. Clipstone.

AN OUTLOOK ON THE PRESENT.

We thank God for what is being done at this time. Never before have we had so many missionaries in the field. Never before has so much money been spent on Home Missions. Never in one year have we gained as many souls for Christ through Home Missions as during this year. And yet! Yes, brethren, and yet! "There are

2. Men. Thanks to the splendid work of the Bible College, this need is being met as never before.

3. Money. The supreme need of our churches is a mission conscience to remind us of our obligations connected with the carrying out of the great commission.—W. L. Jones.

THE VALUE OF OUR OFFERING.

At times there may be a tendency to underestimate the true value of our offering to Home Missions.

We are apt to think that the good it does in the work is altogether too insignificant to compensate for the sacrifice made; but we need to take a wider view and think of the workers in the field. They are encouraged in their work as their brethren respond to the call.

And there is another aspect of the matter: the outside world will judge Christianity according to the sincerity of its followers, and our sincerity can well be judged by our liberality.—W. G. Cambridge.

PROSPERITY AND A LIBERAL RESPONSE.

Home Missions for His Majesty mean sending his message, with his money, by his men (Matt. 28: 19, "Go ye," etc.). But how can they go if the means is not forthcoming? Three months ago disaster threatened the farmer, but God sent the rain, and now there are signs of prosperity everywhere. I pray that the resulting obligation (1 Cor. 16: 2, Lay by in store as the Lord hath prospered, and 2 Cor. 9: 7, Not grudgingly nor of necessity, for God loveth the cheerful giver) shall actuate a liberal response on Feb. 1 for Home Missions.—Will Clay.

FELLOWSHIP.

The gospel tent is testimony to a wonderful fellowship. To a few of us in St. Arnould it says in effect, "Your brethren throughout Victoria combine to help you, for the body is one." What a fellowship we can all participate in on Home Mission Sunday.—Allan J. Wedd.

THE NEED REALISED.

Since moving to the country I have realised as never before the great need of Home Mission work, and do not wonder that those who are responsible for this work are so insistent in the matter.—Lars Larsen.

SPECIAL.

Offerings from churches and isolated members in Victoria should be sent promptly to the Secretary, Thos. W. Smith, 720 Rathdown-st., North Carlton, or the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne. The books will close for the annual balance on Feb. 28.



MAIN-ST., STAWELL.

The cause in Stawell shows what a combination of loyal scattered disciples and the Home Mission Fund can do. There is now a church of nearly 100 members in this town. J. E. Shipway is the evangelist.

THE BEST PLEA.

The best plea I know for Home Missionary activity is that there are thousands of people in Australia who are in the darkness of ignorance concerning the primitive gospel. The country missions show that this is accepted gladly where it is faithfully preached. All can help by contributing to Home Missions, to "send the light."—G. H. Oldfield.

OLD FIELDS AND NEW.

Another annual appeal for Home Missions! Good! Place the mark high; we'll reach it. The past year has shown us what can be done, and inspires us; it has shown us what needs to be done, and challenges us to holy daring.

Next year must be better than the last; to do less would be sin. Old fields must be helped, and new fields must be entered.—Ethelbert Davis.

OUR GREAT DAY.

February 1 is our great Home Mission Sunday, and it reminds the churches

places in Victoria at the present, calling louder than ever before, "Send us men who will lift up the cross in our midst." Shall we heed? Or shall we not?—J. E. Shipway.

HOW TO MAKE LIFE WORTH LIVING.

The Home Mission of the Churches of Christ is of a twofold nature.

First, to the people of God to unite after that only pattern—the church of the New Testament.

Second, to give to the unsaved people of our land the old time gospel in "the old time way."

To have such a mission and to do our best in it, is to make life worth living.—A. R. Benn.

THREE ESSENTIALS.

The Christian objective is "every creature," and to achieve it three things are essential.

1. A Message. This has been given to us by the Master himself.

South Australia



£ 1000

for

Home Missions

THE PRESIDENT'S MESSAGE.

Ira A. Paternoster.

This year we are asking the churches to give us £1,000 on February 1. Some will perhaps ask, "Why this increased amount?" There are good reasons for it, rest assured. This year we have had to spend more than we have received in order to keep the work we had in hand going. We must ask for more in order to go forward. We believe there is no desire on the part of the brethren to withdraw from any field now being helped, but rather we all desire to enter new fields. But expenses will be just as high next year. We must increase.



I. A. Paternoster.

The large numbers coming to our land increase our responsibility. There is more work to be done than ever before, and we who are living to do it have less time than ever before. Then, too, our success during the past year calls us to greater things this year. We do not seek for prominence or recognition as a church for the mere sake of such, but we are looked upon as an aggressive body because of the evangelistic spirit we exhibit. Let us be true to this Evangel, and seek this year to push forward.

This means we must realise that the work we do is not our work, but God's. He has called us to labor for him, and all we do is for his sake. Brethren, we ought to be lifting Christ up in other places. Fields invite us but we are not able to respond. This year we ought to make a greater effort. Last year we gave in addition to our Home Mission offering, over £1,000 for the Scoville mission. I have been wondering if all who gave toward that special effort of soul-saving would give the same amount this year toward our Home Mission work? There will be no special call made, so let us make a special Home Mission effort this year. Federal Conference is to be held in

ADELAIDE.

Adelaide. How glad we would be if we could come up to that great gathering and say we had given twice as much for Home Missions as any other year.

It seems to me, with the interest I have in Foreign Missions, that my greatest argument for Home Missions is made when I think of the needs of the great world field. How the call for workers in India, China, Africa, and other lands rings in our ears! It is more at times than we can bear. Then I begin to wonder how best we can answer this call. The only answer seems to be that we give more attention to building up the Home work. The more we do at home the more we will be able to do in these needy fields. How can we expect to convert the heathen with the few workers we send out, and as we realise the sin of the Home land? I see a ship steaming across the ocean. Walking its deck is a solitary missionary going to some lone station. Why is he so sad? Is it because of the darkness toward which he goes? Not alone! It is because of the sin he has left at home. He knows that beneath him in that ship is stored the terrible fire-water, made by men in a Christian(?) land, and while he has the Word that giveth life, other men are sending to these same poor heathen the death-dealing stuff, and he knows that every time the odds are against him and his work.

Brethren, what a grave responsibility rests upon us here at home. If the world is to be won to Christ, we must do more to lessen the work of sin in the Home land, for these people are looking to us to lead them.

There are many places here in S.A. we should seek to enter. Around the city there is Walkerville, where we are doing a little. Payneham is a large district. We hope to do something at Rose Park. Brighton calls for our attention. Woodville and Port Adelaide must not be overlooked. In the country in all directions we should be pushing out. Gawler is a large town where we are not represented; Hamly Bridge, Clare, Jamestown, Gladstone, Booleroo Centre on the North Lines and Tailm Bend, Mount

Gambier, Renmark, etc., call to us on other lines. These places could all become centres of good work. We ought to be able to send a man to a place like Gawler to open a church, but this means money, and we come to the brethren and ask for this money to win souls for Christ. That is our mission, and the nail-pierced hands of the Son of God beckon us on to victory.

Do not forget the date, brethren—Feb. 1. Do not forget the amount—£1,000. Above all do not forget the purpose. "Honor the Lord with thy substance."

WHY £1,000?

D. A. Ewers, Conference Secretary.

We confidently ask the S.A. churches and isolated brethren for £1,000 on Feb. 1.

1. Because we really need it to pay our way. We require £600 to balance accounts at end of January, and can only reasonably expect about £150, leaving £450 on the wrong side. With £1,000 H.M. offering, we shall be able, with care, to finance until Conference.

2. Because of the new work undertaken. Since last February we have placed a man in Moonta, a most promising field; are placing a man at Berri to work the Murray River District; and we are corresponding with a competent preacher to take the position of Sunday School Organiser and General Evangelist. You will remember the Conference strongly urged these movements, and we are committed to them. We are also now rendering assistance to the weak causes at Walkerville and Cottonville. Providing the matter can be financed, the time is fully ripe to start a cause in Dulwich and Rose Park. On the other hand, we are now without a State Evangelist, and Railwaytown no longer needs assistance.

3. Because last February, notwithstanding a lighter harvest than usual, and the fact that £1,000 extra had been raised for the Scoville mission, the offering amounted to £861, or £229 above the H.M. offering in 1912. In asking for £1,000 now, we only suggest an advance of £139. If this is realised, the total will still be £860 less than last

year's Scoville mission and February offering combined.

4. Because the results achieved warrant such expenditure. Just glance over these Home Mission figures for the past five years:—

Year.	Total Receipts.	H.M. Day Offering.	Baptisms.
1909 ..	£688 ..	£456 ..	92
1910 ..	£810 ..	£459 ..	108
1911 ..	£1749 ..	£617 ..	281
1912 ..	£1701 ..	£632 ..	337
1913 ..	£2126 ..	£861 ..	350

In addition to the 1168 baptised in connection with our H.M. work, 140 formerly immersed were received, and 696 by letter, many of whom would have been lost to the churches but for our H.M. co-operation. During the five years also, churches were organised at Tumby Bay, Maylands, Croydon, Semaphore, Lameroo, Ungarra, Murray Bridge, Railwaytown and Port Neill. Of these 10 churches, 8 have already erected chapels, and their united membership is 781.

The last year's Conference returns show a net increase for the *whole State* of 5 churches, 823 members, 4 Bible Schools, 173 teachers, and 575 scholars. The net increase in the *Home Mission* fields was 3 churches, 405 members, 3 schools, 77 teachers, and 402 scholars.

5. Because our very success hinders our progress just at present. During the past year a fine church building has been secured at Moonta, and new chapels built at Semaphore, Ungarra, and Wallaroo. As I write others are being erected at Tumby Bay, Murray Bridge, and Mundalla. These with school additions at Maylands and Prospect will cost fully £5,500 and are tangible evidences of success. But their expense will necessarily delay these churches becoming self-supporting, and thus success temporarily hinders progress.

6. Because we cannot afford to sacrifice any of our fields or workers. Here is a list; read it over and see if there is one you honestly think should be abandoned.

1, Bordertown and District, E. Edwards; 2, Butler and District, R. Raymond; 3, Cottonville, B. W. Manning; 4, Croydon, H. J. Horsell; 5, Goolwa, J. W. Caines; 6, Maylands, H. R. Taylor; 7, Mile End, D. A. Ewers; 8, Moonta, G. P. Cuttriss; 9, Murray Bridge and Lameroo, J. T. Train; 10, Murray River District; 11, Narracoorte, P. Warhurst; 12, Prospect, I. A. Paternoster; 13, Semaphore, W. J. Taylor; 14, Strathalbyn; 15, Tumby Bay and District, A. J. Fischer; 16, Wallaroo, J. Wiltshire; 17, Walkerville, M. Noble; 18, S.S. Organiser and Evangelist.

Before Home Mission Day we expect a preacher will be settled at Berri for the Murray River District, and a successor to G. T. Black, who has just left Strathalbyn, will be selected. We hope, also, to have our S.S. Organiser and General Evangelist at work before March. Whether we shall be able to retain all those men, or compelled to consider which fields we must abandon, depends upon the result of the H.M. offering. What shall the answer be?

7. Because this is an excellent way in which to express our thankfulness. A few months ago the harvest prospects were gloomy indeed. But just at the darkest hour, when failure appeared almost certain, the heavens opened and the Giver of all good showered not merely water, but gold on our farms. "What shall we render unto the Lord for all his benefits towards us?" As we "take the cup of salvation" shall we not also, like the Psalmist, "offer the sacrifice of thanksgiving and call upon the name of the Lord"? Can we do better than present a liberal thank-offering to extend the gospel over this land he has so richly blessed?

OUR OBLIGATION.

H. J. Horsell.

If we believe that the position we occupy as Churches of Christ is a correct one, and the plea our people present is in accordance with the Word of God, not only have we a right to exist as churches, but we are under an obligation to Christ to enlarge his borders, by publicly presenting the teaching of our Lord and his apostles.

As a people, we are growing steadily in numbers in S.A., and much of the increase is undoubtedly the result of Home Missions. Several of our large self-supporting churches received the aid of the Home Mission Committee, in the early years of their existence, and we are glad to know that these churches have helped in the formation of new causes in near districts. In nearly every case, the beginning of the aforesaid cause means seeking the financial assistance of the Home Mission Committee. Our Committee has always most readily sought to secure preachers, and subsidise new causes as far as funds will allow; indeed, because the call was so urgent, have gone beyond their means of recent years, with the result that a big deficit has been piled up, and must be wiped out.

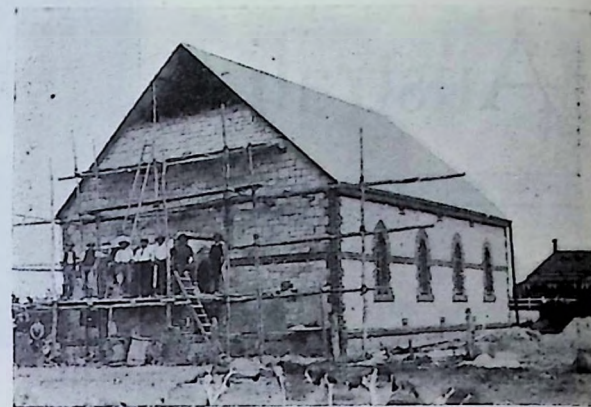
No committee could have done more for the advancement of the cause of Christ in S.A. We have men of business capacity, men of faith, earnest, tactful, consecrated men, who are devoting their time in leading us to possess this State for our King. It is up to us to give them the money required to meet present liabilities, that struggling churches may become strong centres of evangelistic propaganda, and that new



Prospect Chapel.

causes be commenced in towns hitherto not reached.

During latter years, much attention has been devoted to our populous suburbs; this has proven a wise move. We see to-day strong growing causes, which are gradually doing with less financial help from the Home Mission Committee, and will soon not only become self-supporting, but pro-



Chapel at Murray Bridge.

vide increasing supplies to send the gospel to others.

These suburban churches have been among the foremost in the past in their gifts to Home Missions. That they will continue to realise their obligation and respond nobly on Feb. 1, we are well assured.

Some country districts for many years have had the support of the H.M. Committee, which has been generously given, with the result that they are stronger to-day. These also are under an obligation to make the offering of Feb. 1 the "best yet."

IS IT A GREAT THING?

James Manning, Treasurer.

The annual offering for Home Missions will be gathered on Lord's day morning, Feb. 1. It will be reaping day. What the apostle calls "carnal things" will be given room to assert their power in the furtherance of the glad tidings of salvation by Jesus Christ. It is urged that the day's result should not have less than a *One Thousand Pounds force*. Is it a great thing? Is it too heavy a material crop to reap? Not when compared with the spiritual things sown, and which have brought forth fruit. Look at some spiritual sowings and reapings; all largely resulting from money reaped at the annual offering: Croydon, a church of 141 members; Mile End, 208; Murray Bridge, 35; Tumby Bay, 55; Maylands, 182; Moonta, 22; Semaphore, 183; Ungarra, 14; Wallaroo, 88. These, and other spiritual fruits gathered, are greater and more valuable and important than the money given, but which is sanctified and used by God for spiritual results. There are other places open for sowing the same seed of the kingdom, with the same expectations of bearing fruit. The gospel is in readiness and waiting to go. The apostle, by the question, "Is it a great thing if we shall reap your carnal things?" suggests that we ought not to think it a great thing to do. We then appeal to the churches to

do this small and easy part, and so become partakers of the greater spiritual things wrought thereby.

Treasurer's Address:

Nat. Mut. Bldgs., King William-street,
Adelaide.

THE MURRAY RIVER.

J. T. Train.

With much financial fear this field was entered, and the first 14 months' occupation reveals this: A church of 37 members; a new building nearing completion to seat 200, and a preaching service fortnightly at Hillside, 6½ miles from Murray Bridge.

But what of the possibilities along the banks of our great river with its growing population on the reclaimed land, and irrigation settlements? What of this great country to the East, from the River Murray to the Victorian border? New townships are springing up all along the Paringa Railway line.

Along the Pinnaroo line there are opportunities; at Lameroo, where monthly services are held, there are very encouraging meetings, but more aggressive work is required and the Committee are helpless. At Tailem Bend, the junction of the new lines, there is a fine opportunity to present our plea; we have a few members here, and a good start could be made.

At Murray Bridge we are on the fringe of this great new country, and we hear the call from these places like the Macedonia cry of old. Are we going to allow denominationalism to step in and rob us of our inheritance? or, will our response to the appeal of the H.M. Committee for the February offering be so liberal that the Committee will be able to take up one or more of the fields?

NEGLECTED.

P. Warhurst.

It is to be questioned whether the word "neglected" can be rightfully applied in describing the attitude of the brotherhood toward the South-East of South Australia; yet the Australian vocabulary fails to supply a better term. Here is some of the finest country in the Commonwealth, in which grazing, dairying, agricultural and pastoral industries are carried on to a large extent. The action of the Government in providing "closer settlement" blocks is inducing a steady influx of families to the district; naturally then, much land that at present is lying waste will eventually be cultivated and turned into capital. The proposed new railway from Mount Gambier to Portland will also open up a lot of country, attract new settlers, and increase the prosperity of the whole of the South-East. Then, there is every probability of a line of railway being built through the western part of the district connecting with the Melbourne-Adelaide interstate line. These increased facilities are important factors, so that there is no doubt about the future prosperity of the

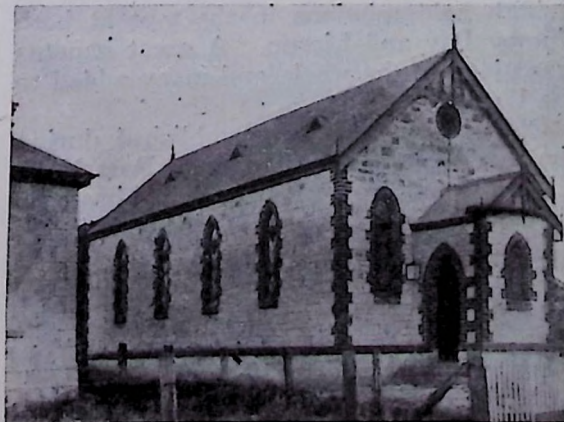
district. The population to-day is over 21,000, and still new houses are being built in order to provide for the ever-increasing number of new-comers. And yet what attention have we as disciples given to the South-East? Certainly, two preachers, E. Edwards, Bordertown; and P. Warhurst, Naracoorte; are located here, but how long will it take for these two to minister to 21,000; and to what degree of efficiency could they exercise pastoral oversight with such a number? Apparently, then, negligence is the reason for the non-evangelisation of the South-East. At Millicent we have a chapel free of debt, but it is as "a home without the bride," for no one worships there, though there are a few immersed believers in the town. At Mount Gambier (the garden of the State), with a population of about 8,000, there are several immersed believers (formerly of the Christian Church in other parts of the State), but as yet no "Joshua" has arisen among them; consequently many of them are mingling with the denominational bodies, and others are drifting away from Christ. In Bordertown there are 90 members, forming a strong church, with a chapel free of debt, in the centre of a rapidly growing district. They have also erected a nice seven-roomed manse for their preacher. Wampoony has a membership of 30, and their chapel is free of debt. New settlements are being opened up in the district. Mundalla is perhaps the most encouraging field in the Bordertown circuit. The population is increasing rapidly, and the outlook is bright. A chapel is to be erected here within the next month or two. Bro. Edwin Edwards conducts three services each Lord's day, travelling 30 miles to do the work.

At Naracoorte the work is progressing under the ministry of the writer. Attendances and interest at the meetings have improved. The church of 51 members increased their subsidy to the H.M. Committee last Conference. Expect to erect additional building accommodation shortly in order to provide better facilities for Bible School work, etc.

SOUTHERN DISTRICT.

W. S. Yelland, Secretary.

Under this heading we include all churches south of Adelaide, covering a large



Chapel, Naracoorte.

area of country, with its large and important towns.

At Stirling East, under the supervision of Bro. Theo. Edwards, we have a strong cause and a strong hold conjointly with Aldgate Valley and other townships where the cause is being freely spread. Altogether the prospects are bright. The Bible School and Band of Hope are also flourishing; 41 scholars were added as a result of a rally.

