

# The Australian Christian

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# The Supreme Need

H. G. HARWARD



OUR Home Mission fields are not limited to the few districts in this State where Home Missionaries are employed. Wherever there is one person unsaved, one life unsanctified, there is a sphere of missionary activity, a call to devoted service. We may yearn for the salvation of those who are in distant fields, while indifferent to the rescue of those who are perishing close at hand. We may go into raptures over the ripened harvest to be garnered in other communities, and fail to thrust in the sickle into the golden grain ripening near by. It is easy to sigh for open doors in other places, while we pass by many which are open in our own locality. How much we need to realise that our Home Mission field may be that unsaved life in our own home, at our place of business, in the social circle, or even in the religious assembly. Let us not limit these fields by geographical boundaries.

Then shall we limit our Home Mission agents to the eight workers employed under the direction of the Home Missionary Committee? 700 disciples and only eight Home Missionaries? The loving invitation of the Master, "Come unto me" for salvation, is always followed by the imperative command "Go ye" for service. We need no special ordinance to make us "fishers of men." The solemn fact that men are perishing in sin, and the joyous fact that we have found the Saviour, is all the call we should need for this soul-thrilling work. 7000 disciples should represent that number of divinely appointed agents engaged in seeking the lost, and in "bringing the wandering ones to Jesus." We started this Conference year with this high—yet by no means visionary—standard of service—

## EACH ONE WIN ONE.

I wonder how many have even remembered the Watchword, or have endeavored by the help of the Lord to attain to it! It we had only done what we could during the past few months what glorious victories might have been won for our King, what souls might have been rejoicing in the Saviour. But some have passed beyond the hope of the gospel, and others are heedless of the claims of Christ, because you and I have failed to be true to them, failed to be loyal to the Master. The great end of our missionary effort is that Jesus may "see of the travail of his soul and be satisfied" by the salvation of sinners.

In view of these things, then, let me ask, What is the supreme need in our desire and effort to win Victoria for Christ? Is it the

"penny a week" from every member for Home Missions? It is most desirable that all should be enlisted to that extent at least. But I can imagine a smile on the face of the devil as he watches our futile endeavors to secure even that small sum for the salvation of their loved ones, friends, and neighbors, from many of the 7000 disciples in this State. No, the penny a week is not the supreme need. Is it more preachers set apart for this great work? Men are needed everywhere. Spirit-filled messengers of the cross can find openings in all directions for the "old, old story of Jesus and his love." But let me say that even this is not the supreme need. Back of these, and many other things, there is one condition indispensable to the attainment of any great results in this work of the Lord, and that is a DEEPER SPIRIT OF CONSECRATION to the Master and his service. This is the supreme need. A consecrated membership will need no urging to give a penny per week for evangelising their own State. "In conversion God gives to us. In consecration we give to God." Bountiful have been God's gifts to us. What have we given to him? Paul commends the Macedonian Christians because they "first gave their own selves to the Lord." That is what consecration means. "Presenting ourselves unto God as those who are alive from the dead." And this so many of our statistical membership have never done. Oh for 7000 disciples whose experience is—

"In full and glad surrender,  
I give myself to thee;  
Thine utterly, and only,  
Thine ever more to be."

What a power there would be then for the saving of Victoria. "Ye are not your own: ye belong to Christ," is written by the Spirit of God over against the life of every Christian. For the multiplying of the workers; for the enlargement of the work; for the increase of the offerings, it is only necessary for us as disciples to realise whose we are and whom we serve. What self-denial offerings will be poured into the treasury from a consecrated membership! How many the workers going forth from the ranks of those who have given *themselves* to the Lord! Our offerings have been so small, the laborers have been so few, because we have forgotten our stewardship of the manifold grace of God. We have "been put in trust with the gospel." But we have not faithfully discharged that trust. Our conversion meant the turning from the love and service of sin, to the love and service of God. Our consecration must follow as a necessary consequent. When it does, then shall the work of the Lord prosper, and divine power and blessing, in overflowing measure, will be poured out upon the churches.

Let us between now and January 7th have a campaign of consecration. Let the churches, officers, and preachers, pray, plan, and work to this end. Let us all spend less on pres-

ents, picnics, and pleasure during the coming festive season. Let us sink self and exalt Christ. Let the unconverted see that we are in earnest in the work of the Lord. Let us cry unto God for mercy for the apathy and indifference of the past. Let us claim the power of the Spirit in our service. Then shall the willing hearted bring large offerings to the work of the Master, and, best of all, the Lord will add to the church day by day, those who are being saved. By his grace, brethren, shall we strive to attain to this ideal?

"All for Jesus! All for Jesus!

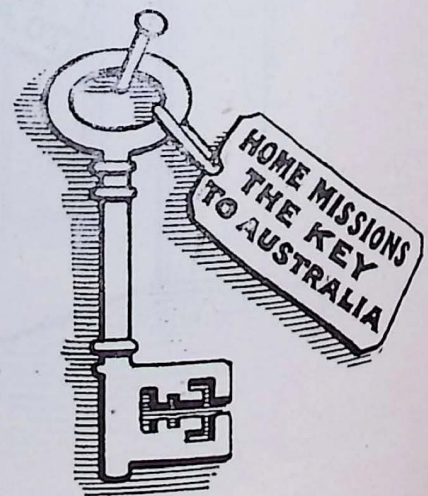
All my being's ransomed powers,  
All my thoughts, and words, and doings,  
All my days, and all my hours.  
Let my hands move at his bidding,  
Let my feet walk in his ways;  
Let my eyes see Jesus only,  
Let my lips speak forth his praise."

"Home Missions the Key to Australia" is the motto of this number. If we want our country to be a great nation, we must give the people the gospel.

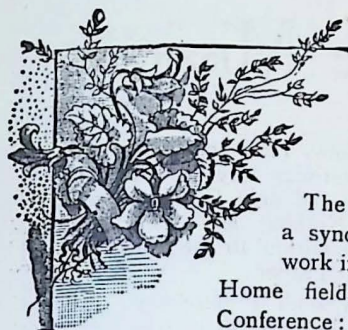
## Country Work.

A.W.C.

A GREAT deal of our Home Mission work has been in the country districts, and no doubt this will continue to be true. This work has been equally of advantage to country and city, because the drift city-wards of the general population is very marked, and often it is the brightest and best who, not *drift*, march in triumph citywards. This influx of new blood to the city will always be the justification of "bush missions," even apart from their effect in their own locality. What is needed,—what there must be if the work is to prosper, and the centennial of the great restoration work in 1909 to find us a powerful factor in our national life,—is the hearty prayerful co-operation of all. Let all the members, old, young, rich and poor, in all the churches, city, country town, and bush, as well as isolated members, determine to bear a part, however small, in the great annual offering. Then expansion and enlargement will be the order of the day. Let us pray—and give!







The following is a synopsis of the work in the various Home fields since last Conference:

H. G. HARWARD AND E. W. PITTMAN.

WARRAGUL (continued)—Addresses, 18; additions by faith and baptism, 20

ASCOT VALE.—Addresses, 50; additions by faith and baptism, 37; previously baptised, 1; restoration, 2.

SWANSTON-ST.—Addresses, 30; additions by faith and baptism, 11; previously baptised, 1.

NORTH CARLTON.—Addresses, 32; additions by faith and baptism, 10.

BRIGHTON.—Addresses, 45; additions by faith and baptism, 47; previously baptised, 5.

BENDIGO.—Addresses, 50; Additions by confessions, 82; previously baptised, 4.

Miscellaneous.—Addresses, 21; Additions by faith and baptism, 3.

Total Addresses Delivered ... 246.

Total Additions ... 231.

Bro Harward reports that the actual additions may vary from the above numbers at Bendigo, as when he left there had not been time to baptise all who had made the confession. Bren. Harward and Pittman are now at Kyneton.

#### THE KANIVA DISTRICT.

The work in the West Wimmera is moving along very rapidly. There are now three evangelists in this district, and the work costs the Committee very little more than when there was only one.

J. Clydesdale was changed from Brim, and began at Bordertown on 4th June, and reports good meetings. He held a week's mission at Wamboony, which resulted in three additions. Since then there has been one restoration.

J. Mudford has now commenced work at Narracoorte.

The brethren in this circuit decided that H. Leng should hold a mission at Narracoorte. There is now a thriving church there of nearly 50 members. 31 were added by faith and baptism, and 4 baptised believers. At Kaniva 6 have been added since Conference.

Total additions for the whole circuit, 45. J. Clydesdale is at present holding a special meeting at Bordertown.

