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O. H. M. S.

The

Disciples of Christ,

Town and Country,

Victoria.



THE KING'S COMMAND:

"Preach the Gospel to
the whole Creation."



Must we endorse the Lord's
Commission with these words:

**"Postponed for Lack of
Funds"?**

THESE PREACH:

A. M. Ludbrook
R. G. Cameron
H. G. Harward
E. W. Pittman
A. W. Connor
J. Clydesdale
W. G. Oram
H. Leng

YOU GIVE!

2d. per week per mem-
ber will more than
realise our motto—
£2000 for Home Missions
this year. If you have
hitherto neglected your part,
you may pay up appears on



"Freely ye Received, Freely Give."
If He is not Lord of all,
He is not Lord at all.

ON 3rd JANUARY, the Collection for Home Missions.
ffer unto the Lord offerings in righteousness.
ur Work. "Make disciples of all the nations."

HOME Fields have a special claim upon you.
elp the work by your prayers and your gifts.
arward & Pittman Missions—300 additions since Conference

MISSION Work is *the* work of the church.
any, very many, in Victoria have never heard "Our Plea."
ore blessed to give than to receive.

SERVICE—the privilege and duty of the saved.
elf Sacrifice is an essential part of Christianity.
hew me thy faith apart from thy works, and I by my works
will shew thee my faith.

The King's Business Requires Haste.

The Treasury is Empty.



Will You Help Fill It on Jan. 3rd?

*"The Silver is mine and the Gold is mine,
saith the Lord."*

✿ "They shall not appear before the Lord empty. Every man shall give as he is able."—Deut. 16: 16-17.

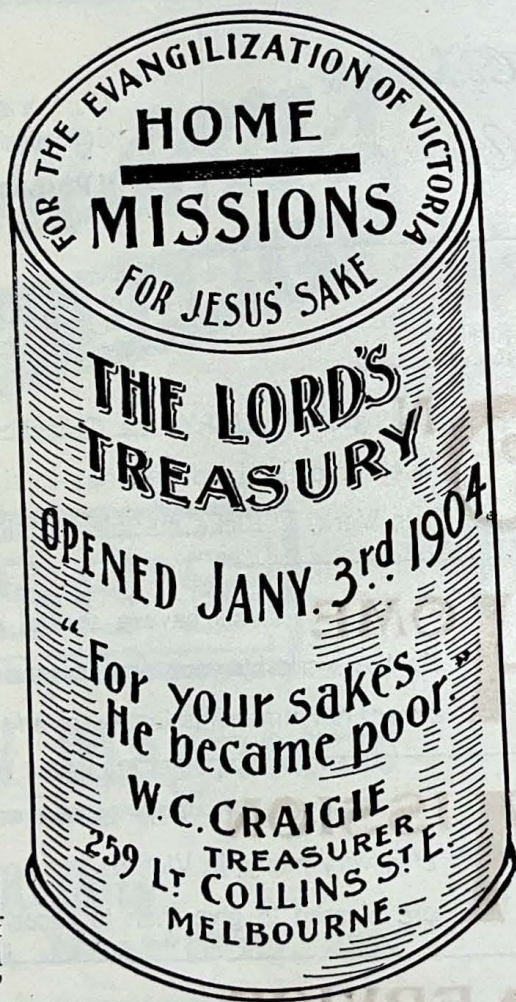
✿ "Remember the Lord thy God, for it is he that giveth thee power to get wealth."—Deut. 8: 18.

✿ "Honor the Lord with thy substance and with the first fruits of all thine increase."—Prov. 3: 9.

✿ "Whosoever is of a willing heart, let him bring it an offering of the Lord."—Exod. 35: 3.

✿ "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully."—2 Cor. 9: 6.

✿ "Every man according as he purposeth in his heart so let him give not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.



MY OFFERING



"Give, and it shall be given unto you."



WANTED!!!

100 Disciples to contribute £1 each on Jan. 3

500	"	"	"	10/-	"	"
500	"	"	"	5/-	"	"
1000	"	"	"	2/6	"	"
1000	"	"	"	1/-	"	"
2000	"	"	"	6d.	"	"

This will give £700

FOR

HOME MISSIONS!

✦ ✦ ✦ AND ✦ ✦ ✦

FILL THE TREASURY!

THE FOUNDATIONS OF FAITH.

BY JOHN T. T. HARDING.

No. 6:

Unto This End.

"The conclusion of the whole matter."—Ecc. 12: 13.

Unto what end do our meditations upon faith and its foundations bring us? The utilitarian age in which we live is ever demanding, "Wherein is the profit?" Have we an answer to this reasonable in-

quiry? can we say how we are advantaged thereby?

The royal sage of Israel, Solomon, closed his life's, sometimes disastrous, experimental inquiry into the purpose of human existence by one great pronouncement and summary of "the whole duty of man." The methods of his investigations were, self-confessed, not always the wisest—he had even experiments in folly and madness; but in the crucible of his experience, when the last cinder of carnal appetite and thought had been sublimated, there remained two imperishable thoughts—God and duty.

So, in the lives of most of us who have accustomed ourselves to think of things as they have confronted us as making towards a common end and general purpose in our being, there may have been much of error and imperfection. But through it all we reach our great conclusions upon those things that have been burned, as by fire, into our souls.

It is not those who have attained to the position of faith in the divine revelation from the merely negative ground of unbelief that recognise most clearly the need for a continual survey of the foundations upon which that faith rests. It is to the notable disadvantage of these that this is the case. These are, alas! too often of the class, good simple souls, who hear the Word "and straightway with joy receiveth it." It seems to them so natural, so reasonable, so true, that they accept it on testimony in itself insufficient, for rational proof; it remains an undeveloped faith, unfortified and unconfirmed by individual experience. The great Master himself has summarised the experience of the type of this great class: "Yet hath he not root in himself" (everything upon which he rests is external to himself), "but endureth for a while; and when tribulation or persecution ariseth because of the Word, straightway he stumbleth" (Matt. 13: 21); "stumbleth," too often, so far as our imperfect senses can guide us, never to stand erect, as a man of faith, again.

It has been already said that the class of which we have been speaking do not as a rule recognise the necessity for systematic development and consolidation of their faith, but it should be added that it is this very class that stand most urgently in need to be aroused to a just appreciation of the danger to which they stand exposed. Upon none does the duty of voicing this warning devolve more directly than upon those who have, from the depths of active antagonistic unbelief, reconstructed the foundations of the living and triumphant faith in which they stand.

It is unto the end of urging upon the unsuspecting and trusting the necessity of being watchful and prepared against the assaults which will to a certainty, sooner or later, be directed against the citadel of their faith, that these papers have been penned. There is too much of the idea promulgated to-day that faith is summed up in an indefinite number of individual acts of the mind, very vaguely correlated to each other, and often amounting to nothing more than a mental assent to some abstract truth, not always very intelligibly expressed, and, it is to be feared, sometimes not clearly understood. For this conception it is desired to substitute the idea of faith as a principle implanted in the individual mind; a growing principle of which the roots are in the individual belief and knowledge—belief of testimony approved to be reliable, and knowledge of the experiences of the divine communion vouchsafed to the receptive soul; a faith that will enable its possessor to say with confidence, "We are not of them that shrink back into perdition; but of them that have faith unto the saving of the soul" (Heb. 10: 39).

The idea before the mind of the writer of the epistle to the Hebrews is that of the stability and permanence of the faith of which he speaks. There were those within the range of his mental horizon, at the time he penned these lines, who had been the happy possessors of a faith which had placed them in a position of safety and privilege. From this position they had retrograded. The consequence of this declension was perdition. In contrast with these he places himself and those whom he addresses. He

ascribes all the advantage of present position and future prospects to the possession of a stable, enduring faith, which, in contrast with that which failed, is "faith unto the saving of the soul."

The idea of defect which the contrast suggests, in relation to the faith that permits its possessors to "shrink back to perdition," is not in object, nor necessarily as to degree, but essentially in the quality of endurance, which it obviously lacks.

In the parable of the sower the same thought is emphasised. The sower and the seed were common to all the classes. Save in the case where there was no reception into the soil upon which it was sown, the process of germination and development proceeded along common lines in all the cases. In the luxuriance of the earlier stage of its growth the seed sown on the shallow patch outstripped in progress that cast upon the deeper soil. It was a genuine growth of the common seed—the one thing wanting was the ability to endure until the time of harvest.

It is not supposed, nor is it to be imagined that all that passes for faith and yet ultimately fails to attain to fruition in the saving of the soul fails simply for want of endurance. There are obviously other causes of failure which it is unnecessary to indicate in this paper, for the reason that they do not fall within the scope of the present inquiry. Some of the so-called faith would be under no conceivable circumstances capable of saving a soul or anything else, no matter how enduring it might be. The faith relinquished by those that drew back to perdition, on the contrary, would have saved its possessors had they maintained it "steadfast to the end"; and the seed that sprang up all too luxuriantly would have headed out in harvest had it not withered away in the ripening sunshine from very lack of root. The kind of faith that these papers have been dealing with is that which ought to save the soul, that can save the soul, that will save the soul, if it only lasts long enough.

It is to the end that it should be an abiding faith, a living faith, a fruitful faith, a saving faith, that attention has been called to the genesis and development of faith in the individual believer. To this end the dual nature of faith in its relation to the intellectual and spiritual faculties of man has been pointed out, so far as this subject has properly come within the limits of these papers. The sufficiency of the threefold testimony of the divine revelation through men, in his Son, and to our own spirits in communion with him in the fellowship of the sons of God, has been indicated. It has been pointed out that whilst in its origin faith is intellectual, its ultimate strength lies in the spiritual experience which originates in trust, and experimental knowledge of the divine fellowship. The progression of a saving faith along apostolic lines has been indicated in the testimony of our fellows proximate or remote, and the experience of our own lives. It now remains but to add a few words of practical advice by way of conclusion.

Remember that "faith unto the saving of the soul" is an enduring faith—it continueth unto the end.

Remember that "faith unto the saving of the soul" is a principle so broad and ample that it is the resting-place of the entire "life of faith," and supplies the material for all acceptable service—it is a fruitful faith, fruitful of good works.

Remember that whilst the natural foundation upon which that faith stands is wholly and unconditionally God-given, and the material for the structural foundation is the free gift of the bounty of God, the effective and effectual use of both benefactions rests within our individual control.

