

The Australian Christian.

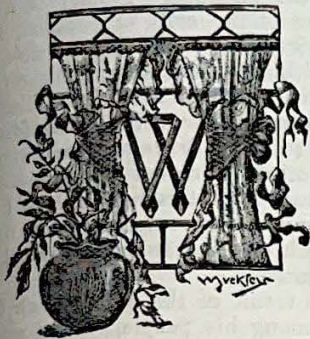
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First Century Missionary Methods.



J. Pittman.

WE need not consult tradition on this subject. The New Testament is the most reliable source of information, and, more-

over, it is authoritative.

The term "method" means an orderly procedure. A method may involve an important principle or it may not. The method of making converts to the Christian faith involves principle; but the method of conducting a gospel service may not. Still we must bear in mind that there is a wide difference between methods and principles. The former may change with circumstances, but the latter are eternal as truth. In missionary work, as set before us in the New Testament, did we discover any new methods? or did each preacher go forth absolutely free to follow his own inclinations? The following considerations will show what method to some extent was followed:—

1. *The laborers were chosen and sent.* God sent his only Son on his great mission of mercy to a lost world. Jesus sent the twelve on their great errand of world-wide evangelisation. The Apostles sent Peter and John to Samaria; Paul commissioned Timothy, Titus and others; the church at Antioch sent Barnabas and Saul on their first missionary tour. I do not say that no Christian has a right to preach who is not sent by some person or body with power so to act. On the contrary, I believe the scriptures—such as "Let him that heareth say come"—character every Christian as an evangelist to the extent of his ability and opportunity. But it seems to me that the scriptural examples above indicate the wisdom of those who are sent forth specially, as missionaries being commissioned by those who have a right to direct. It is quite clear that in the last instance quoted the right was given to a church, and it seems a good and safe course to follow. Instead of a man going forth entirely free from all control or restraint, it seems far better for his own sake and those he represents that he should be backed up by their support and consent.

2. *The first century preachers went forth in small parties of two or more, but seldom or never singly.* Doubtless the peculiar hardships they were to endure made this method

specially advisable, so that they might be an encouragement and a support to each other. But even now it may be that a more effective work might be done in the long run by adopting this method. We all know what power there is in congenial and sympathetic company. Then the gospel is often more effective when presented by a variety of speakers. Paul and Barnabas were well suited for mutual work in the gospel. The former was specially qualified for argumentative teaching, while the latter was fitted for pressing home the truth by exhortation. I believe that a wise and judicious pairing of this character, especially in itinerant gospel work, would be a great success.

3. While the first century speakers were usually sent by some rightful authority, they were left largely unfettered in the details of their work. This is a good precedent to act upon to-day. The preacher *ought* to be the best judge of these matters, and no man should be sent upon gospel work who can not be trusted that far. It is also good for the preacher to feel that he has a free hand to some extent, and that he can conduct his mission in accord with circumstances.

4. The first century preachers began their work in the largest centres of population, working outward to surrounding districts. There were Jerusalem, Antioch, Corinth, Athens, Rome, &c. The churches planted in these places became missionary churches, and helped to spread the truth in the regions beyond. This method is according to the highest wisdom, and should be followed in all countries and in all ages. It is economical. It is natural. It is also the most likely way of bringing into operation all the forces of the church. It is said of the church at Thessalonica: "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."

5. Their sojourn in each place was regulated by circumstances. The time they stayed depended upon the measure of success they met with. There is no rule laid down on this point.

6. *Where they preached* was a matter of convenience. Sometimes it was in a synagogue. Sometimes in the open air. They had no "consecrated" buildings. The place was consecrated by the Holy Gospel. Usually they made their way first to the synagogue, if one existed. They seemed to understand it to be the Lord's will that the gospel should be first preached to the Jews, and afterwards to the Gentiles.

7. *They preached a free gospel.* We nowhere read of their taking up a collection to support the preacher or his work. Who does not feel that such an act would have smirked the beautiful picture presented to our view in the Acts of Apostles?

8. The laborers were conspicuous for their

self-sacrificing spirit and conduct. It does not appear that they had any guarantee of support, other than the Lord's gracious promises. They sometimes supported themselves by their own labors, and sometimes they were supported by churches. But the money consideration did not influence them in their work. No one made it a reason of authority, nor did any worker regard himself the servant of those who supplied his needs on that account. The greatest foes of Christianity have never been able to charge the first preachers of the gospel with being mercenary. It is perfectly transparent that they labored not for money, nor for any other earthly or selfish gain, but for the salvation of the souls of men.

9. *They had faith in the gospel.* They had recourse to no clap-trap expedients. The gospel alone was to them "the power of God unto salvation to those who believe it." It was their only weapon of attack. If a multitude were drawn together, it was the gospel that drew them. If men were impressed, convicted, or converted, the gospel did it. Decisions then could not be ascribed to associations, emotional exercises, sweet music, the special work of the Spirit, nor to any agency but the gospel preached by earnest, faithful men.

10. *They had one method of making converts.* The great commission, given by Christ to his apostles just before he ascended into heaven, was the base and directory of their operations. The order in that commission is:—(1) "Go into all the world"—"to every creature;" (2) "preach the gospel;" (3) belief; (4) repentance; (5) baptism; (6) teaching. This order they invariably followed. They did not baptise those who could not believe; such an act would have destroyed the harmony of the divine plan.

Thus I have briefly sketched the first century missionary methods. I am convinced that these methods should be followed as closely as possible to-day. Changed circumstances may justify slight departures, but as a rule the closer these methods are followed the more likely is the gospel to win its way and to manifest its power. The wholesale departures from these methods in modern times are responsible for much worldliness, ignorance, and want of spirituality among church members; and for the contempt that is heaped upon the Christian name. Among these departures may be named the following:—Men untaught in the scriptures preach a mutilated gospel, or a miserable substitute; the money god is worshipped; the collection plate is thrust before sinners everywhere, leading them to despise the religion of Christ as a matter of merchandise. Preachers make it only too apparent that they are lovers of money more than lovers of souls. Preachers, and churches too, are fearfully guilty here. Money gain or loss

seems the ruling question. I do not hesitate to say that the preacher who creates the impression that he is working for money ruins all his prospects of doing any real good in the work of the Lord. It is so utterly foreign to the example of Christ and his apostles. Yet I fear that preachers of all parties are deeply tinged with this taint. The miserable expedients of the present day are a disgrace to the gospel of Christ. Imagine Jesus or his disciples beating a big drum, making a hideous noise on brass instruments; employing professional singers; imitating the stage or in any other way trying to reach the masses, than those they employ. What then must Jesus think of these things that abound on all hands to-day? But perhaps the saddest departure is in the method of making converts. The divine order is set aside. Instead, infants are baptised (generally rentised) before they can believe, the gospel is seldom preached. Anyone who has learned what the gospel is from God's book, and will take the trouble to go the round of the churches, will soon be convinced of the truth of this statement. Belief *alone* is represented as conversion, and thus the divine arrangement is thrown into disorder.

It is a source of great satisfaction that among the disciples of Christ there is so much that resembles the apostolic methods above delineated. There is no doubt this fact accounts for our large (comparative) numerical progress, and it should be a sufficient reason for generous and liberal support.

"Expansion is the watchword for our time. It is certainly the duty of Christendom to see that the borders of the kingdom of our Lord are expanded to the ends of the world."

Twentieth Century Possibilities.

M. W. Green.

THE twentieth century, in the judgment of many, will terminate the sixth millenium of human existence on earth, and its end bring in the millennial reign of Christ.

While we cannot be certain as to chronological dates, nor the exact period at which the millennial reign of Christ and his people will commence, there is no doubt a general expectation among many of the Lord's people that the second coming of their Master cannot be long delayed; and in view of that event it is well to ask, "What is it possible for the children of God to accomplish during the century upon which we are about to enter, ere the Lord comes again?"

One of the lessons it is important for us, as Christians, to learn is that we are here in this world not merely to get on, but especially and pre-eminently to get upward; and this can only be done by learning, in

the first instance, what is God's will concerning us, and then determinedly and diligently doing it.

The Apostle aids in ascertaining the will of God by telling us that, "This is the will of God, even your sanctification." And as our sanctification necessarily involves our separation from everything of a purely worldly nature, the uplifting to a higher plane of all human labor, so that it may minister to our heavenward growth, and the conservation of all the powers of our redeemed nature to the service of our God and Father. There can be no doubt that growth into the image of Christ and co-operation in the accomplishment of his earnest desire may be said to sum up the whole of God's will for us, and the total of what is possible to us, as Christians, during the twentieth century.

1. In these times of intense living, it may be said, there is a kind of double testing going on in all competitions among men—a testing of skill or strength, and also a testing of character. Just as a man conducts himself when he is called upon to meet defeat, will he show what kind of spirit he is of, and the kind of character he is building up. It is easy to be cheerful when success attends our efforts, and prosperous results are following all his labors; but to be outstripped, or to be surrounded by adverse and hindering circumstances, and yet be pleasant and sweet, saying no sharp or unseemly word, uttering no murmur because of an unpropitious Providence but sharing the joys of others and rejoicing in their prosperity, is a harder and higher proof of a truly noble character.

What the world wants, and needs, is to see the pearls of divine truth contained in the Saviour's teaching and life transmitted into the pure gold of concrete action in the daily lives of individual Christians; so that whenever temptation arises, or provocations are presented, or worries of life are multiplied, all these should be borne in a Christ-like spirit, and the purity and integrity of a separated life still maintained.

This is a twentieth century possibility; Christ our Master demands it at our hands, and the world's unconscious need requires that we should give this living, daily evidence of the power of religion to purify the nature and ennoble the actions of daily life.