#### CASTLEMAINE DISTRICT.

A. W. Connor is laboring in this district, principally at Castlemaine, but he has also

## Victorian Missions.

M. McLellan.

held preaching services at News'ead and Taradale, and conducted a mission at Lancefield. Additions by faith and obedience, 9; restorations, 4; baptised believers, 3.

#### MALLEE DISTRICT.

W. G. Oram is now in this district, having been transferred from Kaniva circuit. Since Conference he has preached at Minyip, Bordertown, Wamboony, Dinyarrak, Lillimur, Brim, Galaquil, Warmur West, Maidavale and Sealake. One addition by faith and baptism.

#### SHEPPARTON DISTRICT.

J. E. Allan began in this circuit on June 29. It includes Shepparton, Cosgrove and Toolamba. Thos. Hagger recently held a week's mission at Shepparton. The additions are five by faith and baptism at Shepparton, and one at Cosgrove. Bro Allan contemplates holding a two weeks' mission at Wilby. This will be in connection with the Lake Rowan church.

#### ECHUCA DISTRICT.

J. W. Parslow labored in this field from last Conference up to the end of August, when he left for W.A. The additions up to date of his leaving were by faith and baptism 10; formerly immersed, 1. Since then Bro. Mason has been engaged by the church in the district (Kyalram, Ballendella and Echuca), the Committee giving a monthly subsidy of 50/-.

#### WEDDERBURN AND ST. ARNAUD.

R. G. Cameron continued in this field for three months after last Conference, when he resigned. Since then the church at Wedderburn has engaged an evangelist, and the Committee has been giving the church at St. Arnaud a small subsidy of 10/- per week to assist them in getting preaching supplies. One addition by faith and baptism at St. Arnaud.

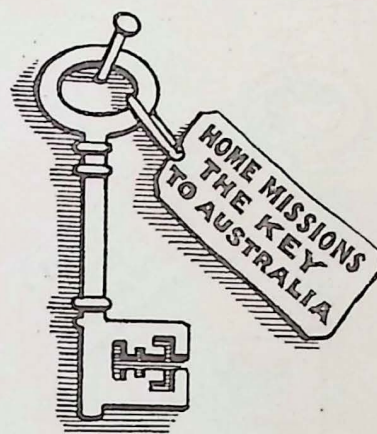
Total additions since last Conference, as per foregoing reports, 311.

The Home Mission Committee in Victoria need your help very much, AND NEED IT NOW!

## A NOBLE DESIRE.

A. E. ILLINGWORTH.

In our mid-week studies upon the Epistle to the Romans, we have been lately very much impressed with a verse or two in the 15th chapter. Paul, the splendid Home and Foreign Missionary of apostolic days, had travelled here, there and everywhere "preaching the Word." "By word and deed," "in the power of signs and wonders," and in the power of the Holy Spirit, he had "fully



preached the gospel from Jerusalem unto Illyricum."

What was his great ambition? In verse 20 we get it, thus expressed: "Being ambitious [Marg. R.V.] to preach the gospel NOT where Christ was already named, that I might not build upon another man's foundation, BUT, as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand."

Hindrances arose to a cherished desire to preach at Rome; the Holy Spirit opened doors of utterance elsewhere, but one day every door seemed to be closed to the great missionary (v. 23), "There is no more any place in these regions." That is to say—I've evangelised the whole country, north, south, east and west. NOW I want to come along to Rome.

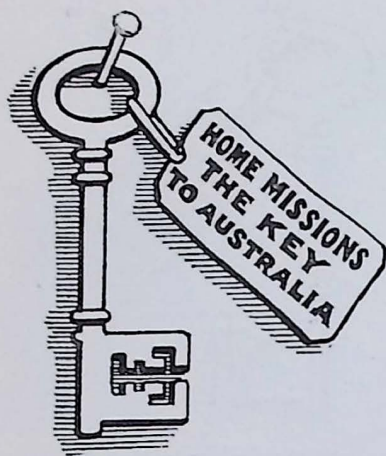
These sentiments, briefly stated, disclose a strenuous and ceaseless effort on Paul's part to go where others had not gone, telling the sweet story of redeeming love. May be it would be well to muse long and earnestly upon this section of apostolic missionary enterprise. The church of the living God, as we understand it, is unknown in vast areas of our Commonwealth. There are cities and towns by the score that have never heard "our plea" for restoration and Christian unity.

The way to plant churches in these villages of our Home land is for all to "become ambitious" to preach the gospel where others have NOT been. We cannot all become itinerant preachers and travelling evangelists, going from town to town, but we can at least do something by proxy—we can have an interest in tents and tent missions, and Home Mission evangelists and Bible agents, and we can practically demonstrate our love for sinners and truth by giving cash to our Home Mission Committees.

The secret of Paul's desire and ambition is to be learned from verse 1, "We that are strong ought to bear the infirmities of the weak, and NOT TO PLEASE OURSELVES." Less self-pleasing, self-ease, self-gratification, self-indulgence, and more self-sacrifice and self-surrender, is the latent power to fill the coffers of our Home Mission Treasuries.

A demand is made now for a New Year's gift! Don't let us give the "scraps" of our holiday leavings to the Lord. Let us take out his portion FIRST, and then we shall find





a greater satisfaction and delight in our season of recreation and rest. The great needs and the great possibilities make such a course eminently necessary. Every Committee is hindered in its work for want of money, and we are well able to "go up and take possession" of the land, if we were sufficiently devoted and enthusiastic.

I trust that New South Wales brethren will make a distinct and noble effort to press forward and win this great and growing State for primitive Christianity. "It is high time to awake out of sleep, for now is our salvation nearer than when we believed."

"The highest use of our blessings, even spiritual blessings, is to consecrate them to God; and give them out in unselfish blessings to our fellow-men."

But hark! the shouts triumphant ring  
Through heaven's high halls, "Let him be King!"  
And myriad voices loud proclaim,  
"He hath a name o'er every name!"  
To death's dark dungeon he went down:  
Go, follow him, and share his crown.  
Die to thyself, and thou shalt wear  
His crown of life, his glory share.

Do not fail to read this number from start to finish. It will do you good and help on Home Missions.

## Possession and Being Possessed.

W. G. ORAM.

WE often hear the term "people possessing great wealth," but in many instances the term could be reversed in its application to these same people—"wealth possessing great people." I knew a man fifteen years ago who spoke of the riches he possessed, but it was "treasures laid up in heaven"—true riches indeed. The other day I met him, and he again spoke of his wealth, but alas for that man! it was treasures laid up on earth, where moth and rust doth corrupt. From being possessed of "true riches," "the pearl of great price," he had allowed himself to be possessed by the "god of this world"—had exchanged a "hundredfold" for a paltry ten per cent. "life everlasting" for "destruction and perdition." Brethren, invest in the great cause of Home Missions. It is your business, it is a thriving concern. The Master and Founder and Head offers you a hundredfold here, life everlasting in the world to come.

# The Priority of Home Missions.

Thos. Hagger.

THE writer does not undervalue Foreign Missionary activity; but because of the exalted view he takes of that work, and for other strong reasons, he asserts that at the present juncture the evangelisation of Australasia with the old-time gospel is of paramount importance.

### I. Because the work at home is the base of supply for the foreign field.

Men and money are both required for India, China, Japan, Africa, and the islands of the sea. From whence are these men to come? From whence is this money to come? From these Home fields. It follows, therefore, that the more we do at Home the more we shall eventually be able to do for the more benighted parts of the earth. The conversion of the different tribes to Christ depends very largely upon the conversion of our own people. With what enthusiasm, then, should we take up the work of Home Missions, in order that we may the quicker send the joyful tidings to earth's remotest regions. We must save Australasia in order to help save the world.

### II. Because there is much land to be possessed.

It matters not which State of Australia you turn to, or whether your mind turns to the wonderland of New Zealand; in every part "there remaineth much land to be possessed." There is town after town, and district after district, where as yet the primitive gospel has not been preached, and yet where strong and flourishing churches of the New Testament faith and order could be built up with proper effort. The people of these lands are thirsting for freedom from the bondage of human creeds, and for the simplicity that is in Jesus Christ. There is no finer field in all the world for the plea we are urging than Australasia; the claims of some of our American brethren to their country occupying this position notwithstanding. Because of these rich and inviting fields on every hand, many of which are crying aloud for help, we should recognise the priority of our Home Mission work.