Remember that whilst the intellectual stands first in the genesis of faith, the spiritual, which originates in trust, is the culmination of its strength and assurance. Recognise the truth that it requires not belief only, but also trust, to constitute a "faith unto the saving of the soul."

Remember that to stand the test of trial and persecution, experimental knowledge is indispensable; when belief may stagger under the assaults of the adversary the help of experience will be the most surely felt.

Remember that in all its expansion and development a "faith unto the saving of the soul" will never penetrate to greater depths of sublime mystery than its first great postulation—"that God is"—nor propound a thought more restful to the trusting soul than its extension—"and that he is a rewarder of them that seek after him."

Written for the AUSTRALIAN CHRISTIAN.

Look and Live.

—Jno. 3: 14, 15.

No brazen serpent lifted high
Can heaven's law suffice,
But Christ, the Man of Galilee,
Must pay the sinner's price.

Behold him suffer, bleed and die
On Calvary's cursed tree;
The pure and stainless Son of God
Has died to set thee free.

He bids thee look, he bids thee live,
Who can his claims deny?
O sinner, come to Jesus now,
Come! come!—why will you die!

The FATHER's love invites you look,
The SPIRIT whispers, Come!
The SAVIOUR says, Obey my word,
And thy salvation's won.

Come, sinner, claim the CHRIST thy KING,
Look unto him and live;
For none but Christ can mercy bring,
And full salvation give.

—Mack.



The above picture throws a side-light on two phases of the work being done by the Home Missionary Committee. At the close of the tent mission at Newmarket the church gave an "At Home" to wish God-speed to Bren. Harward and Pittman, and as the church has been receiving financial aid from the Committee during the last twelve months, they thought it would show their appreciation by inviting the Committee and their wives. Bren. Craigie, Dunn, Lyall, Thurgood, Pittman and McLellan availed themselves of the invitation. The meeting was of a devotional character, and short addresses were given by Bro. Greenwood, the chairman, and Bren. Dunn, Craigie, Harward and Alford. The latter on behalf of the

church thanked the Committee for the help rendered to the church during the year, and also for the tent mission, and expressed the hope that the Committee would still help them to continue the work they had so well begun. The tent mission has proved the assertion often made that Newmarket is a hard field to be true, but this is all the more reason why the work should be continued. Where sin abounds, the gospel of God's grace should much more abound. During the ten months that Bro. Greenwood has labored with the church thirty-two have been added to the little band of disciples, and now the tent mission has added ten more. The church is in good heart, and is hoping to secure the services of Bro. Greenwood for a further period.

Special Missions.



H. G. HARWARD.

VANGELISATION is the supreme duty of the church. To accomplish this work the church exists and all its multiplied agencies are employed. The church which neglects to preach the gospel will soon have no gospel to preach. The existence, growth and spirituality of the body of Christ are dependent upon faithfulness in carrying out this divinely appointed work. We have no

choice or pleasure in this matter—WE MUST preach the Word. We are not responsible for results, but we are solemnly responsible for making the glad tidings known. Neglect is criminal! Indifference is a shame!

There can be no complete restoration of apostolic Christianity without the restoration of its aggressive missionary spirit. Above all others the churches of Christ should be characterised by intense longing for the salvation of men, and by earnestness of effort in the dissemination of the light and saving power of the gospel.

The methods of evangelisation are not subjects of revelation. These are left to the consecrated wisdom and sanctified judgment of Christ's followers. Among different peoples and at different periods methods will vary.

In Victoria there has been ample demonstration of the fact that a weekly gospel

service is not sufficient to secure large results in soul-winning. More continuous and aggressive work has been found necessary. In Australia the churches have been slow to adopt plans so successfully employed elsewhere. Too long it was taken for granted that these would fail in these States. Especially was this true of protracted meetings or special missions. Now they are no longer an experiment, but an accepted method of evangelising in many of the States. They have been the most prominent feature of the work of the past two years.

Very few failures are to be recorded of these special missions. By this means over 800 have been added to the churches in Victoria in the last two years. Most of these were from the ranks of those never previously identified with our congregations. The blessing of the Lord has attended this work, not only in increasing the membership of the body of Christ, but also in strengthening the faith and deepening the spirituality of former members. Through these special meetings Home Mission work has received an impetus never previously known.

Our opportunities for work in this direction are innumerable. Our possibilities of success—with the blessing of God—are limitless. The Lord is leading us in this service. Are we willing to follow? By his grace we are well able to possess the land. Loyalty to Jesus Christ, devotion to primitive Christianity, love for our country and for perishing souls, demand greater sacrifice than this State may be won for Christ. JANUARY 3RD will test our gratitude for past victories, and our interest in establishing the cause of primitive Christianity throughout the borders of this land. Let no church or member be found wanting.

OUR WATCHWORD!



1500 SOULS FOR CHRIST AND £2000 FOR
HOME MISSIONS DURING THIS
CONFERENCE YEAR.

Are you helping to reach this high standard?

PASS IT ON.

F. W. GREENWOOD.



SAILOR boy, who afterwards became a popular London preacher, found himself without money on a westward bound vessel. For two days he went without food, and then, desperately hungry, he asked the steward to bring him a good meal, to which he did ample justice; and then he told the steward that he had no money to pay for it. The steward looked at him in the most angry way, and said, Who are you? Where do you come from, and what is your name? He told him his name and his home, when

the steward's face suddenly beamed, and he took the boy by the hand, saying, "I am so glad to meet you, my boy. Do you know that your father once came to me and my mother, a great many years ago, when we were in debt and the furniture was about to be taken and the home broken up, and he paid our debts and set us free. He told me then that he had done me a kindness, and I was to pass it on to someone else whenever I had an opportunity; and now, my boy, I pass it on to you," and he paid for the boy's meal and gave him money to take him home.

A few days after that the sailor boy was at a railway station, and saw a boy crying. He wanted to go and see his mother, who was ill, and he had not money enough to pay the fare. The sailor boy bought him a ticket, told him the steward's story, and said: "Now you pass it on to someone else." The boy smiled his thanks. Just as the train was starting, he put his head out of the carriage window and said: "I won't forget. I will pass it on."



R. K. FRANCIS,

Evangelist in South Africa, supported
by the English churches.

God has done us a great kindness. When we were impoverished by sin, he reached down to us in Jesus Christ and paid the debt. "He who was rich became poor, that we through his poverty might become rich." We can never repay the debt of gratitude that we owe him, but we can pass the kindness on to others. Christ has put us under a great obligation; hence—

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified."

As citizens of the Commonwealth of Australia we are under obligation to preach the gospel to all who are partakers with us in this great Federation. But how shall we reach out over so vast a continent? By means of our Home Missionary Committees. HOME MISSIONS MEAN CHRISTIANITY APPLIED TO THE FRONTIER, TO THE CHURCHLESS, TO THE

RELIGIOUSLY NEGLECTED, AND TO THE DESERTED PARTS AND CLASSES OF OUR COUNTRY. We must pass it on because—

1. IT IS THE VERY NATURE OF LIVING CHRISTIANITY TO WANT TO SPREAD THE NEWS OF SALVATION. Love to Christ and love to man both compel it. The very soul of our religion is missionary.

2. THE CHURCH THAT LIVES FOR ITSELF DIES, AND IT OUGHT TO DIE. The engine that has force enough merely to move itself, and cannot draw carriages or waggons, will soon be broken up for scrap iron or left to rust out its existence. Is your church living or dying?

3. THIS IS THE ONLY WAY THE CHURCH WILL KEEP PURE. Nothing without this can keep the doctrine or life pure; organisations, creeds, persecutions—all have failed. But any church that seeks to save souls will keep pure, because it cannot do its work without the great main doctrines of Christianity. Men gain spiritual life by imparting it. They gain clearer views of truth by teaching others. They grow rich in all that is best in life by giving freely of the money God gives them.

A POINTED QUESTION.

It is said that the Moravians put this question to each person who joins them: "Do you intend to be a missionary; if not, what sum will you contribute toward the support of a substitute?" Every member of the church of Christ must be a missionary either in person or by substitute. What have you contributed this year toward your substitute? You pay £1/6/- per year for the *Age* or the *Herald*; what do you pay to herald the truth that is not for an age, but for all time?

We send our best men and women to the heathen and pay their travelling expenses, but when we see the heathen in our own country, instead of being glad to see them and endeavoring to reclaim them we too often turn away from them in disgust and despair. We forget that we are saved to save others. Let us awake from our lethargy and respond to the Master's call to set free the oppressed and the enslaved. The warfare is raging, and under the blood-stained banner of the cross and the commands of Christ, the Captain of our salvation, glorious victories have already been achieved. But we need your help. We need the sinews of war. Will you supply them? The very salvation of your soul depends on your answer.

"Heaven's gate is shut to him that comes alone.
Save thou a soul, and it shall save thine own."

A Crisis in Home Missions.

M. McLELLAN.

At the late Jubilee Conference, which proved such a great success, it was made abundantly evident that the brethren and sisters throughout Victoria had grandly risen to the occasion, and with the aid of our esteemed visitors it was made a season of rejoicing. This was not without cause, as the reports furnished were most encouraging. The total baptisms for the year were 1203,

thus exceeding our motto of "A Thousand Souls for Christ." The baptisms of the Conference evangelists numbered 461. Over 1000 scholars had been added to our Sunday Schools, and with regard to finances the Home Mission Fund showed a credit balance of £145, after supporting during the year the greatest number of evangelists ever placed in the general field.

The Home Mission Committee took up the work heartily; but it soon became evident that the small credit balance was not being added to sufficiently to enable the Committee to maintain the effective force of the previous year, and so Geelong, Meredith and Horsham have been deprived of their preachers. At the present time the receipts are less than the expenditure by £250. This is a serious financial position, more especially as there is a monthly sum of £125 to provide.

Those in the field are working hard. Up to the present there have been 400 additions by faith and baptism, and the prospects never were brighter. The brethren in the Home fields are:—H. G. Harward, State evangelist; E. W. Pittman, singing evangelist; R. G. Cameron, Wedderburn district; H. Leng and W. G. Oram, Kaniva circuit; A. W. Connor, Castlemaine and Barker's Creek; A. M. Ludbrook, Echuca district; J. Clydesdale, Mallee circuit. Churches subsidised: Newmarket, Croydon and Footscray.