2. One of the most earnest desires of the Saviour's life was the unity and harmony of all those called by his name. He expressed this yearning in his ever to be remembered prayer in the 17th chapter of John's gospel, when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

That this oneness does not now exist is obvious to the most obtuse observer, and instead of there being only *one* fold, even as there is only *one* shepherd, there are many folds, and with many interests that appear diverse, although all the folds largely agree as to the one Shepherd.

There is, then, here another twentieth century possibility, to which, in true loyalty to the Lord, the attention of all his people should be given. And one of the present

hopeful signs upon this matter is, that now the spirit of yearning for closer union among those who love the Lord pervades the religious world as it has not done for many years past, and efforts towards union have been successfully made in several cases.

Our duty now is to present with the utmost clearness and earnestness, the judgment of Christ and his apostles upon all division in the church, and to show that the word of God is the only and infallible basis of union which all can accept, and upon which alone it is possible for all to be united.

From the advantage ground of a clear conception of the evils of disunion, and a firm conviction as to the only possible basis of union which all can accept, our responsibility is to accept with all patience, kindness and forbearance the evils arising from our disunion, so as to leave no doubt upon the minds of others as to our earnestness in the matter, and that it is intense love for the Saviour and a high reverence alone for his word which are the animating principle in all our efforts.

3. As a result of the union which Christ desires among his people, another yearning of his heart finds expression. He foresaw that division would hinder the world's conversion, and that only as his people were *one* would the world be impressed with his claims. Hence the prayer, "That they all may be one . . . that the world may believe that thou hast sent me." The Saviour yearns for the salvation of the human family. It was this that led him from heaven, and enabled him cheerfully to bear all the humiliation, coldness, scorn, privations and sufferings, which had their culmination in his death on the cross. In this he desires that all his followers should be co-laborers under his leadership, and were we once united there is no doubt that a mighty force would be given to the truth for the world's conviction and turning to God. And thus another twentieth century possibility is—The world converted to Christ.

And how easy of accomplishment the world's conversion appears if all were truly in earnest. If our divisions were ended, and we were exemplifying Christ in our lives, so that the world would become more conscious of the beauty and power of holy living, and each Christian were to try to win one to Christ each year, then, supposing we estimate the present number of genuine Christians to be only three millions, in ten years the whole world might be won for Christ. Oh, how great are our responsibilities! How sad will be our doom if we fail in their proper discharge!

**"Truth, crushed to earth, will rise again:
The eternal years of God are hers:
But Error, wounded, writhes in pain,
And dies amid her worshippers,"**

**are sentimental, but are not true.
Truth, crushed to earth, will not
rise unless some one helps her to
rise; Error generally dies upon the
battlefield.**

Missionary Enthusiasm.

H. G. Harward.



DISSEMINATION is the divine law of the gospel dispensation. "Go ye into all the world" was the Saviour's last command. Obedience to this law is necessary both to the salvation of the sinner, and to the life and growth of the church. The blessed "COME" of the gospel will only be heard as the church carries out this Christ-given policy of "Expansion." Jesus planned for great things. The scope of his "Great Commission" covered all territory between "Jerusalem and the uttermost parts of the earth." His was a *world-embracing* love. Definite instructions, however, were given for the prosecution of the work. The campaign was to be conducted in no haphazard manner. Divine wisdom said, "Begin at Jerusalem." The stream of salvation must begin at Zion. The light must shine forth from the seat of David's throne. Just as a strongly entrenched, well defended "*base of supplies*" is indispensable to the successful operations of an army, so is it in the work of the church. Jesus recognised this. The Acts of Apostles is a brief history of the execution of this "world-wide and age-lasting charge" of the Son of God. Jerusalem was the starting point. In the great centres churches were established. These became distributing points for the gospel. Irresistibly the tide of Christianity swept onward. Jewish prejudices, heathen superstition, Greek learning, and Roman law, were powerless in its presence.

Apart from the manifestation of divine power, the success of primitive Christianity can only be attributed to the holy enthusiasm with which the early disciples "went everywhere preaching the word." They were in earnest. Their religion was a *passion*. No meagre investment of time, talent and substance did they make for the supreme business of saving men. Their "all was on the altar." "Freely had they received"—they freely gave. They could not but "speak of the things they had seen and heard." The converts imbibed freely of the same spirit. The fires of enthusiasm burned within their hearts. It was written of the Thessalonians, not long after their conversion: "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." It was not the enthusiasm of ignorant fanaticism, nor of a crusader seeking the empty tomb of a risen Saviour; it was the enthusiasm of the humble disciple, who, out of love for his Master, and appreciation of his own salvation, yearned to lead others into "the fulness of the blessing of the gospel of Christ."

This is the paramount need in our Home Mission effort to-day—an enthusiasm—a passion for souls. To have but a half-hearted interest in any undertaking is to court failure. Means and methods without this power are like the machinery without the steam. Men do not fear being recognised as *enthusiasts* in business, politics, or social reform. Shall we

dread this title in our service for Jesus Christ? Nay, shall we not rather seek it? The man of Godara was commissioned by Jesus—"Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The woman who at Sychar's well-side, had been pointed to the water of life, returned to the city with the message—"Come see a man, which told me all things that ever I did. Is not this the Christ? I do not think these persons could have been anything but enthusiastic in their mission."

Little argument or discussion ought to be required concerning the *needs* of our Home Mission work. They are self-evident. Our supreme duty is to rouse our brotherhood to effort worthy of "our plea." In our colony "there remains much land to be possessed." With our present means and methods eternity would hardly be long enough to accomplish that work. We must plan and execute greater things for God. We need a forward movement all along the line. The people pleading for the restoration of Primitive Christianity, should be characterised above all other religious bodies, by an enthusiastic advocacy of the truth. The world has the right to ask—"What do ye more than others?" "Show me thy faith by thy works." Let us have less of *o-mission* and more of Home Missions! Let us arouse from our lethargy! Let us awake from our sleep of indifference! "A sleeping soul is a lost soul. A sleeping church is a lost church. Inactivity not only denotes loss of power, but invariably leads to death." How dangerous the position of those who know their Lord's will, and do it not!

Every member of the Church of Christ in this Commonwealth ought to be filled with the enthusiasm of the soldier who stands in his place in the battle, and nobly does his part in winning the victory. Can we say with Elijah—"I have been very zealous for the Lord of hosts?" or with Jeremiah—"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay?" Whitfield, in labors so abundant, could exclaim—"I would rather *wear out* than *rust out* in the service of my Redeemer." The prayer that burdened the heart of Knox was—"Give me Scotland, or I die." May the same fires of enthusiasm burn within us for the salvation of our own beloved land.

Every congregation of disciples ought to be a centre of holy missionary enthusiasm. "*Ichabod*" is written over the portals of many a church, because it has become self-centred—a cistern to hold in the living water, rather than Christ centred—a fountain from which rivers of blessings shall flow out to gladden the whole earth." Let our churches lay aside the toys and playthings with which they have been seeking to amuse themselves, and let them bend every energy to the accomplishment of the divinely appointed task of dispensing the life-giving blessings of the gospel to the sin-burdened, creed-bound souls of our own country.

Oh that a mighty tidal wave of Divine enthusiasm might sweep over our churches; Then, out of love for Christ and perishing souls; out of appreciation for the glorious New Testament Plea; out of gratitude for the "liberty wherewith Christ has made us

free"—we would measure our gifts, not by *pence*, but *pounds*; we would ask not *how little* but *how much* can we do to possess this land, for we are well able to overcome it." Even now is our opportunity for splendid sacrifice,—splendid service.

"Come, labor on,

No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sounds comes with the setting sun,
Servants, well done!"

Home Mission Sunday,
20th Century.

Special Thankoffering,
Lord's Day, January 6th, 1901.
£250 Required.

"Christ's Unfinished Work."

Jas. Johnston, Litt. B.

WITHOUT attempting to state the finished work of Christ it may be well to remind the reader that Christ has a work to do, which was finished, and that he had a work to do which he left unfinished. This work could not become completed until you and I had taken our share of it and passed in on to others. Jesus committed the propagation of his Kingdom to men, and he had never recalled it. Since that time not even Jesus himself, an angel of heaven or the Holy Spirit have attempted to do this work without man's instrumentality. The gospel has to be preached by man to man for the salvation of man. How sacred a trust! What noble employment!

The Holy Spirit could just as easily have directed the Eunuch to a saving knowledge of the truth as to direct Philip the Evangelist to go down towards Gaza, and then, when in sight of the State Treasurer's chariot, to join himself to the conveyance. But that is not the Spirit's sphere of activity. Who can doubt the Spirit's power? Still who can deny that man's part was unnecessary? In these days of miraculous conversions? through the Holy Spirit's direct influence how unlike they are to the record in divine writ.

No doubt the Angel that appeared to the Roman General, Cornelius, could have given, first hand, and with the appearance of greater divine authority than Peter, God's plan of salvation. Here was a devout, Godly, earnest man seeking a fuller revelation; an Angel appears; now his hopes rise only to be cooled, for instead of telling him how he could be accepted by God as a child, he is directed to send for a man who would tell him "words whereby he and all his house would be saved." Man, in this matter of telling the grand old story of Jesus and his love, takes precedence over the Angels. Man! Awake to your noble calling and go proclaim! It is your privilege, nay, it is your duty.