### III. Because of the great plea to which we are committed.

The only hope of Christianity is the plea we are urging for the abandonment of all that is denominational, and the return to apostolic Christianity, in order that Christian unity may be brought about. The present state of the Christian world is driving some men to scepticism, and for their sakes we should bestir ourselves on the matter of Home evangelisation; for it is only the Christian religion in its primitive beauty that can save them. The Christ-loving people are groping in semi-darkness for something better than they have, and as God has committed to us the better thing, with great earnestness we should go forth and sound it out in all this land of ours. Let our rallying cry be, "Australia for

Christ and New Testament Christianity!" and let us determine to establish a church that is simply and only Christian in every community. Nothing less than this will enable us to be faithful to the trust imposed upon us by our Father.

"And what shall I more say?" Space would fail to bring forth a host of other reasons. Sufficient has been said to convince all that Home Missions should be first. Let us show our convictions by the greatest offerings in our history for this work at the time of the annual conference. Home Missions to the front!

Do not put this number aside till you have agreed with yourself to help Home Missions with a definite amount.

## The Charter of the Church.

A. W. CONNOR.

THIS is to be found in Matt. 28: 18-20, which in conjunction with the word in Mark 16: 15, 16, and Luke 24: 44, deserves the closest study in view of the annual call to members to have fellowship in saving our several States. Somewhere I have seen this helpful analysis:

It is a word of INFINITE POWER—"All power."  
Speaking in a WORD OF COMMAND—"Go."  
To men CHOSEN AND RESPONSIBLE—"Ye."  
It provides them STIMULUS—"Therefore."  
It confides a MESSAGE—"Preach the gospel."  
It specifies an AREA—"All the world."  
It expresses a PURPOSE—"Make disciples."  
It gives a TOKEN—"He that believeth."  
It entails an ACT—"Baptising them."  
It opens a new RELATIONSHIP—"Into the name."  
It promises a new CONDITION—"Shall be saved."  
It enjoins a further DUTY—"Teaching them all things."  
It gives the needed SECURITY—"Lo, I am with you."

Even to the END of the age.

This commission of the risen Lord was not given to the world, but yet was for the world. Given to the apostles in the first instance, its very scope and nature made it impossible for them to do anything more than begin its execution. Upon whom then does the responsibility for carrying it out rest to-day? We answer, The church. Upon each man and women, who through hearing its message—"the gospel"—and obeying its conditions, has entered into its new condition—"shall be saved"—rests the responsibility of obeying this word of our Lord. The Home Mission Committee is the agent through which we seek to do part of the work enjoined. Let each disciple who reads this ask, "What fellowship have I in this divine work?" "Am I a laggard in the cause of the Master?"

Let each of us seek to prove by some deed of self-denial for Christ's sake that we have heard with an intelligent hearing that there is a

GREAT COMMISSION.



# New South Wales Home Missions.

T. C. Walker.

The cause in New South Wales under the auspices of the H.M. Committee is now in a forward state. The advent of our State Evangelist has done much to arouse a greater interest in this work. Only three months have elapsed since Bro. Bagley commenced his labors, and already over 100 converts have been won for Christ, 62 at Lismore, 40 at Inverell, and at the tent mission now being conducted at North Sydney, so far 6 additions to date. This mission is being conducted in a new field where no church previously existed, and interest is being aroused. We hope by the time the mission closes to report the establishment of a strong church in that district. About ten of our brethren are living in the locality, and meetings are already being held on Lord's day mornings. The work in the other fields is on the up-grade. Lismore has now a membership of over 300, and lately the church there have engaged Bro. Davis to labor in conjunction with T. B. Fischer with the outlying districts; his efforts have been successful right from the start.

Inverell has now a membership of about 60. Two months ago the membership was only 25. Bro. Uren is preaching.

Rookwood and Canley Vale are doing a good work and are working another field at Auburn, and with G. H. Browne have achieved a lot for the cause there.

A mission of the church at Enmore at Erskineville is one of the features of the larger churches opening out in the surrounding district. A number of the younger brethren conduct this mission, and have been the means of establishing a splendid Lord's day school, stirring gospel meetings, and have added many souls to the kingdom of our Lord and Master.

We are just nearing the completion of our Conference year. The Annual General Conference is to be held on January 26 and following week, and we trust the members generally will just as loyally support the incoming Committee as they have done in the year past; then much more can be done to further the cause of our Master in this State.

Our collectors in the various churches have done well, and the Committee are grateful for their help. We want their help, for we are determined to go ahead, and try great things; and by doing great things, we may all expect greater blessings.

On Jan. 7 the churches in Queensland, New South Wales, Victoria and West Australia will take up collections for Home Mission work. See that you are "in it."

## Work in New South Wales.

T. BAGLEY.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth

laborers into his harvest." The need of Home Mission effort in this State is apparent. We have a few large and very successful churches both in the city and country; but the great portion of the field remains untouched. At present a united effort is being made to establish the cause in North Sydney. We believe a strong church will be the result of this effort. A deep love for the spread of the gospel and the salvation of souls requires to pervade the whole band of disciples. Unity of effort, combined with that deep passion for souls, would soon bring about the establishment of the cause of our blessed Master, not only in this State, but throughout the whole world. There is great danger in underestimating our ability to participate in such a work. Let us give our regular weekly offering, remember the work in our prayers continually, and whenever possible be present and thus assist when the work is commenced in a new field.

The success of the work as a whole, the prosperous condition of all our churches, should be a source of inspiration to every member. We have every encouragement to go forward with confidence, nothing doubting. The gospel is just as powerful to-day as ever.

The "College of the Bible," that has so occupied the minds of the brethren of late, is an institution sadly needed. Had we a band of well-trained young men ready to go into the work every year, there is no reason that the cause of primitive Christianity should not be established in every town. I know of several fine consecrated young men who are eager to devote themselves to the work of God. They express their desire for some special course of training. My firm conviction is, that the opening of such a college would be the greatest move toward the development of Home and Foreign Missions that Australia has yet made. The harvest is great, the laborers few. As we pray for laborers, let us work to bring about the means of a regular supply of qualified workers.

We want to interest you in Home Mission work, so this issue is full of information about the work in hand.

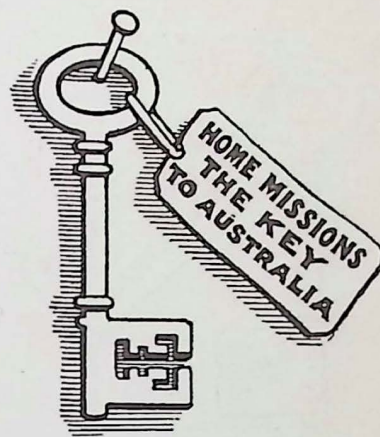
## Seven Reasons Why

We Should Support Home Missions.

D. A. Ewers.

1. GRATITUDE for our own salvation should lead us to extend a knowledge of redemption through Christ to others. If our hearts are not filled with practical gratitude for the forgiveness we enjoy, there is good reason to doubt whether we do enjoy it.

2. We are INDEBTED TO MISSION WORK for the Christianity we possess. Our forefathers were idolaters, and we owe our salvation from debasing heathenism and cannibalism to the missionaries sent to



our home land. The best way to pay the debt is to contribute to missions.

3. The MARCHING ORDERS of our King leave us no option but to support missions. The 15th verse of Mark 16 is as important as the 16th, and with the Lord's "Go" thundering in our ears we dare not forfeit our prospect of eternal life by withholding our sympathy and assistance to missions.

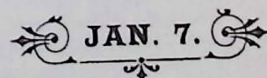
4. The NEEDS OF THE FIELDS demand our attention. Drinking, gambling, and sins of all kinds abound in our home lands. The gospel is the only efficient antidote. A corrupt Christianity must be replaced by the pure and original article. Australasia needs the gospel. We must send it.

5. The SUCCESS OF THE WORK warrants our hearty support. On all hands it is prospering. Our home missionaries are winning many hundreds of souls every year. The work was never so prosperous as now. The outlook is brighter than ever. Home Missions most emphatically pay.

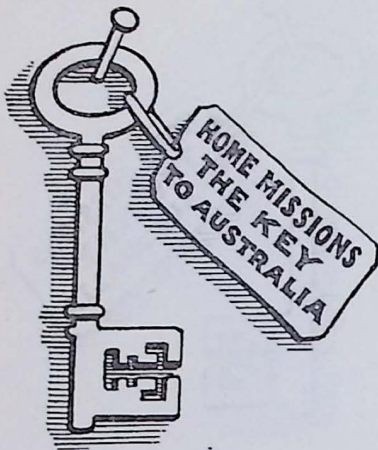
6. The FUTURE OF AUSTRALASIA requires consideration. One hundred and twenty years ago the United States had a population about equal to what we now have. Now they number over seventy millions. With a territory as large as theirs, and a climate as favorable, we have an immense future. Even bungling legislation cannot for ever stay our rapid progress. Now is the time to sow broadcast the seeds of primitive Christianity, that it may grow with the country's growth and become a dominating power in the Southern Hemisphere.