On the 1st day of January it is estimated that our deficit will be £325. It may, therefore, truly be said that this is a critical juncture with Home Missions. We have asked for £350 upon the occasion of our annual collection on Lord's day, 3rd January, and sincerely hope that the full amount asked will be obtained, as it is urgently required to straighten our finances.

At the last Conference a brother very kindly promised to give £10 if nine others promised similar amounts to make up £100. We had promises for £115 made at the Conference in amounts of £10 and upwards, viz., one for £40, one for £15, and four for £10. These were unconditional. Then we have two for £10, conditional on the others being given. We think that these promises fairly cover the condition. If any others would like to join in this effort to place the Home Mission funds on a more satisfactory basis, we are sure that our esteemed Treasurer (Bro. Craigie) would be delighted to hear from them.

DON'T FORGET HOME MISSION SUNDAY.

**Victoria, South Australia,
New South Wales and
West Australia
Home Mission Collections,
January 3, 1904.**

Missions rest upon the clear and definite teaching of the Word of God; upon the broad ground of the religion of Jesus, the Christ. As Christian people we have no option as to whether we will do this work or not. It is not a sort of extra or an appendix in our lives. It is our real business; our first business; everything else is incidental. We have no option. We must do this work if we do our duty as Christians.

The Disciples of Christ in West Australia.

DEAR BRETHREN,—You will remember that at last Conference it was decided to recommend the churches of the State to take up an offering for Home Missions on the first Lord's day in January, and the Committee has accordingly appealed to the brethren for a "golden offering" on that date. Of course all cannot contribute gold, but it is hoped that those who can will do so, while others will give silver.

This is our first general contribution for Home Missions, and I would appeal to all to make an offering commensurate with the needs of the occasion, the greatness of the plea we advocate, and the abundance of blessing we have enjoyed. The most flourishing of all the States of the Commonwealth, our contribution should be correspondingly larger. With a population increasing faster than in the Eastern States, the calls for extension are more imperative. Our flourishing goldfields, our rapidly developing agricultural areas, and our fast growing suburbs, all need the primitive gospel. As we thank the Lord for the bountiful blessings of the past year, and consecrate ourselves anew to the Master's service, can we do better than make a generous offering, a loving sacrifice of our means, as a tangible appreciation of his goodness and a visible evidence of our gratitude? Let there be a contribution taken up in every church and an offering from every member.

To the isolated brethren also I appeal. Though shut away from church fellowship you have the Lord with you, and your obligations to him remain. If not privileged to contribute weekly, you can at least make this annual offering. Will you not help in this time of need? Send your offerings to the Secretary, A. A. Lightfoot, Mueller-rd., Subiaco, or to the Treasurer, H. Wright, National Mutual Buildings, Perth.

D. A. EWERS, Conf. Pres.

West Australia Home Mission Notes.

With the close of the year H. J. Banks will terminate his engagement with the Committee, having accepted an invitation to labor with the church at Subiaco. Bro. Banks has accomplished over five years of evangelistic work with the Committee, the whole of which time up till April last having been spent in organising and maintaining the churches on the Eastern Goldfields, since which time he has been with the brethren at Subiaco, who are now able to support him without assistance from sister churches. We now look to Subiaco in her turn to assist the weaker churches that they may become self-supporting, and we pray for a period rich in profitable work for Christ as a result of the harmonious working of church and preacher. The Committee regret the loss of Bro. Banks from the preachers' staff, knowing that his place will be hard to fill, but hope that under the new arrangement progress will continue in the first suburb, where those who know only the

name of Christ are already the most flourishing religious body. This is as it should be in every town until there is but one body.

The arrangements for the tent mission at Bunbury are well in hand. Bro. Hagger will start on Sunday, December 13th, the church at Fremantle having spared him for this special work; during his absence, the Fremantle platform will be filled by Bren. Lucraft, Ewers and Banks, the churches at Perth and Subiaco having released their preachers, and so assist the mission. Great results are expected from this special effort, and it is hoped that the cause of primitive Christianity will be more firmly established in our rapidly developing south-west districts, where are already scattered bodies of brethren, principally at Harvey, Collie and Donnybrook; the church at Bunbury should be a centre from which to work the surrounding fields. The financial undertaking is a heavy one, and the Committee have gone into it depending on the brotherhood of the State confirming their action by providing the necessary funds. We now appeal to ALL to help us carry on this campaign. Opposition is strong, but the truth must prevail. We hope that this notice will reach many of our isolated members scattered throughout the State whose contributions are not sent through any church. We will be glad to receive these direct, sent to either the Treasurer or Secretary by money order or other convenient means. Those not isolated will perhaps make another effort to increase their giving to the Home Mission work.

On January 3rd, Home Mission Sunday, a new departure will be made for West Australia. The last Conference decided that special contributions should be received from all the churches for Home Missions. The Home Missionary Committee have decided to ask for a *Golden Offering* on that date. This can be made a thank-offering for the past year's mercies. We are sure this will appeal to all, and the contribution need not be limited to a single coin. Yet it must be understood that although this is called a *Golden Offering* offerings not golden will be gladly welcomed.

A Decaying Church.

The Christian that attempts living by receiving all and giving nothing suffers decay in spiritual life. Neither will one grow in grace if a limit is placed upon the extent of the field to which the gospel shall be sent. The right kind of praying and giving will begin "at Jerusalem," but will not suffer limitation until the "utmost part of the earth" is reached. The same is true of a church. In proportion as the vision is limited, and contributions are narrowed in their application, will a church be in process of decay. We wish we knew the source of the following story that due credit might be given for what has been so well spoken or written. It is said an artist was once asked to paint a picture representing a decaying

church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering plate of goodly workmanship, for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Home Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!

—*The Missionary.*

New South Wales Letter.

In and about Sydney there are two hundred thousand people who never go to church and some of them are as far away from Christ as any heathen in a foreign field.

HOME MISSION SUNDAY, JANUARY 3RD, 1904.

Brethren and sisters in New South Wales: We appeal to you for a liberal offering towards Home Mission work in our State. How gladdened our hearts in New South Wales have been at the showers of blessing that God has given to our State, and all over our State he has showered upon us spiritual blessings. Lismore has been prospered as never before. Early in the new year they expect to meet in their new building, towards which they have been working during all the years of their history. Bro. Browne reports the audiences are large and the enthusiasm of the members unabated. We can look forward with every prospect of realisation to the work at Lismore being soon self-supporting. The church at Merveth, although having its draw-backs, has not been in a better condition for many years past. The Paddington church has just closed a mission with 74 additions, and Paddington is the direct result of Home Mission work. It was the Home Mission committee that was able to help the little church there to employ Bro. Bagley, and the Paddington church is an example to all other churches in the self-help spirit it soon manifested, for within a year's time they were able to report to the Committee that they needed no further assistance. Petersham is having additions every Sunday night, and Petersham is the result of Home Mission work on the part of the Conference and the church at Enmore. It was the Conference that sent Bro. Ewers to Petersham to labor, and although Enmore, since the first few

months, subsidised this church to the extent of £78 a year, it was only able to do this by transferring the larger part of its Home Mission contributions from the Conference to the work at Petersham. Marrickville is a difficult field, but we are looking forward into the New Year to having a tent mission, when we hope to set the church so firmly on its ecclesiastical legs that its days of feebleness will pass away for ever.

Enmore has just closed a mission conducted by Herbert Saxby with about sixty additions to the church. Never before has the cause in New South Wales been so full of promise. We have a tent and seats and lighting apparatus. What we need is such financial help from our members that will enable us to secure some brethren to go from place to place with the tent holding missions. Of course these missions will not be everywhere uniformly successful. It is not so in Victoria. It is not so in America, nor in England. But the success everywhere with the tent justifies us in sparing no effort to secure two brethren who shall be wholly given up to tent mission work.

All over the State at the present time many of our brethren, yea, and our sisters too, are sparing no effort to secure the election of the men that they believe will be best fitted to represent them in the Federal Parliament. We are glad to see this. We believe that part of the duty of the disciples of Christ is to help to put good men into our houses of Parliament. But what we do need is that some of the energy be put forth in the effort to get people converted to Christ. If our members would canvass our neighborhoods and seek to find out who are on the side of Christ with the same energy that they seek to find out who are on the side of their candidate, what a wonderful increase we should have in our membership.

Our Conference Committee are hoping to report 500 baptisms during the year 1903. Of this at least 200 will come from churches that are largely supported by Home Mission contributions. This I am sure will be a great encouragement to the brethren who have contributed towards the funds of our Conference.

SYDNEY CONFERENCE, JAN. 21-29, 1904.

Our Conference Committee programme is not quite finished, but the following will I am sure be sufficiently attractive to insure a good attendance from our own and other States:—

Thursday, January 21st, our sisters will begin the Conference with their meeting afternoon and evening, and in our Conference we shall give the best first.

Friday, January 22nd, the Sunday School Union will hold its annual meeting, and Bro. Fischer will read a paper of great interest to all Sunday School workers, to be followed by a discussion.

Sunday afternoon, January 24th, the Conference Sermon will be preached by one of the visitors.

Monday, January 25th, a Christian Endeavor rally will be held at 7.30 p.m.

Tuesday, January 26th, Conference all day, and at night the Home Mission meeting.

Wednesday, January 27th, excursion to

the Blue Mountains, visiting Leura and Katoomba Falls and the Federal Pass, returning home in time for the Foreign Missionary meeting at night.

Thursday, January 28th, the President, Jno. Kingsbury, will take the visiting delegates on a trip around the harbor, visiting all the points of interest, having lunch on board, returning in time for the temperance meeting at night. Among other brethren will be ex-brigadier Bruntell, of the Salvation Army, now the organising secretary of the New South Wales Alliance.

Friday, January 29th, excursion to National Park, proceeding by launch to Port Hacking River, reaching Sydney in time for the last meeting of the Conference, the great choral service by Sunday School scholars and members of the choir.

We shall be very glad to extend hospitality during the Conference to all who will visit us; and get here in time for the sisters' meeting and stay through the whole of the week. We need you, and if you come we will do you good. Already an intimation has been received from Queensland, Victoria and South Australia. James Johnston, H. G. Harward, Ernest Pittman and Wren. J. Grinstead have already intimated their intention of being with us. We should be very glad if other of our preaching brethren who intend coming will notify me at once, that we may be able to utilise them on our programme. Our Sydney preachers are so hard worked that we intend giving them all a rest if possible, and use our interstate visitors at our meetings. Do not be afraid to come in too large numbers. We expect to have our tent erected in the neighborhood of the tabernacle, and we can easily fix up a lot of beds in the tent if we have not houses sufficient to accommodate you, but some of you have tested the hospitality of Sydney, and you know that it is abundant in quantity and excellent in quality.