The church at Murray Bridge, under the supervision of Bro. Train, is well bearing out the forethought of the Committee in establishing a cause there. Although up to the present the brethren have labored under great inconvenience, good progress has been made, and the membership now stands at 37, so prospects are exceptionally bright. A new building is to be opened on the second Sunday of the new year. The building measures 45 by 30 inside and will seat about 200 people. This will also enable a Bible School to be opened.

Milang and Pt. Sturt, two old established causes, are doing a slow but sure work. The influence of the church and its earnest members is keenly felt right throughout the district. The Bible Schools in both places are in a healthy condition. Bro. Percy Baker labors with these churches.

Strathalbyn and Goolwa are Home Mission churches, and although we do not see such large direct additions, there is that steady growth which always means success. Goolwa brethren have also a cause in Hindmarsh Island. Altogether things are fairly bright, Bro. Caines having the oversight of the Goolwa church.

Much might be said of the church at Mt. Compass and Willunga. We are very glad indeed to report good progress and keen interest at Mt. Compass. The building of a new chapel, most of the material and labor promised free, the whole tone of Bro. Jacob's reports are very pleasing to this Conference. Willunga holds its own, but now the railway is laid there, prospects seem brighter.

In the fields coming under the Southern Conference there are many places we have never reached. Pt. Elliot and Victor Harbor, two large seaside resorts, following right through to the Inman and Hindmarsh Valleys, Yankalilla and many other little places, covering a large scope of fertile country. These districts all are fairly thickly populated with people who, I believe, would receive the message with gladness.

YORKE'S PENINSULA.

G. P. Cuttriss.

The work at Moonta was undertaken by the Committee in July last. Prior to that time the church, consisting of about sixteen members, met in a small hall. There was no Bible School or other activities, and the average attendance at the gospel meetings inaugurated by the Northern Conference about 12 months ago, was about 50. For the year ended June, 1913, the members raised for all purposes the sum of £12. Today after six months under the Home Mis-

sion regime, the membership is nearly 40. A magnificent property has been secured through the Church Extension Committee. A Bible School and Kindergarten are being conducted. The present membership of the two is between 60 and 70. There is a boys' club of over 50 members, and the girls' club recently formed is making rapid progress. The meetings of the church are splendidly attended, particularly the gospel service, at which the average attendance is close on 200. The church is contributing 10/- per week to the Committee, and is making a strenuous effort to increase the subsidy ere the financial year closes. For all purposes during the first six months the sum of over £90 has been raised.

The church at Wallaroo was organised two years ago, and substantial progress has been made during that time. There has been a net increase of 44 for the year. A commodious and substantial church building has been erected at a cost of £850, the seating capacity of which is about 400. The average attendance Lord's day evenings is 160. Various activities are in a thriving condition. The Bible School has a membership of 115; Junior C.E. Society, 65; Senior C.E., 40 members; with an average of 45 at the weekly prayer meeting. This baby church is contributing £1 per week to the Committee. That the assisted churches aim at being self-supporting is evidenced by the fact that both Moonta and Wallaroo have increased their subsidies during the year. Wallaroo church has raised for all purposes during the year the sum of £190.

A great door and effectual is opened unto us on Yorke's Peninsula. We have visions of New Testament churches at Ardrossan and Maitland and East Moonta. Is our vision to be limited or our borders to be enlarged?

WORK IN THE NORTHERN DISTRICT.

W. L. Ewers, Secretary.

It is just over twelve months since the Northern Conference began assisting Moonta and Lochiel, and the results in both places fully justify the effort, time and money spent.

1. Fields Worked. Moonta: The work was carried on in this field during the first six months of 1913 with supplies from the various churches. The State Home Missionary Committee was asked to take control of this work, and in July they stationed Bro. G. P. Cuttriss there. The Northern Conference thus prepared the field for the State Committee, and after all that is really the work of District Conferences. Lochiel: Splendid progress has been made here during the year. A strong Sunday School has been organised, with an enrolment of 60, and regular communion services have been held, with gospel meetings fortnightly. More than 25 have been added to the church and the spiritual life of the members has been quickened. The average attendance at the gospel meetings exceeds 70.

2. District Evangelist. Bro. Harry Clark

of the Bible College began a three months' engagement with the Committee on November 16. He is stationed at Lochiel, and is doing a splendid work.

3. Our Finances. The following figures showing the amounts contributed by Northern Churches for work in the District are a true index of the progress made during recent years:— 1910, £5/2/-; 1911, £23 9/-; 1912, £50, and for the first nine months of 1913, £80. It is most encouraging to all to see this growth in giving, for it has made possible whatever success has been attained.

Lochiel at present contributes £1 per week to our funds, and Wallaroo and Moonta are helped to the extent of 10/- and 5/- per week respectively.

4. Future Plans. To continue assistance to Lochiel until the State Committee can take it over or it becomes self-supporting.

An application has been made to the Education Department for the use of the school building at Avon (mid-way between Long Plain and Balaklava). As soon as this is granted we want to organise a Sunday School and conduct gospel services.

To enter other fields as opportunities offer.

EYRE'S PENINSULA.

R. Harkness.

Although the Pt. Lincoln District was settled in the early days of South Australia, the greater part of the peninsula was till recent years regarded as useless. The advent of chemical fertilisers altered this, farmers transforming much of the howling wilderness into good farming land. Among the pioneers of the Hundred of Butler were some members of the Church of Christ, who set up the Lord's table, and in a short time their first chapel was erected on Eyre's Peninsula. Bren. Butler and Barr carried on the work for some time, and then in turn they were assisted by Bren. Ridell, Forrester, and Hammond. The work extended to Yaranyacka, and a few meetings were held in Tumby Bay.

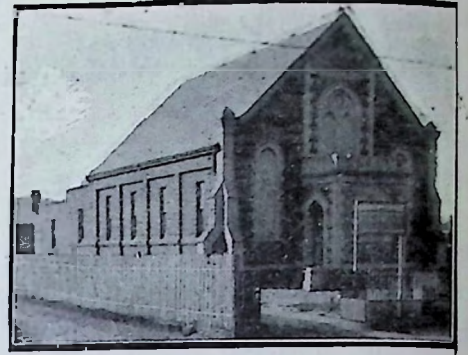
Tumby Bay is the port for this part of the Peninsula, and when the immigration of farmers took place, the place grew from a few houses to a town of some 400 inhabitants. In 1910, Bro. Harkness was sent by the Committee, and he has labored there for over three years. In March, 1912, S. G. Griffith held missions in the tent at both Tumby Bay and Lipson. A great impetus was given to the work, and many added to the Lord.

Churches have been established during the past two years at Ungarra, Port Neill, Lipson and Pillana. A new chapel has been built at Ungarra, and a fine church building is almost completed at Tumby Bay.

Last year one of the young brethren from Kadina came to the assistance of R. Harkness, and has done a good work in the Northern part of the district.

A. Fischer is taking the place of R. Harkness, and prospects are good for a forward movement.

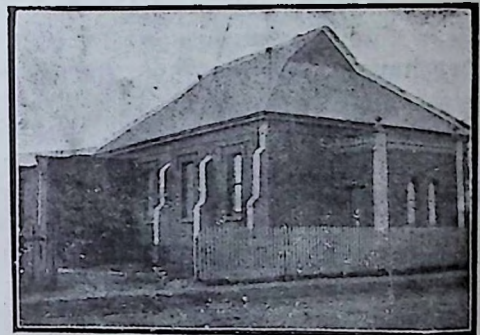
Chapels Erected under the auspices of the S.A. Church Extension Building Fund.



Mile End.



Croydon.



Maylands.

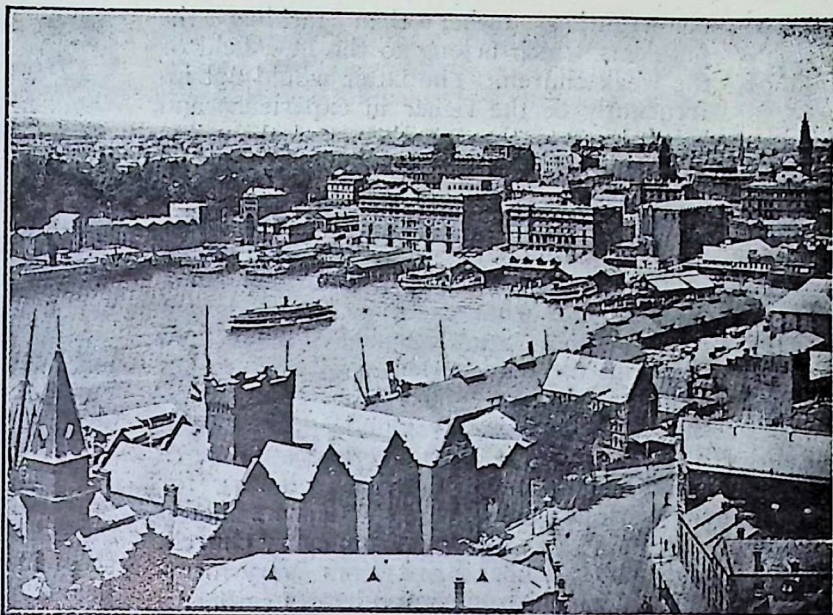


Moonta.



Semaphore.

New South Wales



£450

for
Home Missions

THE PRESIDENT'S MESSAGE.

Thos. Bagley.

Dear Brethren,—It will be encouraging for you to know of the good work that has been done in the Home fields during the past year. Bro. Harward has visited most of the churches in the State, conducting brief bright revival meetings, and helping to get the churches on a better footing. Bro. Payne, our energetic Home Mission Organising Secretary, in addition to all his duties as evangelist of



Thos. Bagley.

the church at Hornsby, has kept us well posted with the success of the work in the various fields. Never before have we had so many evangelists under the Home Mission Committee. Good work is being done. A significant sign of progress is the number of church buildings that have been erected, and others that are in prospect. Erskineville and St. Peter's have each erected a place of worship. Hornsby brethren have enlarged their building to more than twice its original size. Mosman brethren have plans for a fine structure shortly to be erected. Hurstville are planning for a fine building, and the church at Wagga hope soon to build. Paddington church recently opened a fine large hall for a kindergarten school. Marrickville contemplate doing the same. A new cause has been opened in Balmain, and a start is about to be made in the rapidly growing district of Chatswood. It would be well to soon place a good man at each of these fields where strong churches should soon be built up. A good steady work is being done. We are very hopeful that several of the supported churches will soon be able to carry their own financial burden, and thus aid the Committee to turn their attention to other needy fields.

Of all the appeals for funds we have had placed before us during the year, none could be more important than the one we now make for our own State. We must increase

SYDNEY.

our strength at the base of our missionary operations. It goes without saying that we all long to see a church established in every centre. The Master wills it. We believe every member will earnestly consider the call for a liberal offering on the first Lord's day in February.

THE CALL OF THE PEOPLE.

Alan Price, B.A., Vice-President.

Macedonia called, and Paul responded. We are not told that the people, as a whole, craved any better religion than pantheistic idolatry, or that any one man of that country was represented by the man of the vision. When Paul arrived he found a few women praying; another woman acting as the emissary of the devil, a political system dominated by gain-lust and a gaol that gripped him with chains and stocks.

Yet the call of the people was the call of God. God knew the craving of souls that failed expression through sin-sodden bodies. Help was wanted, and help came. Out of the gloom of the prison shone the light of life and Macedonia was saved.

Who will see the modern vision and hear the modern cry? It is the fashion to belittle the power of godliness in our land. Yet there are devout ones praying. Let us grip them through the simple gospel of Christ. The Lydia hearts are open—who will send the word through that door? There are thousands who have never known a better

way than the traditional way, or a better Christian system than the disorganised Christendom of to-day. There are thousands whose moods and feelings are like the cloudy winter sky, and whose testimony is blighted by the hesitancy of doubt. Our mission is to them—let us send out the light.

The emissaries of Satan are at work. Drink has brought its masters much gain. The race-course ruins its foolish votaries. The ballroom and the bathing beach claim their victims by the score. God's natural laws are violated, and human nature suffers. Man is busy unmaking man, and were it not for the elevating influence of the gospel, so called civilisation would be his ruin. On the points above enumerated, the Churches of Christ are practically guiltless. Our gospel is pure, our standard is high, the call of society is to us—shall we rescue the perishing?

A response to the call may affect the pockets of others, it will certainly affect our own. The stripes, the chains, the double doors of social ban may be ours, but let us praise God for the opportunity of service, for society may yet bathe our wounds. Let us keep at it, all at it, always at it. It means self-denial. Everything worth doing does. The farmer stints himself that the last bag of wheat may serve for seed, but the tears of sowing become the joy of reaping, if he sows in faith.



A. Price, B.A.



Enlarged Chapel at Hornsby.

THE PECULIAR NEEDS of N.S.W.

H. G. Harward.

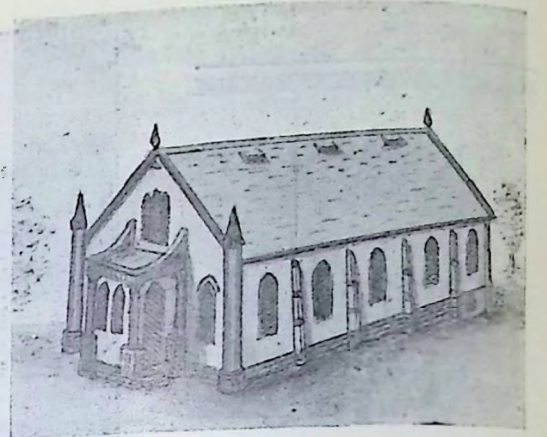
The fact is they are not peculiar. In most particulars the need of one State is the need of all. Local conditions may make the work more difficult in one field than another, but Home Mission Committees and Home Missionaries have to solve the same problems, meet the same difficulties, face

the same discouragements, answer the same questions, and supply the same needs, whatever may be the geographical location of the missionary activity.

This State assuredly needs the pure gospel. It is not suffering from a dearth of religious bodies. Denominationalism is strongly entrenched. All the modern nostrums of the religious world are being dispensed by quack practitioners. In country districts Protestant preachers are "in labors abundant" as they zealously maintain the walls of division, and follow each other around the same districts preaching to the same few people, while most of the community remain untouched with the message of life. Of forms of godliness there is a superabundance; of vital Christianity there is a great lack. Prayer meetings are almost unique, while conversions are the exception rather than the rule. The people of this

congregation, rather than tackling the problems which belong to the new field or the weak church. The latter would not infrequently be the richer in experience and helpfulness to the preacher, and the cause would often receive greater benefit from his ministry.

According to the Treasurer this State needs more money expended in the spread of the gospel. The gifts of the members determine to what extent other needs can be supplied. "Stint the field of grain, and you stint the barn of sheaves." There are regular liberal and faithful contributors to the Home Missionary funds. The need which is supreme at this period, is for each member to present a definite offering for the work at the home base. Officers should plan to have an offering from every church, and the most liberal gift from every member. With this united and hearty co-opera-



Proposed Chapel at Mosman.

these the Committee is responsible; from these it receives its support; to these it appeals. The co-operative ideal will be fully realised when every member of every church takes a practical interest in Home Missions.

Given such an interest, and an expenditure on Home Missions at least equal to our account for pleasures and luxuries, and our work would expand at a marvellous rate. In the past decade our progress outstripped that of the population, but the wonderful rate of increase of population (14,299 for the September quarter alone, with a total population of 1,823,424) demands our best service and gifts if we are not to lose the race.

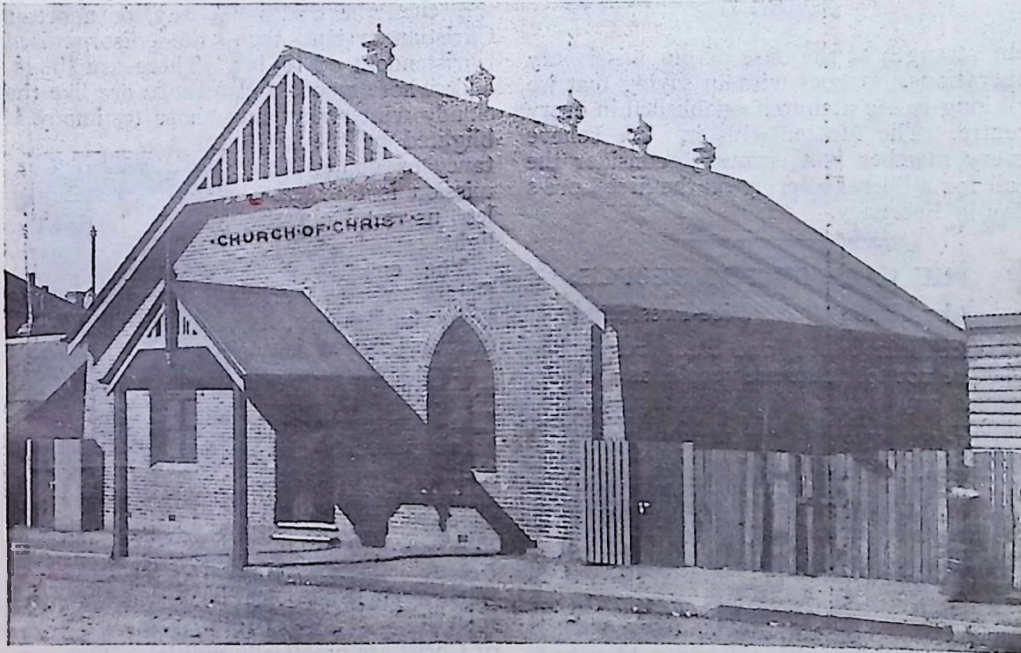
We have 39 congregations with a membership of 4,293. Of these 14 are helped by the Committee, and a State Evangelist is at the call of the whole 39.

The churches directly helped are Auburn, Belmore, Erskineville, Hornsby, Mosman, Rookwood, Lilyville, Wagga, Junee, Marrar, Bangalow, Byron Bay, Bungawalbyn and Tyalgum, the four latter by subsidy to the Richmond-Tweed District.

The policy of the Committee as dictated by Conference is to make each of these churches self-supporting as soon as possible that other churches might be helped and new fields entered, and each church is striving after independence and co-operating loyally with the Committee to that end.

An encouraging feature of the last year's work is the number of buildings erected, or about to be erected, by H.M. churches. Tyalgum and Erskineville have opened new chapels. Hornsby has enlarged. Mosman has prepared plans which have been passed, and soon the building will be erected. (Photos. of the above chapels appear in this issue.) In addition Wagga and Junee have secured land, and are contemplating building. Belmore is also looking towards a new and up-to-date chapel.

The building boom is evidence of solid



ERSKINEVILLE CHAPEL.

State may not want the Divine Christ nor the primitive gospel which gives to him the pre-eminence, but there never was a time when Jesus was more needed than now. By consecrated, vigorous presentation of Christ, and propagation of New Testament truth, the responsibility rests upon us to at least seek to supply the need. Even if we meet with little success, we have done what we could, and the Lord expects no more from us.

Another fact which is not peculiar is that this State needs men. In this particular some of the other States are more abundantly supplied than we. It is not easy to secure suitable men for the many needy fields of this great and growing State. A number of qualified young men who could labor in new fields for a small salary and big prospects, doing real pioneer work, would be a great source of blessing. Some of the younger generation of preachers are making the mistake of settling down to the comfortable position in a well-established

tion £450 will be easily raised on Feb. 1. "Give, and it shall be given unto you."

REVIEW AND PREVIEW.

H. G. Payne, Organising Secretary.

The history of the church in N.S.W. is a record of co-operation. So much has this been the case that there are few churches which have not at some time received direct financial assistance from the H.M. Committee, and fewer still that have not had the help of the State Evangelist, none that have derived no benefit from the co-operation, and none that have refused to contribute to its funds.

You will note that the help given has not come from, but through the Committee. It is an agent, not the principal; the channel of distribution, not the source of supply. Behind the Committee is the Conference; behind the Conference, the churches; behind the churches, individual Christians. To



H. G. Payne.



J. Clydesdale,
Erskineville.

development and increased efficiency.

New causes are arising throughout the State; in the country as at Gulgandra and Byron Bay; in the metropolis as at Chatswood and Balmain. The future of these and of other places will be influenced by the response to our appeal on Feb. 1.