7. GODLINESS demands our co-operation in this work. To be godly is to be God-like. God sent his Son as a missionary. He came first to his own and also commanded his disciples to begin at Jerusalem. To take an active interest in missions and to give freely to their support is to be God-like. He gave of his best. "Thanks be unto God for his unspeakable gift." Be ye imitators of God."

HOME MISSION DAY,





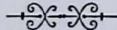


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## The Leader

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

—O—

### Home Missions the Key to Evangel- ising Australasia.

The attention of our readers will doubtless be attracted to the symbolic picture appearing in this issue and bearing the label "Home Missions the Key to Australia." In this is seen an unlocked door swung open, revealing to the gaze of the onlooker a stretch of open country. To those who understand the relation of Home Missions to the evangelisation of Australasia, the picture will be no mystery. To them it will be eloquent of the fact that Home Mission work is the key to evangelising Australasia. It is quite possible, however, that very many of our readers have not yet quite realised what Home Missions stand for, or how necessary they are to the progress of the gospel. In a general way we speak of world wide evangelisation, and for the sake of convenience divide this under the two heads of Home and Foreign work. Under the first head we include all Christian work going on in our own territory. But while this is properly so, here again we make a distinction, and apply the title of Home Missions more particularly to the preaching of the gospel in country districts, to the exclusion of those towns or cities in which the

gospel has secured a solid and prosperous footing. In a word, Home Missions are intended to be used for the purpose of winning new territory and of building up weak causes which are remote from other scenes of activity. Large cities, therefore, like Melbourne, Sydney, Adelaide, etc., are not generally regarded as coming within the scope of Home Mission work. To this rule there are, of course, exceptions. But speaking generally, large cities are regarded as being strong enough to carry on their own work independently of outside assistance; and not only so, but strong enough to assist in planting the gospel standard in other places. In presenting this view of the question, we are suggesting nothing that can be regarded as novel. On the contrary, we are merely stating what has come to be regarded by all religious bodies as essential to the wide spread diffusion of the gospel in any country which may be denominated in any sense as Christian. The wisdom of this view we think cannot be successfully impeached, nor can its Scripturality be questioned, seeing that it maintains and exemplifies the apostolic injunction of the strong bearing the burdens of the weak.

But apart from the fact of Home Mission work being praiseworthy from the standpoint of Christian charity, there is another view of it in which it is seen to be essential to the life and well-being of Christianity itself. For a Christianity which existed only in the larger cities and was content to so exist, would, in the long run, be found to be pursuing a policy which would bring about its own decay and ultimate extinction. To conceive of such a state of things, in which centralisation was the main thing, would be just as wise and just as successful as to conceive of a nation which proposed to confine its operations to the principal cities and towns to the neglect of its country districts. Any statesman who proposed such a scheme would not only be unworthy of the name, but would very speedily be relegated to a deserved oblivion. For it is a fact, well recognised by all political economists, that the strength and stability of a nation are not found so much in cities, as in the healthy and vigorous life of its country districts. And that which is true in politics, in this respect, is also true in regard to Christianity. It is because this view of the question is forgotten, that some of our city churches do not respond as liberally to the call of Home Missions as they might do. They are too self-centred. Their outlook is not wide enough. Their vision of the kingdom of God is bounded by their local horizon. And because of this, they are prolific in excuses for not lending a hand in pushing forward the gospel chariot. These excuses when analysed will not bear the light of day, for it reveals that the whole secret of the matter does not lie in well-founded reason, but in a poverty of spirit which has eliminated enthusiasm for Christian enterprise beyond their own borders—a local enthusiasm, such as it is, that will itself eventually perish from want of material to keep it alive. Now the principle of missions is something different to this, and is well expressed by Arnot, when he says: "As radii in a circle are closest near the centre, and

towards the circumference lie more widely apart, the affections of the human heart do, and should fall thickest on those who are nearest. Expressly on this principle the Christian mission was instituted at first. Love in the heart of the first disciples, was recognised by him who kindled it, to be of the nature of fire or light. He did not expect it to fall on distant places, without first passing through intermediate space. From Jerusalem, at his command and under the Spirit's ministry, it radiated through Judea, and from Judea to Samaria, and thence to the ends of the earth." It is a very different thing, however, if we propose to keep all the fire and light for the convenience and comfort of our own limited circle, and refuse to allow it to radiate abroad for the help and comfort of those who need it more urgently than we do.

It was said of the late Cecil Rhodes, of South African fame, that he used to think in Continents. Now, we do not ask our readers, in connection with Home Missions, to think so largely as this, but we do ask them to think in States or Provinces. Primarily, the individual church member, if he is of the right sort, will think first of all of his own local congregation; but if the true spirit of Christianity has got hold of him, his thinking will not stop there. He will want the light from the centre of his own circle to radiate out till it touches the confines of the State in which he lives. His thought will be that the entire State in which he lives must be won for Christ. To this extent, in the matter of Home Missions, he will be swayed by the Imperial spirit. He will catch that enthusiasm which, in the political world, has led so many Englishmen to go forth in their adventurous careers and discover new lands on which they might plant the British flag. And though in many cases we cannot approve of the methods by which this has been done, yet we do most heartily admire that love of country which has led them to achieve great things in the building up of the Empire in distant lands. And this Imperial sentiment is that which we want to see developed amongst us for the extension of a kingdom which is infinitely greater than the Empire of which we form a part. In every State or province of Australasia, there is a vast amount of territory on which the flag of primitive Christianity has not yet been planted. The territory already occupied is exceedingly limited when compared with that which remains to be explored and captured. This unoccupied territory should be constantly before our minds and exercising our thoughts until its entire conquest is consummated. To accomplish this great purpose, we must remember that the agency to be employed is Home Missions. This is the key to the evangelisation of Australasia. That this key may be used effectually, more men and more money must be freely given to the work. The great cities and towns where our cause is strongest, must realise their responsibility more acutely and respond more liberally in providing the sinews of war for carrying on the campaign.

But while we thus plead for the strong to help the weak, we do not forget that many of our country churches are not doing anything like what they ought to do in further-



ing the cause of Home Missions. We are afraid that in many cases our country brethren act in this matter as they do in politics. They get all they can out of the Government, and give as little as possible, so far as they themselves are concerned. They can contribute something to Home Missions providing they get something in return, but when this something is not forthcoming, they button up their pockets and have nothing to give for the general good. If any great work is to be done in Home Missions, our brethren in the country will have to show a less selfish spirit. Those churches which are not receiving immediate help, but are well able to contribute something, should at least take as great an interest in the work as those churches in the cities which get no help and do not expect any. And those churches which have received help for some considerable time, should be ambitious of reaching the time when they can say, "We are now able to do without help, but will not be content till we can stretch out a helping hand to others." It will help very considerably to inspire enthusiasm for Home Missions if we realise that we have some message for the people that they stand very much in need of. If we do not have a high conception of the work we have to do as a people, we shall never achieve anything worth speaking about. There is no question but that we have had entrusted to us a great responsibility; but whether we are equal to the discharge of that responsibility, the future alone will reveal.

## S.A. HOME MISSIONS.

ANNUAL OFFERING,

LORD'S DAY, FEBRUARY 4th, 1906.

*Notice Alteration of Date.*

You have one month extra to prepare. Let this month's offering be the very best and largest in the history of our State.

Look out for the AUSTRALIAN CHRISTIAN of January 18th. Tasmania and South Australia have a page each allotted them for Home Missions that date. Don't miss that number of the CHRISTIAN.

H. J. HORSELL.

## From the Victorian Treasurer.

My words will be few. The facts will speak for themselves. Total receipts since Conference, £679/10/10. Total expenditure, including salaries up to 30th November, £964/9/10. It will therefore be seen that the overdraft at the present moment is £284/19/. The salaries for December will be due before the annual collection takes place on the 7th January. So we may safely estimate that our overdraft on the first week in January will be £350. This is the amount we are appealing to the brethren to contribute on the first Sunday in January.

Should the churches respond to this appeal and realise the full anticipation, we have still three months' expenditure to meet before Conference. It will therefore be seen that a very generous response is required in order

to enable us to meet Conference without a debit balance. I am hopeful that the churches will make a great effort and so enable the Committee to meet all its engagements.

Yours in the Master's service,

263 Little Collins-st.,  
Melbourne.

W. C. CRAIGIE,  
Treasurer.

## From the Field

*The field is the world.—Matt. 13 : 38*

—O—

### Queensland

GYMPIE.—We are still witnessing to the power of the gospel. At last night's meeting one young lady made the good confession.