GEO. T. WALDEN.

The Kiss of God.

When the great leader's task was done,
He stood on Pisgah's height,
And saw, far off, the westerling sun
Drop down into the night;

Saw, too, the land in which, alas!
He might not hope to dwell
Spread fairly out; and then—for so
Talmudic legends tell—

Jehovah touched him, and he slept;
And smooth the mountain sod
Was levelled o'er him, and 'twas writ,
"Died by the kiss of God."

The kiss of God! We talk of death
In many learned ways—
We know so much—which of them all
So simple in its praise

As this which from the oldest days
Has treasured been apart,
To comfort in this heel of time
The mourner's aching heart?

We walk our bright or desert road,
And, when we reach the end,
Bends over us with gentle face
The Universal Friend.

Upon our lips his own are laid;
We do not strive nor cry.
The kiss of God! Upon that kiss
It is not hard to die.

—JOHN WHITE CHADWICK.

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The Leader.

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

The Responsibility and the Message.

It is not generally known that Gladstone, one of England's greatest statesmen, in his early manhood had a strong leaning towards the ministry of the gospel. The reasons which moved him in this direction are furnished by Mr. John Morley, who has recently written a life of Gladstone which reveals to us more of the inner life of the man and the statesman than it was possible for the general public to know before the publication of this work. During the whole of his public life it was easy to see that the statesman was always more or less a theologian as well. His letters, however, show that the tendency towards theology was even more pronounced than we had thought. Great as

his patriotism was, his love for Christianity was greater still. In his view the great need of the age was a knowledge of the saving power of Christ. In a letter to his father, in which he argues the claims of the ministry of the gospel, he says, after expressing the conviction "that a fearfully great portion of the world is dying in sin":—"Can I, with this persuasion engrossing me, be justified in inactivity? or in any measure short of the most direct and effective means of meeting, if in any degree it be possible, these horrible calamities. Nor is impotency or incompetency any argument on the other side. If I saw a man drowning, I should hold out my hand to help him, although I were uncertain whether my strength would prove sufficient to extricate him or not. How much more strongly, then, is this duty incumbent when there are thousands on thousands perishing in sin and ignorance on every side, and when the stake is not the addition or subtraction of a few short years from a life, which can be but a span, but the doom, the irrevocable doom of spirits made for God, and once like God, but now alienated and apostate?" It was in this way that the greatest intellect of his age looked out upon the world. He saw its need and the greatness of that need. More than that, he saw that there was only one way in which that need could be met. "The remedy," he says, "for this portentous evil is not like the ponderous and elaborate contrivances of men: its spear is not, like Goliath's, the weaver's beam, but all its weapons are a few pure and simple elements of truth, ill calculated, like the arms of David, in the estimation of the world to attain their object, but yet capable of being wielded by a stripling's hand, and yet more 'mighty, through God, to the pulling down of strongholds.'"

We have thus quoted from the letter of the famous statesman because what he says is the enunciation of a great truth which we are in danger of forgetting, or if not of forgetting, of neglecting. A great number of Christian men and women—the majority, we fear—do not find the world's sin, and the need of saving it, weigh very heavily upon their consciences. There is an awful amount of callousness in the make-up of our churches—utter indifference on the part of many to any needs beyond those of their own immediate circle. And yet it is true that the church exists, and exists mainly that it may save the world. As Dr. Horton puts it, "Christianity is an evangel, it is the announcement of certain tidings, and the message is essentially directed to the world: 'the grace of God appeared, bringing salvation to all men.' The church exists simply

and solely to deliver the message, to deliver it to all men. The expansive movement, therefore, is not accidental or occasional, but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or of winter quarters, for its purpose is to move on, and always on, until its message is delivered to all nations, and the evangel is the common property of humanity. From this it follows that whenever, or if ever, or even so far as, the host forgets its functions, plants the banners, and settles down, it falls into disarray; it becomes disorganised, it is found to be ineffectual for the camp, as it was unequal for the march. When Christianity ceases to be a message, a world-wide message, and becomes a system, a polity, it rapidly declines, it loses its tone; and the shout of the King is no longer in the midst. The demoralisation of arrested banners in the van rapidly spreads to the rearguard."

This definition of the mission of Christianity, namely, having as its primary object a message to deliver, has a twofold application. First, it applies to regions near at hand; and second, to regions abroad. But, important as the latter undoubtedly is, it is the former that claims our attention just now. The subject of the hour is the paramount claims of Home Missions. To what extent have we delivered "the message" in the territory near to our own doors? This is the question that the churches in every State in Australasia are called upon to answer. And this answer, if given truly and honestly, is not one that will give any cause for rejoicing. For the answer, when given, will reveal the fact that, for the most part, the cause in each State finds itself with vast tracts of territory which it has made no serious effort to take possession of. Those who have had any experience in Home Mission work, especially as members of Committees directing operations, know, as few others know, what splendid opportunities there are for acquiring new territory which cannot be taken advantage of. Hampered for want of men and money, they can—and that with great difficulty—only maintain the work in hand. And the reason why this is so is because the individual members of the churches have not realised that the responsibility of delivering "the message" rests upon their shoulders. Let us emphasise again the responsibility and the message. Quoting again from Dr. Horton, we will put it in this way: "What is the truth of the gospel, with which the church is entrusted, and for which the church exists? It is the brief and definite announcement of a fact—a fact, shall we say, in history. Yes, but a fact,

also, of the spirit—a fact which lets in the eternal light upon the course of time. It is so brief, and so definite, that a compendium can be made in a sentence. The whole is told at once: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life.' This is the whole of Christianity, just as the whole of Islam is comprised in the sentence, 'God is one, and Mohammed is his Prophet.' The responsibility therefore that rests upon the church is to deliver the message of God's love to the world. But, while it is true that the responsibility rests upon the church as a body, we will fail in making our point reach home if we keep on speaking of the church. The church is composed of individuals, and what each individual does makes the church what it is. And just as each individual does his or her duty, so will the church do hers. After all, this is a personal question, and means that "I" am responsible for the delivering of this message. It is the failure to realise this that makes the work of God seem to go on as though it were struck with paralysis.

Here is something we may read with profit, if we will make the right application: "When Hudson Taylor was on board a junk at Sing-Kiang Fu, a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying shrubless shore offered no landmark to show where the man had entered the water. Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked round in agony, and saw a boat furnished with a drag-net, just such as he wanted. 'Come,' he called to the men in the boat, 'and drag over this spot; a man is drowning.' 'It is not convenient,' was the reply. 'Don't talk of convenience,' he shouted, 'a man is drowning, I tell you.' 'We are busy fishing,' they responded. 'Never mind your fishing; I will give you more money than many a day's fishing will bring—only come at once.' 'How much will you give us?' 'Oh, don't stay to discuss that now, I will give you five dollars.' 'We won't do it for that; give us twenty dollars, and we will drag.' 'I do not possess so much, but come quickly, and I will give you all I have.' 'How much will that be?' 'I don't know exactly—about fourteen dollars.' At last, slowly enough, the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone." Callous, you will say. Yes, but not more callous than the haggling, grasping spirit

of many Christian men and women in regard to stretching out a helping hand to save perishing sinners.

It may be that we have not looked at the matter in this light—that the flimsy excuses we make for not rendering prompt and effectual help in the Lord's work are not regarded by us in the same serious light as the reluctance of a fisherman to aid in saving the life of a fellow-man. But if it be true that the soul of man is more than the body—the spiritual more than the physical—then it seems only natural to conclude that

indifference to the welfare of the higher is a greater crime than indifference to that which is of lesser value. As to how we stand in this matter is not a thing that we can settle by mere words; it can only be settled by deeds. Our estimation of the relative value of things may be determined by our response to the appeal for contributions to the Home Mission funds. Certainly, the test is a practical one, nevertheless it is more eloquent and convincing than any number of mere protestations. May the eloquence of the brotherhood be found to be on the right on the first Sunday of the New Year.

South Australian Home Missions.

— H. J. HORSELL.

The year 1903 is fast drawing to a close. God has abundantly blessed the labors of his people. Another year is dawning, and we all look forward with expectancy for a very prosperous and happy new year. May it not only be so temporally, but also spiritually. At this particular time, our attention is called to our Home Missions. The first Lord's day in 1904, January 3rd, has very appropriately been chosen for presenting our offering to the Lord for evangelisation in S. Australia, Victoria, New South Wales and West Australia. Have you laid aside a definite amount each Lord's day since November 15th, from which date we asked that you would? Have you placed your Home Mission money in some particularly safe place, not to be used for any other purpose? Then on January 3rd, 1904, remove your offering from that place, and put it into one of these envelopes.

ANNUAL Home Mission Collection.

Sunday, January 3rd,
1904.

Contributions 1903 amounted to £350

For forward movement this year

£600 IS REQUIRED.

"Freely ye have received, freely give."

Having done this, present it to the Lord with a joyful heart, saying, "I have done what I could."

Every member, old and young, is asked to give accordingly as God has prospered him. Have you received your Home Mission envelope yet? If not, ask your church secretary to give you one. Let us show how much we appreciate God's gifts, by giving the means that will enable others to taste of the unsearchable riches of Christ.

Saviour! thy dying love
Thou gavest me;
Nor should I aught withhold,
My Lord, from thee.

In love my soul would bow,
My heart fulfil its vow—
Some offering bring thee now—
Something for thee.

Give me a faithful heart,
Likeness to thee;
That each departing day,
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.

"LOOK."—John 4: 35.

"PRAY."—Matt. 9: 38.

"GO."—Mark 16: 15.

"GIVE."—Luke 6: 38

A man who always prayed in a loud and boisterous tone received a severe rebuke when a neighbor said to him, "Friend, if you lived a little nearer the Lord you would not have to speak so loudly." The brother or sister who lives nearest to the Lord is not the one who talks most, but who gives most.

OUR PRESENT MOVEMENTS.