In Sydney there is an organisation known as the "Hands-around-the-Pacific-Club." One of its objects is to facilitate travel across the Pacific. The church should be the "Hands-Around-N.S.W.-Club," seeking to facilitate the transit of the gospel in and through N.S.W. The Home Mission Committee is the body responsible for that task. Will you join hands with us for the salvation of our State?

THE BUDGET.

C. J. Lea, Treasurer.

The date set down for the N.S.W. State "Fellowship" is the first Lord's day in February, as everybody knows, and may the privilege of giving as the Lord has prospered us be appraised at its richest value by each one substantially demonstrating that "Surely my Captain may depend on me, though but an armor bearer I may be."

The Committee have to "hasten slowly" over this great and Scripturally authorised work, being limited by the extent of the year's receipts largely contributed to by the February offering. Consequently the amount aimed at, £450, for 1914, is "without prejudice" to any larger sum the brotherhood in this prosperous State may unitedly feel it in their hearts to give.

But what about our present year's stewardship? The receipts for the nine and a half months of the current financial year practically to date are behind, namely, £738/0/5, against £996/0/11 for the corresponding period of last year. All the same, the Committee have had to meet obligations and have spent £936/9/8, so that palpably the £5 odd in hand at the beginning of Conference year has passed into oblivion, an amount of £192/13/-, representing our indebtedness, and which between now and the annual offering will doubtless be considerably increased, as the interim is a lean time of the year.



T. G. Mason,
Bangalow.

But, bless you, that does not worry the Committee, which has been lifted up before by a loyal brotherhood offering of its best to Him

who gives exceeding abundantly more than we ask or think, as witness the following recent annual offerings:—

1911	£231	11	8
1912	344	4	0
1913	390	9	4

on each occasion begging the Committee to accept more than it asked for!

And last, but not least, let us once again pass a tribute to our worthy collectors, as also to the Sisters' Conference and all others who have been in large or small measure in accordance with their opportunities assisting in the Home Mission financial department.

Treasurer's Address:
Todman-avenue, Kensington.

THE ABC OF HOME MISSIONS.

A. E. Illingworth.

"Let us go into the next towns."—
Mark 1: 38.

Some towns in N.S.W. in which there is no Church of Christ of primitive order, where "our plea" is unknown.



A. E. Forbes, Belmore.

What stronger argument could there be for Home Missions?

Armidale	Molong
Bathurst	Newcastle City
Cootamundra	Orange
Dungog	Penrith
East Maitland	Queanbeyan
Forbes	Ryde
Goulburn	Sutherland
Hay	Temora
Illaba	Uralla
Jerilderie	Valley Heights
Katoomba	Wyang
Liverpool	Yass

These are all important centres. In some of these towns there are 5,000 settled inhabitants. We ought to get a cause established, if only for the distribution of our distinctive literature. City members have no idea how little we are known in N.S.W. country places. Let us therefore vote, work, pray and give for Home Missions. Remember February 1.

No child of God ever fell beyond the reach of his fatherly arm. Despair never, therefore, either of yourself or of any member of the human family, nor of any enterprise having the elevation and improvement of human beings for its object.—*J. T. G. Nichols.*

THE CRY OF THE CITY AND SUBURBS.

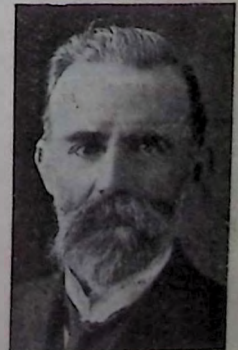
Enos Coleman.

The proverbial Macedonian cry has been heard during the past year with far greater frequency than previous years. But the rush on the Committee's funds has necessitated a check being put upon the movements of the metropolis. The Committee's work in the city and suburbs presents to the knowing eye a picture of a ready but a restricted hand—manacled. Cries for assistance have been constant and insistent, yet with few exceptions they could not be answered. The fact that there are only 18 churches in 72 suburbs shows the immense possibilities of new openings. In many of these suburbs there are companies of brethren waiting for immediate evangelistic help, who feel that now is the time to step in and plant New Testament churches, as, e.g., Balmain (pop., 47,000), Chatswood and Manly. But for lack of men and means the Committee cannot help. We measure the value of opportunities by the ease or otherwise with which they can be grasped. An area may be opportune now, but not so two years hence. Sectarianism becomes entrenched. A new suburb is like a child which, if dealt with in childhood, saves much after-effort. The power to deal with these suburbs lies with the brotherhood. The Committee with its present income cannot meet all the needs.

Instead of cutting up the funds to meet the needs, the needs have to be cut up to meet the funds. Many reasons may be given for this shortage. If, for instance, we so favorably considered our propaganda as we do our pastime and pleasure, there would be plenty in the Lord's treasury. The Committee asks for £450, a modest request, considering the many fields waiting for workers. At the present, the Committee, instead of going out to extend the work, has to stay at home and fight the usual stern battle with the wolf until the spring (Conference) returns. If we could see the heart-hunger as God sees it, we would desire to satisfy it by sacrifice after his example, who gave his well-beloved Son. By the sight of our sin-stricken city, by the appeal of our young people in the grip of pleasure and crime, by the example of the heathen who give to sacrifice, by the mercies of God and the passion of Jesus, we appeal for a liberal offering on February 1.



T. R. Coleman,
Mosman.



G. H. Browne,
Auburn.

THE AUSTRALIAN CHRISTIAN.



W. J. Williams,
Lidcombe.

THE BUSINESS ASPECT OF HOME MISSIONS

Messages from the Business Men of the Home Mission Committee.

The business of Home Missions is to preach the saving power of the Lord Jesus Christ as against the sin and failure in human

life. Every man and woman needs this message to make their own lives free, bright and pure.

Those who give their whole time to this work have no time for another business; as a Committee we must supply their needs, take the burden of their supply, encourage them in their work.

We must augment the supplies, first from our own resources, then enlist the sympathies of others by describing the need, showing in apposition the result of the need supplied, and enthusing an active spirit into the joy of the work in hand.

Home Missions is every man's business; let us get busy.—J. Fox.

One of the pressing needs of the commercial world to-day is a higher conception of the employer's responsibility towards his work people, and of their obligation to render efficient and loyal service. The general industrial unrest may find its remedy in some co-operative system designed to divide its rewards in a just and equitable way; this can only be brought about by a drawing together of both parties in mutual love to one supreme object, and the Lord Jesus Christ is the ideal magnet. To present him in the simplicity of the primitive gospel is the business of Home Missions.—E. J. Hilder.

The saving of souls for the Lord's kingdom, the rescuing of unfortunates from sin and degradation, the uplifting of God's fallen ones—ones made in the image and likeness of God—the encouraging of those within Christ's fold to remain steadfast and faithful to him, the Giver of all good and perfect gifts, are some of the chief business objects of Home Missions. Many a fallen one has been saved by the word spoken in season, the warm hand grip, the kindly smile, the cup of cold water given in the name of the Lord.



G. Woolnough,
Junee-Marrar.

The business of Home Missions is to obey the Lord's command, "Go ye into all the world and preach the gospel to every creature. Home Missions' special busi-

ness is that of seeing the Royal command obeyed as far as the Home lands are concerned in spreading the glad tidings of good news and joy right throughout the Home lands. Money freely and joyfully given for these objects will bring abundant harvest to the giver in this present life and the life to come. Help on the cause of the Lord.—Thos. E. Rofe.

Let us for a moment look at Home Mission work from a business point of view. The aim of Home Missions is to Christianise the people in our own State, and the more wide-spread this work is the better it must be for businesses of all kinds.

Supposing the laws of Christ were adopted by those governing the country. Surely under such circumstances there could not be such party strife as we are experiencing to-day. There would be unity, and the laws would be wiser and better than they have ever been.

And if the business man brought the New Testament teaching into his business



Chapel, Tyalgun.

life there could not be anything but satisfaction between employer and employed.

And again, if the employers and employee were to abide the laws of Christ there could not possibly be such trouble and dislocation to business caused by disputes, which at times affect not only the State, but also the whole of the Commonwealth, and even other parts of the world.

It would therefore seem that the best way to improve the business of the State would be to support Home Missions, and we look confidently to all the business people in the church to demonstrate their loyal support on Feb. 1 by a generous offering.—A. W. Shearston, Asst. Secretary.

"Do it now!" This motto, in plain, big, white letters on a black background, stares at me always from my desk. It has saved me many a time from the evils of procrastination. Faithfulness—to-morrow—is so easy; but the only faithfulness that counts is faithfulness to-day. Take up the hardest tasks first. Postpone play till work is done. Make a beginning though you have only a minute. These are all good rules for the despatch of business.—Amos R. Wells.

THE AIM OF THE HOME MISSION COMMITTEE.



A. Brown,
Wagga.

It is the earnest wish of the Home Mission Committee to build up strong self-supporting churches throughout the State of N.S.W. We are exceedingly anxious to open up many new fields and

to strengthen churches that need help. The privilege of participating in the evangelisation of our State is a great one. The privilege belongs to every believer. We have the assurance of the presence and blessing of our great Leader, for Jesus has said "I am with you always." How delightful to know that we are co-workers together with him in the supreme work of saving souls. Paul was one of the greatest soul winners the world has ever known, and he said, "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." These words reveal to us the secret of Paul's great power. He had an intense love for Christ, and that love was manifest by his extraordinary efforts to save men. We can help in this soul saving mission by supporting the Home Mission Committee in its work of establishing churches throughout the State.

WEAKNESS OF LITTLE FAITH.

It is because of our lack of faith, or of our small faith, that there is so little outcome from our ceaseless rounds of doing. If we had the power of Christ resting upon us as we might have it, with one-tenth of the activity, there would be ten times the result. Only think of the possibilities of our lives, the plainest, commonest of them, if we had all of Christ that we might have! He is ready to do through us greater things than he himself did. We need faith to lay ourselves in Christ's hand as the chisel lays itself in the hand of the sculptor. Then every touch of ours will produce beauty in some life. Then all the power of Christ will work through us.—J. R. Miller.

Where is the capacity for heaven to come from, if it be not developed on earth? The discipline of life is a preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye; and that must be trained here.—Henry Drummond.



W. Morton,
Tyalgun.

Queensland



£300

for
Home Missions

THE PRESIDENT'S MESSAGE.

W. Suchting, Conf. President.

Never before in the history of the Churches of Christ in Queensland has the need for both united and individual effort been so apparent. The clarion call, "Go ye into all the world and preach the gospel to every creature," is a command to every brother and sister in this large and beautiful State. On every hand the cry from Macedonia sounds, Come and help



W. Suchting.

us. Doors are being opened, and opportunities given to preach the gospel of glad tidings. Yet, our hands are tied for the want of funds. An opportunity will be given to the brotherhood to give of their substance early in the year, and also at quarterly intervals. The Home Mission Committee have just entered into an engagement with W. J. Way as Organising Secretary. We are working and looking forward to big things for the coming year. We have set our aim high. We expect to raise £300 for Home Missions this year. Let us not forget to pray to our heavenly Father for that spirit of sacrifice, that will surmount all difficulties. We make the appeal, confident that the brotherhood of Queensland will not let it pass, but that we will rise to the occasion, and in the name of our Lord go forward, tearing down the battlements of sin and unfurling the glorious banner of the cross, gathering together our scattered forces, building up the churches to a great united and continued effort to extend the kingdom of our Lord and Saviour Jesus Christ. Brethren, pray for our "Forward Movement."

To make cities—that is what we are here for. To make good cities—that is, for the present hour, the main work of Christianity. For the city is strategic. It makes the towns; the towns make the villages; the villages make the country. He who makes the city makes the world.—Henry Drummond.

BRISBANE.

A MESSAGE FROM THE SECRETARY.

F. A. Bignell.

The Duke of Wellington once met a young clergyman, who, being aware of his grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question, "Does not your grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately replied, "That is not your business. Your business is to obey your marching order. Preach the gospel to every creature."

This is Christ's legacy to his people, but unfortunately so few of us fully comprehend how closely connected that legacy is to the professing child of God. This command plays just as important a part in the development of the spiritual life in the individual as does the meeting around the table of our Lord and Saviour Jesus Christ. The command is to go. Behind the command is power. All authority, said Jesus, is given unto me; and Jesus passed that authority unto his disciples. That command is the consummation of the purpose of his death. He did not die to save only you and me, but the whole world.

The honor of telling forth the glad tidings that Christ died for all is given to you, and the unfulfilling of that command is a direct neglect of duty, which brings with it the punishment of a warped soul. The continued ringing of the gospel bell by you denotes the spiritual growth of your life, bringing it in conformity with the life of the Saviour. It gives you a divine purpose in life. You do not live to self. Your spiritual life is saved in the saving of others.

The power to make your work successful has been given you by Jesus Christ. There is no need for failure. Success must come. The knowledge of this power should stimulate us to greater action, making us realise that obstacles can and will be removed.

May we all be able to meet our Saviour in the great day resting in the knowledge that we have done our utmost to spread the glorious gospel.

ENERGISE, EVANGELISE.

W. H. Nightingale.

These are matters of primal importance to the churches individually, but they are of vital consequence to the State also. When we realise that our churches constitute the home base for State efficiency, equipment and evangelistic activity, we should do something to make them adequate to the task. The age we live in demands that we attempt to solve the problems that confront us and not leave them for others. It is cowardly to shirk responsibility, or to hide because of difficulty. One of the great needs in Queensland is a church attendance and efficiency campaign that will make the dry bones live and enlist the new life in service. Probably not more than 900 of our 1,200 members in the State ever attend the services. Some of them are very irregular, and they have little idea of what responsibility means in the matter of giving or doing something for the sake of others. It is high time to awake out of sleep. God will judge us for callous neglect and heartless indifference. Let the truth burn into our very souls that the night of lethargy might end, and the day of united spiritual activity begin. If the churches are weak through loss of vitality and strife, their light hidden through selfishness, or their saltiness lost through admixture with worldliness, how can we light, heal, bless or save the people of this land? But give us Spirit-filled, united, self-sacrificing, soul-hunting churches, and we shall possess powers of righteousness whose influence will radiate throughout the State. All of our latent forces must be concentrated, energised, and consecrated. We need every member on the firing line. It was when the early followers of Jesus were all together in one place that God gave them vision and power, that the fires of evangelistic fervor were kindled in their souls, and thousands of people flocked into the kingdom. A revitalised church will mean an evangelised State.

We are fortunate as a people in securing Bro. W. J. Way as State Organising Secretary and Evangelist. Bro. Way is a man of large experience and undoubted ability. He has labored for the Master in every State of the Commonwealth and New Zea-

THE AUSTRALIAN CHRISTIAN.

land, and he is now here in the strength of his manhood, and in the power of God to lead us in the conquest of Queensland. Let us remember him at the throne of grace, stand by him in living, support him by giving, and help win this State for Christ.

QUEENSLAND, ADVANCE!

A. Barnard.

The bugle call "Advance!" has been sounded in the church in Queensland, and it is gratifying to observe that the call is being responded to. The church in Queensland is getting the "larger vision." A healthy optimism is manifesting itself in the church, and now, perhaps as never before in the history of the church in Queensland, the desire is felt to consolidate existing churches, to form new churches with isolated groups of believers, to advance into new and hitherto untouched territory.

The Restoration Movement has scarcely touched any other part of Queensland than its extreme south. This speaks more than volumes could contain of the lack of go-aheadness which has characterised the past. The time has arrived when we must move on. If the Restoration Movement is to stay in Queensland as a great moral and purifying force, a force for righteousness, a force with which the people of the State will have to seriously reckon with, it must advance. The call has sounded, and it is not sufficient for us to arouse ourselves, shake the dust from our eyes, don our uniform, strap on our equipment, grasp, so to speak, our rifles, but we must move out of the camp to the field of operations.

Let me appeal to the believers resident in Queensland. The H.M. Committee, the Organising Secretary and the preachers con-

stitute "our firing line"; the church members, *i.e.*, the farmers, tradesmen, etc., constitute the supports and reserves. In actual warfare the successful results obtained by the firing line are very largely achieved by the confidence and expectations which are placed in the supports and reserves behind. Fellow-believers, you must support your firing line by two things. First, your prayers; second, your money. You must pray and pay. It is not sufficient to pay only; many are willing to do this, but prayer if forgotten or neglected by you, will militate considerably against our success. It is to be feared that we possess few who are truly men and women of prayer.

QUEENSLAND AFTER THREE DAYS' RESIDENCE.

W. J. Way.

After three days' residence in Queensland I have been asked to write a few lines as to the evangelisation of this Northern State. As to this part of the Commonwealth itself, I confess that I am very favorably impressed with what I have seen. Queensland impresses one as being a big thing every way—so big that one feels that just now she is only a baby, but she is an elephant baby. I have no hesitation in saying that Queensland will be in years to come *the* fascinating State of the Commonwealth. She is rich in all the raw materials that are needful to enrich a nation, and give impulse and volume to commerce. She is huge, tropical, Oriental, magnetic, and will draw men and money to her girdle. In my judgment the Southern States were fortunate in getting an early start, for had Queensland got away earlier her sister States would have had some difficulty in getting off the mark. But

Queensland has started, and every hour she will run stronger, and in the end will both out-distance and out-fame her Southern competitors.

As to evangelisation, it seems to me that not anywhere along the shores of this Austral continent are the calls for preaching the gospel more urgent and deep-toned. Certainly an important and divine trust has been committed to the Church of Christ in Queensland; the fields are white unto harvest. The imaginative mind hears the Divine Father saying, "Be not afraid, but I speak, and hold not thy peace . . . for I have much people in this land." At present the majority of the population live along the shores and the country adjacent to them, but gradually they will penetrate the interior, which has great attractions. Now is the opportune moment to lift up Christ to the people, that they may carry with them into the new settlements all the saving power of the words, doctrine and example of Christ.

The cities, towns and bush are alike calling for the proclamation of the gospel. How can it be done? Queensland sons of God, you must do it yourselves. It is your duty and honor, and should be your joy. God in heaven, and you in the harvest field, God in you, and you to your fellow men, and so shall God's much people be brought to the knowledge of the truth. God and you are sufficient for these things. He is the fulness, you are the vehicles. Go to him and fill your hearts, your lives, your tongues, with his power, wisdom, love, and then pour them out on the thirsty souls of this great State, and Christ shall see of the travail of his soul and be satisfied.

FAITH.

All who have done great things for men have been the most hopeful sons of the church militant. As the brave man by his courage makes all around him courageous, swallowing up their doubts and fears in the greatness of his heart, not because he does not see the danger, but because he sees through and beyond it—so the man who has kept his eyes clear to discern the possibilities of good in others, is able by the attraction of his confidence to overcome and expel from their breasts the grudging, doubtful, and suspicious spirit which keeps them weak and divided because it keeps them at their lowest.—*Edw. Caird.*

Love is the ground of ethics, the spring of motive, and the regnant principle of all action. It is the law and the pervading spirit of the kingdom of God. It is thus the deep-lying bond of social unity. The aspiration for the coming of the kingdom of God is an aspiration for the universal rule of love.—*P. S. Morom.*



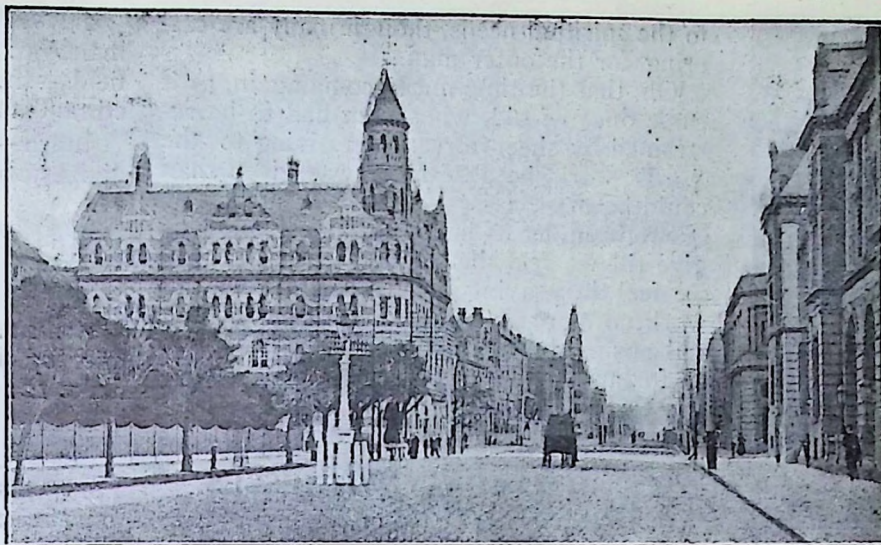
THE BIBLE SCHOOL AT ANNERLEY, IPSWICH-ROAD, SOUTH BRISBANE.