Dec. 4.

H. K. CARTER.

BOONAH.—The annual S.S. picnic was held on 9th Nov. We had another confession here to-night. Meetings well attended.

Dec. 3.

W. G. ALCORN.

—O—

### New Zealand

GORE.—Since last report one has been restored to fellowship. This evening Bro. Mathison gave a very instructive and interesting address. At the close we were pleased to see a young woman step out and make the good confession. Good interest is being manifested, and we believe ere long many more will follow her noble example.

Dec. 3.

W.G.L.

PAHIATUA.—On Nov. 13th a most successful social was given by the members of the Young People's Mutual Improvement Society. An excellent programme was provided, and the building was taxed to its utmost to contain the visitors, who expressed high satisfaction with the proceedings.

Nov. 25.

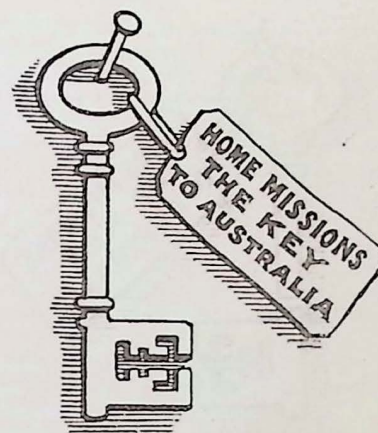
A.H.

INVERCARGILL.—The church meetings are all well attended, our building being taxed to the utmost on Lord's day evenings. Under the able preaching of Bro. Little, six more have been added by faith and obedience, and three by letter, during the past quarter. Our membership now totals 121. A few weeks ago the church decided on substantial additions to our meeting house; this, when completed, will supply a long-felt want, and give the cause a prominent advertisement. We expect to have it ready for Easter Conference. We are looking forward to a great and profitable gathering at New Year in Dunedin, at the Colonial Conference. May God's blessing rest upon united N.Z.

Dec. 3.

R. BELL.

OAMARU.—Last Friday the Band of Hope held its closing meeting of the 1905 session, when there was a good attendance. Mrs. Renwick, the superintendent, occupied the chair. The annual report, which was read by the secretary, Miss Watt, showed that forty-eight meetings had been held during the past six months. The attendance had been good, and much interest was shown by the children, of whom there are about thirty in the Band. An interesting programme of readings, recitations and musical items was well rendered, after which Ralph Gebbie addressed the children on "Perseverance." Prizes were presented for attendance to Winnie Sutton,



Annie, Violet and John Thompson; for specially helping in the meetings to Jessie and Harry Wilson; and for good conduct to Jack Sinclair. Pretty text cards were given to each member.

Nov. 29.

W.K.

DUNEDIN.—The teachers and officers of the Sunday School held a social in the lecture hall on Monday night in honor of J. Inglis Wright, the late superintendent. The new superintendent, C. F. McDonald, occupied the chair, and in his opening remarks feelingly referred to the brother they esteemed so much, and who was there as the guest of the evening. The chairman mentioned that Mr. Wright had occupied the position of superintendent for over four years, and during that time he had unceasingly used all his efforts and ability for the good of the school, which had greatly flourished and prospered under his able supervision. A very acceptable programme was then gone through. James Stokes, an ex-superintendent, and one of the oldest teachers of the Sunday School, then made a presentation to Mr. Wright on behalf of the teachers and officers of the school and of the two Bible classes. The presentation took the form of seven books. Mr. Wright thanked them very sincerely for the honor they had accorded him, for the many pleasant things that had been said, and for the love and good feeling that existed between them, and which was given expression to in the handsome present he had received.

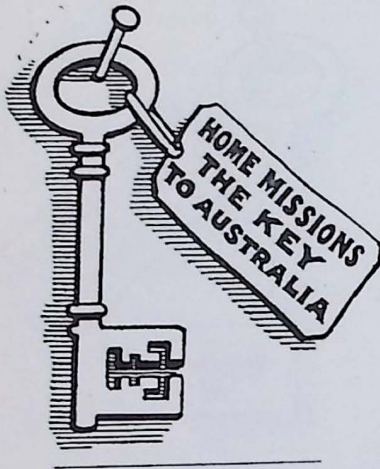
BELL'S JUNCTION.—A. F. Turner, of South Wellington, has been with us holding meetings, and though the weather was very rough, the people came out fairly well to hear him. He has been the first in the field, for no other has preached the gospel here during the six years we have been here. Although there was no visible result at the close of his mission, several have been set to thinking for themselves, and one young man has started to come to the Bible School who never came before, and I think he will soon join us as a disciple of Christ. We have a Bible Class of twelve, and during the last twelve months three of them put on Christ in baptism.

Nov. 24.

MATTHEW BELL, Junr.

WELLINGTON SOUTH.—At our gospel meeting last Lord's day evening, a married man confessed his faith in Jesus as the Christ, the Son of the living God, and the same hour of the night was buried with him by baptism into death. Since last report five have been received into our fellowship by letters of commendation. At the last quarterly business meeting, the church decided to enlarge her borders, and to this end a fine quarter acre section of land has been purchased in the rising suburb of Kilbirnie. It is intended to at once proceed with the erection of a building, and





upon its completion a school will be started, and meetings for worship and the preaching of the gospel will be arranged.

Dec. 2.

A. F. TURNER.

## Tasmania

BURNIE.—Since last report one has been received into the church, a young man previously baptised. Bro. Hale has been engaged by the Home Mission Committee to labor upon this coast in the cause of the Master, and from present prospects is likely by the grace of God to bring many souls to Christ. The church contemplate shifting their present place of meeting to South Burnie; therefore we will meet in our new room about the 17th inst.

J. LEE-ARCHER.

HOBART.—The mission in Hobart has come to an end, and a short thanksgiving service was held last evening. Brief addresses were delivered by W. J. Way, F. Collins, and others, all of which were of a helpful character. During the meeting the opportunity was taken to present Sister Annie Parker, organist, with a small token of appreciation. A. W. Adams in making the presentation spoke of Sister Parker's faithfulness to the work she had taken in hand, and mentioned that although the mission had lasted for a considerable time she had never once been absent from her post.

Dec. 7.

D. W. A.

LAUNCESTON.—Sister Leach was received in the morning by letter from the church at Enmore. In the evening at the close we buried a lady (of fourscore and three years) in the symbolic grave of the risen Lord. Although weak in body, she was strong in faith. Three others (young people) responded to the call, making the good confession. House visitation, tract distribution and the careful circulation of the following pamphlets: "Our Position," by Erret, "On the Rock," by Dungan, "History and Doctrines of the Disciples of Christ," by Power, "Our Work and Methods of Doing it," bring us into personal contact with the people, and put "our plea" before them. We were invited to meet a few members of the church with their friends last Saturday at a basket picnic, held at the Launceston Gorge, celebrated for its picturesque scenery, which commands the attention and admiration of lovers of nature's self-drawn pictures. A very pleasant and profitable afternoon was spent. The writer was brought into touch with the friends of the members of the church, with whom he conversed on the things of the kingdom, and useful pamphlets on "the plea" were given them, and

future appointments made for further conversation on that topic. We have reason to believe that the above was the wisely and kindly intended purpose of the little gathering. Permit me to ask, Might not such gatherings with such a worthy purpose be more frequently held? After a few words of thanks from the writer, expressing his appreciation of the kindness and good tact displayed in the whole thing, the little company turned their faces homeward.

W. MOFFIT.

Dec. 7.

## Victoria

RICHMOND (Balmain-st.).—There were two added by faith and obedience yesterday. For calendar year closing, sixty-one confessions have been received, but owing to very heavy losses by removals, etc., our nett gain has only been one-third that number.

Dec. 11.

P. J. POND.

MARYBOROUGH.—I addressed good meetings morning and evening at Bet Bet yesterday. J. R. Hughes filled my place at Maryborough in the evening and received one confession. We have received several donations towards an improved chapel, and we hope to make a good move in that direction before long.

Dec. 11.

R. J. CLOW.

EMERALD.—The mission is in full swing, in spite of the bad weather which we have had during the past week. We are having a great fight, as the enemy is making a determined stand; but we are not dismayed, for Christ is our Commander, and will give to us the victory. One young woman confessed her faith in Jesus last week, and others are very near to the kingdom. The mission continues for three more nights.

Dec. 11.