One would have thought that if any celestial being could over-ride the divine mandates it would be Jesus, God's Son. Let us see. When Saul of Tarsus was on his way to Damascus to persecute the disciples he was miraculously met by the Lord on the way. Blinded, amazed and penitent Saul says in

reply to the voice from heaven: "Who art thou Lord?" And Jesus said: "I am Jesus whom thou persecutest: but arise, and enter into the city, and it shall be told thee what thou must do." We are told later that a disciple, called Ananias, carried the glad tidings to Saul, who received his sight and was filled with the Holy Spirit. Here again man's part is unmistakable. Christ has never interfered with man's work—a work that was committed to him by the Lord himself. To make disciples is man's work.

It has been left to the consecrated devotion and common sense of the disciple as to the construction of a *modus operandi*. There is no precedent as to the concomitants in a gospel meeting. We may take it for granted that consecrated common sense will adopt and adapt those methods, which, at the same time, will be attractive and pleasing as well as gospel-bound. The morning meeting is for the sustenance of the kingdom and to increase the potentialities of each member in the kingdom; for this meeting there is ample scripture. Yet in no way are the various Epistles applicable to any special congregation, or even to the church universal, at the present time. The Epistles were written to the churches or individuals, as the case may be, to control conditions which existed then in the church. To what church is any one Epistle applicable now? The underlying principles are the same now as they were then. They are applicable to all ages, but the peculiar setting of any Epistle fits no assembly now. If this is not true why eliminate anything from any Epistle? But the underlying principles of the gospel—love, truth, faith, repentance, baptism, spirituality—are all applicable to the existing conditions of our life and age; therefore it is our work to faithfully and energetically carry on the unfinished work committed to us by the Lord. "Go, make new disciples." If you cannot go, SEND!!

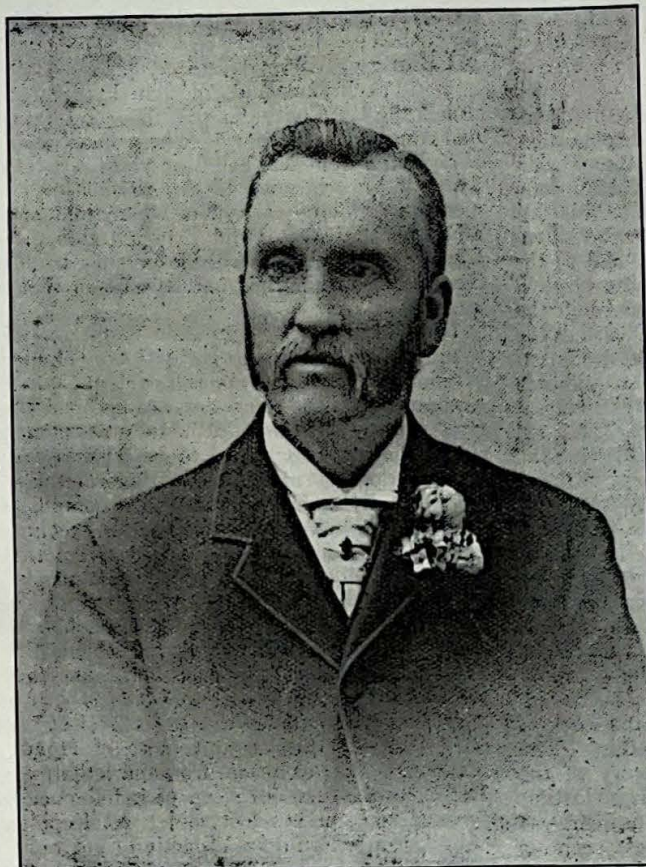
"Patience must have a large part in the heart of every Missionary. Remember that the Lord said, GO! not, FLY!"

Words from the Victorian Treasurer.



DEAR BRETHREN,—

Once more we are appealing to you for funds for Home Mission work. At present we are in debit £103, with liabilities between now and January 1st of £72 for salaries and printing, making a total of £175. This we confidently look forward to be paid off, and a good substantial balance left over to carry on, with vigor, aggressive work. We are not over-taxing the brotherhood in asking them to give, on Lord's day, January 6th, a real 20th Century Thankoffering. The amount we are asking for is absolutely necessary for keeping the present work we have on hand going. What is £250 to be contributed among so many! In Victoria we have a membership of about 5000. Five hundred pounds would not be



J. A. DAVIES,

President and Treasurer Victorian Missionary Committee.

too much to expect as a great thanksgiving offering to God, at the very opening of the 20th century, for all the blessings we have received at his hands, and a trustful acknowledgment and an expression of a bright hope of his loving-kindness still to be with us in the future.

God has at all times given us his best. "He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are all partners with God in sending this message of salvation to all the world. Oh! that we could understand better the depth of the meaning of the words that "he emptied himself," "was made of no reputation," "became poor for our sakes," "I must work the works of him that sent me while it is day; the night cometh when no man can work." How constant and unremitting was Jesus in the service of his Heavenly Father! He redeemed every precious moment; the gracious words ever proceeded out of his mouth; his whole life was a blessed example of self-sacrifice. We, too, have some great mission work to do for God, and if we do it aright we must sacrifice self. The commission is "Go!" We cannot all go, but we can all help to send those who are called to go. This is truly our duty and privilege. The missionary enterprise is not merely a part of Christianity—it is Christianity itself. And the religion of Jesus Christ, if we partake of his spirit, is bound to make us generous and open-handed, scorning to do a thing that is

mean or paltry. George McDonald says: "Life and religion are one, or neither is anything." We are here to do God's will, and unless we have the missionary spirit of Christ we are not of his flock. This is the mark of the true church of the living God. We are often singing that beautiful hymn:

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

It is mere mockery in singing this hymn of praise to God if, when the collection takes place on January 6th, we but drop a small coin into the treasury of the Lord, when at the same time we are able to give a great deal more without much self-sacrifice, and giving only commences from a Christian point of view when some real true sacrifice is felt by the giver. We are aware that the Saviour has immortalised the widow's mite, but then that was all that she had. We urge our country brethren to do their very best to help on this mission, so that we can do greater work for the Master. The colonies have been blessed with a fairly bountiful harvest, and it is only right that we should return some to our Father, who is the giver of all we enjoy. If we have a plea—and we believe we have—then we shall expect all members to give liberally, so that we can make it known through every town and hamlet in this fair land of ours. We leave the issue with you. We sincerely hope that the response will be hearty and generous, and to God we will give all the praise.

"Jonah was no myth, but a historical reality: he was a prophet, a brave man, a foreign missionary, and a city evangelist."

A Twentieth Century Responsibility.

F. W. Greenwood



WITH the opening of the Twentieth Century will come new responsibilities to the people of this great Commonwealth. Much of the Intercolonial prejudice will be broken down and the word "neighbor" will seem to have a more extended meaning. Increased responsibility to any class of the community always means increased responsibility to the Christian. If this Commonwealth is to become great in the true sense, in the

highest sense, it can only be through the permeating influence of the gospel of Christ. The Jew's demands were limited because "Palestine was his world, and his kindred the race;" but under the Christian dispensation "the world is our country, and the race our kindred." And the world's greatest need is the gospel. Our greatest responsibility is to see that the people have the gospel preached to them—the whole gospel and nothing but the gospel, none of the man-made fetters and conditions under which many of our fellows now groan in bondage and because of which many more have refused to listen to the truth. The inauguration of our Commonwealth will tend to broaden the intellect and to remove some of the old restrictions of religious customs and thus will be presented a grand opening and a grand responsibility to us to present the simple truths of the primitive gospel. The way to reach the masses is to be faithful to the Great Commission and "go" and "preach" to them. It has been summed up in the words "go, let go, help go." We must learn our true relations to money and the relation of money to the kingdom of Christ and its progress in the world, before we can settle many of the great problems that will confront us in the new century. Until our money is Christianised as well as our bodies and spirits the kingdoms of darkness and error will continue to stop the army of the faithful from carrying the light of divine truth to the benighted nations of the earth. It is time for the church to arouse herself, and to both teach and live the doctrine of God's Word touching our money and possessions.

1. THE PRINCIPLE STATED.—The Creator has an absolute ownership in all his creatures.

(a) *By right of creation.*—He has made us. We are the work of his hands—all that we have and all that we are come from him. All our possessions were God's long before we laid claim to them. We brought nothing into the world, and we can take nothing out of it.

(b) *By right of redemption.*—If anything were needed to strengthen God's claim to absolute ownership of us, we have it in the fact of our redemption. God has not only created and sustained us, but has redeemed us. "Ye are not your own, for ye are bought with a price." *If we cannot lay claim to our own selves, how much less to that which we find in our hands.* Between God and the soul the distinction of thine and mine is a delusion and a snare. As we learn from the parable of the Talents, the Lord will demand of us not only his own, but "mine own with usury."

2. THE PRINCIPLE APPLIED.—No doubt there may be difficulties in the way of the application of this principle, but it is scriptural; if it be of God, it will be both reasonable and applicable.

(a) *Applied to personal expenditure.*—There is difficulty here because it is hard to draw the line as to what is justifiable and unjustifiable expenditure. Things that were luxuries to our grandfathers are necessities to us. But if we keep in view the fact that we are not our own but that we have been bought with a price and therefore every power of mind and body and possessions must be devoted to the service of God, we shall not go far wrong in drawing the line. Our chief aim should

be to render unto God the best possible service. In order to do this it may be necessary to spend more or less money upon ourselves so that we may be better qualified for this service, and it is our duty to spend it in this way. But on the other hand if we spend money on ourselves or our families that would be of more service to God if spent in some other way, we are misapplying the money committed to our trust—we are robbing God; it is a clear case of embezzlement.

It is not wrong to decorate our homes with beautiful oil paintings, but, nevertheless, when we see the hideous paintings of sin, when we see the "human-face-divine" marred and disfigured, when we see the likeness of God being turned into the likeness of Satan, it is time for us to spend our money in restoring these human pictures until they once more adorn the house of God, portraying in all its loveliness the image of the divine.