Taken at picnic on November 23, Bro. A. Rieck, Superintendent, on right of picture.

Photo., A. E. Coe.

Send Offerings promptly to the
Treasurer:
L. Gole, MacRobertson's, Brisbane.

West Australia



£200

for
Home Missions

THE PRESIDENT'S MESSAGE.

H. J. Banks.

The annual offering for Home Missions will be taken on Sunday, February 1, and the realisation of our motto (£200) will mean a great deal to the cause in West Australia. Our debit balance is now £111/1/8, and there is every probability that it will be increased to £150 by the date of the offering. The Committee therefore depend upon a generous response to clear off the debit and carry on the work until Conference. £200 on February 1, with a continuance of the ordinary gifts, will just make this possible.



H. J. Banks.

We are facing another crisis in the history of the church in West Australia. For several years we have been marking time, owing chiefly to our inability to secure laborers. This difficulty is at last being surmounted, and there are evidences that the advance movement has again begun.

Six evangelists are now supported wholly or in part by the Home Missionary Committee. Bro. Alcorn enters the field in February, and negotiations are proceeding with an eighth, who will also act as Organising Secretary. Other names are under consideration, and your Committee would like to engage at least two more preachers before the Conference meets at Easter.

The offering on February 1 will be looked upon as an instruction to go forward or to stay our hands. Which shall it be? The answer must come from the individual members in all the churches, and it will be *the largeness of the offerings they make*. There are reasons why we should all do our best.

1. Nowhere in Australia is there a better opening than this Western land offers at the present time. The tide of immigration continues to flow in. New towns are growing up in a night. Churches and Bible Schools are few and far between. The preacher in many centres is unknown. To enter these newly settled districts with the primitive gospel *now* means rapid and lasting growth.

PERTH.

2. Out of our 1516 members at least 300 have made their homes in centres where no church of the apostolic faith and order exists. Some of them, well versed in the Scriptures, are doing noble work, and will establish the church in their neighborhood, but many are being swallowed up by other communions or drifting into worldliness, and will eventually be lost to us if we do not go to their assistance. Again, it is only



Chapel, West Guildford.

a question of time when the duties of life will call our children to these very centres. Will they enjoy the helpful and protecting influence of the Church of Christ or have to turn to the denominations for the benefits of worship and Christian fellowship. Our Home Missionary enterprise is an attempt to answer that question.

3. The plea we present appeals to thoughtful men because it is the unadulterated truth from Christ. It was prepared for all men, and we fail to obey its first command if through ignorance, indifference, selfishness, or any other sinful cause we hold back the money which would enable the preacher to take it to the people in our own home land.

4. God has graciously opened our eyes to the only Scriptural basis of Christian union. We know that we hold the key to the situation. Godly men everywhere are seeking the very position we occupy, and amidst the religious unrest of the day and the re-casting of creeds, we are debtors to the world to publish abroad the great basic

truths in their original settings, and thus aid in bringing about that glorious consummation—the unity of the people of God.

THE RIGHT MAN.

W. B. Blakemore.

All who know H. J. Banks will say at once that no mistake has been made by calling him to the position of Organising Secretary. He is the right man. Bro. Banks knows better than anyone else the brethren of West Australia. With a majority of them he has a personal acquaintance. He is thoroughly conversant with religious and social conditions in the State. He possesses fine organising and executive ability, has a fund of good common sense, is a preacher of power, and enjoys the esteem and confidence of the entire brotherhood.

It will mean much for the cause that such a man has resigned his position as evangelist of a strong, growing church like that in Subiaco to take up this commission with the Home Mission Committee. It marks a decided advance in our organised work. A better choice could not have been made. Weak and struggling churches and isolated members will rejoice at the good news. We can now set our faces hopefully towards a new day in Home Missions.

This good news ought to give an impetus to the annual offering. It ought to bring forth a hearty response from all. Those who do not give through the weekly envelopes or the mite boxes ought to respond liberally the first Lord's day in February. And many who give weekly will give also in the annual offering. Let us make it unanimous.



Brookton Chapel

THE AUSTRALIAN CHRISTIAN.



Northam Chapel.

brethren. We have the right man in the right place. Let us show our confidence in him at the outset by putting up a record offering.

A PLEA FOR HOME MISSIONS IN WEST AUSTRALIA.

R. T. Bass.

"Go ye into all the world," the Master said, and here in Australia we have quite a large part of that world, and in West Australia by far the largest portion of Australia possessed by any State. And what are we, the Church of Christ, doing with it? "Occupy till I come," but at our present rate of occupation it will be long ere we are ready for him to come.

Home Mission Sunday will give us all an opportunity of making good in our occupancy. Too long have we in this State been content to "fish along the shore" in shallow waters. The call is ringing out as never before, from the Saviour, "Launch forth into the deep." We feel inclined to answer, "Lord, we have toiled many years and have done but little," but hear the reply, "Nevertheless I say unto you, Launch out."

Brethren, this year of grace, 1914, must be the best yet. If it is not the best year of Home Missions, some one has failed the Lord. Who is there among us dare do that? "Lord, is it I?"

We have so few causes established here. Only two churches in all our great gold-fields. Coolgardie and Kanowna and many other places have had to go for lack of funds. Kalgoorlie is making a gallant fight against well-nigh overwhelming odds; Boulder is holding on with assistance from Kalgoorlie. Boulder has a population of 15,000, yet the church is dying a natural—No, an unnatural death—from lack of funds. A man placed there would have a battle, but would have a great field. In all our great Nor'-west not a single preacher proclaiming the simple gospel of salvation. So many agricultural districts being opened up, but no New Testament church going out with the settlers. Why? Lack of money.

Away across the dim distant range of hills to the far East from Kalgoorlie stretches a straight clear line. Away out to meet the rising sun men are camped in large numbers, making a highway from West to East, but on the transcontinental line not one single man of any church is ministering

to the spiritual needs, though many are catering for the outer man.

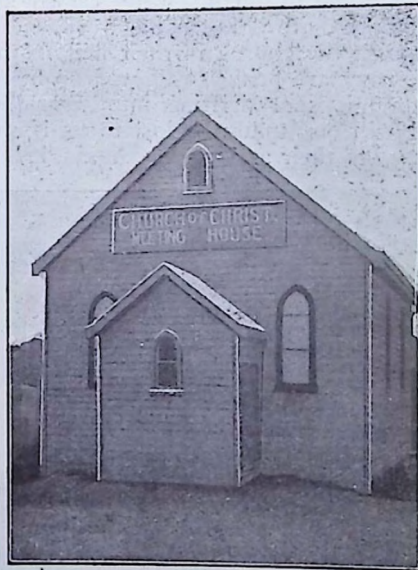
Oh, that the time might come again, as it came once of old, when men had to be restrained by sheer force from giving to the Lord's work, because more was given than could be used.

Brethren, let us be up and doing. Let us give till we feel the giving; let us pray till we feel the praying; let us work till we can work no more and God will prosper us and make us mighty in the land that he has given us for an heritage.

YE SHAL BE MY WITNESSES.

T. H. Scambler.

The great commission was a personal charge to the men who had companied with Jesus during his ministry. Its terms are local and personal. But the commission was the act by which Jesus delivered to his



Chapel, Collie.

people his plan of saving the world—a plan which comprehended all nations to the end of time. The apostles in person could not meet the whole demand. The call comes to us who are in the direct line of apostolic succession—that is, to you and me. Hence what is personal and local must be translated into terms of our own time and place. "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." Jesus would not say just that to me. Rather this: "Ye shall be my witness in Maylands, and in West Australia, and in Australia, and unto the uttermost parts of the earth."

We are in danger of two things, either of which greatly limits the scope of the commission.

1. We may be so interested in our own local work that we are blind to the needs of our Judea and Samaria, and we neglect to contribute to the work in the Home Mission districts of our State.

2. We may be so enthralled by the romance of Foreign Missions that the home fields—the base of supplies—are overlooked, and the work languishes.

Judea—that is the second number on our divine programme. It is full of import for us.

YOUR WEALTH.

A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 15.

An aged saint lay upon her dying bed. For years she had wearied herself to the limit in helping others. With every call she made she brought a message of gladness. Her heart was so sweet that wherever she walked the people seemed to catch the fragrance of violets. The little children smiled back into her smiling face. The worst people came to her with their confessions of sin and their tears of contrition. Good people came to her for counsel, and did not go away disappointed. She was rich, but when she died she did not leave behind even a penny. She took all of her wealth with her.

The angels when they make their inventory estimate our wealth by what we take and not by what we leave. Many a life lived in poverty will weigh more in the scales of eternity than that of the multimillionaire. Do not be discouraged because you cannot ride in a private car or even own an automobile. Pray that your life, however humble, may be truly unselfish and consecrated, and it will not be lived in vain.—Chas. D. Crane.

If the world is ever conquered for our Lord, it is not by ministers, nor by office-bearers, nor by the great and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere; holding his own post; and saying to Jesus, "Lord, what wilt thou have me to do?"—Dr. Guthrie.

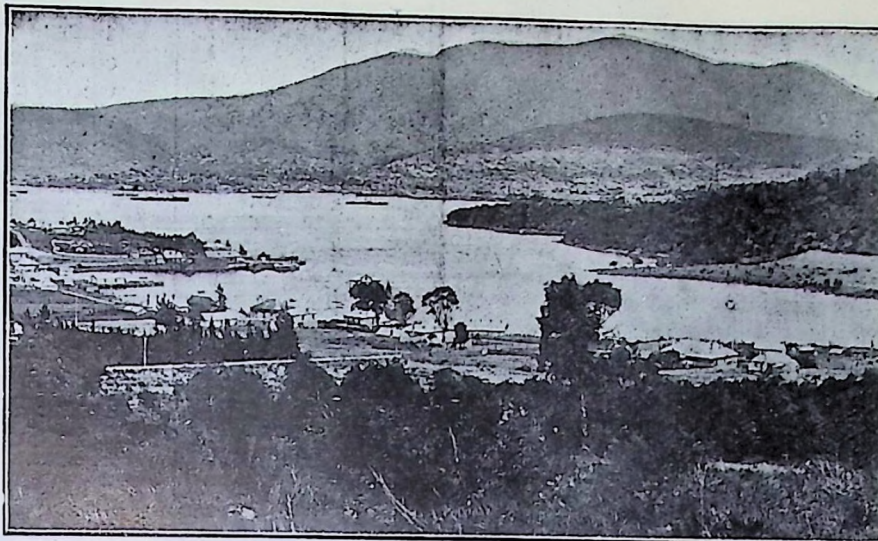
Treasurer's Address:

Hy. Wright, Nat. Mut. Buildings, St. George's Terrace, Perth.



Kalgoorlie Chapel.

Tasmania



£200

for
Home Missions

THE PRESIDENT'S MESSAGE.

A. E. Gourlay.

It is plainly evident the Lord has opened a door in the island, for the spread of the primitive gospel as witnessed by the way he has blessed the gospel tent mission in Launceston, and by the way he is still blessing "his own gospel" in Bro. Swain's ministry in that town.



A. E. Gourlay.

This should encourage us not only to hold the fort but to "Onward Christian Soldiers," and to this end we should have a Home Mission policy and plan the work and work the plan, and surely we will not be attempting too much, or expecting too much for God, if we aim at having two more evangelists in Tasmania, say, one for the North and one for the South; the field needs this at least. If we only sow the seed the harvest is sure, and is even now waiting to be gathered. Hobart and Launceston each, of course, need to have a permanent preacher, and should be strong centres, not only self-supporting, but reaching out financially and otherwise, to help the cause in other places, while the smaller towns could support their district evangelist, North or South, as the case might be, and then as soon as possible, a good rousing tent mission might be brought to bear, and thus we might expect such ingatherings as the mainland has witnessed; let us pray and plan and give that it may be so.

And financially I would like to express my admiration for these country brethren who are loyally and bravely holding up the banner of truth.

Never did any soul do good but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act.—*Lord Shaftesbury.*

HOBART.

THE OPPORTUNE TIME.

H. Swain.

There is an urgent call at the present moment for a forward movement and a broader vision concerning the work of the church throughout the State. It is not for me, as a stranger among you, to speak authoritatively upon what has been accomplished, nor even to comment upon what is being done at the present, but I do feel that the time is ripe for a strong and united effort, not only to consolidate our work, but also to extend its borders.

To me it is most regrettable that there is only one man in the State who is devoting his whole time to the preaching of the word. Brethren, we should have twelve at the least. All honor to those who are so unselfishly giving of their best, but surely we are not satisfied to remain as we are at present. Is it not possible for the churches throughout Tasmania to raise at least £200 this year, so that something could be done towards securing additional evangelists? May I venture to suggest to the "Christians only" of this State that the time is now ripe to carry the old Jerusalem gospel to many of our inland towns. The scarcity of preachers is a call to the discipleship of Tasmania to a more generous consecration of their money in the interests of a State-wide evangelisation. The success of the Griffith mission in Launceston has proved that the people are as ready here as elsewhere to accept the Christianity of the New Testament, but "how shall they hear without a preacher and how shall they preach except they be sent?" As one who has strong faith in the possibilities of this beautiful island, I appeal to you to make our offering on Home Mission Sunday a record one, and worthy of the churches throughout the State. This, I feel sure, can be done if the secretaries will keep the subject before the members of their churches, and the speaking brethren giving it all the prominence they can. Our members of Parliament are making strenuous efforts to induce people to come and settle in Australia. Large sums of money are spent annually in advertising our resources and possibilities. The community is

cheerfully and gladly shouldering the financial strain necessary to the adequate defence of these shores. Shall not we, as citizens of the kingdom of heaven, tax ourselves to preach the gospel to the people of Tasmania? Ought we not to be as keen on getting men into the church as our statesmen are to get them into Australia? Then let us prove our eagerness by a liberal response on Home Mission Sunday, February 1.

If you cannot cross the ocean
And the heathen lands explore,
You can find the unsaved nearer,
You may help them at your door.
With your prayers and with your bounties
You can do what heaven demands,
You can be like faithful Aaron
Holding up the preacher's hands.

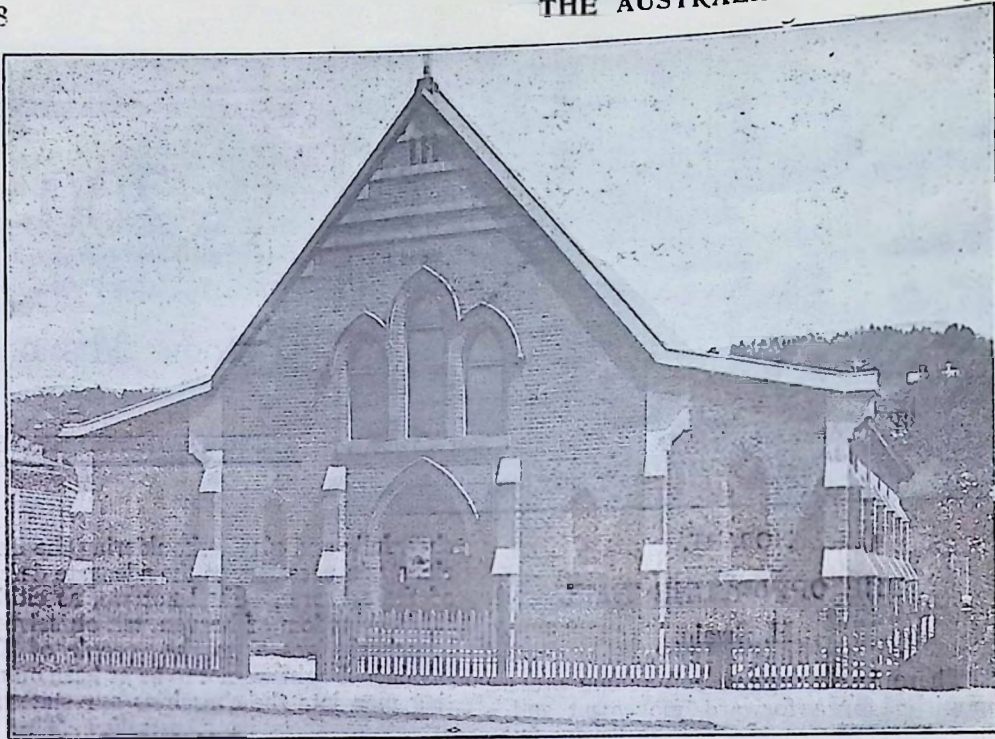
A MESSAGE TO THE CHURCH.

W. R. C. Jarvis.

The Home Mission field has been practically neglected owing to the fact that in the previous years the finances were so strained in order to keep the good work going at Launceston that the Committee found itself on the wrong side of the ledger, and therefore without funds to carry on aggressive work in other parts of Tasmania. Most of the churches in the State have found it impossible to do much outside of their local work, and this has been so for many years, and there is reason to think the churches generally have become self-centred, and it seems as if the time is now ripe for this work to be taken up by a master hand in the person of an evangelist, to rouse them up to their responsibilities. The writer some time back stated as his belief in a former article that we would not be able to do work of a practical nature until there were two strong centres formed North and South of the Island. Thanks to the good folk in our island and our brethren on the mainland, a strong cause has been built up in the North (Launceston), and now there is every reason to



W. R. C. Jarvis.



LAUNCESTON CHAPEL.

believe that shortly there will be stationed in Hobart our Bro. McCallum, who is leaving America, having accepted an engagement with the brethren.

Onlookers may imagine that we Tasmanians are slow in getting a move on, but when it is considered that we are a people scattered at a great distance from each other, it will at once be seen that the work that has already been done has been the result of persistent effort, and not without considerable expense. The brotherhood in Tasmania is sound at heart and is quite prepared during the coming year to second the efforts of a competent leader.

Hobart has done well, the church having wiped off a considerable debt, and has now in hand a substantial sum to do good work.

Port Esperance is fortunate in having a sum of money bequeathed to it by a good brother, and this will be available for progressive work in the district.

Queenstown is struggling along nobly, aided by the good services of Bro. Ashlin, who has fought almost single-handed for a period dating from when Bro. W. J. Way was evangelist laboring with the church.

Tasman's Peninsula has several centres at which meetings are held, and the brethren, unaided by a preacher, travel many miles in order to deliver the message. This district suffered a loss when Bro. Spaulding left it to reside in the city, as he took the oversight of the work—was a pioneer since the days of Stephen Cheek.

Bream Creek is still carrying on a work chiefly under Bro. W. Clifford, who like Bro. Spaulding has had in hand this part of the vineyard for many years past.

Kingston for the first time comes into prominence, for there a few brethren meet each Lord's day in a very humble manner, but we hope that this is but the seed of a greater work later on. This little band was very much cheered on a recent Sunday when

Bro. Percy McCallum and his Tasmanian bride (Sister R. Hayden) paid them a visit before leaving for their home in New Zealand.

This article only touches on the work of the South of the Island, and is evidence sufficient to show that at least there ought to be two men engaged in it. While we are sure that the North can equally urge strong claims for two other evangelists. Tasmania is ready—are we prepared as churches to do our part in 1914?

NORTHERN TASMANIA.