E. EDWARDS.

STH. YARRA.—This morning we had the pleasure of extending the hand of fellowship to the young brother who was immersed last Lord's day evening. Bro. Pond gave a fine address. Bro. Waters spoke to a good audience this evening, at the close of which we were cheered by two young girls, scholars from the school, coming forward and confessing Christ; after which one sister who previously confessed was buried with her Lord in baptism.

Dec. 10.

T. M.

## South Australia

PORT PIRIE.—The young man previously reported as having made the good confession was baptised last Sunday evening. Bro. Jones of Moonta is on a visit here at present, and has spoken on several occasions.

Dec. 6.

W. C. O.

GROTE-ST.—This morning the right hand of welcome was extended to one who was immersed last Wednesday night. One of our members, Sister Lovell, passed away this morning, leaving a husband and large family to mourn their loss. It is a great joy to know that her faith was anchored in Jesus Christ, and this fact will solace the sorrowing loved ones in their hour of trouble. R. Verco, who presided at the meeting this morning, expressed our deep sympathy with the bereaved ones, and prayers were offered on their behalf. B. Huntsman preached this evening; subject, "Nicodemus." There was a good attendance, and our hearts were gladdened by seeing two, father and daughter, step out and confess their faith in Christ.

Dec. 10.

E. R. M.

NORWOOD.—Yesterday week we received two by transfer from Queenstown church, and last night at our gospel service three married women confessed Christ.

Dec. 11.

A. C. RANKINE.

NARRACOORTE.—The meetings are keeping up well. We are continuing the week-night gospel services, started by Bro. Leng after the close of the late tent mission. One young woman confessed Christ last Lord's day evening, and two young men and a married lady made the great decision to-night. Many more are interested. The prospects of the work are exceedingly bright. We believe that before long a very strong cause will be established. Our C. E. Society meets on Tuesday evenings. Many are being greatly helped by these meetings. We ask for the prayers of all who are interested in the cause in Narracoorte.

Dec. 7.

J. I. M.

## New South Wales

INVERELL.—At the close of the gospel address by Bro. Uren, we had the joy of seeing two step forward and confess Christ. Others are interested, and we expect further confessions next Lord's day. We are looking forward to better results when our evangelist can give his whole time and attention to the work. However, the church is well satisfied with the steady increase made.

H. E. TEWKSBURY.

ROOKWOOD.—On the 5th we held our anniversary social, which was well attended. Addresses were delivered by Bren. Hagger, Wooster, Goode, Logan and Stimson, interspersed with musical items. Refreshments were served. On Sunday night Bro. Browne preached an impressive In Memoriam sermon, speaking of the sterling qualities of our late Sister Eadie.

Dec. 11.

A. ALLEN.

LISMORE.—One confessed the blessed name on Sunday, Nov. 27th. Bro. Davis reports good meetings at Bungawalbyn, the attendance at gospel services being about 70. It is a pleasure to report the establishment of a C. E. Society in connection with the church there, with a membership of 28. J. P. F. Walker has taken up the work at Blakebrook, a village five miles from here.

E. J. W.

PADDINGTON.—The brethren have been built up and encouraged since the advent of Bro. Hagger, from whom by God's grace assisted by willing hearts and hands we expect great things. Our brother has proved beyond our expectations in every way. Bro. Hagger has started a series of discourses on "Better Things," taking for his subject last night "A Better Revelation," and at the close of a powerful meeting the two made up their minds for the better life. The officers have agreed to recommend to the church the holding of a mission by Bro. Hagger early in the year, and we are determined to work for big results.

Dec. 11.

G. ARNOTT.

BIBLE SCHOOL UNION.—United teachers' social was held in City Temple, Nov. 28, and in every respect was a success. At 7.45 A. E. Illingworth took the chair and gave a welcome from the Union to the Thos. Hagger, who suitably responded. S. Gole then read a paper by E. Gole on "Methods in School Work." The essay was an able one, although many were not in accord with all the matter contained therein. At 9 o'clock we adjourned to schoolroom for refreshments and social chat. We were glad to have with us the teachers of the Chinese Mission. Several Schools were represented by teachers—Enmore, 14; Erskineville, 10; Sydney, 11; Padding-



ton, 11; Petersham, 7; Marrickville, 5; Canley Vale, 1; Chinese Class, 14; others, about 20; 4 Superintendents; 7 Secretaries of Schools. We desire to say that we appreciated a letter from the Victorian secretary conveying greetings for a good meeting. We hope at the next social to see twice the number present. We would like to have comments on meeting for future use. R. STEER

## Here and There

*Here a little, there a little.—Isaiah 28 : 10*

We would consider it a great favor if those who owe for the CHRISTIAN, or other things, would make a point of settling up in good time before the New Year. We have done our best to serve all, and now we need our money to square accounts.

Two confessions at Enmore on Dec. 10.

One confession at Footscray, Sunday night.

Four confessions at Windsor on Sunday evening.

There was one addition to the Lygon-st. church on Sunday last.

Recently three young men have been baptised at Hindmarsh, S.A.

Large meeting and two confessions at Petersham on Sunday evening.

The new church building at Narracoorte, S.A., was begun on Monday last.

E. Blake spoke at Narracoorte on Sunday evening, when there was one confession.

We are under obligations to G. P. Pittman for valuable help in getting out the present number of the CHRISTIAN.

If church news and other items should not be present this week, all will know it is because the Home Mission matter has the right of way.

The Hindmarsh Sunday School have decided to assist the local Foreign Missionary Committee by taking up two collections for mission work.

We will bind up a few copies of the CHRISTIAN for 1905 as usual. They will be sent anywhere for 15/- We are now open to receive orders. We have a few copies of 1904 for sale at same price.

At Newmarket last Sunday night J. H. Stevens preached upon "Consider the Lilies." The chapel was tastefully decorated, the choir rendered several appropriate songs, and there was a good audience in spite of the bad weather.

This number will fall into the hands of a good many people who are not in the habit of taking our church paper. Please look it over, and see how good it is; and then make up your mind to take it next year. It will do you good.

Following his election in the Hopetoun Ward, A. L. Crichton, of the Lygon-street church, was at the last meeting of the City Council appointed an alderman. We are sure that all our readers will join us in congratulations and best wishes for future usefulness.

A brother writes from "Backblocks": "Bro. Clydesdale is holding a fortnight's mission at Border Town, more to stir up the members, I think, than anything else. Our Narracoorte brethren are about to build a large stone chapel. Our Bro. Leng has done a grand mission work in that district. With a little fostering and feeding the lambs there should be a strong church in Narracoorte."

By direction of the Victorian Home Mission Committee we are sending out extra copies of this week's issue to Victorian agents, which they are asked to distribute to new subscribers, with a view to interesting them in Home Mission work.

The following telegram reached us on Tuesday from Emerald, where H. P. Leng is holding a mission:

"Glorious victory for Christ: nine confessions Monday night.—E. EDWARDS."

This is good news, and we hope to hear of many more before the meetings close.

T. Bagley reports: "North Sydney mission two weeks old; eight confessions. There are about twenty members living in the district, all of whom assembled for breaking of bread during the last two Sundays. When the mission closes the work will be permanently continued in a large central hall."

"The North Fitzroy church of Christ Band of Hope will hold a special open night on Thursday, Dec. 21, at which Christmas carols will be rendered, and an address by Mr. J. C. Langley. All seats free and no collection. Commencing at 8 o'clock sharp. Please reserve this night, and come along to assist in the Temperance work.—E. CLARKE."

Many thanks for the volume of Harward's "Evangelistic Sermons." I am delighted with the arrangement and get-up of the book. The subjects treated are of vital importance, and are dealt with in a masterly way. When reading this book one may fancy he is in the mission tent with Bro. Harward, in the flesh, before him. Brethren and sisters, if you are interested in any of our young preachers, and want to help them, send them a volume of Harward's Sermons.—H. P. LENG.

E. J. Hilder writes: "On Thursday, Friday and Saturday of last week Enmore Lord's day School held a very successful Floral and Industrial Exhibition. The list of entries was well filled, and the exhibits gave evidence of a more than ordinary amount of skill on the part of the scholars. The competitions in reciting, reading and singing were well contested, and these provided quite a pleasant entertainment each evening. The success of the whole affair was undoubtedly due to the organisation and downright hard graft of Geo. T. Walden, who undertook its management."

## Evangelistic Sermons

By H. G. HARWARD.

### CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

Wonderfully Clear and Plain, and so full of Power.

Price, 2/6; 10 Copies 20/-. Post Free.