It is not wrong to spend our money to learn music, but, nevertheless, when we see the desolate home, when we see hearts that are out of tune, when we see lives that are a burden for want of the soul music of heaven, it is our duty to strike the sympathetic notes of the Christian religion, so that the buried feelings of those about us may vibrate in harmony. It is a fine accomplishment to play the violin, but it was the height of folly for Nero to fiddle while Rome was burning. And so though we may learn music, and it is our duty to do so if by so doing we can better serve God, yet when a world full of discord demands our immediate attention it is our first duty to strive to bring it into harmony with the life and teachings of Christ. Carey had laid hold of this principle when he said: "It is my duty to preach the gospel. I cobble shoes simply to pay expenses."

(b) *The application of this principle means self-denial.*—"If any man will come after me, let him deny himself, and take up his cross DAILY and follow me." And not only must we all make sacrifices, but "THE MEASURE OF THE SACRIFICE IS THE SAME FOR ALL." God does not ask of any two the same gift because to no two are his gifts the same; but he does require of every man the same sacrifice. "Whosoever he be of you that forsaketh not ALL THAT HE HATH, he cannot be my disciple." To give the little all is as hard as to give the abounding all. In both cases the sacrifice is the same, for it is not measured by what is given but by what remains. It is the sacrifice, not the gift, which is the essential thing in God's sight. One man who is poor and has a large family has to spend more on his family and less on religious purposes. Another man who has a large income and a small family has to spend less on his family and give more to religious purposes. But in both cases they must keep the principle in mind that they are not handling their own possessions, but that they are stewards in God's service. I recognise the fact that money may be a great power for good. I know also that it must be gained before it can be used. But let us beware! This power in money is something awful. It is more powerful than dynamite. The victims of "saint-seducing-gold" are numberless. There is enough money in the hands of the members of the churches of Christ in this Commonwealth to sow every acre of it with the seed of truth. The fact that it is not being done

shows that we have not laid hold of the truth that it is our chief duty to preach the gospel; at least the truth hasn't laid hold of us.

3. ACCEPTANCE OF THE PRINCIPLE URGED.

(a) *The true method of giving.*

There are very few Christians who really give to God, and give as God has prospered them. They give according to their feelings, according to mere impulse, or they give a tenth, or "the Lord's share," or some other share, and keep back part of the money. Like Ananias and Sapphira, they try to deceive the Holy Spirit.

Can we be Christians according to our feelings, or can we be partly Christians and partly non-Christians? Can we be honest or not as we *feel like it*? Can we be virtuous in part and impure in part? If we cannot do these things in part, we cannot give in part. We must consecrate *our all* to God.

(b) *The life and power of the church depends upon the acceptance of this truth.*

It is because many Christians know nothing of self-surrender that the church lacks life and power. Rutherford has said, "Men get Christ for the half of nothing—such maketh loose work." What right has any Christian to believe that he has given himself to God, if he has not given his possessions? If he has kept back the less what reason is there to think he has given the greater? "He in whose experience there is no Calvary where he himself has been crucified with Christ, knows little of Christian discipleship." The gospel is the power of God unto salvation, and it is the only power. Man may legislate for ever, but unless the laws made are the laws of Christ, the law of Christian love, the great problems of the age will never be settled. The gospel is the radical cure of the world's great evils, and just as it required a sacrifice—the sacrifice of Christ—to give the gospel to the world, so to promulgate the gospel requires a sacrifice, the sacrifice of our time, talents and wealth. Everything is now ready to evangelise the world. The scriptures have been translated into all languages, men have learned the languages and stand ready to go. But the laborer is worthy of his hire and live of the gospel. Will you send the gospel to your neighbors, to the whole world? We may call ourselves disciples, and may put the name disciple on the church notice board, but unless we have the Spirit of Christ we are none of his; and the spirit of Christ is the spirit of self-sacrifice.

"I gave my life for thee,
What hast thou done for me?"

We cannot get rid of our responsibility. Let us face it like men. Here is a great opportunity—a needy field, a glorious gospel, and messengers ready to bear the tidings of great joy. Shall we send them?

"We have heard the joyful sound, Jesus saves!
Jesus saves!
Tell the message all around, Jesus saves! Jesus saves!"

**"John Gilpin rode for his dinner,
gallant Sheridan for his country,
but our Home Missionaries ride for
Christ and his Church."**

THE Australian Christian.

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A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

What Shall Our Answer Be?

The first Lord's Day in the New Year may now be regarded as Home Mission's day among the churches of Christ in Australasia. Other days have been suggested as more likely to give better results in the shape of improved collections, but when these have been tried it has been found that the change was not for the better, but for the worse. The first Lord's Day of the new year has this commanding advantage about it, that there is at this period of the year a disposition to give, more than at any other time. The gracious influence of Christmas time is still upon the people as the new year dawns. The resolves to make a fresh start, and do better things are still strong, and find an outlet in this and, perhaps, in other directions also. Indeed, there is in all of us some feeling of gratitude to God that he has brought us safely through another year, and permitted us to add one more to those which he has already crowned with manifold mercies. With Frances Ridley Havergal we feel that there has been given to us—

"Another year of mercies
Of faithfulness and grace;
Another year of gladness
In the shining of thy face."

The heart that is not thus filled and touched, must be one that does not readily respond to the sweet influences of divine grace. And if ordinarily the new year comes to us as a benediction, what should its coming be when it ushers in the commencement of a new century?

It seems to us, therefore, that the first Lord's day in the new century should be one

of great thankfulness and large-hearted charity. Not only because the Heavenly Father has graciously lengthened out the span of our lives so that we might greet the dawning of the century, but because it is our unspeakable privilege to do something that will shape its course and progress. For, unquestionably, those who give into the Lord's treasury for the Lord's work on Home Missions' day will do something that will help to build up the century in truth and righteousness. To some it may seem a little thing, this giving of our substance—a matter which can have but little influence in shaping the course of things. But it is not so. The thing in itself may seem to be little, but it is the aggregation of these that make mighty deeds possible. The great thought requiring to be impressed upon the mind of every disciple of the Lord Jesus Christ is this—that he or she is individually responsible for the history that will be made during the currency of the twentieth century. Every thought, every word, every act of the individual Christian are all makers of history. It is not the church that makes history, but the individual in the church. A man may speak of the church and find fault with it, criticise its methods and so forth—and there may be need for it—but, after all, the main concern of every man is with himself. How far is he responsible for the shortcomings of the church? What has he done to make it better? What has he contributed towards its greater usefulness in the world? It is useless to speak of the church as the world's greatest missionary if individual Christians have not the missionary spirit. One cannot help thinking what sort of church and what sort of world we should have if the missionary spirit became dead or inactive. That it has become so in the case of some Christians is evident enough. They live within themselves, and are waiting for a day to come when all their brethren will think just as they think, *then* they might do something. As this day is never likely to come, they are able to save money, and thus they starve themselves, the church and the world—but themselves most of all. There is no greater humbug in the religious world than the man who always has conscientious scruples against giving.

The great question then before us is this, "What are we going to make of this twentieth century?" First of all in regard to our Home work, for that is the subject with which we are chiefly concerned at the present time. In most of the Australian colonies an appeal has gone forth for help in carrying on Home Mission work. What kind of response are they going to make? The response, whatever it may be, will be taken as an index of the frame of mind in

which the brethren are starting the new year of the new century. It will either be a mandate to the committees of the several colonies to push forward the work, or else an indication that the brotherhood aspire to nothing higher than present attainments. Personally, we have great faith in the liberality of the brotherhood. We belong to a Home Mission Committee that has always acted on this faith. It has frequently begun the year with a balance on the wrong side of the ledger, nevertheless it has planned out work for the year involving an expenditure sometimes reaching £1000. It never has had occasion to regret that faith. This committee has adopted the rule that the evangelists employed by it shall be paid their salaries at the beginning of each month, whether there was money in hand or not. The treasurer always finds the money. We believe that committees would do better work if they trusted their brethren a little more. A committee that always insists upon having the money in hand before it will embark in any missionary enterprise is a committee that will never accomplish much. We do not mean here anything like reckless administration, but a wise and generous policy which knows that it can trust the brotherhood within reasonable limits. Our experience has been that if a committee can show that it has good work in hand, the brotherhood will support that work, and that to get the best out of the brethren the work engaged in should always be a little in advance of the means actually in hand.

Home Mission work may be regarded as the prose of missionary enterprise, just as Foreign Mission work presents the more romantic phase. The first is not attended with the incidents and dangers of the latter. It is, however, none the less important on that account. It is from the home field that all enterprise originates; and just as it is strong and vigorous, so will all outside work be. So far as the Home work of the churches of Christ is concerned, there are at least two phases which demand consideration. First of all there is the preaching of gospel with a view to the salvation of the unconverted. Then there is the presentation of the propaganda, which urges the absolute need of a return to Christianity as it was at the first as an essential to Christian unity. It is this twofold aspect of our work that makes our responsibility as a people so urgent. Demanding on our part a consecrated zeal and enthusiasm which will ignore difficulties, and be undaunted by obstacles of any kind. It is doubtful, indeed, if the majority of our brethren realise the immense importance of the work we have in hand. Looked at in the light of all of its possibilities, it is nothing less than stupendous. Fully realised, it is the

noblest and grandest work that any community of men and women ever undertook since the days of the apostles. The question is, are we rising to the occasion? The answer to the question will be given in part on the first Lord's Day in the new year, and in greater fulness as we show subsequently that we realise that we have a distinct mission in this world, and that we have faith in the ultimate triumph of our plea. Let our answer to the twentieth century be one that all Australasia will hear.



Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Commonwealth Sunday.

January 6th will not be only the first Lord's day of the new year but also of the new century. It will, moreover, be the first Lord's day of the Australian Commonwealth, and in many churches will be observed as "Commonwealth Sunday." There could be no more fitting time for a thanksgiving offering in aid of Mission work within the Commonwealth. We are all desirous to see the cause we love, and with which this paper is identified, prosper in this land. The future is the offspring of the present, and as we contribute now so will the cause prosper by-and-by. Our Conference Committees so far have not asked us for "Twentieth Century Funds," such as are being liberally subscribed to in all the other large religious bodies, but they do appeal to us for a liberal offering on the first Lord's day of the Commonwealth and of the century in aid of Home Missions. Where it is possible, let a golden offering be made in response. We have much to be thankful for. Our land is free from the curse of war, famine and pestilence. Compared with many others, it is a land of plenty. We enjoy the very highest of religious and political freedom. Goodness and mercy have followed us all the days of our lives. Shall we not praise the

Lord with our pockets as well as our lips on Home Mission day?

Preachers and Home Missions.

There are in Australasia over 14000 disciples of Christ, content to be only Christians, and pledged to advocate the principles of New Testament Christianity as distinct from human creeds and all sectarianism. These people, who are rapidly increasing in numbers, congregate in about 250 churches and possess over 130 church buildings. Their plea is for the union of Christians and the conversion of sinners, and in their aggressive work they are led on by upwards of 50 evangelists. In addition to their local labors they are endeavoring to extend the truth to other fields in both home and foreign lands. They profess to be a Missionary people and believe they have a mission in the world. In addition to what is given or collected individually every really live church of the 250 takes up at least two special contributions in the year, one for home and one for foreign work. It is to be regretted that the collections for these purposes are not taken up in every church in all the states on the same day. However, the churches are falling into line and on the first Lord's Day in January in at least three of the provinces—Victoria, South Australia, and New South Wales—every church is invited to take up an offering for Home Missions. If Conference Committees in other states mean to collect on this day they have carefully concealed the fact from us. In the three colonies named there are about 140 churches and about 35 evangelists. The success of the collection on January 6th depends largely, perhaps chiefly, on the attitude taken by the church officers, and especially the evangelists. If their attitude is one of indifference the churches will be indifferent or neglectful. If they are enthusiastic the churches will be enthused, and the contributions will be correspondingly large. When the returns are published it will be noted by careful observers that where there are missionary preachers there will be missionary collections, and *vice versa*. "Like preachers, like people," is just as true of Missions as of other things. "How shall we fire the hearts of our ministry with the home missionary passion?" was the subject of an able address at the recent American Convention. The speaker contended that out of 6000 ministers only about 2000 are practically favorable to Home Missions. This was indicated by the fact that in only 2100 churches were collections taken up for the Home Mission Fund. We do better than that in Australia, but there is still much room for improvement. Let every preacher in every church advocate Home Missions for the next three Lord's days. If the

officers and speakers mean business there will be no difficulty in raising £300 in Victoria, £200 in S.A., and £100 in N.S.W.

Poisoned Beer.

Our cablegrams announce that in England "it is estimated that 250 deaths have occurred through the drinking of poisonous beer during the last two years." It is possible that this announcement may scare some to give up their beer, and if so, the 250 will not have died in vain. It is reckoned in a moderate computation that the liquor traffic is responsible for the death of 120,000 in the United Kingdom every year, and this is the result of the liquor being poisoned with alcohol. A "Pure Beer Bill" is to be introduced to save others from following the 250; but nothing is to be done to save men from following the 240,000 who, during the past two years have been murdered by drink!

Back from the War.

The demonstration in Melbourne and Sydney last week to welcome the soldiers returned from South Africa, were to some extent marred by the neglect of Lord Roberts' appeal. In defiance of his request many of the men were treated with drink. As a result some of the brave fellows who overcame the Boers in Africa, were overcome by the beer in Australia. It was pitiful to see them under the influence of liquor. These men have their worst foe still to fight—a foe entrenched on the kopjes of vested interests, and supported by the Governments of our country.

Temperance Progress in Victoria.

According to the *Alliance Record*, the recent elections in Victoria resulted in the return of no less than seventy members pledged to oppose all Sunday liquor trading. No less than 53 are in favour of complete local option, including, of course, the power to prohibit drink. At last election nine total abstainers were returned, but this year there are eighteen. The change of ministry, however, is decidedly adverse to temperance interests, the Premier himself being the chairman of a brewery. The reform party may fairly claim a great victory, as the brewers and publicans spent money freely, and worked hard to gain their objects, only to find they have lost ground. Little by little, slowly but surely, progress is being made in the right direction. Temperance workers may thank God and take courage.

The S.A. brethren are reminded that they have not experienced the opening of a new century. That experience will (D.V.) be granted to us on Jan. 1, 1901. On Jan. 6th, a Special Thanksgiving for Home Missions will be taken. May it indeed be a Century Offering and worthy of the occasion.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (A.V.).

Home.

BARKER'S CREEK.—Since going to Barker's Creek there has been no accessions, but before going there three were added in the Wedderburn District, which is the sum total since Conference report closed. During the past six months most of my time has been spent at Barker's Creek, where the work has gone on steadily without any additions being gained during that time, though some have decided to be immersed when a favorable opportunity presents itself. During my stay there I spent a Lord's day each at Wedderburn, Taradale and Newstead, and also visited Castlemaine. At the three latter places the cause for a number of years has gone down and now only struggles to live, but Bro. Davey, of Castlemaine, and Bros. J. Smyth and J. Williamson, of Newstead, still work bravely and unselfishly in the interests of the truth. If Barker's Creek, Newstead, Taradale and Castlemaine could be worked on the circuit system there is no doubt but what it would be to their interests to do so, but at present there is no inclination to work on those lines. During the early part of the year I labored in the Wedderburn District, which circuit includes the churches at Wedderburn, Fernhurst, Yando, Mumble Plains, Mystic Park, Kerang East, Yarrowalla, Murrabit and many other preaching stations. The circuit is about 200 miles round, and when I left there the state of the churches was favorable to a good work being done. I am now returning to labor in that circuit.

E. GRIFFITHS.

ECHUCA DISTRICT.—We have have have had seven additions by faith and baptism since last Conference report closed. The following are the names of the places I work:—Echuca, Village Settlement (Echuca), Wharprilla, Ballendella, Runnymede, Kyabram, Merrigum, Toolamba, Shepparton and Cosgrove. The circuit extends from Echuca to Cosgrove, the distance between those two places being 60 miles. In going the round of the circuit we travel 1010 miles. Most of the churches in the circuit are small in numbers, and with the exception of Echuca have no building of their own to meet in. A piece of ground has been secured at Shepparton, and in the near future the brethren there intend to build a meeting-house. The interest in most of the places is well sustained, and we hope for a "time of reaping" when—

"He shall come rejoicing,
Bringing in the sheaves."

W. BURGESS.

KANIVA DISTRICT.—The cause of Christ in the West Wimmera is progressing surely, if slowly. Since last Conference report was sent in we have been moving quietly along in the right direction. The churches are working harmoniously together, and the brethren are striving to help the preachers in their endeavours to spread the truth. While this state of things continue we may rest assured that we will have much success. During the time that has elapsed since Conference we have laboured at the following places: Kaniva, Servicetown, Lillimur, Dinyarrick, Bunyip, North Yanac, Yanac-a-Yanac, South Lillimur, Border Town, Wampooney, and Mundalla. At most of the preaching places the meetings are well attended. We have had 13 additions by faith and obedience, and many more seem near to the kingdom. The great drawback to the work, is the amount of work that has to be left undone. During the past 7 months we have travelled 3000 miles on buggy, bike, and horseback, and paid

about 250 visits, and given over 100 addresses, yet there is a great lot of work left undone. The chapel debts are growing smaller. Carew had a building that cost £120, erected fifteen months ago, the debt on it now is only £13. We are thankful to our Heavenly Father for his goodness to us, and to his name we ascribe all praise. We have three Sunday Schools, all of which are getting on very nicely, trusting that we shall have much joy in seeing many come to Jesus in the near future, in this and other fields.

H. LENG.

WESTERN DISTRICT.—The Western District is the "garden" of Victoria—the land of flocks and herds, creameries, butter factories and rich pastures—and its people are richer in this world's goods than any similar class in Victoria. Its beautiful towns, however, are disfigured with public-houses and blighted by drunkenness.

Port Fairy has a membership of 25. The church was established many years ago by the late Peter Brown. The bitter hostility manifested at the beginning has died away into indifference. It would require a very special and long sustained effort to accomplish much here.

At Warrnambool the difficulties are equally great, and it would require the undivided labor of an able and energetic man to make much impression on the outside public.

At Terang there are three sisters and three brothers. The meeting which they once held for "breaking of bread" had lapsed, but is about to be revived. This place is practically untried as a gospel field.

Colac is a large and flourishing town. The church numbers about 12 members, and meets in the house of Sis. Underwood. The interest in the gospel meetings here seems to have been on the increase, and the last meetings were the best.

At Glenormiston Bro. and Sis. MacArthur have faithfully held forth the word of life, with the result that two have obeyed the gospel and others are seriously influenced.

During my stay in the Western District I have preached in Colac, Terang, Glenormiston, Warrnambool, Rosebrook and Port Fairy—along a line 100 miles in length. Four added by faith and obedience—one at Warrnambool, two at Port Fairy and one at Colac. Also one confession at St. Kilda. I expect to be at Barker's Creek until Lord's day, Dec. 23rd.

G.B.M.