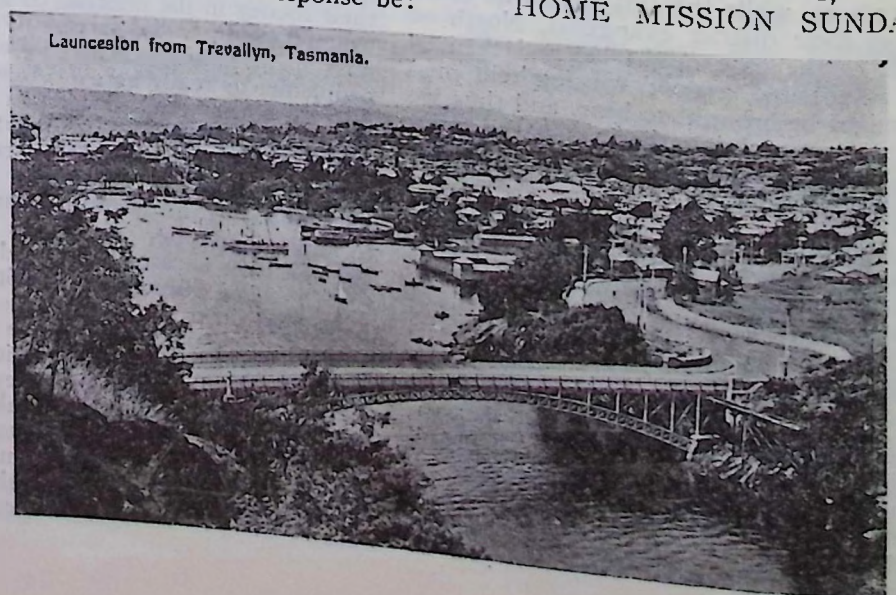
W. J. Warmbrunn.

Awake, Tasmania! You have too long been in the rear of the Home Missionary march. The responsibility of each individual member is becoming greater as the years fly by. Let us grasp the opportunities ere it is too late; the calls are ringing in our ears to-day. What shall our response be?

There never was need for a more strenuous effort than this year. We must go forward, we dare not shirk the responsibility. "Forward" be our motto for 1914. In order to accomplish such we must be united, consecrated, and express in a practical way our sympathy with Home Mission work. The need is imperative; we only have to look around these northern parts of this our fair isle to see what could be done, and alas, what has been done in spreading the truths of primitive Christianity? May we just for a moment think and look of the need of Home Missions in Tasmania.

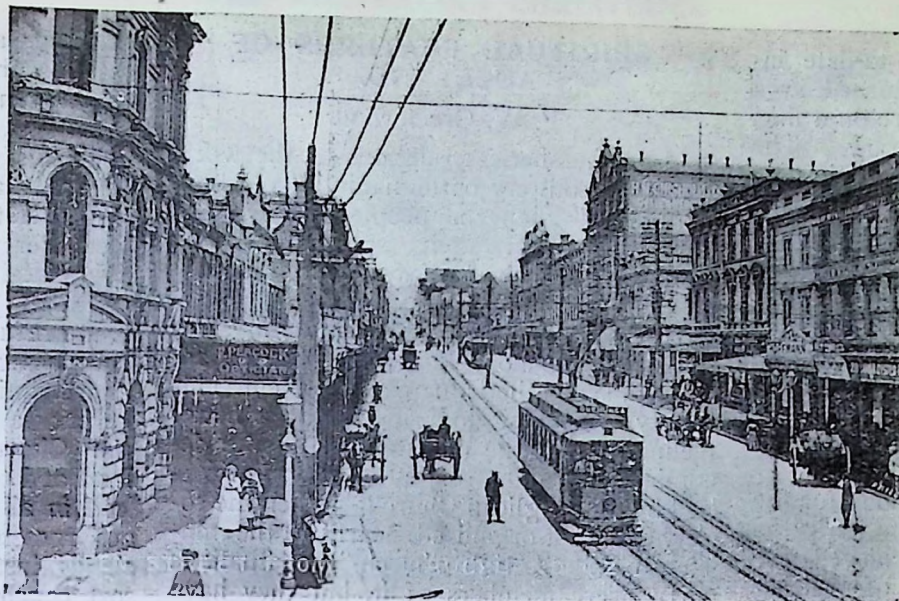
In the north of this island we have only five causes, viz., Launceston, Caveside, South Road, Ulverstone West, and Wynyard (the last named of which has just been started). For all these places only one evangelist, and he labors at Launceston. Surely, brethren, this is a sad state for us, who claim to be a New Testament people, aiming to restore primitive Christianity. Does this represent our interest in the great work? Surely not. Let us therefore keep our motto before us and go forward, not only to hold together these five causes named, but send more workers and open up new fields in such large and flourishing towns as Burnie, Devonport, Zeehan, Beaconsfield, Deloraine, and numerous others. May we, each individual member, give a loving offering on February 1 to further the work in Northern Tasmania and pray that ere another year closes, at least two evangelists shall be laboring in this part of the great vineyard. It can be done, it will be done, if we but enter into the work prayerfully, systematically, and in perfect faith, nothing wavering, giving as the Lord has prospered us—not grudgingly, but remembering our Lord loveth the cheerful giver. Surely there cannot be a better investment for your money. Souls for Christ and his church. Forward, brethren throughout Tasmania. Shall we? We can, now right away; don't wait for a more convenient season, but onward, and victories shall be ours, as we have seen even in Launceston.

FEBRUARY 1,
HOME MISSION SUNDAY.



Launceston from Trevallyn, Tasmania.

Auckland
District,
NEW
ZEALAND



£ 100

for

Home Missions

THE PRESIDENT'S MESSAGE.

R. J. Dick.

The extension of our Restoration Movement—in which we are all interested, and for which we are all working — has, in a large measure, depended upon the activities of Home Mission Committees, for by their steady work year in, year out, a great deal has been done which could not otherwise have been accomplished, and we find to-day churches which in time past have received assistance, now a tower of strength in helping others.



R. J. Dick.

Co-incidentally with the establishment of Home Mission work—Nay, the forerunners of the movement—two factors have been prominent. First:—The individual appreciation of our position as reformers and personal loyalty to first principles; and second:—The preservation of that identity as members of the body of Christ and of the New Testament church in the course of travel from State to State or district to district.

What a number of live churches can be pointed out as the result of one or more enthusiastic workers! We have an excellent illustration in the group of churches now in existence in North Auckland, founded by the faithfulness of brethren in isolated positions, and farther afield, in the vigorous growth of churches in West Australia, contributed to largely by the loyalty of brethren who emigrated from Eastern States.

Home Mission work is therefore intensely co-operative, requiring at times the self-sacrifice of whole districts, sometimes the united interest of a church, or the loyal assistance of an individual, and at all times the united support of every member in the brotherhood. Such support we are asking of every member in the Auckland Province, that your Committee may be able to avail themselves of the opportunities which are presented to them in this fairest and best of good countries.

AUCKLAND.

In the march of progress that our Dominion is making commercially and industrially, we have many forced marches to make before we can gain the forefront. Our marching orders must be Forward! ever Forward! Your Committee has planned extension work at Pt. Chevalier, where Bro. C. Watt is being employed for week ends, Victoria Avenue, and other suburbs; a more commodious hall has been secured for the "Whosoever Mission," conducted so ably by Bro. Urquhart; Dominion-road, where F. W. Greenwood, our Home Mission evangelist, is located, reports a record year's work. Other work is contemplated, but funds are needed before a move can be made. This year *One Hundred Pounds* are required, and this cannot be raised without the help of every member.

The Home Mission Rally will be held at Ponsonby on Wednesday, Feb. 4, and the Home Mission collection will be taken up on Feb. 8. Will the brethren rise to the occasion, and give as God has prospered them?

A CITY SET ON A HILL.

Chas. Watt.

I. The Physical Features.

Auckland has been aptly termed "The Queen City of the South," seeing that she is not only the largest but the loveliest city in a country that abounds in lovely features. A country of splendid scenery, unrivalled for beauty and grandeur. Its fiords or sounds more attractive than those of northern Europe; its towering Alps are unsurpassed for awe-inspiring majesty; its immense glaciers are the largest in the world available to the tourist and easily accessible; its lovely lakes, frozen in the South, and boiling in the North; its incomparable rivers and waterfalls; its weird, mysterious, thermal country, where the great geysers play and the ice-cold springs and boiling pools are found side by side; its streams swarming with trout and its forests with deer. Truly a veritable wonderland, and the brightest gem in the Imperial Crown.

But the fairest spot in so fair a region, is the part bounded by the shores of the beautiful Waitemata, a magnificent sheet of water with an area of 73 square miles and a depth of 42 feet at the wharves.

Amongst the many striking features of this fair city — too many to even enumerate in this short article—the visitor is at once arrested by the Grafton Bridge, at the end of Karangahape-road. A graceful and beautiful structure of 973 feet in length, with a height above the gorge of 147 feet, and which cost £32,250 to build, using up 10,785 tons of material. This bridge is 163 feet longer and 12 feet higher than the great cantilever bridge over Niagara.

But the feature that is now most prominent is, of course, the Exhibition. This has been made exceedingly attractive at an enormous cost. The grounds cover 69 acres, and the buildings, etc., about 13 acres. The gardens have had expended upon them £10,000. The exhibits are of a high order, and demonstrate that the Dominion is rapidly forging ahead to a prominent position as an important, even indispensable, part of the British Empire.

II. The Moral Features.

1. The Public Library.—This is a splendid institution of 50,000 vols., many of which are of great value, being exceedingly rare. For instance, in the Sir George Grey collection of 13,473 vols., there are books worth several thousand pounds each. There are likewise rare and costly books in the Shaw collection of 3,000 vols. But it is the fine assortment in both the Reference and Lending Departments of 33,000 vols. that, after all, wields the mightiest influence over the crowds who steadily avail themselves of the opportunity it affords.



C. Watt.

THE AUSTRALIAN CHRISTIAN.

SPIRITUAL FEATURES OF AUCKLAND.

F. W. Greenwood.

If the numberless religions of the world speak the soul cry of humanity, "We have all sinned," then the people of Auckland must surely feel their spiritual need of cleansing and help, as nearly every religious sect is represented.

2. The Y.M.C.A.—This up-to-date institution has recently been housed in a handsome and imposing structure on a fine, central site, next the Public Library. The land cost £5000, and the building £22,000, of which sum £20,000 was raised by the citizens of Auckland in two short campaigns by its members. The Association has over 1,000 members, 764 senior, and 240 junior. Among the boys' dozen Bible study groups are 130 members, and these are very successfully led by young University and professional men of the city. The moral influence of this institution here, as elsewhere, is enormous.

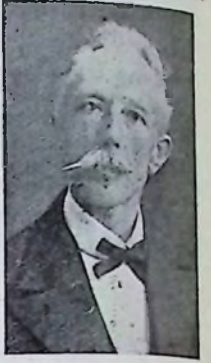
And the same thing is being done for the girls by the kindred institution, the Y.W.C.A., which recently achieved the highly commendable result of raising £15,000 in ten days for their proposed new building.

But the thing that, probably, most strikingly indicates the moral tendencies, is the enormously increased vote for No-License at the last election. The great majority of the people here desire to save our youth from the immoral influence of the licensed bar. Hence, while the Dominion percentage in favor of National Prohibition was 55.82, that of Auckland was 59.28. And while in the South Island seven electorates showed a majority against N.P., there were only two in the North Island. The total Dominion vote for National Prohibition was 259,993, against 205,661, or only short of the three-fifths by 48,549! If the new bill promised for next session, which reduces the handicap from 60 to 55, becomes law, we shall wipe out the foul stain in one act.

We have here a "Christian Unity Society," with Canon Hazeldon, a fine broad-minded, sympathetic man, as president. This society is seeking to bring about a better feeling among the ministers of all the denominations, and strange to say was organized by the Anglican Church. When the society was first organized, nearly all the ministers of the "High Church," or ritualistic party, were members of it, but they have gradually all dropped out. The present members are hoping that the Bishop-elect of Auckland (Dr. A. W. Averill) will interest himself in the movement and finally accept the presidency. Such a movement, emanating from the Anglican Church, should have some influence on the trend towards Christian union. But a sermon preached at St. Mary's Cathedral last Sunday, on the occasion of an ordination of deacons, by the Rev. Percy Williams, the Warden of St. John's College, shows very plainly some of the clergy have a narrow view of Christianity, and no idea of unity outside the Anglican Church. This preacher said, "He had nothing to do with that worst heresy, undenominationalism, which had been defined as Christianity with all that is of any vital importance taken out of it. This heresy—for it is nothing else—obscures one

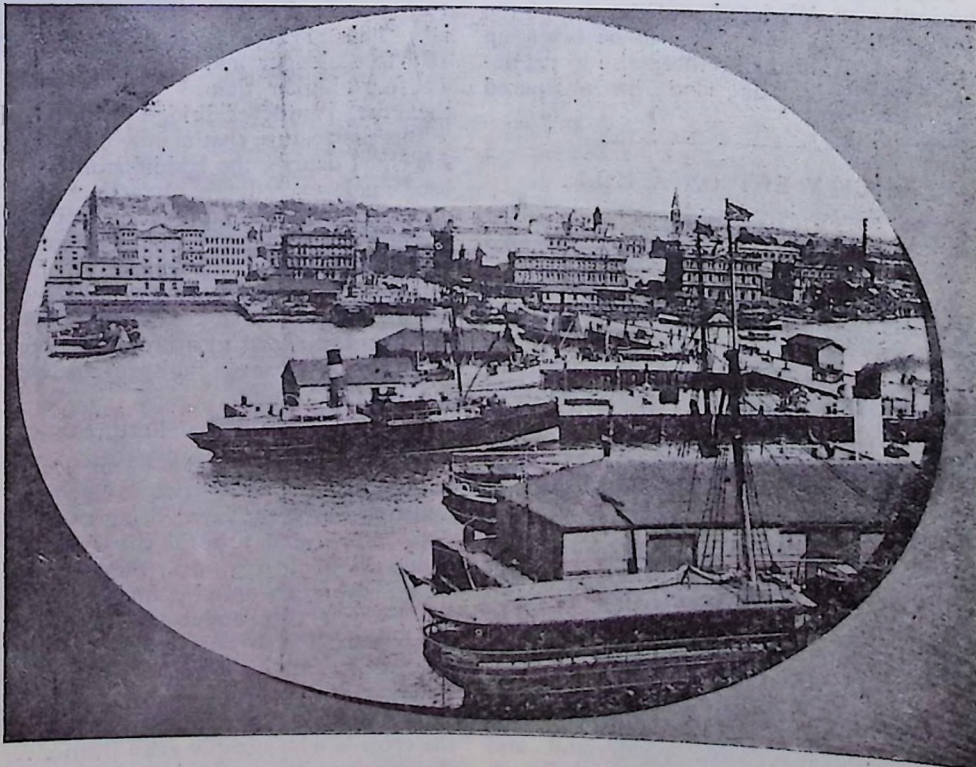
of the great reasons for which Christ died, and obscures as well the terribleness of the sin of schism." The

Auckland Star, in an editorial, says, "Unless we have entirely misunderstood the Rev. Percy Williams, he maintained that the worst of all heresies is the refusal of other churches to recognise and submit to the inherent authority of the Church of England and to follow its lead in all matters of doctrine and church government"; and a pithy and logical article against mediæval conceptions of this sort concludes thus: "But what we are chiefly concerned about is the implication that the Christianity of other Christians is vitiated by their refusal to acknowledge the Anglican Church and obey its orders. For, in our opinion, this doctrine is repugnant alike to common sense, to logic, and to ethical principles; and we can only regret that a minister of the Anglican Church should ever have lent the weight of its authority to the extraordinary views enunciated by the Rev. P. Williams."



F. W. Greenwood.

In the words of Chillingworth, the religion of Protestantism is "The Bible, the whole Bible, and nothing but the Bible." And the Churches of Christ have done well in adopting the motto, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." In all our gospel services the appeal is to the Scriptures. Many of our members came out from the Church of England because they could not reconcile their position with the Scriptures. In the sermon referred to, the Rev. P. Williams said, "St. Paul saw in the church an ordered ministry—the ministry described in the preface to the English Ordinal—a ministry derived from above, not from below." But why go to the preface of the English Ordinal? If the ministry is derived from above, then the only revelation from above will surely give an account of that ministry, and how it is to be ordained. The Revelation shows that the inspired men taught not that one bishop should rule over many churches, but that a plurality of bishops, or elders, should rule over one church. The clergy refer to the Bible when it suits their purpose, but to the "Ordinal" when that suits them better. In order to restore primitive Christianity we must restore the Bible to its proper place and authority. If the priest of the Anglican Church is to bring in his "Ordinal," or any other book, then the priest of the Church of Latter Day Saints will bring in his Book of Mormon. We must contend earnestly for the One Book upon which all can unite. We must insist that the New Testament shall be our only rule of faith and practice. Departure from the Bible has led to bewildering sectarian assumptions as the one made by the Rev. P. Williams.



AUCKLAND CITY

Has a population of 83,000. This city is the "gate" of the geyser and hot lakes country.

Middle District,
NEW ZEALAND



£150
for
Home Missions

THE PRESIDENT'S MESSAGE.

Milton Vickery.

Again the time has arrived for us to make our appeal for Home Missions. We need at least £150. Year after year it has been decided at Conference, "that a strong effort be made to place a man in the Kilbirnie, Hutt and Petone districts." The time to do so has now arrived. The Wellington churches have made a special effort, and with a little assistance from the Home Mission Committee, a Home Missionary could now be placed in this field.

£150 will enable us to carry on our present work, and also make this forward move. Whether we go forward, or stay in the same old rut, depends on your response to this appeal.

We therefore plead for a more liberal offering, and ask that members try and make this a record year.

THE NEEDS AND ACCOMPLISHMENTS.

Lionel Johnston, Palmerston North.

By the time this appears in print the writer will have labored under the Conference of the Middle District of New Zealand for three years. During that time I have visited nearly all the Churches of Christ in that division. With the knowledge derived by contact with these churches, I venture to discuss their needs and accomplishments.

Our progress for the past few years demands the earnest consideration of every disciple. The statistics presented at Conference show little advancement. Is it because we have exhausted all our opportunities? There are many large centres of population where our plea is unheard. In these places there are numbers of scattered disciples who require to be banded together to form nuclei of churches. How is it that these fields are not being entered into, and the churches that already exist are not doing much more than exist? To this portion of

WELLINGTON.

New Zealand belongs the honor of planting the banner of primitive Christianity, the first in Australasia. This fact should have made it the greatest stronghold.

Do we need, as some would suggest, to become more conformed to the denominations about us? It is not that which we need; but rather a more close adherence to the practice and spirit of New Testament Christianity. We want more fidelity to Christ and his church, more consecration of life and possessions to God's service, more of the eloquent preaching of holy lives, more evangelistic fervor, and a wider outlook over the field of our vast opportunities and responsibilities. When, as a people, we have determined to rectify these defects, we shall make progress worthy of the glorious plea which we advocate.

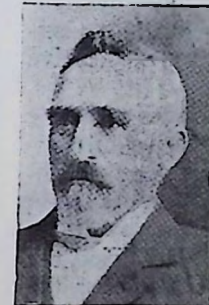
The past year, however, has not been wholly uneventful. A great deal has been accomplished toward putting the work at Palmerston North on a sound basis by erecting a chapel to meet the church requirements. The building is centrally situated, surrounded by a large residential population. The edifice is a credit to the architect and contractors, and one of which the church may feel justly proud. With its tiled roof and casement windows, it presents an attractive and picturesque appearance. For years the church has carried on operations in a small and uninviting hall, which hampered progress. The removal into more commodious quarters has therefore been an important event in the history of the cause in this town. In order to make the best of the occasion, arrangements were made to secure the services of Bro. M. O. Johnston to conduct a mission for a month. The church at Vivian-st., Wellington, kindly consented to his coming. Though there were no confessions, there were good interest and attendance throughout. It is too early yet to say what is the result of the mission; but we know that the Church of Christ is better known in the community than ever before. We are hoping, when the work becomes more established at Palmerston, to devote attention to the surrounding district. During the year the writer has twice visited Levin, a town about

30 miles distant, where a few disciples meet regularly. This place presents a good field for evangelistic work. Let us all show by our annual offering that we are determined to sweep aside our reproach and make a great effort to enter some new fields with the primitive gospel.

FINANCE.

D. Campbell, Treasurer.

We regret having to report that our finances are not in such a flourishing condition as we would like. This is accounted for by some of the churches having made no promises this year, and others reducing their promise to half of what they had been giving in previous years to Home Mission work. Through the want of funds our work has been somewhat hampered. If all the churches had adopted the penny a week system, we would have ample funds to carry out the work we have so much at heart. Splendid fields await us, opportunity is beckoning on all sides, but what can we do without money to put men into these fields? But we are cheered after years of waiting and scheming, and with the help received from some generous brethren and sisters, and a loan from the Dominion Church Extension Fund, we were able to secure a suitable site for a chapel, and the chapel has been erected, and was opened the first week in November with a mission at Palmerston North, for which we give God the praise.