Mrs. F. Pittman writes: "On Nov. 30th a united sisters' picnic was held in the Botanical Gardens, Adelaide. The weather was perfect, and a large number of ladies and a few gentlemen from all the suburban and city churches were present, and a very happy day was spent among the flowers. Games

were indulged in during the afternoon, and at 4.30 the sound of the bell brought us all hurriedly together, and about 150 sat down to 4 long tables well laden with tempting food, kindly provided by the Grote-street Dorcas Society, to which all did ample justice. A hearty vote of thanks was passed to the Grote-street sisters. This first united picnic will long be remembered by all who attended."

At the Lygon-st. Christian chapel, on Tuesday evening last, P. A. Davey, our missionary to Japan, was married to Miss Marion Benson; so that in the future we are to have two missionaries in the sunrise kingdom instead of one. Jas. Johnston officiated, and 138 guests sat down to the wedding breakfast in the lecture hall after the ceremony. We know that all our readers will join us in wishing a long and useful life to Bro. and Sister P. A. Davey.

FAREWELL MEETING TO P. A. DAVEY.—On Monday evening, Dec. 18, a meeting will be held in Lygon st. chapel at 8 o'clock to bid God speed to Bro. and Sister Davey, who are leaving for America the following day. Our missionaries will not be able to visit Australia again before returning to Japan, so this is the last opportunity for the brethren to see and hear them. The brethren in all the churches are urged to rally up and make the meeting a grand success. Good programme. Short speeches by representative brethren.

### COMING EVENTS.

DEC 16.—The Newmarket Sisters' Sewing Class intend holding a S. L. of Work, opening at 3 p.m., to reduce debt on building. They will be pleased to see any brethren from sister churches to help in this work. A. HATTY, Hon. Sec.

DEC. 18.—Very Special. Monday evening next, Dec. 18, at Lygon-st. Chapel, 8 o'clock. Farewell Meeting to Bro. and Sister P. A. Davey. Short speeches, singing. Everybody welcome.

### WANTED.

The church at Oamaru, N.Z., requires the services of an evangelist. Applications will be received till New Year. W. Kilgour, sec., Humber-st., Oamaru.

Wanted, a Girl for the country, about 15 years, to do light household work; two in family; a comfortable home. Apply to Austral Publishing Co., 528 Elizabeth-st., Melbourne.

Comfortable Accommodation, with or without Board. Mrs. Baker, 440 Lygon-st., Carlton.

### FOREIGN MISSION FUND.

#### VICTORIA.

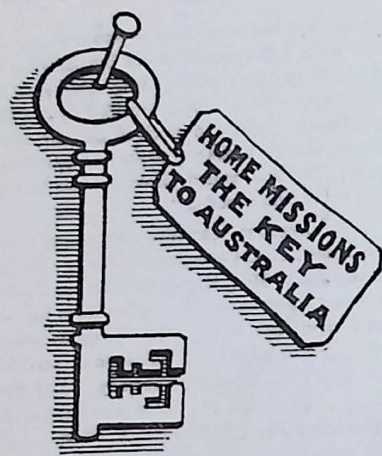
Church, South Yarra, per Mrs. Lewis	£2 5 0
" Ascot Vale, per Sisters' Executive	1 11 11
Mrs. Burns, Church, North Melbourne	1 0 0
C.E. Society, Shepparton	0 4 3
Xmas Gifts for Children of India and China, etc.—	
School, Horsham	0 5 0
South Yarra	0 6 0
French Island	0 4 0
Taradale	0 3 6
Mildie Park	0 5 0
Brunswick	0 7 6
Shepparton	0 4 0
North Fitzroy	1 0 0
Swanston-st., Melbourne	0 19 9
" Miss Embley's Class	0 8 2
" Miss Johnston's Class	0 3 9

#### QUEENSLAND.

Church, Rosevale	1 2 6
ROBERT LYALL, Treas., F. M. LUDDBROOK, Sec.	
39 Leveson-st., N. Melb.	21 Collins-st., Melb.

MEMORY. W. H. Nightingale.—"It enables the speaker to express his thoughts with all clearness and precision to the most minute detail, without notes and without fear of forgetting." E. F. Ryall.—"I have found it invaluable." D. E. Pittman.—"Exceedingly simple and wonderfully effective." Prospectus free, J. H. Stevens, B.A., 145 Collins St., Melb.





### THE IMPORTANCE OF THE FIELD.

**I**T is almost impossible to over-estimate the importance of the work in Western Australia. The influx of the population from the eastern States has led to the springing up of important centres in the metropolitan and country districts. Whole families coming over have naturally dissociated themselves from their old denominational surroundings, and are therefore more open to consider the primitive gospel message as presented by us. If we can only meet them in such a condition (and we will do so if we are first in the field) we may be the means of strongly establishing churches in all such centres before the religious sentiment has been formed.

With this in view, the church of Christ in W.A. has laid itself out to take possession of various important centres. During the last two years causes have been established in Leederville, Maylands, North Perth, Midland Junction, Claremont, North Fremantle, South Fremantle, Collie, York, Northam, Greenbushes. Several of these churches have been assisted by tent missions conducted by Bro. Hagger, whose vigorous and successful work helped us much in the work in these new fields. These churches are all depending on local supplies, and the brethren to whom God has given the talent of speaking are kept busy in W.A.

#### WORK IN COASTAL CHURCHES.

D. A. Ewers has been engaged by the Committee as General Evangelist, and the churches around the city who are without evangelists will occupy a good deal of his time. The suburbs of Perth are large, and fast growing, and the great importance of the work here is known by all who have been to such rapidly-growing places as Maylands, North Perth, Leederville, and Midland Junction.

#### OUR COUNTRY MISSIONS.

T. H. Scambler is making a name for himself at Bunbury, and we see good meetings and a strong cause being built up in that sea-port town. The members of the Bun-

bury church are very liberal, and if the Home Mission funds are short it is not their fault.

R. W. Ewers has been amongst the Collie coal-miners for six months, and his labors, as you have seen by the reports, have been blessed of God.

The causes at Preston, Harvey and Donnybrook are being looked after by T. H. Scambler and R. W. Ewers.

J. Selwood has just gone to labor in the Northam district. This is an important centre of a great wheat-growing country, and will be a large town. H. J. Banks, from Subiaco, has been there for a month, and the meetings have increased considerably.

The church at York is not far from Northam, and can be worked in conjunction with that place.

#### OUR GOLDFIELDS MISSIONS.

Kalgoorlie is the greatest mining town in Australia, and in this field we have had discouragements plenty, but the Committee are not going to rest till they see in that great goldfields town a self-supporting church. This is a most difficult field to work on account of the God-forsaken nature of the surroundings. D. M. McCrackett is there now, and he is looking after Coolgardie and Menzies, both important mining towns.

The Boulder church is not a mission church now, but is self-supporting, having engaged Bro. Parslow to labor as evangelist.

Coolgardie.—Some good work has been accomplished in this place, Bro. Hagger's special effort being fruitful in leading many to Christ. The preaching is conducted by the brethren themselves, assisted by Bro. McCrackett, and brethren from the other goldfields churches.

Menzies.—Bro. McCrackett has just visited this important town, and has made quite a stir there, winning the esteem of the outsiders, and is in close touch with Presbyterian and Methodist ministers, who closed their chapels on Sunday to attend the meeting held by Bro. McCrackett.

#### PLACES WHERE WE HAVE NO MISSION.

Albany, Katanning, Wagin, Narrogin, Beverley, towns on the Great Southern Line; Armadale, Kelmscott, Cannington, Victoria Park, on the South Eastern Railway; Plympton, Cottesloe, Guilford, Bayswater, places around Perth and Fremantle: these are just a few of the important places that we have not started in, and places which should be started in at once if we are to get a hold of the people at all; for the longer we leave it the harder it will be for us to get a footing.

#### OUR WANTS.

W.A. HOME MISSION  
SUNDAY,  
JANUARY 7th.

## West Australian Home Missions.

On that day we want £100 down to meet our obligations, and all over that we will spend in spreading the gospel in those places where Christ is needed most.

On that day we want the pennies, the three-penny pieces, the sixpences, the shillings, the florins, the half-crowns, the half-sovereigns, the sovereigns, and all that you can give to help on the Home Mission work in W.A.

#### HELP!

With vigorous support on the part of the brethren in Australia, the Committee with God's blessing can do much to further the cause in W.A. Without that assistance no effort can be made. We look to the brotherhood for their whole-hearted support.