Good work is being done in the fields at present occupied. We are constantly receiving encouraging news from the evangelists engaged by your Committee. L. H. Crosby, who is laboring at Strathalbyn and Goolwa, reports good meetings at both places. He is laboring earnestly, but is somewhat handicapped on account of the distance between these two, which is some 20 miles. More assistance is required. J. Weeks is now devoting the whole of his time to Willunga and McLaren Vale, and has already reaped some fruit for his labors. These towns are only some seven miles apart, so that good work is possible. The chapel at Willunga is free of debt, whilst at McLaren Vale the local Institute is rented, where our brother preaches the gospel every

Lord's day afternoon. He addresses the church at Willunga on Lord's day morning, and preaches the gospel at night. The tent mission conducted by F. Pittman some months ago has improved matters considerably, and all meetings are now well attended, and much interest shown. Now that we have an evangelist again living on the spot, we may expect to hear of further additions. W. Moffit (with the kind permission of the brethren of Queenstown church) has since Conference labored faithfully and successfully at Kadina, where many have been added to the church. He has also successfully opened up work at Moonta, where a church and a Sunday School have been organised; there have been additions nearly every Lord's day, and the school is also growing. A church has also been formed at Bews, which is held on the premises of Bro. Barr. The first time the gospel was preached here, a fine young man, a local preacher from one of the sects, came forward and decided to follow Christ according to the New Testament. Successful meetings have been held at Wallaroo. Brethren, here is a great field—Kadina, Moonta, Wallaroo, Bews. We are much indebted to Bro. Moffit for keeping the work going until an evangelist is procured, and for his splendid results.

OUR FUTURE MOVEMENTS

will depend largely on how you support us on January 3rd, 1904—"Home Mission Day." We are pleased to state that G. B. Moysey has again accepted an engagement to labor at Kadina. He has a great work in front of him, but it is impossible for him to labor in all these places above mentioned. We are very anxious to place another evangelist in this field, to give particular attention to Moonta, so that with two men the whole of these promising towns can be evangelised. Without greater support this cannot be done. Brethren, are you not anxious that the primitive gospel should be further spread in these populous places? Then give freely and willingly, and we are convinced that ere long not only shall we have self-supporting churches there, but they in turn will become feeders to others.

A STATE EVANGELIST

would do an immense amount of good. It was decided last Conference that the Evangelistic Committee, as soon as practicable, select and secure a man as "General Evangelist and Financial Secretary." This man would be enabled to strengthen our weak country churches, and with use of the tent (which is laid aside for want of a man to travel with it) could open up churches in the large towns of the State. The man will be secured, if you help support him; an able preacher would raise the larger part of his own salary. We are pleased that you have supported this work so well in the past, but with increasing membership we should raise at least £600 this coming year; this could easily be done. We have in South Australia at present some 3750 members; if each member would pledge to give 1d. per week for the year 1904, we should have the splendid sum of £812/10/- sent along to the Treasurer. Give us a good start on January 3rd, 1904, and then send along through your church

secretary the 1d. per week, say every month, to William Charlick, Rundle-st. East, Adelaide, the Treasurer, who will duly acknowledge it.

We regret to have to lose the services of G. Percy Pittman, who is removing from this State to Victoria. Bro. Pittman has rendered very valuable service as Secretary to the Conference Committee, and we are sure all will join in wishing Bro. and Sister P. Pittman every success in their future work for King Jesus.

Oliver Cromwell, whilst visiting one of the great cathedrals in England, discovered a number of silver statues in the niches of a side chapel, and demanded sternly of the trembling dean, "What are these?" "Please, your Highness," was the reply, "they are the twelve apostles." "The twelve apostles, are they? Well take them down, and coin them into money, that, like their Master, they may go about doing good."

Brethren, are there not many rich gifts and powers lying dormant in our lives—gifts of speech, of song, of love, of influence, of prosperity, of capacity for work? They are very beautiful, but Christ wants them all at work doing good. Use them for his glory.

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

SOUTH AUSTRALIAN HOME MISSIONS ANNUAL COLLECTION—JANUARY 3RD, 1904.

Let this be a red letter day in the history of every member of the churches of Christ in the city, suburbs and country in this State, by giving so freely of what God has freely given us that the total amount received will be the largest we have ever had for this purpose. £600 is required this coming year for forward movements. Give the Evangelistic Committee a good big lump, as big as you can make it, on January 3rd, 1904. Let us raise at least £200 that day towards the £600, and do not forget to contribute a little every week throughout the year.

"Freely ye have received, freely give."

Matt. 10: 8.

"Freely ye have received"—a Father's hand
Hath crowned life's path with blessings, full and grand;
With gladness, then, obey the Lord's command

To "freely give."

"Freely ye have received" of daily bread,
In pastures green, by quiet waters led;
Now hungry ones are pleading to be fed—

Go, "freely give."

"Freely ye have received," thro' God's great love,
His Son, that wondrous Gift, all thanks above;
O let such grace our selfish spirits move

To "freely give."

"Freely ye have received," and surely know
That if to other's need your bounties flow,
Still richer blessing will your God bestow,—
Then "freely give."

New South Wales wants £100,
Victoria £350, Sth. Australia
and West Australia
all the churches can give.

A Word from the Victorian Treasurer.

It is due to the brethren throughout Victoria that I should let them know exactly how the finances stand. Since last Conference the amount received from all sources is £920, while the expenditure (including all expenses up to November 30th) is £1170. It will therefore be seen that our overdraft is £250, our receipts having been exactly that much less than our expenses. Before the annual collection is taken up we will have the December expenses to meet, and as we do not as a rule raise much in the few weeks preceding the annual collection, we may fairly estimate that on the first of January, 1904, we will be

£325 OVERDRAWN.

It will therefore be evident that in asking for a

£350 COLLECTION

every penny of it will be required, as we will have *three months' expenses to meet* before the date of Conference. I would therefore appeal to the brotherhood generally for a hearty response to the request for a large contribution this year. The welfare of the great cause we have espoused is very dear to us all. We have during the past two years seen the rapid progress that has been made, and I am sure that we feel so gratified at this that on the occasion of our coming

ANNUAL COLLECTION

we will strain every effort to place the finances on a satisfactory basis.

I think, too, that I may be pardoned for drawing the special attention of the

NEW CONVERTS

to their duty at this time. During the last two years several hundreds have been added to the church in Victoria. To these young brethren and sisters I would say that it is needful they should be appraised of their responsibility. They are new recruits in Christ's army, and to them we look for vigorous enterprise in the Master's cause. We therefore very cordially invite their co-operation, so that all pulling together the result may be that the annual collection of 1904 may be the very best that we have ever had.

W. C. CRAIGIE, H.M. Treas.

From The Field.

The field is the world.—Matt. 13: 38.

—:O:

Victoria.

CARLTON, NORTH.—Since our last report our additions have been four—two by letter from sister churches, one formerly immersed, and one restored. A good interest is being taken in all church work. We are looking forward for brighter and better times. The Sunday School anniversary takes place Sunday, 20th December. Bro. Ludbrook speaks morning and afternoon. Bro. Hickling conducts the singing.

Dec. 14.

J. M. HUNTER.

CHELTONHAM.—One confession before a crowded audience at the close of the gospel meeting on December 13th. H. Mahon will speak for the last

time next Lord's Day, December 20th. For the next six months the brethren intend carrying on the work themselves in order that some alterations may be attended to.

Dec. 15.

R.W.T.

CARLTON (Lygon-street).—At the close of the usual weekly prayer meeting last Thursday night the annual business meeting for the appointment of officers to conduct the affairs of the church during 1904 was held. The present deacons (Messrs. Haddow, Thurgood, Craigie, Payne, McLellan, Chick and McColl), who have served the church so well in years gone by, were re-elected unanimously. Presiding brethren will be chosen by ballot on an early date. A. Crichton was unanimously elected treasurer. S. G. Dickson withdrew from the secretaryship, and was given a hearty vote of thanks for services rendered. Of course he retains office until the New Year. Chas. Hardie, who had previously held the position, was unanimously elected as the successor. An interesting item on the business programme was the handing over by the ladies of the Dorcas Society of the sum of £58/14/9 to the church officers, that being the amount realised at the recent sale of work, plus a small amount collected from a few members on the penny a week system. Several members spoke in very congratulatory strains to the vote of thanks passed to the ladies. That the thanks were well earned may be judged from the following record of the amounts handed over from time to time:—1898, £42; 1899, £61/4/-; 1900, £15/6/-; 1901, £53/4/8; 1902, £50; 1903, £58/14/9; total, £280/9/5. The whole of that amount has gone to reduce the debt on the church property and supply furnishings. In addition to the work entailed in getting ready for the sale, the class has found time to make and supply numerous needy cases with clothes, and frequently supply food and money as well. These deeds of kindness have been done in such an unostentatious and lady-like way that only the givers and recipients know the particulars. We are proud of our Dorcas workers, and believe they are striving their best to give effect to James 1: 22, that they realise verse 27 same epistle, same chapter. Please read both verses.

Dec. 14.

J. McC.

NEWMARKET.—On Lord's day morning the three who were baptised the previous Sunday were received into fellowship, and in the evening three more made the good confession.

Dec. 14.

A.W.S.

MELBOURNE (Swanston-street).—Very good meetings last Lord's day morning and evening. Subject of discourse by Andrew Meldrum: "Natural Law in the Spiritual World." A good many strangers attend the meetings. We hope soon some impression will be made on them and they will yield to the claims of the gospel.

Dec. 14.

ROBERT LYALL.

New Zealand.

SOUTH WELLINGTON.—The Sunday School anniversary was celebrated on November 22nd. The chapel was prettily decorated with greens and flowers. Special singing by the children and choir, under the leadership of Bro. Durrant, was a feature of the afternoon's service. The prizes were presented at this meeting. In the evening Bro. Turner preached to a large congregation. On Wednesday evening bright-faced scholars to the number of about 180 sat down to their annual tea. A public meeting followed. Singing, recitations and dialogues by the scholars were interesting items on the programme. The children were addressed by Bro. Wright. The

annual report was read by the secretary, and showed the finances and state of the school to be in a healthy condition, though the roll number is not so large now as this time last year.

Nov. 29.

S. McIVER.

South Australia.

BREWS.—Fifteen met here yesterday for breaking of bread in memory of the Author of the blessed ordinance, D. F. Kennedy presiding. Quite a commotion, with considerable opposition and a little persecution, has been created by the establishment of a church of Christ at this place, which hitherto has been strong in Methodism. These good people resent the intrusion and give it the name of dishonorable dealing.

Dec. 7.