D. Campbell.

HOME MISSION WORK IN THE NELSON DISTRICT.

F. V. Knapp, Nelson.

No two districts are alike in the problems to be faced regarding Home Mission work. In presenting the principles we are contending for success or otherwise is affected by what may have been done by individual brethren or circulation of our literature, by the work already done by other religious

THE AUSTRALIAN CHRISTIAN.

bodies, by the reputation as a people which has preceded us, and by the impression made on the community that having entered the field we have come to stay.

In Nelson we are as it were in an eddy of the commercial life of the Dominion; the great stream of trade tends to the eastern side of the island, where conditions for settlement have been easier, and where good harbors for shipping are available.

Our province is hilly, and its settlements lie in sunny valleys widely separated by hill ranges.

In the most important of these valleys we have three country churches: Richmond, Spring Grove, and Wai-iti, along a 12-mile stretch of the railway line. Twenty miles along the line to the S.W. lies Tadmor, with a small church of about 20 members. In another parallel valley 20 miles westward, are small churches aggregating about 50 members at Motueka and Moutere. To the N.W. again another 30 miles away is the Takaka church, with about 25 members, and another 30 or 35 miles in the same direction is Bainham, with a dozen or so members.

In the past intermittent preaching services have been held in most centres handy to the churches named. At present the work being done is chiefly under the direction of the district Conference. This consists of representatives from all the churches, including that of Nelson, who meet in Conference every six months, and an executive is chosen annually.

The churches are affiliated to the Middle District Conference, but although contributions are sent to its funds, our local brethren have adopted a policy of supervising district mission work and of employing its own evangelist. At present Bro. Price, the evangelist engaged, is preaching for the Richmond church, where there is a promising field in a good township, and he occasionally visits other churches. Otherwise preaching services are maintained under the

circuit system, the plan for the work being prepared every six months. This arrangement ensures regular gospel services in each centre, excepting in Takaka and Bainham, but otherwise little forward progress is noticeable.

Spring Grove, as the mother church of the group, is likely to fall out of active federation, being strong enough in membership and finance to employ its own preacher. It has just built an up-to-date chapel, and is now looking for a suitable brother to take up the work. It is in the midst of a good district, and it has a fine body of staunch men with a strong section of young people capable of doing splendid work. This will affect future work in this district and may lead to co-operation among the Wai-iti and Richmond brethren for the regular employment of an evangelist. Mid-way between Wai-iti and Spring Grove is Wakefield, an important trade centre where about a dozen members of the latter church reside. They have built a fine schoolroom, to which 50 scholars now belong, and it is evident the time for establishing a church here must in the near future become imperative.

At Motueka there is a fine township of over 1000 population, and it is surrounded by closely settled fruit-growing districts. They are fortunate in having several good local preachers who are pushing forward with the gospel message.

Generally, then, work in this field is going along slowly. There are splendid opportunities for an aggressive forward movement, and I believe the brethren have plenty of money to carry this out. All that is needed is for a greater realisation of our responsibilities and of our blessings, and a greater passion for saving souls.

He who is not a *missionary* Christian will be a *missing* Christian when the great day comes for bestowing the rewards of service. —A. J. Gordon.



LAMBTON QUAY, WELLINGTON.

"LIFT UP YOUR EYES AND LOOK ON THE FIELDS." John 4: 35.

M. O. Johnston, M.A., Wellington.

The followers of our Lord to-day, as of old, are very slow about catching his vision of life and the world. He viewed things in the large, as a whole; he saw life in all its relations. We catch only partial glimpses and visions. We are very apt to be either near sighted, far sighted, or blind; at best we fail to see clearly.



M. O. Johnston.

The "near sighted" man is the one who fails to "lift up his eyes." He looks, but not "on the fields." It is only on "a field," one field, the local church, or community. Beyond this he sees and knows nothing. And what is worse he may not care to know, or see any other, even though this may be a "hard run" field with possibilities of only a small harvest. Thus the disciples of Jesus, being Jews, looked upon their own people as the ones who were to receive the blessings of God. But when Jesus saw the Samaritans coming he would have them lift up their eyes and look on another field. Then as we know, he took the Gentiles into his plans and purposes, so that these "fields" became a world-field. He ever would have his disciples look on them all.

The "far sighted" man is just the opposite. He "lifts up his eyes" all right, but instead of looking *on the fields*, he looks clear *beyond* them to "a field," one field, possibly India, Africa, China; and he seems to see and know no other. While possibly all round about him in every direction, far and near, are many, many fields "white already unto harvest." His field, the Lord knows, needs to be cared for, and the grain thereof garnered. But the Lord also intended all these other fields for himself, so he expects us to cultivate, and harvest them for him.

However, when it comes to mission work many Christians, those who do not take the "near sighted" view, are apt to take the "far sighted" only, thus overlooking the many fields between. It seems so much easier to interest them in the benighted Africans, the oppressed and caste-ridden Hindoo, or the most desperate savages of the distant isles, than in the unsaved and undone multitudes of their own race and blood. But, brethren, our Lord would pass by none of these. He would have us see all, care for all, bless all.

These Home fields are important beyond measure. For if properly worked they soon yield great returns. This means large gatherings. They thus become a base of supplies, enabling us to enter more and larger fields, both at home and abroad. This means increase in numbers, multiplying of our resources, the strengthening of our working forces for both the Home and Foreign work, and an enriched spiritual life to all. Without such effort how can we expect to make great advances anywhere?

Southern District,

NEW ZEALAND



£500

for

Home Missions

OUR WARFARE.

Herbert Langford, Conf. President.

As a direct consequence of the fall of man God issued his mandate: "I will put enmity



H. Langford.

between thy seed and her seed," etc., which is tantamount to a declaration of war. It is a sad reflection upon the human race, that Satan's victory in the garden was made possible only by the human family lending themselves to the furtherance of his base designs upon the Godhead. It is equally sad to note that while the declaration foreshadowed victory to Christ, it contained the admission that he would be wounded, and that through his own. The truth of this is fully borne out in the history of our race, for, ever since, war has been waged between the kingdom of darkness and the kingdom of light. Since Christ's advent the conflict has essentially been between him and Satan.

Naturally, the human family are under the sway of the Prince of Darkness. Christ's mission was to draw them therefrom into his kingdom there to purify and fit them for the home beyond. The struggle resolves itself into one for the possession of the soul of man. While it is true that the conflict is essentially between Christ and Satan, and that man is the object of contention, let us never forget that man is a real factor in this warfare, and, as a true soldier of the cross, fight he must.

As in modern warfare, a city becomes a centre of activity, and the issue is largely determined by its inhabitants, even so in our warfare the heart becomes the centre of activity, and the child of God, in a great measure, and in a special sense, determines the issue, having the assurance, "He that is with you is greater than he that is against you." Satan conquers only as man wavers, or capitulates, for "No one can pluck him out of Christ's hand."

The spirit of rebellion against the tyranny of Satan is implanted within man, and the inward monitor, conscience, makes it impossible for him to settle down contentedly, in sin. Conscience impels him to rise and

throw off the shackles, in response to the call of the gospel, otherwise it becomes seared, and man descends to the level of the brute beast.

Agreement, or reconciliation between the two seeds, is impossible, and as every natural seed, by virtue of the power within, aided by those without, throws downward its rootlets, and upward its growing shoots, in like manner the child of God, rooted and grounded in love, resists the destroying forces of Satan, and grows upward bearing precious fruit. He becomes a steward (not owner) of God's precious gifts—mind, heart, time, talents, money—to be used to the honor and glory of God. He receives the call to prayer, worship, service, and all along the line Satan tempts him to be unfaithful to his trust. As he responds to Christ he honors God; as he yields to temptation, he insults God, weakens the church, and paralyzes Christ's efforts on his and the world's behalf.

OUR COMMANDER AND HIS PROMISES.

Miss Mary Lowe,
Dominion President. C.W.B.M.

Never before had the world contained so mighty a leader as he who said, "Thinkest thou that I cannot now pray to the Father, and he shall presently give me more than twelve legions of angels?" His followers knew of his assurance, "All power is given unto me," and recognised in him a fitting Commander to follow in the great war between right and wrong, virtue and vice, joy and misery. They had a feeling of companionship with Jesus as well, a knowledge that he was not only their Commander, but also their comrade in the fight, and could realise his abiding presence with them as they entered into battle.

Women also joined in the fray. When the disciples were dispersed at Jerusalem, they "went everywhere, preaching the word." I am quite sure that the women who had so faithfully testified for the Captain of Salvation during his lifetime were by no means silent after his resurrection, and I can picture them encouraging their brethren when the days of persecution ar-

rived, and recalling to their memories some of the glorious promises that their Commander had made to them before his return to heaven. In the face of much trial, persecution, and danger, the early preachers certainly grew discouraged at times, and needed the comfort and support of their sisters in Christ. When the daily tasks had been performed, we can easily imagine the topic of their evening conversation. It was Jesus—Jesus only, the One who had said, "Heaven and earth shall pass away, but my words shall not pass away." "Behold! I am with you always, even to the end." And in this blessed fellowship the reality of the spiritual warfare and its goal and reward, and the nearness of their Redeemer would touch their hearts and fire their zeal anew.

Centuries have passed since then, and we, their successors, are now fighting the same fight, subject to the same discipline, led by the same Commander, wearing the same livery, fed by the same spiritual food, and cheered by the same gracious promises of ultimate victory for his church. Let every one fill a place in the ranks, cheering one another, attending to the wounded, and ever eager to obey the voice of our Commander when he cries, "Follow me." "In my Father's house are many mansions, if it were not so, I would have told you; I go to prepare a place for you."

In life or death, from earth to heaven, lead on, O Great Commander, and we will follow after thee!

THE SINEWS OF WAR.

P. D. McCallum,
President, Southland H.M. Committee.

"Moneys are the sinews of war," says Fuller. "Victuals and ammunition, and money too, are the sinews of war," is the more extended statement of Beaumont and Fletcher. Without these sinews of war a nation cannot fight in its own defence any more than can an armless man. But who likes to see his country beaten in battle, his native land disgraced, his flag trailed in the dust, his home despoiled and loved ones ravished? No one. Hence, to the appeal of patriotism many thousands of the flower of mature manhood and buoyant youth, the

THE AUSTRALIAN CHRISTIAN.

best muscle and brain available, and millions of money, either raised as taxes or as the direct gifts of the people have been swallowed up in every great war.

If millions of lives and millions of treasure are spent to provide the sinews for "the pride, pomp, and circumstance of glorious war," in an earthly manner, and for an earthly cause, what should Christians be willing to give for the heavenly cause of King Jesus?

Why this abundant heroism, unflinching courage and sacrifice for "bloody war" for the will and avarice of an earthly king and so little for the kingdom of love, purity and



P. D. McCallum.

peace and its transcendent King? It is true we fight a spiritual battle. But we are in the flesh, and must use carnal means to spiritual ends. We must have men of moral courage, neither impoverished in body or brain; we must have the means to support them in the field so that they can render efficient service, else the battle will be lost. As surely as a nation whose resources are exhausted or severely limited suffers, just as surely will the victories of the Lord be few and far between if the sinews of war are wanting. We cannot eventually fail, it is true. But why should the armies of the Lord be starved like the besieged of Londonderry, or Garibaldi's ragged veterans, and success be long delayed?

Our greatest need is the sinews of war. Citizens of the kingdom of God, a war tax has been levied upon you. It is to give the "utmost for the Highest." If you divert this money into other sources you are a traitor to your country and your God. Give, for the need has never yet been met. Give, for your country and your children's sake. Give, for your love and conscience sake. Give, for the deliverance of the captives in the prisons of sin. Give, for your Saviour and your God. Give, that the wavering battle of God may be turned into glorious victory.

AS A GOOD SOLDIER.

2 Tim. 2: 3.

Matthew Bell.

Paul, the veteran soldier, to Timothy, his convert and student, said, "Endure hardness as a good soldier of Jesus Christ," or,

as some of the older manuscripts give it, "Take thy share in suffering," etc. Though the exhortation may be taken in a general sense and be applied to all true believers who are fighting under the banner of truth for King Jesus, Paul addresses Timothy as an overseer and evangelist, a soldier in a special sense.

The first qualification of a soldier is his obedience. The preacher in this generation, as in any other, is a soldier under divine marching orders, with Jesus as Commander. His first duty is to become familiar with his order paper. He is not in a position to change, or presume to make any compromise with the enemy. It is his to do or die. He will never surrender while he is loyal to his general. His Master's orders are to win souls and feed the flock. He is to be a subaltern officer, one under command and yet in command. He is in close touch, not only with the Commander, but also with the rank and file. All his time is devoted to the study of God's Word, the sword of the Spirit, in using this weapon, or preaching the word in the name of King Jesus.

In the second place the soldier is nothing if not a fighter. Fighting comprises two distinct features, the attack and the defence. The preacher, as a good soldier, must defend the truth, and, when occasion arises, attack falsehood. He is ever in readiness for the battle. Perhaps the reason why we, as a people, are not growing in proportion to the growth manifested during the earlier stages of our movement is that there is not the carrying of the battle into the enemies' camp now as formerly. Preachers are not so aggressive as were their predecessors.

Those who are true soldiers of the cross are prepared to endure suffering and hardship for his sake, sharing, as the soldier did in Paul's time, the same fortune of war as his commander. But must the preacher only endure the hardship? Must he be content to go to the out-back districts of the Home field and deny himself comfort, rest and, often, the very necessities of life in order to tell of God's love, while many of his brethren fare sumptuously and of their plenty give a mere pittance to the Lord. Many times the Home Mission Committees are compelled to engage very ordinary though consecrated men and place them in very ordinary fields simply because very ordinary Christians give very ordinary contributions to the work of the Lord. The need of to-day is large-hearted giving as well as large-hearted men, who will endure hardship for the gospel's sake.

THE VICTOR'S CROWN.

Leonard M. Doreen.

It has been said, "Uneasy lies the head that wears the crown," and a perusal of the annals of history proves this to be an undeniable fact. Of the sixty-two emperors from Caesar to Charlemagne, forty-two were murdered. Nations have written their history with the point of the sword dipped in human blood.

Many know little or nothing of the ancient costly crowns which have their names

recorded in the career and destiny of nations. Yet few are ignorant of the one which the Roman soldiers made of thorns and planted on the Saviour's brow. It is all-glorious and enduring, and for him multitudes fight and crown him in their hearts as Lord of lords and King of kings. Little wonder that John saw him crowned with many crowns.

There are some things which all soldiers have in common, amongst which are obedience and heroism, which, when used aright, are noble attributes. With these qualifications one goes forth to destroy and in his wake there is misery and death and destruction, while with the other there follows wherever he treads, joy, peace, righteousness. One goes to dethrone, the other to enthrone. One fights for the crown which perishes, the other for the crown of life, which fadeth not away. There are numerous uncrowned kings and queens in the world to-day in the realm of service; and could our mortal vision pierce the unknown we might read the names of many a loving mother, sacrificing Bible School teacher, and modest worker in the church, who, through hiding all behind the cross, were unpopular with men, but popular enough with God for him to cover their brows with the victor's crown.

I should like to stand in the dampness of the Roman jail with Bro. Paul, and looking into that wrinkled face with its mingled traces of hatred of sin and love of God, joy and sorrow, victory and defeat, hear him say with a voice trembling with the emotion of years, and the tender spirit of the evening of life, "I have fought the good fight



L. M. Doreen.

... henceforth there is laid up for me the crown of righteousness, which the Lord... shall give... not to me only, but unto all them also that love his appearing."

How the pauper now becomes rich, and the soldier becomes king. The beast has been slain and the conqueror is crowned. In the great battle of the ages the world has honored the crowned brow, ever ready to snatch the ornament away. The devil has met us with his legions, attacking us from every quarter until we have heard echoing instead of "Uneasy lies the head that wears the crown," the Revelator's cry, "Hold fast that which thou hast, that no man take thy crown."

The Family Altar

Conducted by M. M. Davis
From the "Christian Standard."

SEED-SOWING.

When we sow corn we expect corn, and when we sow wheat we expect wheat. But we can refrain from sowing either. We may live far from farm, field and garden, and never in all of life sow a single seed. Not so in the moral world. Here we *must* sow, whether we would or not. Our only choice in the matter is as to the kind of seed we sow. We can sow the good or the bad; but let us not forget that we will reap what we sow.

SUNDAY, JANUARY 11.

Gems of Thought.—"Love worketh no evil" (Rom. 13: 10).

Oh, scatter seeds of loving deeds,
Along the fertile field,
For grain will grow from what you sow,
And fruitful harvest yield.

—*Jessie H. Brown.*

Love thinketh no evil, imputes no motive, sees the bright side, puts the best construction on every action.—*Henry Drummond.*

Bible Reading.—Rom. 13: 10-14: How love works.

MONDAY, JANUARY 12.

Gems of Thought.—"Blessed is the nation whose God is the Lord" (Ps. 33: 12).

Approximately twenty-seven hundred cases have been brought before me in my five and a half years of service on the bench. During all this time I have never had to try a man who was at the time of the alleged offence, or ever had been, an active member of the church.—*Judge Lewis L. Fawcett.*

It really looks as though the Christian Church quite sufficiently justified its existence to the nation merely as a preventive of crime, a barrier against relapse into barbarism, a police agency in preserving order, a preservative of common virtue and decency. We believe any careful student of sociology and morals will sustain Judge Fawcett's statement that the church is a great curb on crime. Furthermore, we believe he would agree that it is the wall which holds the race from falling back into primeval habits and criminal instincts.

If every man were in the church it would save most of the expense for police, judges, lawyers and courts. Judge Fawcett tells us that crime now costs us 700,000,000 dollars a year. It would cost us ten times that if there were no churches. It would cost us hardly any of that if all were in the churches.

Most of our respectable, attractive communities of high moral tone are so because the Church of Christ is there. Our beautiful towns are what they are, instead of being hotbeds of vice, drunkenness and crime, because the church is there. Church members are not usually criminals, whatever else they are. Neither are all non-church members criminals, but the vast majority of criminals come from their class. Were not the town predominantly Christian, crime would make it impossible as a home. Therefore, every man in the community owes gratitude to the church. He profits from it whether he serves it or not.

It is better burglar insurance than the insurance companies. It makes the streets safe for his daughters. Really, the man who is living in our crime-free, respectable towns and does nothing for the church is living on charity. He is profiting from the church's curb of crime, but is giving nothing in return.—*The Congregationalist.*

Bible Reading.—Psa. 33: 1-12: Godliness and prosperity go hand in hand.

TUESDAY, JANUARY 13.

Gems of Thought.—"He shall be like a tree planted by the rivers of water" (Psa. 1: 3).

The wind that blows can never kill

The tree God plants;

It bloweth east, it bloweth west;

The tender leaves have little rest

But any wind that blows is best.

The tree God plants

Strikes deeper root, grows higher still,

Spreads wider boughs, for God's goodwill

Meets all its wants.

—*Lillie E. Barr.*

The trees look up and reach upward. They get all the sunlight they can. They are optimists, seeking to live where the air is clearest and the conditions best. The biggest apples grow in the top of the tree. The lives that bear the best fruit for him are those that reach up into the light, that look into his face.—*C. E. World.*

Other trees lie bare and sere through the long winter; other trees drop their fruit only in the autumn time; but this tree of life, of which they are, after all, but a poor symbol, gives forth its fruit in every month, and every manner of fruit for every manner of need; and here and now we may harvest them.—*Lyman Abbott.*

Bible Reading.—Psa. 1: 1-6: Christians symbolised in the tree.

WEDNESDAY, JANUARY 14.

Gems of Thought.—"Let all those who put their trust in thee rejoice" (Psa. 5: 11).

There's sunshine in my soul to-day,

More glorious and bright

Than glows in any earthly sky,

For Jesus is my light.

—*E. E. Hewett.*

To ignore trifling annoyances, to avoid ultra fastidiousness, to condone human frailties, remembering whereof we are all made, to think the east wind will go round to the south, to believe that the darkest hour is just before dawn—in a word, to make the best of things—is to become a public benefactor, without profession of philanthropy.—*Mrs. J. C. Cox.*

Happiness grows at our own firesides, and is not to be picked in strangers' gardens.—*Douglas Jerrold.*

Bible Reading.—Psa. 5: 8-12: God's children should rejoice.