BRIM DISTRICT.—Bro. G. H. Browne (who has now gone to West Australia) laboured in this district since last Conference up to the 5th November. Total additions by faith and baptism, 12. The committee was in hopes that Bro. Moysey would have taken up the work in this district until next Conference, but this cannot be as he has decided to go to Kadina, S.A.

HORSHAM DISTRICT.—Horsham, the capital of the Wimmera, with over three thousand of a population, is the centre of a large district, including many towns both on the main and branch lines. At present we have only five small churches; Horsham, 25 members; Minyip, Glenorchy, 8 (only started last year); Dunnmunkle, 35, and Polkemmet, 45. These places are wide apart, the two latter being about 65 miles from each other. This great distance tended to keep them from co-operating, but having now started by the help of the Home Mission Committee, I believe they will continue, not simply till they can support an evangelist, which as a finale is enough to make anyone who travels the distance smile, but until each church becomes the centre of a district. In preaching at the various stations, I touch no fewer than seven Methodist circuits; and yet I know that churches pleading for the primitive order, and preaching a full gospel, are closer in this district than many

other parts of our colony where the population is denser. Melbourne to Horsham is 200 miles, and (Ballarat excluded) one church of eight members on the length. Shall such thoughts as these not lead us to show that we believe what we preach, and place in our committee's hands a large new year's gift, so that the new century may be in truth a new era in our cause in Victoria. The need is great. The work in these old fields does not show brilliant results, but still there are always souls being won for Christ. Here thirteen have been baptised into Christ since last March, and much other good done. Lesson; help the H.M.C. to get in on the ground floor in other places. Brethren in the churches who have been helped by our H.M.C., let us show our gratitude, and help to send the message round our country. Isolated churches and brethren hasten the day when the preacher shall come into your midst with the gospel of Christ, by remembering the Saviour's command, "go preach," and the cry of perishing souls, "come." The future is in our hands, as far as the place and power of our plea is concerned. Let the response of all be "advance." Not in words only, but in deeds of giving that will involve some sacrifice for the cause we love. There are now three chapels in this circuit free from debt.

A. W. CONNOR.

All Churches in South Australia are reminded of the Annual Collection for Home Missions on Jan. 6.

Here and There.

Here a little and there a little.—Isaiah 28: 10.

Five decisions at North Richmond since last report appeared.

John Paradine reports another addition at Rosewood, Q.

Two confessions at Geelong during Bro. Hagger's recent visit there.

D. Hammond tells us of another baptism at Wild Horse Plains, S.A.

There was one decision for Christ at the Tabernacle, Fitzroy, on Sunday night.

P. A. Dickson of Sydney is spending two or three weeks in Melbourne, and Adelaide.

Since last report, four confessions from Hawthorn. Still crowded meetings.

At the close of A. J. Saunders' address at Footscray on Sunday night last one made the good confession.

When you have read this number of the CHRISTIAN, carefully, commence to lay by for the Home Mission collection on Jan. 6, 1901.

We hear from "unofficial" sources that T. Bagley of Sydney intends to celebrate the opening of the new century by getting married.

The flag which appears on our front page is the one largely in favour for the new Commonwealth of Australia. We confess to a liking for it.

Bro. Walter Crowe, of Christchurch, New Zealand, passed through Melbourne this week, back to his home after a six months' trip to the Old Country.

Bro. and Sister Geo. King, of Nottingham, England, returned to Victoria last week. They like the blue sky and bright sunshine of Australia.

This number of the CHRISTIAN may fall into the hands of some who are not in the habit of taking our paper. Read the third page of cover and subscribe.

Three confessions Sunday night at Berwick. Bro. Barnard preaching.

One confession at Corowa Sunday night, making nine since Bro. Harward's visit.

P. A. Dickson left on the express to-day for Adelaide, where he remains for a week.

A good many things are left out this week, but Home Missions have the right of way, so we will not apologise.

"The time will not come that the fundamental principles of the gospel are obsolete until Christ's authority is absolute."

First return Home Mission day collection from Sydney church, December 9th, £6 2s. 6d. The other churches take up collection on January 6th, 1901.

A good meeting last night at Marrickville, and at close of discourse one came nobly forward and made the good confession. We have hope of others following.—J. COLBOURNE.

When remitting money to us, will our New Zealand brethren note that postal notes for that colony are not payable in Victoria. Therefore when remitting please do so through a Post Office Order.

W.C.O. writes from Port Pirie:—"The right hand of fellowship was extended this morning to the sister who made the good confession and was immersed into Christ last Lord's day evening."

Percy Pittman preached to a large audience at Prahran on Sunday evening last, when one young man made the good confession. Bro. Percy Pittman leaves Melbourne by the express on Monday next for his new field of labor at North Adelaide.

N.S.W. Conference Secretary begs to intimate that several offers of accommodation for paying guests at Federal Celebrations in Sydney have been received at reasonable rates. A neatly furnished house is offered for six weeks at £1 per week.

The Rescue and Preventive Homes will be very much the better and happier for a few Christmas gifts. A few pounds are needed to square the accounts. Twenty-three young women and children need food and shelter every day. Donations will be gratefully received and acknowledged by J. Pittman, Armadale.

It has been our custom to issue a double number at Christmas time and having no issue between the two holidays. This year we will have our usual number on December 27th, but on January 3rd there will be no issue, and on **January 10th, 1901**, will appear our Grand Twentieth Century Number, containing twice the usual amount of reading matter, beautifully illustrated, and a specially prepared cover. Amongst other things this number will contain a full report of **The Twentieth Century Meeting**, particulars of which will be found in another column. We have asked all the speakers for a copy of their addresses, which will appear in full in this number, besides other carefully selected and original matter suitable for circulating amongst those whom you may want to influence with the simple plea of New Testament Christianity. We will send copies of this number post paid as follows:—25 copies, 2/6; 50 copies, 4/-; 100 copies, 7/6. Orders must be in before January 7th, 1901.

The South Australian Home Missionary Committee stands committed already to the sum of £275 for the year's operations. Expectations are great for 6th January, 1901.

H. D. Smith writes "The dozen Books on First Principles are in hand. The Superintendent of our Sunday School is giving them out to our teachers for perusal. From a hurried reading I am satisfied they are clear, temperate, and helpful for young converts.

They ought to be lent or given away by older disciples to every minister of the gospel in the land."

"**First Principles**" is now ready. Can be obtained while the edition lasts. No second edition will be issued. We will supply leaflets as far as we can, but after this date can guarantee nothing. We have printed several thousand extra, and while they last those ordering can be supplied.

Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

DECEMBER 18 (Tuesday).—Our Victorian Sunday School Union will (p.v.) hold a tea and social meeting, in the Lecture Hall, Lygon Street, Carlton, to which all teachers and friends of our Sunday Schools are cordially invited. Friends wishing to attend will please acquaint the secretary of the Union (through their school secretaries or otherwise) of their intention, so that ample provision may be made. Admission is free, and we are desirous of having a good attendance in order to discuss the topic, "Train up a child," as per published memo in Here and There of this paper of last week. Tea on tables at 6.30. J.S.M.

DEC. 20.—Lygon-street Christian Chapel, 7.45 p.m. A Home Missionary meeting will (p.v.) be held. J.A. Davies, president of Conference, will preside. The Male Quartette will sing. Good speakers. No collection.

DECEMBER 31.—A United Watch Night Service by the Suburban and City churches, to commemorate the closing of the old century, and the opening of the new with prayer and praise, will be held at the Tabernacle, Johnstone Street, Fitzroy, from 10.30 to 12 p.m. Addresses by Bros. Green, Harward, Morro, Johnston, and others. Singing, prayers and praise. The brethren are earnestly invited to help to make this service a success.

JAN. 1.—Lygon-street Lord's Day School Annual Picnic at Ivanhoe, New Year's Day, Jan. 1, 1901. All are invited. A welcome extended to all old members of Lygon-street. Trains run frequently. Refreshments 6d. Conveyance, 1/-

WANTED

Wanted an Evangelist for West Moreton, Queensland. Single man preferred. Applicants to state qualifications and salary required. Can promise long term of employment to a suitable man. For further particulars apply to WM. BAILLS, Conference Secretary, Mt. Walker, via Rosewood, Queensland.

Visitors to the country will find comfort and attention combined with mountain air and scenery at Mountain View, Mooroolbark. Terms moderate. W. Proctor, Montrose P.O., via Croydon.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, Hawthorn, per Sister Somerville	£3	5	3
" Cheltenham, per Sister Gouldthorpe	1	4	6
Bro. F. W. Greenwood, Doncaster	1	0	0
Bro. C. Hales, Geelong	0	10	0
	£5	19	9

J. A. DAVIES, Treas.,	M. McLELLAN, Sec.,
"Milford," Church-st.,	233 Drummond-st.
Hawthorn.	Carlton.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney, Geo. Annot, Treasurer, 30 Point Piper Road, Paddington.

Twentieth Century DEMONSTRATION

And

Conference for the Deepening of Spiritual Life. = =

On Wednesday, January 9th,

there will be held in the

LYGON STREET CHAPEL,

two most important meetings. In the afternoon there will be a Conference for the Deepening of Spiritual Life, and in the evening a Twentieth Century Demonstration.

The programme for the Afternoon Conference will be as follows:

Chairman, H. G. Harward.

2 to 2.30 p.m., Devotional and Praise Service, conducted by the Chairman.

2.30 p.m., Address, F. W. Greenwood, "The Devotional Study of the Bible."

3 p.m., Symposium on Prayer.

(1) Faith in Prayer, Jas. Johnston.

(2) The Spirit of Prayer, Thomas Hagger.

(3) The Place and Power of Prayer, M. W. Green.