R. B. J.

CHINESE MISSION.—The annual tea and public meeting took place at Grote-st. on Tuesday, December 1st. The meeting was the most successful yet held. Over 200 guests sat down to tea. At the public meeting the lecture hall was crowded. W. Jackson, superintendent of the mission, presided. An interesting programme was carried through with great credit to those taking part. The audience greatly appreciated the efforts of the Chinese, who acquitted themselves very well. An excellent address was given by Percy Pittman. We regret very much that Bro. and Sister Pittman are leaving. They have always taken an active interest in the mission. Mrs. Pittman was one of our teachers, and her work has been much appreciated. The following took part in the exercises of the evening:—Overture, Miss Revell; Scripture reading, Ah Hon; song, Ah Gim; address, Lum Chee Fong; solo, Miss Doddridge; Scripture reading, Kee Wah; quartette, Grote-st. Male Quartette Party; song, Ah Lin; violin solo, Miss I. Godden; song, Ah Gow; address, Ah Guey. At the close of the programme one of the Chinese, on behalf of the rest of the scholars, presented each teacher with a beautiful album, as a small token of respect, and in thankfulness for their kindness. Bro. Colbourne proposed a vote of thanks, which was carried very heartily. The meeting was a most encouraging one, and we sincerely trust that satisfactory arrangements can be made for the carrying on of so promising a work.

W. JACKSON.

HINDMARSH.—Yesterday morning three lads from our own Sunday School, but who made the confession in the Brompton Mission a week or two ago, and were baptised on Wednesday evening last, were received into fellowship. Their names are Bren. Duncan, Medwell and Justin. It is pleasing to report the good progress of the Young Sisters' Working Band. From one of our experienced elder sisters we learn they are doing splendid work, and we trust will continue and make still greater progress. It is thought they will outstrip those of riper years, both in efficiency and quantity of the work turned out.

Dec. 14.

A. G.

PROSPECT.—After the prayer-meeting on Thursday night the members took the opportunity of presenting Bro. and Sister Pittman with a Gladstone bag and a silver cake-stand. Bro. Whitfield made the presentation, and feelingly referred to Bro. Pittman's good work in the district, and bore testimony to the esteem in which he is held both by the members of the church and by others with whom he has come in contact. Our building fund is progressing. Only £8 to collect, and our piece of ground, which cost £100, will be paid for. With a view of raising the balance a number of small bags have been handed to the members to hold small coins. We hope before long to report the commencement of building operations.

J.F.

NORWOOD.—Our meetings were good yesterday, despite the fact that a great many of our number are suffering from influenza. Death has visited the church here very much of late. Two more of our members, A. O. Chambers and dear old Sister Ireland, have entered into rest. We held a double "In Memoriam" service last night. A young man made the good confession.

Dec. 14.

A. C. RANKINE.

ADELAIDE NORTH.—On Tuesday evening, Dec. 8, at the Archer-street Mission Hall, the Young People's Class tendered Bro. and Sister Pittman a farewell social. There was a large gathering of past and present members, the majority of those present having been led to the Saviour since Bro. Pittman has been laboring with us. After a number of interesting items had been rendered and some games indulged in, Sister Dora Fischer presented Sister Pittman, on behalf of the Class, with a silver-mounted purse, and the secretary presented 2 vols. of Barnes' Commentary to Bro. Pittman. Both recipients feelingly responded and enjoined on the members the necessity of loyalty to the Saviour and to his church. Our brother will be greatly missed by the young people, he having always taken a lively interest in them. For the last two years regular meetings of an elevating character have been held at his residence. The Class is perhaps the most promising auxiliary in connection with the church at North Adelaide. By the unanimous wish of the Class, John Fischer has been chosen as the future president, who will, we know, for Bro. Pittman's sake, enter heartily into the duties of the position.

Dec. 14.

F. M. MOORE.

UNLEY.—The sympathies of the members are extended to Sister W. H. Burford and her husband on the unexpected death of their darling little girl. May God comfort the parents in this sad trial. We are also sorry to know that our Bro. Martin is still in very low health. The services both at Park-street and at Cottonville are well attended. T. J. Gore spoke this morning on Christ the rest-giver for the intellect, the moral nature, and the spiritual nature of man. Pity the agnostics of Unley didn't hear the fine thoughtful discourse delivered. The Sunday School maintains its high reputation. To-day there were 205 scholars and 23 teachers. The behaviour is admirable.

Dec. 13.

R.B.

West Australia.

BUNBURY.—The apostolic Christianity is steadily advancing in our little city. The intense bitterness of the sects does not in the least way tend to retard its progress. In this we are reminded of the Apostle Paul's statement in Rom. 1: 16. One can easily discern the mighty power of the gospel of Jesus Christ by viewing the glorious reports contained in our weekly paper—THE AUSTRALIAN CHRISTIAN—a paper which every disciple of Christ should not fail to take. Glad to report a decided improvement in our gospel meetings, and several have confessed that we indeed occupy a grand position. On Lord's day, Nov. 29th, we rejoiced to see a man step forward and make the good confession. He was immersed into Christ the same hour of the night in the waters of the Estuary. This makes six additions by faith and baptism since July last, which we consider good progress taking all things into consideration. Bro. Hagger arrives this week with the tent. We anticipate a glorious time. May the whole brotherhood join with us in earnest prayer for the success of this special effort in winning souls for his kingdom.

Dec. 7.

G.A.C.G.

New South Wales.

PADDINGTON.—On Sunday, December 6th, at the morning meeting we had a good attendance of members and visitors, and Bro. Bagley welcomed into fellowship ten who had been baptised during the week. At the gospel service there was a good meeting. Bro. Chapple preached, Bro. Bagley being unwell. At the after meeting two were received into fellowship.

Dec. 8.

A. W. SHEARSTON.

ROOKWOOD.—Tea and public meeting held last Thursday, to celebrate both the anniversary of the church and the evangelist. The public meeting was crowded, extra seating being in request. This was a splendid meeting, the addresses, singing and recitations being excellent. We began the year with 55, added 29 and lost 12, and have now 72 on roll. We must not overlook the fact that our evangelist was away at Lismore for four months, the results of which mission are still in our memories. Our attendance on Lord's day mornings has nearly doubled during the year. During the evening, T. B. Fischer, evangelist, was the recipient of some books, a presentation from the church, as an acknowledgment of services rendered. Our evangelist has now completed two years of good work with very satisfactory and gratifying results. J. Kingsbury creditably filled the position of chairman.

Dec. 14.

MARK ANDREWS.

Here and There.

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

—O—

Two confessions at Brunswick, Sunday night.

One confession at Footscray on Sunday night.

One confession at Prahran on Sunday evening.

Twelve confessions at Enmore last Sunday night.

Two confessions at Brighton on Sunday evening.

There have been several additions to the Dixon-st., Wellington, church lately.

Splendid meetings at Paddington, N.S.W., on Sunday. Two confessions at night.

Those interested in American books will find a list of those in stock on page 734 of this issue.

On page 733 will be found our prospectus for 1904. Read it and ask your neighbor to subscribe.

T. J. Bull has been re-engaged by the Dixon-st., Wellington, church, for an indefinite period.

There were three confessions at North Fremantle on Sunday, December 6th, H. P. Manning preaching.

One sister received in at Williamstown on Sunday morning last, who had previously made the good confession.

W. Hing spoke at the Chinese Mission service on Sunday evening last, when at the close there was one confession.

There was one confession at Lismore on Sunday evening, December 6th. G. H. Browne reports fine meetings there.

Quite a lot of matter in the way of correspondence, obituaries, etc., is crowded out of this issue, but will appear next week.

Ira A. Paternoster in a private letter says that the Australian students now in the Bible College are all well and doing nicely.

Ballendella, Northcote and Mildura have joined the Prayer Band, for the indwelling of the Holy Spirit in fulness, with strong muster rolls.

We are sending out a few extra copies this week, and those who want to help us will find this a good number to hand to a non-subscriber.

"Your Y.P.S.C.E. page is excellent. I have scarcely ever seen a better. All our Endeavorers ought to use it."—WREN J. GRINSTEAD.

Will our agents in Victoria please see that any extra copies they may receive this week are distributed carefully among non-subscribers.

The Auckland brethren are about to open a new chapel in Mt. Roskill Road in that city. The roof is now on and the structure will be finished soon.

We are now arranging for the binding of the sixth volume of the CHRISTIAN, and those desiring a copy will please notify us at once. Price 12/6, by post 15/.

Mrs. H. Gould and daughter of the Subiaco church, W.A., are at present on a visit amongst old friends in Bendigo. They spent a few days in Melbourne on their way.

A private note from T. Edwards, now a student at Texas Christian University, informs us that he is getting a good start in his studies and is liking the place and work fairly well.

A. R. Main will be paying a visit to the Drummond district next week, and will be present at the church in Drummond on December 27th.

We notice that our aged Sister, Ireland, of the Norwood church, S.A., died on December 12th. An obituary will appear next week. A picture of Mrs. Ireland appears on p. 31 of the Jubilee History.

We hear of several Victorian brethren and sisters who intend visiting the N.S.W. Conference on January 26. We shall be glad to make arrangement for cheap fares, if those desiring to go will hand in their names.

Visitors to the Sydney Conference on January 26 can leave Melbourne by the Sydney express on Monday evening, January 25, and reach Sydney on Tuesday in time for the Conference, though the Sydney brethren would be glad of the company of visitors over the previous Sunday.

Some of our readers are objecting to the controversial matter recently appearing in the CHRISTIAN. From the standpoint of proprietors we do not like it, but just how it is to be avoided sometimes we do not know. Many of our readers like an occasional discussion, and those who do not like it will have to bear with the other side in these matters.

Any of our readers owing the Austral for Books, Tracts, Printing or Subscription for the CHRISTIAN are asked to give the matter their immediate attention, as we need the money to straighten up accounts for the year.

We have now our cheap edition of **ON THE ROCK** ready for sending out. The price is 3d., by post 4d. Anyone buying 50 copies and over we will send them for 3d. post or carriage paid. Anyone taking 500 copies we will place them on board steamer carriage paid to nearest seaport for 2d. each. Just imagine a book of 194 pages for 2d. It is neatly gotten-up, so that you need not be ashamed to give a copy to the Governor-General.