THURSDAY, JANUARY 15.

Gems of Thought.—"Quit you like men" (1 Cor. 16: 13).

Life is mostly froth and bubble;

Two things stand like stone:

Kindness in another's trouble,

Courage in your own.

—*A. L. Gordon.*

The talent of success is nothing more than doing what you can well, and doing well whatever you do without a thought of fame.—*Longfellow.*

Oh, do not pray for easy lives, but pray to be stronger men. Do not pray for tasks equal to

your powers, but pray for powers equal to your tasks. Then the doing of the work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself—at the riches of life which have come to you by the grace of God.—*Brooks.*

Bible Reading.—1 Cor. 16: 5-13: God's men.

FRIDAY, JANUARY 16.

Gems of Thought.—"Therefore take no [anxious] thought" (Matt. 6: 31).

Do not worry. Eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, exercise, go slow and go easy. Maybe there are things that your special case requires to make you happy, but, my friend, these will give you a good lift.—*Lincoln.*

The happy state of mind so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.—*Zimmerman.*

Bible Reading.—Matt. 6: 25-34: Don't worry.

SATURDAY, JANUARY 17.

Gems of Thought.—"Teach me to do thy will, for thou art my God" (Psa. 143: 10).

Lo! I come with joy to do

The Father's blessed will;

Him in outward works pursue,

And serve his pleasure still.

Faithful to my Lord's commands,

I still would choose the better part;

Serve with careful Martha's hands,

And loving Mary's heart.

—*C. Wesley.*

A soul can not be regarded as truly subdued and consecrated in its will, and as having passed into union with the divine will, until it has a disposition to do promptly and faithfully all that God requires, as well as to endure patiently and thankfully all that he imposes.—*T. C. Upham.*

Men will talk of little things and great things, as if they knew what things were little and what things were great.—*Brooks.*

Bible Reading.—Psa. 143: 1-10: Pleading with the Father.

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

West Australia.

PERTH.—We have just closed a series of interesting and instructive addresses upon the Book of Hebrews, which Bro. Blakemore has been delivering at our prayer meetings. Splendid gathering around the Lord's table on December 21. J. Silvester, one of our members who has recently returned from America, gave us a stirring address. Our visitors were: Sister Davis, Miss Minster, from Sydney; Sisters Silvester and Daniels, Kalgoorlie; Bro. and Sister J. Ewers, Cundudin; Sister Langford. The holidays have interfered a little with the attendances at the Bible School; 243 were present this afternoon. We held a special Christmas service in the evening. The choir rendered items suitable to the occasion, the soloists being Bro. H. Wright and Sister Netta Wright. Bro. Blakemore spoke to a large gathering from the text "This Man shall be our peace."—W.A., Dec. 22.

BUNBURY.—Last Sunday we had a good time, Bro. Fitzgerald taking both morning and night addresses. Full house at night, and all were deeply interested. The Sunday School is on the upgrade, but we need more teachers. All in church and school is harmonious, and pressing onward.—T. Mann, Dec. 23.

Tasmania.

LAUNCESTON.—Splendid meetings were conducted on December 28. C. Nichols presided at the morning service; a large number of visitors were present. Bro. Swain delivered a fine address on "Past Blessings." Afternoon Bible School well attended. The evening meeting saw a full chapel. Four of our number tastefully rendered a quartette. On Christmas afternoon members of the Endeavor Society entertained the inmates of the hospital with a song service, and distributed flowers.—A. W. Heron, Jan. 1.

KELLEVE.—On Dec. 7 a memorial service was held to the late Bro. Sydney Smith. Two lads confessed Christ. Our Endeavor Class has increased in numbers lately. The sisters have forwarded £1/11/6 towards support of Bible woman.—A.S.C., Dec. 24.

New Zealand.

MOTUEKA.—The meetings to-day have been good. Bro. Glover gave us a heart-to-heart talk on "As ye have received the Lord Jesus, so walk ye in him." E. Farley preached at night to a good audience on "Christ the Star of Jacob."—F. J. Marshall, Dec. 7.

WELLINGTON (Vivian-st.).—One baptism at prayer meeting last Thursday night. A few weeks ago, while I was away, at one of the services when R. A. Wright spoke, one young man made the confession and was baptised.—M. O. Johnston, Dec. 22.

OAMARU.—Our Junior Endeavorers planned a small sale of work, and worked hard for a success. They raised about £10, which amount is to be given to our missionaries.—K.

CHRISTCHURCH.—Last Sunday we held our last services in the old building. Bro. Gebbie, on this the eighth anniversary of his first sermon in our midst, spoke on "The Open Door of Opportunity." On Tuesday, Dec. 16, the picnics of the schools in Moorhouse-avenue and in St. Albans were held. On Thursday evening we held a well-

attended tea-meeting, and then all adjourned to take part in a very joyous work, the official opening of our new chapel.—P.S.N., Dec. 20.

PETONE.—The four weeks' mission held here by H. Grinstead, of Wanganui, has just closed. Petone church is very grateful to the Wanganui brethren for their generous act of lending the services of Bro. Grinstead for so long a period. The need of a district evangelist has keenly forced itself upon us, and a determined effort is again being made to place one in the field.—H. Withington, Dec.

INVERCARGILL.—On Dec. 15 the church held its half-yearly business meeting. The average attendance for morning worship at Bowmont-st. for six months had been 47, and at Avenal, 15; while the average Lord's day offerings were £5 13/7. The church has offered Bro. Gifford Gordon, of Geelong, the position of evangelist, which Bro. Gordon has accepted, and we expect him to take up the work here in April at the termination of Bro. Bull's engagement.—P., Dec. 22.

NELSON.—On Dec. 14 one young lady made the good confession. 151 present at Bible School on Sunday. One scholar reported having attended every Sunday for three years. On Dec. 15 the Endeavorers finished up the year with a social gathering.—H.E.A., Dec. 18.

AUCKLAND.—Bro. Howard, one of the Ponsonby-road teachers for nine years (during that time absent only twice), has left us for Ngarua-wahia. The Ponsonby-road Bible Classes held a social evening last week. The Sisters' Executive Council organised a rally to close the 1913 session on Thursday, Dec. 18, at the popular seaside suburb of Devonport, where a little church is now established, meeting in the Masonic Hall. An interesting programme was greatly enjoyed.

Queensland.

BRISBANE.—Last Lord's day two women and a man made the good confession. The children of the Hawthorn Bible School were given a Christmas tree on Dec. 20. On Christmas evening a tree was given to the Brisbane Bible School scholars. The members of the College Training Class presented Bro. Nightingale with a handsome book case. The Y.P.S. held their half-yearly social and election of officers on Dec. 22. During the evening Bro. Gole, who has acted as critic during the year, was presented with a volume of Tennyson as a mark of appreciation, and Bro. Nightingale was handed a set of military hair brushes as a mark of esteem in which he is held for his services to the class. The new president is Bro. Munro.—H.C.S., Dec. 29.

GYMPIE.—The Lord has called upon us to part with our esteemed Bro. Elferson, who passed away on Dec. 13. We are pleased to have amongst us for a few weeks Bro. Sivyver, from the College, who has come to see his parents, and at the same time help the place he loves so much. At the Sunday School on Dec. 14, we presented each child with a little hymn-book.—John W. Ritchie, Dec. 25.

BOONAH.—On September 7 six were baptised, five of them being received into the Boonah church, and one into the Bundamba church. On Nov. 30, eight more were baptised, four of whom we received into the church last Lord's day. The evening audiences have steadily grown. The seating capacity of the building is only just sufficient. We have with us now C. Pratt, from the Bible College. He preached last Lord's day even-

ing to an audience which filled the building. The writer held a gospel meeting at Mt. Alford, nine miles away, where it is hoped that ere long a regular meeting will be established. On Dec. 11 a social meeting for church members was held, when T. F. Stubbin, church secretary and Sunday School superintendent, was presented by the church with a travelling bag and an umbrella, as a token of appreciation of his consistent work for many years past in connection with the church. Sister Maggie Davies, organist, was at the same time presented with a fine Russian leather Bible and a presentation edition of Sankey's hymn book, as a mark of appreciation of her work as organist.—A. Barnard, Dec. 10.

South Australia.

MOONTA.—On Dec. 24 Bro. and Sister Cuttriss were called upon to part with their youngest child, Nola. On Dec. 25 we laid her remains in the Moonta Cemetery. Bro. Verco, of Kadina, read the burial service at the graveside, and Bro. Wiltshire, of Wallaroo, spoke a few words of love and sympathy. Quite a number of friends were present. Bren. Jackson, Neill, Verco and Marsh bore the remains to the grave. Much sympathy is felt for Bro. and Sister Cuttriss.—B. Marsh.

YORK.—On Dec. 21 two sisters were baptised. Our Bible School picnic was held last Friday at Mr. Peter Wood's "Linden Park," Burnside, and a very enjoyable day was spent. Another appeal was made this morning in connection with our golden offering, £14 being required to realise our aim, £100. During the day, the required amount was forthcoming. Our building debt is now reduced to £70, and we hope in the near future to be able to clear off this amount also.—W.G.J., Dec. 28.

QUEENSTOWN.—We regret to state that Bro. Brooker has been confined to his room for some days. Sunday morning, Dec. 28, a good meeting for worship. Bro. Jones, from Broken Hill, exhorted and preached at the evening meeting. We joined in a watch-night service, consisting of brethren from the Methodist and Baptist bodies.—A.C., Jan. 3.

HENLEY BEACH.—On Dec. 21 we had a splendid service in the morning. Bro. Gore presided, and Bro. Cosh exhorted. In the evening we held our Christmas service. Bro. Gore was the speaker. On Dec. 23 we held a Christmas tree for the Bible School.—W. Stanford.

NORTH CROYDON.—The Bible School held a Christmas service on Dec. 21, Geo. Wilson addressing the children. On Dec. 28 at the gospel service, H. J. Horsell preached a powerful address on "Past and Future."—J.S.H.F.

LOCHIEL.—On Dec. 14 we had a special meeting for men, several of whom took part. A young man was baptised. Last Sunday morning we were pleased to have Bro. G. Hey, from the West Coast, in our midst. At the gospel meeting a young man and a young woman made the good confession. Those desiring to communicate with church please address all correspondence to W. G. McGregor, Lochiel.—W. G. McGregor, Dec. 23.

BUTLER.—Since last report two have been received into fellowship. At the evening meeting to-day our building was too small to accommodate the people. The churches on the West Coast have suffered a severe blow in the loss of Bro. Harkness, who on account of his illness was obliged to leave the district. Bro. Harkness has been a great help to the cause at Butler.—R. Dec. 21.

MURRAY BRIDGE.—During the absence of the writer at Lameroo yesterday, the services here were taken by Bro. Miller, from Norwood. H. Heyer took the service at Hillside in the afternoon. The gospel service at Lameroo was well attended. We have postponed the opening of our new building until the 18th and 19th inst.—J.T.T., Jan. 5.

SEMAPHORE.—Meetings to-day were good. A number of visitors from sister churches in attendance. We are pleased to have in our midst Bro. and Sister Hall, of South Yarra, also Bro.

and Sisters Jordan, of Moreland. Bro. Aitchison, of Maylands, presided. We held a watch-night service, with an attendance of 60, which proved very helpful and impressive.—W.

KADINA.—We were pleased to see Sister Mrs. Tremmelling at the Lord's table this morning. Our sister got thrown out of a buggy at Wallaroo on Boxing Day, and received a severe shaking. Bro. and Sister Rubenicht laid to rest their little boy, aged to months, on New Year's Day in Kadina Cemetery. Bro. Wiltshire, from Wallaroo, read the service. We had a watch-night service. Splendid meeting this morning. To-night Bro. Verco preached.—Jas. H. Thomas, Jan. 4.

MAYLANDS.—A young man and a woman have made the good confession since last report. H. R. Taylor was the preacher. The Balaklava tennis team visited our team, and we believe had an enjoyable game, and spent the evening with us in a social gathering. The Bereans held a half-yearly social, which was well attended. Good meetings to-day. 94 broke bread. One received by letter. To-night H. R. Taylor spoke on the topic, "But God." One young man from the Bible Class made the good confession.—R.L.A., Jan. 4.

COTTONVILLE.—We had the pleasure to-day of receiving into fellowship the young convert previously reported. A great blessing has been granted us in new lighting arrangements for our chapel. Bro. E. Jellett has installed the electric light in an exceedingly creditable manner.—J. McNicol, Dec. 28.

MILE END.—Since last report death has visited two of our homes. Our young Sister Myrtle Baker has been called home, and the husband of our esteemed Sister Mrs. J. Anderson. Church Extension collection was £3/12/6. Attendances suffered a little through the holidays. The usual watch-night service fairly attended. Christmas tree for the kindergarten. The Hayward family, now of Melbourne, paid a visit to their old church home last Sunday. Glad to see them.—E., Jan. 5.

STIRLING EAST & ALDGATE VALLEY.—Comfortably full house at last night's service. We have commenced the year with a choir of twenty-five voices, under the leadership of Bro. Doley. The sisters are making preparation for a great anniversary tea on Jan. 21. We are planning for a mission. We have been pleased to receive from Sister Fairhall 10 volumes for our Bible School library.—T.E.

GLENELG.—Last Lord's day we had fairly good meetings. In the afternoon our Bible School paid a visit to the Congregational School, to take part with them in a Christmas service. The writer desires to express his great appreciation of the church's action in giving him a substantial increase in salary, as dating from Aug. 1, 1913. This morning we had a good meeting. Bro. Checker, from the Baptist Church at Toronto, Canada, received the right hand of fellowship. Our brother has had great experience in work among boys, having been connected with orphanages similar to Dr. Barnardo's, travelling with children from England to Canada and placing them in homes.—E. W. Pittman, Dec. 28.

PROSPECT.—Good meetings on Jan. 4. Bro. Garrett, from Mile End, exhorted in the morning, and Bro. Coliver preached to a fair congregation in the evening. Bro. Paternoster, the school supt., being away on his holidays, the writer took charge of the school. The J.C.E. presented the supt., Sister Doris Thomas, with a pretty E.P. jewel case as a New Year's gift. The work generally has a bright outlook for the new year. Our work at Chicago is steadily being entered into with enthusiasm. The Bible School has but 15 scholars at present, but there is every prospect of big things being attained. At present we are holding night services. We have held three meetings, the average attendance being 25.—H.R.R.

BALAKLAVA.—Christmas Sunday, had good meetings. Bro. Ewers spoke at both services words appropriate for the season. Our choir, under O. H. Pinlayson, rendered several suitable anthems in excellent style. Dec. 28, many away for the holidays. Pleased to have D. A. Ewers with us, and to see Bro. Smith and Sister Mrs. Curtis, senr., back in their places, after being laid

aside by sickness. Bro. Ewers exhorted, and gave a fine address at the gospel service.—P.H.R.

NORWOOD.—On Tuesday afternoon, in the presence of a large concourse of friends, the mortal remains of our late Bro. Alfred Williams were reverently laid in the Payneham Cemetery. Bro. Harkness and Bro. Dickson conducted the service. The former, who delivered a most impressive address, feelingly expressed his sincere sympathy with the widow and relatives of the deceased, and spoke of him as a dear personal friend, and a zealous worker in the Tumbay Bay church, whose place it will be most difficult to fill. On New Year's eve we held a watch-night service in the Tabernacle, which was attended by about 100 members. Bro. Dickson gave a short but beautiful address, which was much appreciated. Good meetings to-day, Bro. Dickson taking both services.—S.P.W., Jan. 4.

UNLEY.—On Dec. 23 the little ones, numbering about 100, were treated to a Christmas tree in the large class room. The gifts were provided by the Men's Mutual Improvement Society. The Balaklava Church of Christ Tennis Club accepted our club's invitation to visit us during the Christmas holidays and played matches on our own court and at the National Park. Last Sunday Bro. Walden gave his farewell addresses, the subject for the evening being "God is Love." As no other time could be arranged on account of the holidays, farewell was said to Bro. Walden after the evening service. Several brethren spoke, and, in referring to the work accomplished during Bro. Walden's 18 months' stay, expressed regret at his leaving so soon. P. A. Dickson and others motored over from Norwood after the service there. A watch-night service was held on Wednesday evening. B. W. Huntsman arrived in Adelaide on Saturday morning. Splendid attendances at both meetings to-day. Bro. Huntsman spoke morning and evening, and his inspiring addresses were attentively listened to and enjoyed by the many present.—P.S.M., Jan. 4.

GROTE-ST.—There has been a large number of visiting brethren worshipping with us during the last three weeks. The Y.P.S.C.E. held a very successful concert in aid of Christmas cheer for the poor. The receipts amounted to £7. A collection taken up on the following Sunday evening for the same fund realised £6/15/-, making a total of £13/15/-. The same society held an Old Folks' meeting. On Sunday, the 21st, Bro. Thomas exhorted at the morning service. Special Christmas service in the evening by the choir. Great praise is due to Bro. Alf. Gard, for his fine leadership. To-day Bro. Thomas exhorted, and preached this evening. One young lady confessed Christ.—T.M.G., Jan. 4.

New South Wales.

PETERSHAM.—The Christian Endeavorers at the close of the year presented an American eight-day clock to Bro. Coleman and his wife to show their appreciation of his work with them. A Christmas tree was provided for the primary department and cradle roll of our Lord's day School. Our self-denial effort has resulted in £35 being handed in, for which we are very thankful, as we can now start the new year with a clean sheet.—T.I.

PADDINGTON.—On Christmas eve a very successful Christmas tree was given in the school room to the children of the neighborhood. The hand of death has again appeared in our midst. On Dec. 29, our Sister Jean Franklyn, wife of our late preacher, Bro. Jos. J. Franklyn, passed away at her late residence, Blackheath, where Bro. Franklyn and his dear wife and family have resided for several months, so that she could get the benefit of the mountain air during her long illness. The sympathies of the church go out to our late minister and his family in their severe bereavement, as Sister Franklyn was highly esteemed for her work's sake, and her bright genial disposition. Next Sunday evening a memorial service to the memory of our Sister Franklyn will be held. Bro. Collins will be the preacher, and appropriate hymns will be sung.—W.R.R., Jan. 5.

LILYVILLE.—A nice watch-night service was held here on New Year's eve, and occasion was taken to make presentations to Sisters Joyce and Ethel Langley, who have since left us for Melbourne. We will miss these two workers from our little company. On behalf of the school Bro. Saunders handed her a trinket case, and to Joyce a pin tray.

BELMORE.—On the evening of Thursday, Dec. 18, T. Bagley presided over a large and happy gathering to welcome A. E. Forbes, and to celebrate the church anniversary. Yesterday at both morning and evening services, A. E. Forbes spoke to good congregations. The prospects are exceedingly bright; the Bible School makes steady progress. The kindergarten classes are meeting with much encouragement, as also the Bible Class. A separate room in Shaw's hall has been secured for the Bible Class, and Bro. Forbes has made a good commencement. Our debt extinction and new building fund is making headway.—John Rodger, Dec. 27.

ST. PETER'S.—All work going along splendidly. On Dec. 28 C. King exhorted on "Outspokenness." Sunday School progressing favorably. We are pleased to have with us our Bro. J. Clark, from the College of the Bible, who is taking charge of the gospel services.—C. E. Cook.

MOSMAN.—Since last report the annual picnic of the Bible School has been held. A Young People's Guild, with T. R. Coleman as president, and P. Gillmore as secretary, has been formed. We have been granted the first loan from the N.S.W. Church Extension Fund, and hope soon to make a start on the new building. A well attended watch-night service, at which H. G. Harward gave an appropriate address, was held on New Year's eve. T. R. Coleman spoke at all the services to-day. At the conclusion of the gospel service we rejoiced to hear the confession of a married woman who has been serving the Lord for years, but has now decided to obey him more fully.—J.G., Jan. 4.

MARRICKVILLE.—Many of our people away on holidays. Bro. Harward with us all day yesterday. Two additions by letter and three confessions at night service. We are planning for extension in all departments in the coming year.—C.C.S.R., Jan. 5.

SYDNEY.—Splendid meetings to-day. Bro. F. T. Webber exhorted at the morning service. Bro. Whelan (Vic.) gave a fine gospel address at night, a fair number of strangers being present. The members of the Bible Class had a most enjoyable social evening during the week. Sister Denny was with us again after severe operation.—J.C.