3.45 p.m., Address, Jos. Pittman, "The Filling of the Spirit."

4.15 p.m., Paper, Mrs. J. A. Davies, "The Essence of True Religion."

4.30 p.m., Praise Meeting conducted by R. G. Cameron.

Tea!

Evening Session.

Chairman, J. A. Davies. Meeting begins 7.30 p.m.

Address, F.G. Dunn, "A Backward Glance."

Address, H. G. Harward, "A New Evangelism."

Address, G. T. Walden, "A Needed Unity."

Address, W. C. Morro, "Completing the Reformation."

At the evening meeting a collection will be taken up for the Home Mission Fund. The singing will be congregational. Remember the date—

January 9, 1901.

SOUTH AUSTRALIA SPEAKS



ABOUT HOME MISSIONS.

Now Concerning the Collection.

F. Pittman.



WITH this remark, the apostle continues to exhort the Corinthians, at the close of his profound argument upon the resurrection, and it is fitting, after a statement of past work and present needs and future outlook has been lucidly presented, and the claims of Evangelisation in our colony have been forcibly advocated, that emphasis should be placed upon the need of the means being supplied by the brethren, and attention should be directed to the

Annual Collection

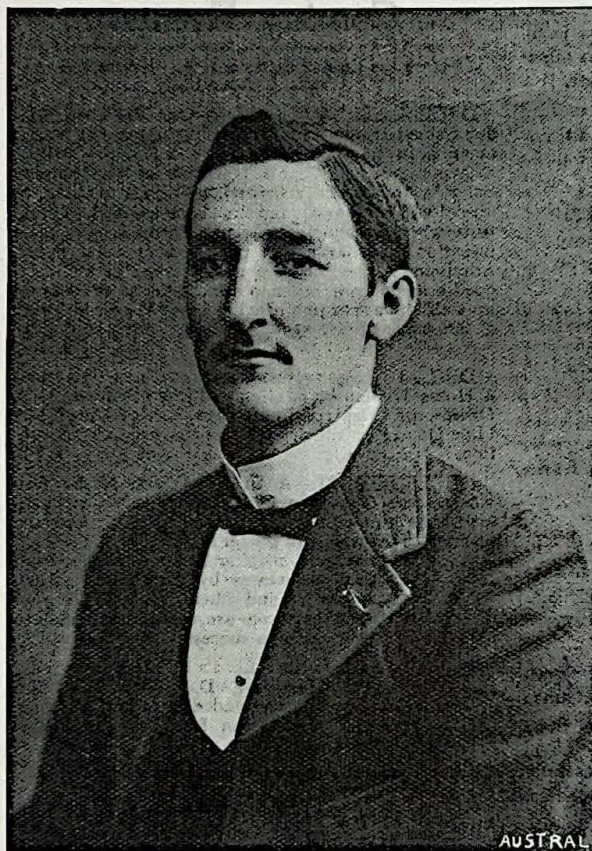
which, as in other colonies, will be taken up on the first Sunday in the new year,

January 6th, 1901.

In the passage alluded to in our heading, Paul instructs the Corinthian disciples to lay by their donations each week, as they were prospered. Such instructions might well be followed in this case; the offerings being laid aside weekly until the date of collection, and then given in a lump sum. Whether that plan be adopted, or the contributor leaves the offering to be given, according to his ability, on the day of the annual collection, we desire to ask you to give *proportionately*, give *liberally*, give *cheerfully*, give till you *feel the giving*, and remember "the Lord loveth a cheerful giver."

The Scripture referred to is not the only one in which we find the apostle referring to the grace of giving. In 2 Cor. 8:7 he writes: "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." Paul here commends the Corinthian Christians for being eminent in certain graces. He was well acquainted with them; for 18 months he had labored in the famous Grecian capitol; he had seen in them many characteristics of genuine religion, and he here commends them, making his commendation the ground of appeal for the cultivation of another grace. "But as ye abound in everything.....see that ye abound in this grace also." There can be no doubt that the apostle refers to the grace of giving. In the days of Claudius Cæsar, there had been a famine in the land of Judea, and although greatly afflicted, out of their poverty the Macedonians gave to the relief of the Judean disciples, and the apostle alludes to this case, and writes: "See that ye abound in this grace also."

The apostle was emphasising no new doctrine. In the patriarchal age, and under



JAS. E. THOMAS,

Evangelist in the employ of the South Australian Home Mission Committee.

the Mosaic dispensation, this doctrine was taught and liberality was required. If the people wilfully kept back their offerings, when able to give, the denunciation of heaven rested upon them. Under the new dispensation the grace of giving is emphasised quite as much as under the old law. Many reasons why this grace should be cultivated could be given. By its exercise we give an expression of our gratitude for God's unspeakable gift to us, and we present means whereby others may appropriate blessings which we receive. On the other hand, lack of liberality is one of the greatest drawbacks to the cause of Christ. Bushnell has said: "What we are waiting for, and longing anxiously to see, is the consecration of the world's money power to the service of Christ, for that day, when it comes, will be the dawning, so to speak, of a new creation." And another has said: "Our prayers will never ascend heaven high till our hands descend pocket deep." The work would go on with leaps and bounds in this our colony and everywhere else if all

Christians gave as the Lord prospered them, realising that "The gold and silver are mine," saith the Lord, and would cease singing

"Fly abroad, thou ancient gospel!"

And giving not even a 6d. to make it fly; or

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

And then when the plate comes round, look another way and pass it on, and refusing to give or simply dropping in a 3d. bit just because several shillings have just been spent in a new pipe and some first-class tobacco.

Such cases, you say, are few and far between. Well, thank God for that; but so long as one or two such cases exist, or meanness almost as God-dishonoring is evidenced, we should cease not to cry aloud against it.

God gives the best to us, and he expects the best of everything from us. How often do we drink the best of the beverage ourselves, giving the dregs to the Lord; use the best timber for our own buildings, giving him the chips and shavings. We must give the alabaster box to Christ, and keep the common ware for ourselves.

"See that ye abound in this grace also." See that you get your envelope, and use it to

God's glory on

January 6.

"If any man will be My disciple, let him deny himself." The words of our Master. Denial Sunday on JAN. 6th, in order that S.A. Collection may be a Record one.

A Plea for Home Missions.

A. C. Rankine.



THE people connected with the body of Christ, and known to the world as the churches of Christ, should essentially be missionary in spirit. If they are really one with their living Head, their Lord and Master, they will be, beyond all doubt. It will not be merely a hazy idea with them that they should seek to carry the gospel, or send it, to their unsaved fellows; but having the Spirit of Jesus Christ—having the earnest, passionate yearning desire for the salvation of their souls—they will not rest until the spirit within them shall be manifested in deeds and actions.

It is all very well for a Christian to sit down and read the "Great Commission" of the Head of the church, which he gave to his disciples, viz., "Go ye into all the world and preach the gospel to every creature," &c. (Mark 16 : 15-16, or Matt. 28 : 19-20), and then for that individual to fall upon his knees and pray the Lord of the harvest that he would send forth laborers into his harvest, and make no further attempt to carry out the divine injunction.

To do this is to be a mere hearer of the Word, and not a doer. Let us not think that the familiar passage of scripture in the Epistle of James (1 : 22) applies to the unsaved only. It is quite possible for professing Christians to be hearers of the Word only, and not doers, thus deceiving themselves. Among the "whatsoever things" to be taught the disciples to observe which Christ has commanded is to "go" to the lost with the gospel. As one of our American brethren has tersely put it, "We come to Christ in order that we may go to the lost."

Now "the lost" are found everywhere. And we plead at the present time for "the lost" in South Australia. Leaving for the present the great needs of heathen lands with their teeming millions walking not with God, and with no Christ to cheer their darkened souls, we bid the brotherhood in this province to turn their thoughts for the time being to those near our very doors. "The field is the world," and the responsibility rests upon us equally to see to it that the field of South Australia is cultivated for God, that this part of the great field is evangelised as well as the "regions beyond."

We are already deeply conscious of efforts being made to get our colonists to turn from the "broad way" into the narrow way, and still many of them are "without hope" and "without God." They have heard perhaps in some way the story of redeeming love, and still they are rebellious. This makes it all the more imperative for us to seek to rescue them. They are sinning away their day of grace, sinning against knowledge and light. Their case is sad, for "to whom much

is given, of them much will be required." Of course we know we are not responsible for their salvation after they have heard the word of life; yet still how blessed it is when we succeed in persuading them altogether to flee from the "wrath to come."

We therefore appeal to the churches in this province of South Australia to make a special, determined and united effort in God's name for the furtherance of the gospel here.

Let each member of the church ask himself or herself the question, "does my Lord and Saviour, Jesus Christ, wish me to help in this great and all important work of spreading the gospel?" To that question there is but one answer—"Yes." Then further, "does the need exist for the gospel to be preached beyond my own immediate locality?" Other writers in this issue of the "CHRISTIAN" have answered that question in the affirmative. We as churches pride ourselves that we believe in the "one body" to the exclusion of all sectarianism. We profess to have a "grand plea," but I have heard men talk thus, and yet make little or no attempt to let it be known to my utter surprise and sorrow. If we have anything good to give to the world let us publish it. And remembering there are many places even in South Australia where the plea for apostolic Christianity has never yet been made known, where New Testament teaching in all its phases is very scarce indeed—where there are wide open doors inviting gospel labourers to enter in. We should awaken more and more to our responsibility and Christian privilege, and send forth heralds of salvation to unfurl the banner of the cross.

Home Mission work will never be successfully carried on in those centres of population where there at present exists no church of Christ, unless the churches combine and send more preachers to occupy these untried fields.