The Misses Moysey (3), who are about to sever their connection with the Swanston-street church and proceed to South Australia, where Bro. Moysey will commence his labors with the church at Kadina in the New Year, were, on Wednesday evening last, at the residence of Bro. and Sister Alford, entertained

by a company of their lady friends, and each was made the recipient of a handsome gift as a token of love and esteem. The presentation was made on behalf of the company by Mrs. F. Gladish, and was feelingly acknowledged.

SOUTH AUSTRALIA, ATTENTION! A special meeting will be held in the Grote-st. chapel, Adelaide, Tuesday, Jan. 12th, 1904, at 7.45 p.m., to discuss the proposal for a Federal Conference. Special music and special addresses. Particulars later. *Every worker in reach of Adelaide should be there. Bring along your enthusiasm.*

H. G. Harward and E. W. Pittman are making a good start in their tent mission at South Richmond. On Sunday night the tent was packed with a most attentive audience, which listened most attentively to one of Bro. Harward's splendid addresses. Up to Sunday night there had been fifteen decisions. The walls of the new chapel are now going up, and there is every prospect of a strong church being established in this populous neighborhood.

"J. Woodgate, 152 Charles-street, Northcote, Secretary for the Prayer Band of the Holy Spirit, will supply cards of membership to Secretaries or whom they may appoint, on application with stamps enclosed for postage. As it is desirable to make the band self-supporting, the membership cards are 1d. each, which each local Secretary will please keep, deducting the postage with the roll of names. The membership pennies are for postage and printing as required. Cards, posted singly, 2d."

A Foreign Missionary Meeting, under the auspices of the Christian Endeavor, was held at Newmarket on Thursday, December 3rd. The chapel was crowded. A splendid programme was provided by the Chinese Mission Class. The Superintendent, Bro. McClean, presided. A varied programme of songs, recitations and Scripture-reading was given by the scholars. Bro. Pang spoke a few words on "Go," his address being much appreciated. Sister Ahgan, who was dressed in a Chinese costume, delivered an earnest address in which she made a powerful appeal for helpers in the Chinese Mission work. A very profitable evening was brought to a close by the Chinese singing a verse of a hymn in their own language.

"A disciple" writes:—"May I be permitted to ask through your columns whether the whole of the Oliver Bequest has been expended; and if not, what balance still remains in the hands of the executors—Bren. Harding and Goode." Bren. Harding and Goode were not executors of, but legatees under the will which bequeathed the money usually spoken of as the Oliver Bequest. The bequest was made to them personally and by name, with power to supply and dispose of the same at their discretion, absolutely. It was in exercise of this discretion that contributions, amounting in total to £950, were made by them to the funds of the Conference Missionary Committee. The bequest was exhausted by contribution of the remaining balance, augmented to a sum of £100, to the funds of the Missionary Committee for the Conference year 1889-1890.

"I have been appointed editor to the Australian Club, at Kentucky University, and I report to our College paper all Australian news, and we hope you will allow us a short space in the CHRISTIAN, just to tell how we are faring. The Australian Club has received five new members this session—J. S. Mill, R. N. McGeorge, P. D. McCallum, I. A. Paternoster, J. E. Thomas. The new President is C. M. Gordon, of South Australia. H. E. J. Kingsbury is Vice-president, and A. G. Day is Secretary. Geo. T. Walden and

Andrew Meldrum were elected honorary members. It was decided to recommend all those who intend leaving Australia for America to study to attend the College of the Bible, Kentucky, as we feel its advantages are greater than any other college here. Nearly all our members are engaged in preaching for various churches. We send Christmas greetings and love to all the Australian brotherhood."—JAS. E. THOMAS.

Our missionaries in China have issued an appeal to college men and women in which they say: "We, the members of the Foreign Christian Missionary Society in China, consider our work second to none. We are enthused by it. We rejoice in it. We love it. Under the blessing of God, it is well established and growing rapidly." Speaking of the kind of men needed in China, they truly say: "An ordinary man will not do for China. He cannot meet the requirements. First of all, he must be a man of God, spiritually minded and entirely consecrated. He ought also to be a man of large hopes, great faith, much patience and enduring enthusiasm. He should be physically strong, of clear judgment, with practical common sense, well educated, yet willing to learn. He ought to be a man among men, successful, cultured. Finally, he must be a believer in the great plea for which the brotherhood of Christ stands. A man who is uncertain in the plan and purpose of the church of Christ has no place in the China mission."

The church in Kaitangata has been distributing a lot of our tract "What Others Say About Baptism." The Presbyterian preacher in that town denounced the tract as making a misquotation from Calvin. The tract says:—Inst. Book 4, c. 15: "the word baptism signifies to immerse—and it is certain that the rite of immersion was observed by the ancient church." It must be remembered that Calvin wrote in French and different translations differ slightly in wording. We have consulted the copy of the book referred to in the Melbourne Public Library, an edition of 1846, by Henry Berridge, and in the body of the page we have:—"it is evident that the term baptise means immerse, and that this was the form used in the primitive church." At the bottom of the page the editor gives the French, and the following translation:—"the mere term baptise means to immerse entirely, and it is certain that the custom of thus entirely immersing was anciently observed in the church." Any person who can see much, if any, difference in the above must be a theologian.

In the library of Carr-Burdette College the Jubilee History stands high. I might say highest; though we keep it on the low shelf where we can easily reach it. Each visitor must see it; and we take great pride in showing it: for it is indeed a handsome book. Its contents too are a surprise to our friends who have not kept up with the history of the work in Australasia. The number of places where we have churches, and the groups of happy faces in the book, and the superior character of the photogravures, as well as the beautiful print and the superb binding, make this a delightful volume for even the stranger to look at. Our interest in it is centred in the faces of many of our old-time friends—our brethren and sisters whose memory is very dear to us. It is fitting that T. J. Gore's face should appear first, the frontispiece of the volume, because he has been so long in the work, and so faithful. For his work's sake and for love's sake he is honored. Then I think it is in fine taste and in love that never fails that T. Magarey's portrait and history should introduce the churches of South Australia, and then Philip Santo and Sister Santo. I am very proud of this work. Mrs. Carr and I wish the brethren in Australia to know that we are de-

lighted with the sight of their photographs whom we shall never cease to love. We are very thankful to Bro. Maston for the handsome book.—O. A. CARR, Sherman, Texas, U.S.A.

Obituary.

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

LAWSON.—Mrs. Louis Lawson, of Woodhaugh, who has been an invalid for a long time, has crossed the borderland and gone home. Quiet and retiring, but trusting. She was privately interred in the Northern Cemetery by our Bro. Green. Dunedin, N.Z.

SHARPLES.—The church here, together with the relatives, mourn the decease of John Sharples, who died at the age of seventy-five years. Our brother, with his wife, was baptised by H. S. Earl about thirty-eight years ago in the Grote-st. chapel, as there existed no baptistery at Robert-st. in those days; they took fellowship at Hindmarsh forthwith. Bro. Sharples was an old resident of Hindmarsh, and was well and favorably known, especially among the church of God. He was a sweetly simple-minded unassuming child of God, always regular at the meetings, especially those for the breaking of bread. He loved God's house and his people, and with eagerness drank in the messages of God's grace as they fell from the speakers' lips. He was a model husband and an excellent father, and had the satisfaction of seeing the whole of his family in the church of God; all except two worship at Robert-st. Our brother was in his accustomed place on Lord's day, October 4th—the forty-eighth anniversary of the church—and intended to be present at the tea and public meeting on the following Tuesday, but was taken ill on that day. He died early on the morning of October 7th, from heart trouble. He passed away very quietly. Amid the circle of loving friends F. Pittman committed his remains to their last resting-place in the Hindmarsh Cemetery, until "the trumpet shall sound, and the dead in Christ shall be raised." An "In Memoriam" service was conducted by Bro. Pittman on October 11th, in the presence of a very large congregation.

Hindmarsh, S.A.

A.G.

WANTED.

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IN MEMORIAM.

HAYMAN.—In sad and loving memory of Alison Dods Morris Hayman, the dearly loved wife of Henry Hayman, and beloved mother of Millie Hayman, aged 22 years and 9 months.

A faithful wife, and true and loving mother.
"Asleep in Jesus."

HAYMAN.—In loving memory of Alison Dods Morris Elg Hayman, dearly loved eldest daughter of Janet Wilkie Morris Elg and the late Charles John Elg, who died 10th December, 1902, aged 22 years and nine months. Gone to join her father and brother. Our dear Alice.

"Safe in the arms of Jesus."

Inserted by her loving mother, Janet Elg, and her only sister and brother, Lena and George.

CHRISTMAS & NEW YEAR PRESENTS!

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Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

JANUARY 3, 1904.—Home Mission Sunday.
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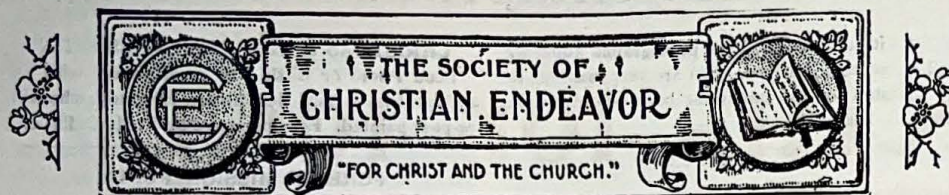
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FOR SALE.—On Easy Terms, 276 Acres Good Grazing and Agricultural Farm, 3 1/2 miles from Leon-gatha. Full particulars on application to E. J. W. MEYER, Agent, Lancefield.

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CONDUCTED BY A. R. MAIN, 139 BUCKLEY STREET, FOOTSCRAY.

The Growth I Need.

Topic for January 4.

SUGGESTED SUBJECTS AND READINGS.

Birth before growth ...	John 3: 1-8
Growth by feeding ...	1 Pet. 2: 1-5
Growth by exercise ...	Phil. 2: 12-16
Growth by trust ...	Matt. 6: 27-34
Growth in grace ...	2 Pet. 3: 14-18
Growth in his likeness ...	Psa. 17: 1-15
The kind of growth I need in 1904	Eph. 4: 11-16

COLERIDGE called the letter to the Ephesians "the divinest composition of man." It is pre-eminently the epistle of the church. The apostle's overwhelming thought is "the ideal splendor and perfectness of the church of Christ, and the consequent duty of holiness which was incumbent on all its members." The verses of our reading set forth, particularly, these things:—

1. The goal of the church's life (v. 13).
2. The malady which arrests its development (v. 14).
3. The means and conditions of its growth (v. 15, 16).