INVERELL.—Bro. Waters went out to the Wattles and Delungra to-day, where he conducted gospel services. Two confessions at Delungra. The quarterly meeting of the Bible School was held to-night, the children rendering the Children's Day exercises.—W.B., Dec. 21.

HAMILTON.—On Dec. 21 Sister Mrs. Clark and Bro. Cliffe, of Auckland, were with us. Bro. Cliffe exhorted. On Dec. 28 the gospel meeting was conducted by Bro. Cliffe, who spoke on John 3: 16. The Sunday School is increasing in numbers. We have found out the benefit of constantly advertising in the daily paper, and we are about to launch out on an open-air gospel campaign. Bro. Jinks spoke on the Newcastle Beach on December 26, to a large audience.

NORTH SYDNEY.—Good meetings on the 21st. Bro. C. Morris spoke in the morning, and Bro. A. H. Webber preached at night, Bro. Gale being away at the South Coast on a short vacation. On the 23rd, a very successful Christmas tree was given by the primary department to all its members. Good meetings on Jan. 4. Two received into fellowship, who were baptised recently. Primary department well attended and prosperous.—W.G., Jan. 5.

JUNEE.—The churches at Junee and Marrar have at last an evangelist, Bro. Woolnough, of Bendigo, having taken charge of the circuit. We have been without a preacher since July 1, 1913, during which time the church at Wagga has assisted us in a noble self-sacrificing manner. for

Continued on page 30.

In the Realm of the Bible School

SERVING JESUS.

Sunday School Lesson for January 25,
Luke 8: 1-3; 9: 57-62; 10: 38-42.

A. R. Main, M.A.

This is a lesson of service. It would be impossible for any teacher to notice in detail the three Scriptures allotted, but all should emphasise that which the three have in common, how one supplements another and makes its own contribution to the lesson of the duty and method of "serving Jesus."

Our Lord, in one of his greatest words, told us of the purpose of his advent into the world. The Son of man came not to be ministered unto, but to minister. Yet our Lord Jesus did graciously receive the ministrations of his disciples. He wished others to follow his example. Our present study shows how some did so, and how the Master encouraged others also in the doing.

A company of monks, centuries ago, having read together the Book of Revelation, began to discuss the relative attractiveness of the promises contained in the book. One pointed to, "God shall wipe away all tears" as the best. Another selected, "To him that overcometh will I grant to sit with me in my throne." But the third, who was Thomas a Kempis, classified as the most glorious of all, "His servants shall serve him." If we are to find our highest reward in this by-and-bye, it would perhaps be well that we should practise now.

Ministering women.

Only Luke tells us of these women who ministered unto Jesus. It is in harmony with the general tenor of the third gospel, sometimes styled "the gospel of womanhood," to have these women specially mentioned.

On a special mission tour which Jesus undertook with his disciples, certain women accompanied the Master. These had all been healed by the Lord from some disease or demoniacal possession. We may presume that it was love and gratitude led them to service. "Their devotion was prompted by gratitude and informed by knowledge resulting from experience."

We know but little of these women. Three are named. Mary of Magdala had been healed. Jesus had exorcised seven demons from her. This Mary has often been gratuitously libelled. There is no reason to suppose that she was the woman who was a sinner spoken of in Luke 7, nor is there any ground for the view that possession was accompanied by a corrupt moral character. We meet with this Mary again (Mark 16: 9; Luke 24: 10).

Joanna reappears in 24: 10. These two passages give us all our information. She was the wife of Chuza, steward of Herod, doubtless Herod Antipas, tetrarch of Galilee and Perea. Godet and others have supposed that Chuza was the nobleman whose son Jesus healed (John 4); but of this there is no proof. Luke seems to show a peculiar knowledge of the Herods; later he mentions a foster-brother of Herod among the teachers and prophets of Antioch (Acts 13: 1).

Some have conjectured that this Manaen might have been won to the faith by Joanna. It would be natural for Joanna thus to work.

Susanna is only known here. It is, as Maclaren puts it, her "sweet fate to be known to all the world for evermore by one line only, which tells of her service to the Master."

"Many others"—unnamed on earth, but whose names are doubtless written in the Lamb's book of life—also ministered. It is only conjecture which links Mary, the mother of James and Josés, and Salome with this group (Mark 15: 40). They were doubtless women of means. The passage is interesting as showing how the Lord and the apostles were supported in their work. If the receiver of a prophet will get a prophet's reward, then these faithful women will be remembered at last. "These women," says Morgan, "in their tender ministry were in immediate and high co-operation with him; and so through all time, the great company of obscure workers who are enabling those who occupy the more conspicuous places to do the work of God, are in true fellowship with the Lord himself in service."

The three candidates.

The story of the three candidates for discipleship furnishes an excellent study of the Master's treatment of men. Some are too forward, too impulsive, ready to promise and begin without duly counting the cost. Such need to be restrained. But not all are quick and eager; some are too dull and heavy, too backward, and need to be spurred on.

The first man could not have spoken better. His word might be taken as a life's motto of every true disciple: "I will follow thee whithersoever thou goest." Indeed it is told us of the redeemed in almost the very words of this man that they "follow the Lamb whithersoever he goeth" (Rev. 14: 4). What these ransomed ones do, surely one on earth might fitly promise to do. Yes,—provided he really mean it, provided the promise be not but words tripping lightly from the tongue of one who speaks first and thinks—if he thinks—after. This man was sincere, but had a shallow nature, quickly stirred. Jesus revealed to him that he must follow a homeless teacher. We cannot now dwell on that revealing sentence which at once calls forth our sympathy, and shows our complacent, comfortable discipleship: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." So Christ dealt with one whose peril lay in "relying on his feelings in a moment of enthusiasm." Trench suggests the purpose of this treatment: "He intended to throw him back on a deeper heart-searching,—so that he would either fall away or go on."

The second man is invited to follow, but pleads delay. The excuse on a natural reading seems reasonable: "Suffer me first to go and bury my father." Apparently the father was sick unto death or had just died. Some think that the man was making an indefinite postponement, that the father was yet in good health, and that the son was saying he could not come so long as his

father was alive. I prefer the former and more natural view. Jesus' reply seems stern and even harsh: "Leave the dead to bury their own dead." It was a severe lesson on the comparative value of duties to relations and to God. Nothing must stand in the way of obedience to the call of Christ. "Leave the spiritually dead to bury their own dead." There will always be plenty of people who have never received or who have refused the call to a higher life; and these can perform the ordinary duties of the family and of society."

The third man promises to follow Christ, but pleads a little respite: "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house." This farewell was refused. Jesus doubtless knew the man and his special danger. There must be "no dallying with a heavenly vision." Christ said to him in effect, "I can accept no lukewarm service."

Did these men follow Christ and serve him? We cannot say. The story was not written to gratify our curiosity, but to set forth the requirements of a whole-hearted service. We must put the kingdom first. Never, when the call of Christ comes, dare we say, "I will follow thee—but." There must be no "but." "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Martha and Mary.

Often did the Master find refreshment and rest in the Bethany home. The sympathy and appreciation of its inmates must have meant much to Jesus in the closing days of his life. John tells us that "Jesus loved Martha, and her sister, and Lazarus"—a remark which should tend to keep us from taking a one-sided or greatly critical view of the character of either Mary or Martha.

Our lesson invites to a character study. In John 12 the sisters manifest similar characteristics to those shown on this occasion. Martha has very much to commend her. She is full of devotion to the Lord and rushes to give him a fitting reception. Nothing, she feels, is too good for him. We would call her an excellent house-keeper. She was no slattern. Her house would be spick and span, clean as a new pin. But she overdid it. There was much ministering. She became distracted, peevish, unfair to her sister, and even presumptuous to her Lord, as is seen in that "Lord, dost thou not care that my sister did leave me to serve alone?"

Our Saviour's words demand that on this occasion Mary be held to have exhibited better qualities than Martha. She with her attitude of lowly, loving discipleship, had "the good part" which it is implied Martha was now neglecting. If Martha has not received justice, I think that Mary has much more suffered from one-sided views. It is sometimes suggested that whereas Martha is the type of the busy, practical life, Mary is the type of the contemplative life. This is inadequate. One of the Sunday School commentaries has this note:—"She who is cumbered with serving will be all the better if sometimes she sits at Jesus' feet, and perhaps it will not harm Mary if occasionally she humors Martha by helping her in the house and sharing her little worries." This is extraordinary. It is a perfectly true word; but it is ludicrous and unfair in its implication that Mary did not help in the house. The Scripture implies the contrary. It seems to me that the force of the "also" in verse 39 is that Mary in addition to serving sat and listened. It was, let us be sure, not a woman with any spirit of laziness, who was declared to have chosen the good, the enduring part.

The bearing of this third incident on our general lesson of service may be given in G. C. Morgan's words to the effect that it reveals "the fact that service which takes no respite for worship fails to achieve its own highest desire."

"Worship or service—which? Ah, that is best To which He calls us, be it toil or rest; To labor for Him in life's busy stir. Or seek His feet, a silent worshipper."

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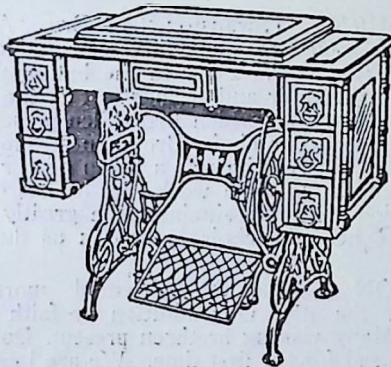
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THE AUSTRALIAN CHRISTIAN.

From the Field—Continued.

which we are deeply grateful. On Friday evening last, a welcome social was tendered Bro. Woolnough at the residence of Bro. J. Wilson, when a most enjoyable time was spent.—Stan. Wilson.

LIDCOMBE.—Three decisions last Lord's day evening. Two immersions last Wednesday night. One received into fellowship this morning. Today we commenced an Adult Bible Class. The Bible School had a pleasant and enjoyable evening on Tuesday, 22nd ult., with a Christmas tree and impromptu entertainment.—Mark Andrews, Jan. 4.

HORNSBY.—The M.U. Chapter of the K.S.P. was in camp for four days last week at "Hilltop," Port Hocking. A very pleasant holiday was spent. To-night Bro. Whelan, of Melbourne, preached impressively on "The Rich Fool." Bro. Harward opens the tent mission on Sunday, 11th. Meetings commenced to-day in the Literary Institute, Thornleigh, three miles from Hornsby, on the main line. There are about twelve members in this place.

ENMORE.—On Christmas morning some 60 of our singers visited Prince Alfred Hospital; then went from ward to ward singing Christmas carols and favorite hymns. The time spent (6 a.m. till 10.30 a.m.) was much enjoyed, and the patients and staff expressed their grateful appreciation. Meetings to-day (Dec. 28) good, but smaller than usual, a large number of our members being out of town. J. Whelan, from Surrey Hills, Vic., addressed the church in the morning, and gave an uplifting exhortation. Splendid attendance at the gospel service, Bro. Illingworth's message being "An Ambassador's Appeal." Bro. T. Heaton sang an appropriate solo.

RAILWAYTOWN (Broken Hill).—The kindergarten class wound up its year's work with a Christmas tree, which was most successful. The J.C.E. Christmas social was likewise a good time. Bro. Jones was called to Adelaide this week, owing to the death of his intended wife's father. Bro. Clive Caldicott, of Grote-st., has been with us on a short visit, and has helped immensely in the week-night services, and also exhorted this morning.—C. H. Hunt.

BROKEN HILL (Wolfram-st.).—On Dec. 21 the brother who confessed Christ the previous Lord's day was baptised, and received into fellowship. In the evening the choir gave us some carols. On Christmas night we had a nice service. There has been a great exodus, 4,000 having left the city for the holidays. We are hoping many will return; so as to have a good mission early in the year.—E. J. Tuck, Dec. 28.

Victoria.

ST. ARNAUD.—The mission is over, and our membership has been increased by 23. Altogether 32 made the confession. Bro. Hagger has done much to put the church on a solid working basis. We wait eagerly for the coming of the new resident preacher to carry on to best advantage the impetus given.—Allan J. Wedd.

MIDDLE PARK.—Good attendance at the morning service yesterday, and at the evening meeting Bro. Huntsman held a "White Gifts" service. The little children of the Bible School and kindergarten occupied the choir seats, whilst older ones gave various recitations of Scripture stories, telling of Christmas time. Gifts were presented from all the classes in the school, and for a great variety of purposes. Practically the children preached the sermon, and Bro. Huntsman made the appeal, when seven young people, mostly young women, made the good confession.—J.S.M., Dec. 22.

COLAC.—Owing to Bro. Chandler being away on holiday, Bro. Oswald Goulter, of Adelaide, took charge of the services to-day. At the meeting for worship he gave a fine exhortation and at the gospel service delivered a good address, at the close of which Mrs. Ormiston rendered a solo.—E.S., Jan. 4.

FOOTSCRAY.—Good meetings all day. This morning Allan Stewart addressed the church. Two made the good confession at night. The church has suffered bereavement in the recent deaths of the Sisters Charles and McLeod. Both died in the faith, and they were laid in God's acre in full assurance of immortality.—W. D. More, Dec. 29.

WARRNAMBOOL.—Splendid meetings to-day. Several visitors present. We extended the right hand of fellowship to Sister J. McQueen, of Cobden. After Bro. Jones' gospel address one young girl from the Bible School made the good confession.—R. F. Petteerd, Dec. 28.

SWAN HILL.—A working bee was organised on December 20, and willing hands erected a stable in half a day. Bro. and Sister Shipway, of Stawell, are spending their holiday with us. Last Lord's day Bro. Shipway exhorted the church, and in the evening gave a fine gospel address.—S.H.M.

MELBOURNE (Swanston-st.).—Bro. Allen has given us some very fine addresses suitable for this time of the year. Prior to the holidays the members of the choir and friends met in the lecture hall for tea, after which Bro. Allen presented the conductor of our choir, Bro. Ernest Tippott, with a purse of sovereigns as a token of our appreciation of the splendid work that he has done in connection with the singing. We greatly appreciate the help the choir has given us during the year.

CARLTON (Lygon-st.).—Splendid morning meeting on the 4th. One addition by faith and baptism. Many visiting brethren present. Duplex envelopes used for the first time. We are looking forward to the annual offering for Home Missions, and expect to keep up past good records. Century Bible Class resumes meetings on 11th, after the Christmas vacation. Bro. Griffith commences a series of addresses on "Heretics of History."

KANIVA.—A record meeting last Lord's day morning. Bro. Williams, a Bible College student, acceptably exhorted the brethren. On Tuesday a young lady was immersed. Our aged Sister Crouch has been called on to part with her life's partner, who passed quietly away this morning. Our sister, who is beloved by all, has the sympathy of the church.—A.R.B.

HAWTHORN.—On Lord's day morning, Dec. 28, Bro. Procter addressed the church. We had a good watch-night service. Yesterday meetings were good for holiday time. Sister Miss Nankervis was received into fellowship. She was baptised at watch-night service. Sister Mrs. Bickerfield was present again after a severe illness.—A. C. Rankine, Jan. 5.

COSGROVE.—We had Bro. Gilmour, from Drummond, and Sister Johnston, from Swanston-st., with us on Lord's day. Bro. Clipstone exhorted, and preached a powerful sermon on our plea.—J.C.S., Jan. 5.

BOORT.—Good meetings to-day, notwithstanding the country folk are all busy with harvest and gospel meetings. Are working and praying for a time of rich blessing during the forthcoming mission in February.—A.T.L., Jan. 4.

CASTLEMAINE.—Another Bible School scholar put on her Lord in baptism last Lord's day. Bro. Marrows gave the exhortation. In the evening our brother prefaced his sermon by a chart talk on "Baptism," his subject for the evening being, "A New Year's Wish."—D.S., Jan. 5.

BOX HILL.—During the past month our services have been conducted by Bro. F. Johnson and R. Pittman. Bro. Pittman will be with us until our new evangelist, Bro. Siver, takes up the work in February. The Bible School is in a very healthy condition.—R. G. Carter, Jan. 5.

CHELTENHAM.—Bro. Wilson has had the joy of taking the good confession from two more of our Bible School scholars. During the holidays some of our members have been away, and have had, however, compensation in the presence of young people from Ascot Vale have been camped in our district. In the Bible School to-day a class of kindergarten was inaugurated un-

der the superintendency of Sister Wilson, with the assistance of Misses Judd, Ida Judd, and Ada Butler.—F.W.M., Jan. 4.

BRIGHTON.—At this morning's service one sister immersed during the week was received into fellowship. On New Year's eve we held a watch-night service. The Sunday School and church have lost some good workers by the removal to Gippsland of the Misses Styles. At the service to-night Bro. Manifold and Ludbrook conducted an "in memoriam" to our aged Sister Carter, a true and faithful member, who has been identified with the church here from the very first, and who has been resident in our district for about 50 years. In the words of Bro. Ludbrook, "She will no doubt celebrate her jubilee in a better land."—R.P.C., Jan. 4.

MONTROSE.—During December our platform was occupied by W. Smedley and J. McKeane. To-day we had a splendid time, having with us our State Evangelist, Bro. Hagger, who gave an excellent address to the school, followed by a splendid exhortation to the church. In the evening our brother preached a powerful sermon. We were also glad to have with us Bro. Chandler, from Colac, who presided at the Lord's table.—R.L., Jan. 4.

DONCASTER.—At the gospel service a married woman confessed Christ. We are about to lose for a time the valuable services of our esteemed Bro. and Sister J. Tully, who leave us, early next month, for a six months' trip to England.—J.E.A., Jan. 4.

MORELAND.—J. C. F. Pittman commenced his third year of service here on Sunday. Since starting labor here the membership has increased from 97 to 218. Last Sunday five were received into fellowship. On Jan. 1 Bro. Pittman married Mr. C. W. Pittman (no relation to preacher) and Miss Rose Paul, our organist, a teacher, and a good worker. She goes to reside at Grong Grong, N.S.W. We had a confession at the watch-night service.—C.R., Jan. 4.

GEELONG.—On Boxing Day, great interest was taken in a very pretty wedding, which took place at the church, the contracting parties being Bro. Frank E. Thomas and Miss Minnie Jones. The chapel was tastefully decorated, and the service a choral one. The ceremony was performed by Jas. E. Thomas, of Adelaide, Gifford Gordon, and D. Gurson (Congregationalist). Among the guests present were W. H. Allen, of Swanston-st., and A. R. Main, M.A.—E.B.

BILL'S GULLY.—About a score of brethren meet at this place every alternate Lord's day. A monthly gospel meeting has been arranged. On the Sunday before Christmas they were cheered by a timely and much appreciated visit from W. G. Oram. In the evening Bro. Oram preached to a good meeting at Kaniva.—A.R.B.

BRIM.—Last Lord's day we were pleased to have with us Bro. and Sister Oram, who have been spending a holiday in this district. Bro. Oram labored for some years in this place, and it was with great pleasure that we listened to his helpful exhortation, which was highly appreciated by all. Last evening Bro. Combridge addressed a good meeting, who listened attentively to his message. We had some present from a distance who had not attended our meetings previously.—D. A. Marshman.

WARRACKNABEAL.—The meetings here continue about the same. We are sadly handicapped here owing to our having no building of our own. Steps are being taken to purchase a block of land, and, as soon as possible, erect a building. We would heartily appreciate any assistance. We were pleased to have with us last Lord's day Bro. H. Everett, from the Maylands church, who presided at the table in the absence of Bro. Reid, who is at present away on holidays.—W.G.C.

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- Resolution untried. John 13: 33-38.
- Following afar off. Mark 14: 47-54, 66-72.
- Curiosity checked. John 21: 15-23.
- Whithersoever. Revelation 14: 1-5.
- Topic—Following the Lord Wholly. Joshua 14: 6-15.
- Is it easier to follow afar off?
- Name some joys the half-hearted never know.
- What lessons may be gathered from former failures?

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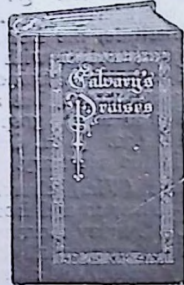
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