This is the work our Evangelistic Committee has in hand. We realise that what one church cannot do the many can. In union there is strength. Our earnest desire is that every member of the church in this province will give specially of their means to the work of Home Missions.

Oh that we all had the zeal in saving souls! Christ had it. Paul, the apostle, caught the spirit from his Master. Jesus was to him more than Master. He was the *lover* of his soul. And Paul loved Jesus. He knew that Jesus yearned for the salvation of men, and he would go and bring them to Christ. If Christ to us is real, if he has redeemed us from an everlasting hell, if he has put a new song in our mouth, then we too, like Paul of old, will have as the great purpose and passion of our life to save our fellowmen. We too, like him, will do anything, make any sacrifice, if we may save some.

"O, ye souls arouse, be earnest,
Up and work while yet 'tis day;
Ere the night of death o'ertake you,
Strive for souls while yet you may."



Look out and make preparations for the
S. A. Home Missionary Collection on Jan.
6th, 1901.

The Need of Evangelisation.

T. J. Gore.



IN this number of the CHRISTIAN the subject of Evangelisation will be a leading one. On the first Lord's Day in January this subject will appear in a very practical shape before all the churches throughout the Australasian Colonies. This day therefore means much for our brotherhood. In view of this great Home Mission day, I will say a few words on "The Need of Evangelisation." When we hear the words of our Saviour, "Go ye into all the world and preach the gospel to every creature," we are made to feel the absolute need of Evangelisation throughout the world. They apply just as well to Home Mission work as Foreign Mission work. The land in which we live is just as much a portion of the world as the land far away. The land in which we live, and the land on the other side of the world, have the same need. They need the gospel.

1. The soul needs Evangelisation because it needs the truth of God. God reveals to us the fact that the conversion of the soul must come through the preaching of the Word. The human voice is needed to turn the soul to God. Jesus commanded his disciples to preach, and placed on them the responsibility of bringing men and women to him by conversion. It is true that Christ himself preached once to a man after his own ascension into the heavens—to Saul of Tarsus. He did not, however, tell him what to do, but told him to go into Damascus and there it would be told him what he was to do. Christ appeared to Saul not so much for his conversion as to make him an apostle. Of course his conversion followed this appearance as a consequence. The intention of our Lord was that through this appearance Saul might become an apostle. In order to the conversion of souls to God the gospel *must be preached*; this is imperative. Churches have to realise that they must take this responsibility, which God has put upon them, joyfully accept it, and valiantly work in this direction. Hence we cannot too strongly emphasise the need of Evangelisation in the matter of conversion.

2. Again the church itself needs the work of Evangelisation; that is it needs for its own sake to be heartily engaged in this work. The evangelistic church is the living church. The church needs this work to keep it alive, to make it strong and effective. The church of God wherever it exists to be as a city set on a hill, and to be indeed a light to all within its reach. Hence the church needs to keep constantly before its attention the work of Evangelisation. Every church for its own sake must recognise the need of Evangelisation. In connection with Evangelisation preachers are needed everywhere to make known the glad tidings of salvation. It is a distinct step in advance among us as a people, that one Lord's Day in the year is now set apart for a general collection for the purpose of evangelising. This collection does not express the whole of the money needed and

which must be raised; yet it emphasises our needs and brings the matter very forcibly before the churches. Our churches are realising the general need of Evangelisation, and we hope for a good collection for Home Mission work in this colony of South Australia.

What Has Been Done.

Wm. G. L. Campbell.

THERE is a difficulty in dealing with a subject of this nature, as we can never correctly estimate the value of our deeds, be they good or evil. It is manifest to all, that work of every kind, and especially Mission activities for our Lord, must be regarded as seed sown. The seed may possess the germ of life, but if the soil be barren, labor in sowing is apparently but wasted upon it. On the other hand, the soil may be in a fertile condition, and an insufficient quantity of seed be sown.

It is thus that we often find our fields of labor; they are abounding with possibilities, yet we realise that our puny efforts are woefully insufficient.

Yet it is futile to speculate upon what quantity of fruit and effort in this direction, or in that, has borne. The words of our Master are distinctly applicable to-day: "The kingdom of heaven is likened unto leaven. Our past labors may not in our experience manifest adequate return for the efforts put forth, but who can say that the results are not certain, or who will preclude the possibility of their return after many days?"

With such thoughts as these we will briefly glance at the past.

There is one phase of Home Mission work that is often times overlooked. The Evangelistic Union stands related to the individual churches, and more especially to those of smaller membership, in the capacity of a parent.

The offspring in the nest would not readily learn the value of its wings if the older birds did not encourage it to use them. So in the past, but more especially during the last Conference year, the efforts of the Home Missionary Committee have assisted in enabling many churches to experience the pleasure of walking unaided. The churches at Balaclava, Lochiel, and Dalkey, in the Northern Circuit, would not now be self-supporting if the help of the Committee had been withheld. Long years of earnest and consecrated labor put forth by numerous brethren working under the Committee, has borne the fruit which we are pleased to see so evident to day.

The Southern fields has been for years the cause of anxious solicitation on the part of the Committee.

At the present time the Circuit supports an evangelist. Of themselves are not there sufficient proofs that the Committee has not been idle? To know that six churches in one year resolved to be independent is indeed great cause for thankfulness. Let us turn in another direction. Eighteen months ago the church at Williamstown was in a condition the reverse of bright. At about that time, several members of the Committee took the opportunity, by means of preaching and

debate, to lay before the townspeople a clear statement of our plea as the church of Christ. Thereafter the church nourished by the Committee, grew to larger dimensions. In March last, an evangelist was sent to Williamstown for a period of 6 months.

During that time 21 souls were brought into fellowship with Jesus, and in September last the church resolved to station an evangelist amongst them permanently. For the last five months, an evangelist has been laboring at Strathalbyn, under the joint support of the church and Committee. When the preacher arrived there he was confronted with an audience of 12 persons "great and small." Considering that there are at least 5 sectarian bodies in Strathalbyn, the fact that the largest congregation in the town now assembles to hear the primitive gospel is a pleasing one.

Thorough determination has been the characteristic of the Committee's work at Kadina. Despite severe opposition, the local brethren have maintained their position worthily, and although experiencing acute disappointment in various important matters, the members of the Committee are of one mind and agree that at Kadina the Church of Christ will stay. There is every reason to believe that this resolution will be carried into effect.

Founded on August 12th with a membership of 21, the church has been added to, seven having been brought to a knowledge of Jesus. The progress now manifest will be as nothing to when the arrangements with reference to an evangelist are completed. We shall then doubtless see the ingathering of many sheaves.

The smallest effort is not lost;
Each wavelet on the ocean tossed
Aids in the ebb-tide or the flow;
Each raindrop makes some floweret blow;
Each struggle lessens human woe.

The S. A. Committee was entrusted last year with the sum of £160. £160 from 3180 members—1/- per member!

Fields White Unto Harvest.



H. D. Smith;

N round numbers, the population of South Australia is about 340,000. It is the second largest of the Australian provinces. Its central parts are thinly inhabited owing to the scarcity of fresh water. What streams exist run into huge salt lakes, or, passing through vast sandy and stony deserts, are absorbed underground. The population is mainly grouped along the southern seaboard, from which extend great agricultural and pastoral plains, which have

a small average annual rainfall. The soil is highly productive, and yields large crops in wet seasons. The north seaboard leads to rich and tropical lands, but the climate and products are best adapted for an Asiatic population. In all the towns of the province the prelatic churches and the evangelical, which practice infant, baptism are largely represented. Adelaide, the capital, is noted for being a city of churches.

The great silver mines of Wilyama or Broken Hill, which are on the western limit of New South Wales, are easily reached daily from Adelaide in 16 hours. An enormous import and export trade is there carried on, most of which passes through South Australia. There are fully 20,000 inhabitants in the silver city, plenty of work and money, so that a vigorous evangelist there would enlarge the present congregation and open at least two others in a few years.

We are quite unknown in Port Augusta, Quorn and several towns north and south of those centres—where a travelling evangelist has virgin soil for the apostolic gospel. Instead of having one congregation at Port Pirie we should have two, and that thriving community might be the centre of the farmers west and south. Petersburg is the depot centre for four or five railway lines, and we should have a church in its growing population. We have no churches in the Burra, nor the towns north and south of that once thriving mineral district. The evangelistic commencement made at Kadina require to be at once extended to the thicker mining communities of Moonta and Wallaroo. We ought to have a church at the Semaphore, for the district is thickly peopled.

Is it not time for the crowded congregation at Norwood to either build a larger chapel, or swarm out in part towards East Adelaide, Payneham or Marden? Grote Street requires a Mission Hall badly for her Gillies St. work and for work amid the thick population of the South-east of Adelaide. The light of Kermod St. church would shine to greater advantage if she said; it is decided to put up a large and modern meeting house in Archer St. It should not be long before Unley church has another branch, either in New Parkside or Goodwood.

A large population is making homes in the cool hills around Stirling East, where an earnest evangelist has scope for work enough to occupy many years to come. Surely there is room for one or two churches in the Gawler and Kapunda districts.

Excepting Millicent, we have now no churches in the south-east of this province. Mount Gambier with its charming climate and scenery ought to be an evangelistic centre for reaching Penola, Narracoorte, and some sea-side villages towards Victoria.

There may soon be opportunities for the evangelists at Milang and Strathalbyn combining to reach Goolwa, Port Elliott and Port Victor, to preach and sow as the Lord did in his day to seaside congregations. A wise hearted labourer could find ample scope for evangelising, by constantly travelling by steamer from Wellington to every village and settlement along the River Murray towards Victoria.

We have an unencumbered chapel at