Unto . . . Christ (v. 13).—This conception will be fully realised in glory. It is the goal of our attainment here. We shall be like him; the kind of growth we now need is to grow up into him (v. 15). Study his character; strive to imitate him; live Christ. Alexander Whyte—commenting on the words of Luke "The child grew and waxed strong in spirit"—suggests the kind of growth we all need: "Just as he grew in the number of his years, and in the stateliness of his bodily presence, so he waxed strong in his spirit; that is to say, in the endowments of his mind and in the affections of his heart. There was not one atom of what we censure as precocity and prematurity about the Holy Child. Not one atom. At eight days old, he was just what an eight days old child should be. And at twelve years old, he was just what a twelve, or, say, sixteen years old lad should be. Take him at any year of his life you like, and he was neither a year younger nor a year older than that."

"Our growth in the body is to be worthy of the head (v. 13).—In a caricature you will sometimes see a large head on a very diminutive and dwarfed body; but there will be no disparity between the Head and the Body when the divine workmanship is complete. We are diminutive and dwarfed just now; but as we abide in him we shall grow and expand until each member of the Body shall fill out to its complete proportion, and the ideal man shall stand forth before the gaze of the universe, in the measure of the stature of the fulness of Christ."—*F. B. Meyer*.

A full-grown man (v. 13).—Aim at being full, all-round men. "May your spirit and soul and body be preserved entire" (1 Thess. 5: 23). Remember, "the true manhood includes all that God put into man when he made him." The dignity this implies is seen in Psa. 8: 5, *r.v.*, "Thou hast made him but little lower than God." "Cultivate the physical *exclusively*, and you have an athlete or

a savage; the moral *only*, and you have an enthusiast, a fanatic, or even a maniac; the intellectual *only*, and you have a diseased oddity—it may be a monster. It is only by training *all* together—physical, intellectual, social, and spiritual—that the *complete man* may be found."

No longer children (v. 14).—The Christian character is to be childlike (Matt. 18), but as far removed from childishness as possible. See 1 Cor. 3: 1, where Paul had to indulge in what Robertson terms an "economic management of truth." Of how many is this true: "When by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God" (Heb. 5: 12). Paul says, "I have put away childish things." It is sad to see an old Christian peevish, conceited, etc.—even worse than a young one! Yet some never seem to grow much. A woman aged twenty-eight recently died in Bavaria, having passed all her life in the cradle in which she was laid after her birth. Her mind developed, but her body was as that of a baby a few months old; it was wierd, so visitors said, to hear her speak. That is not half so sad as to see men big in body, old in years and even in Christian profession, acting as infants, going off in the huff and doing other unseemly things.

Speaking truth in love (v. 15).—Most of us can grow a lot thus before we arrive at perfection. Have both the truth and the love. Leave not out the truth because of a false charity, but remember we bring to men a message of love. At the end of Christ's most vehement denunciation, we see him melting into tears at the fate of his rejecters. Let us imitate him in this. Some think they suffer for the truth's sake, when as a matter of fact they are only being punished for their rudeness. There are other ways of suggesting that a person has made an error in judgment than by calling him a liar. Men will stand much truth speaking, even unpalatable, if it is manifestly done for their good. We can take a lesson from the "gentleman" who

kicked them downstairs with such a good grace, They thought he was handing them up. As Gurnall has it, "The oil makes the nail drive without splitting the board."

All the body (v. 16).—Every member has a work to do, contributing to the growth of the whole body. However little you can do, however humble the service, give it as your contribution to the work. "As the piccolo may be missed out of a great orchestra; as each single joint is indispensable to the body's health and vigor; so each believer has a part to do, by thought or speech, by suffering or action, in building up the great mystical body of the Lord."

WE MUST GROW.

It is a command, "Grow in grace" (2 Pet. 3: 18); "Let us go on unto full growth" (Heb. 6: 1). "Growth" is the only preservative against retrogression. Physical life develops up to a certain point, and then it begins to fail and decay sets in. Whenever in our spiritual experience we cease to

grow, just then we begin to go back." We must go on; a cyclist keeps his seat by "going on"; if he stops, off he goes. There must be no stopping in the Christian life, though some seem no further advanced than they were ten or twenty years ago. Never attempt to live in the past; never try to excuse present idleness by talking of the great things you used to do for the Lord. If you are not now busy in his service (v. 16 suggests growth by exercise), if you are not daily growing in grace and knowledge, you are in a perilous condition. There is such a thing as salvation by growth (1 Pet. 2: 2). In the new year, you may take these words of Augustine as a motto: "Be always displeased with what thou art, if thou desirest to attain to what thou art not; for when thou hast pleased thyself, there thou abidest. But if thou sayest, 'I have enough,' thou perishest! Always add—always walk—always proceed. Neither stand still, nor go back, nor deviate."

THE WORKING OF EACH SEVERAL PART. Eph. 4: 16.

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says its a bad sprain; and the preacher says I know now how the church feels, in not having the use of all its members. The preacher didn't mean that just for a joke either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home straight when one of your own members is useless, and worse."

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let someone else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been about as useless a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two."

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the preacher has felt about me, I should think. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been paralysed. I'm ashamed of myself—I truly am—and things are going to be different from now on!"

Notes and News.

North Fitzroy's first anniversary was celebrated on December 8th. There were not so many strangers or visiting Endeavorers present as they would like to have seen. The report showed a good year's work done amid considerable difficulties.

The monthly meeting of our Victorian Union was held on the 4th inst., Bro. Johnston in the chair. Kaniva, Geelong and Croydon societies applied for and were granted affiliation. It was resolved to have no meeting till February. Committees have been appointed to visit every town society. The secretary was instructed to arrange for our societies to attend the Victorian C.E. Union picnic at Eltham on February 1st, as a Union. The President conveys to every Endeavorer his best wishes for a happy Christmas and a prosperous new year.

OUR BIBLE DATING PLAN.

Date.	O.T.	N.T.
December 29 ...	Zech. 9, 10, 11, 12 ...	Revelation 20
" 30 ...	" 13, 14 ...	" 21
" 31 ...	Malachi 1, 2, 3, 4 ...	" 22
January 1 ...	Genesis 1, 2, 3 ...	Matthew 1
" 2 ...	" 4, 5, 6 ...	" 2
" 3 ...	" 7, 8, 9 ...	" 3
" 4 ...	" 10, 11, 12 ...	" 4

Prospectus for 1904.

AUSTRALIAN CHRISTIAN 1904.

WE MAKE A POINT

Each Year of planning for a regular and systematic supply of up-to-date matter for the CHRISTIAN each week. Of course many things arise during the year which receive attention, but the following

Prospectus

will give a good idea of that which will form the basis of the CHRISTIAN for 1904.

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3. Hindrances to Development.
4. Some of its Characteristics.

The Lord's Supper:

1. What is It?
2. How Often Observed.
3. Who should Partake?
4. Superstition Concerning.
5. Self-examination Necessary.

Are the Churches of Christ

What They Ought to Be?

G. PERCY PITTMAN.

1. With Regard to the Care of the Members?
2. With Regard to Evangelisation?
3. With Regard to Worship?
4. With Regard to Bible-study?
5. With Regard to Finance?

Unfulfilled Prophecies.

H. D. SMITH.

1. On the "Interpretation" of Prophecy—(a) literal, (b) typical, (c) symbolic.
2. Prophecies Concerning "Days of the Lord"—(a) past, (b) present, (c) future.
3. Prophecies Concerning "Resurrections"—(a) symbolic, (b) literal.
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5. Prophecies Concerning "The Kingdom of God"—(a) parabolic, (b) spiritual, (c) inclusive.
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3. Paladia: or, Some Things which the Australian Disciples should Conserve.
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2. Bible in State Schools: Advantages.
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3. Our Creed: Jesus is the Christ.
4. Christian Union.

Christian Endeavor Page.

A. R. MAIN.

This will be a leading feature of the CHRISTIAN for 1904, and all those interested in this branch of church work are asked to call the attention of the young people to this department of the paper.

In addition to the above original matter, which is being specially prepared for 1904, we expect help from GEO. T. WALDEN, J. H. STEVENS, B.A., A. C. RANKINE, DR. J. C. VERCO, J. E. THOMAS, GEORGE MANIFOLD, A. E. ILLINGWORTH, A. F. TURNER, D. M. MCCrackETT, W. G. L. CAMPBELL, S. ELBORN, THOS. BAGLEY, H. J. BANKS, C. L. THURGOOD, T. H. SCAMBLER, R. G. CAMERON, JAS. JOHNSTON, M.A., JOHN T. T. HARDING, J. INGLIS WRIGHT, W. J. WAY, ANDREW MELDRUM

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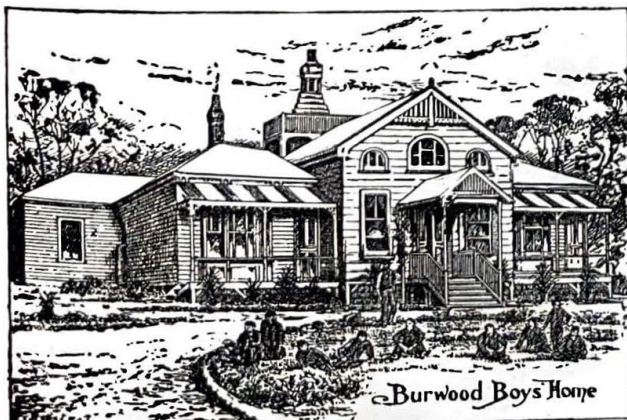
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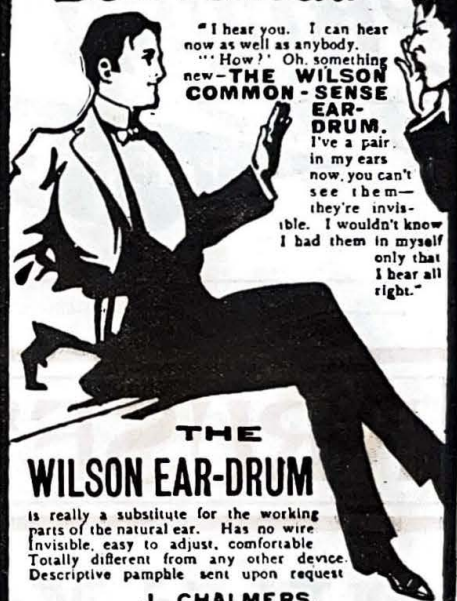
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