## West Australian Letter D. A. Ewers

From all the States come reports of cheering progress. It is evident that an evangelistic wave is rolling over churches, sweeping away our crotchets, and bringing us into closer line with New Testament Christianity, the missionary zeal of which astonished the world. In N.S.W. the brethren are lengthening their cords and strengthening their stake. The churches there are opening up fresh fields and preparing for great victories. The numerical increase of this year has probably been the greatest in the history of the brotherhood, and this is but the beginning. It is clear that the workers in the mother State are resolved to do something worthy of the province to which they belong. In the meanwhile Victoria easily maintains her position as the banner State, having the largest number of churches, members and preachers. And with her unabated missionary zeal and her splendid co-operative work the outlook was never brighter. But S.A. is a good second, and in proportionate numerical strength leads the Commonwealth, having more members per 1000 of the population than any other State. There is a quiet persistency of effort about the South Australian brethren which tells on the church statistics. To the W.A. brotherhood belongs the honor of having had for several years past the highest percentage of numerical progress. If this rate of growth is maintained, it is only a matter of time when she has leave all the other States behind as she has already passed two of them. Quiet little Tasmania has caught the inspiration of evangelism, and with more preachers and increased missionary fervor is rousing up to high purposes and great resolves. New Zealand is steadily forging ahead, adding to her staff of evangelists, increasing the efficiency of her co-operation, and largely developing her foreign missionary work. Even Queensland is beginning to realise the great possibilities ahead, and awaking to a sense of her responsibilities in moving in the direction of State evangelistic work.

Never in the past history of the cause in Australasia has the immediate prospect



been so golden with promise. The severe drought devastating the eastern States has passed away, and its effects are rapidly disappearing. In most of the States there is a growing demand for evangelists. The brethren generally are contributing more freely. Mission work, both home and foreign, is receiving increased attention. Our Conferences are growing in interest, and our co-operative work in efficiency. Judging from the progress of the past two or three years, and the indications of the present, there are abundant reasons for anticipating an unprecedented era of peace, progress and spiritual prosperity. It is not unreasonable to expect that our 20,000 members will have doubled their numbers within the next ten years.

But in order to this, every nerve must be strained, and every member enlisted in the soul-saving campaign. The American cry, "Each one win one," must be echoed and re-echoed through all the churches. More evangelists must be engaged, and more money must be contributed. Meetings for the deepening of spiritual life should be held more often, and a higher spiritual tone should characterise our regular church addresses. The desire for souls should be prominent in all our private and public prayers and in our social conversations. Especially should Home Mission Sunday, Jan. 7, receive our attention. The published reports of offerings on that day will show how far we are in earnest and which churches are truly missionary. Some of the Conference Committees are in debt, and it is hoped that the offering will not only wipe off the deficiency but leave a substantial balance with which to face the New Year. Much depends upon the contributions of the brotherhood on the 7th. A large offering will strike the note of bountiful liberality for the year, and this will mean the glory of God and the extension of the cause of Christ. A small offering spells failure, or at least means that the Committees can only mark time instead of making progress. I believe, however, that the brethren will rise to the importance of the occasion, and that the New Year's work will be ushered in by a

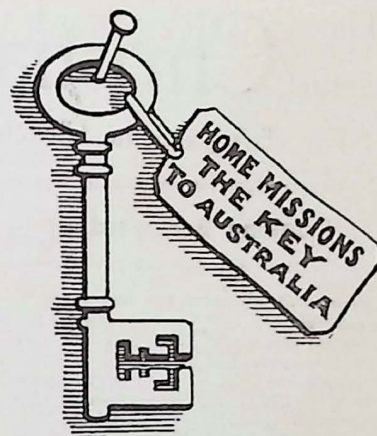
contribution worthy of the position we occupy and the cause we plead.

"Bethany," Palmerston-st., Perth.  
Dec. 1.

## A Home Mission Superintendent.

THEO. B. FISCHER.

The articles in the AUSTRALIAN CHRISTIAN show that there are many who realise the benefit, and some who see the possibility, of organising a scheme to raise a penny-a-week towards our Home Mission work. In your issue of November 30 a very practical article shows how the scheme might be put into operation. On the whole I agree with the article, but I believe to work such a scheme thoroughly and effectively would need some brother to be appointed, who could work the whole matter up. Suppose the whole of the States fell into line, and adopted the penny-a-week system. Let the States support a brother who could be called Organising Secretary, Home Mission Agent, Travelling Home Mission Evangelist, or Home Mission Superintendent, and let this brother give up his entire time and energy to the furtherance of Home Mission work. It goes without saying that this brother would need to be a speaker as well as possessing organising capabilities, and also be an enthusiast, and an authority on things pertaining to Home Mission work. Let him travel from church to church, explain the system, put it into operation, help each place visited with hints, and suggestions, adapt the system (in its workings) to the needs of each separate church, give stirring Home Mission addresses where ever he goes, rouse up each church to a realisation of their privilege and responsibility, and work the whole system for all it is worth, in the furtherance of Home Mission work. Personally I believe that South Australia and West Australia could support such a brother, while New South Wales and Queensland could join hands. Victoria could easily have one all to themselves, and allow him to take a trip over to help the work in the snug little Isle, or one brother might be



appointed as a Commonwealth Organiser. The penny-a-week system shows plainly what can be done, and I firmly believe the appointment of an Organising Secretary would allow the matter to be put into successful operation.

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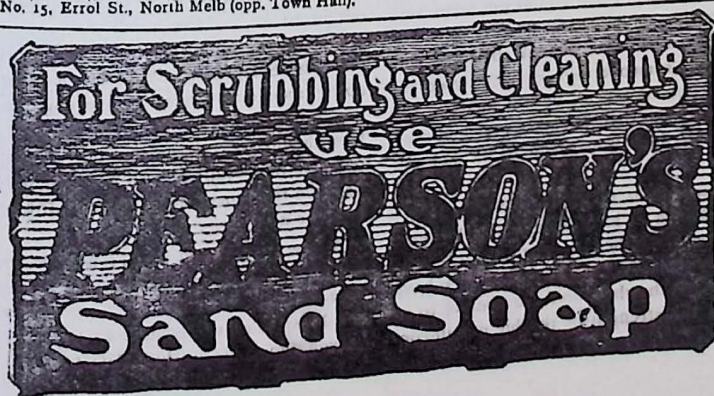
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# The Christian Endeavor

Society of "For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

## Looking Backward.

TOPIC FOR JANUARY 1.

### SUGGESTED SUBJECTS AND READINGS.

I need more grace ...	...1 Pet. 1: 12-16
I am indebted to mercy ...	...Ps. 103: 1-13
I should be more thankful ...	...Ps. 136: 1-9
I must pray more ...	...Ps. 20: 1-9
I should be humble ...	...Lam. 3: 18-26
I am prone to forget ...	...Heb. 3: 17-4: 1
Topic—Looking backward. What have I learned this year?	...Deut. 8: 8-20

### A New Year's Message.

I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet;  
I asked and paused; he answered soft and low,  
"God's will, God's will to know, God's will to know."

"Will knowledge then suffice, New Year?" I cried;  
And ere the question into silence died,  
The answer came, "Nay, but remember, too,  
God's will, God's will to do, God's will to do."

Once more I asked, "Is there no more to tell?"  
And once again the answer sweetly fell;  
"Yes, this one thing, all other things above,  
God's will, God's will to love, God's will to love."

—May Whittle Moody.

### The Old Year.

BY LYMAN ABBOTT.

The year draws towards its close. What have we done with it? How many of the good resolutions with which we began it have we fulfilled? How many of them lie broken along the road? How many of the high hopes with which the year began have been realised? How many disappointed? It is worth while occasionally to pull in the log, take a reckoning, and see what the voyage of the day, or the week, or the year, has been.

Why? We cannot change the past. Why dwell upon it? It is not worth while to cry over spilt milk.

True. But it is worth while to consider how we came to spill the milk, so that we shall not spill more in the same way. It is never worth while to live over yesterdays. We cannot change them. It is better to dream of to-morrow than to dream of yesterday. But it is well worth while to study yesterday in order to learn wisdom for to-morrow. We ought to learn wisdom from our mistakes; we ought to acquire virtues from our sins. Why this act of folly which we lament? Let us spend no time in repining; but let us spend all the time that is necessary in order to learn its lesson. Was it due to vanity, or greed, or appetite, or self-conceit, or a weak and wayward will? Find out. Then be on guard against the same enemy to our honor when he attacks us at a new point and under new circumstances. We all make mistakes; we all commit transgressions. But we ought not to repeat the same mistakes—that is to blunder; we ought not to commit the same transgressions—that is doubly dishonorable.

The last time before his death that Peter looked on Jesus was as Jesus was being led out from the Court of Caiaphas to Pilate's judgment seat, and the oaths and curses with which Peter was denying his Lord were still trembling on his lips. The first time after his resurrection that Peter saw Jesus was by the Galilean Sea, when the Master asked the disciple, Do you love me? as many times as the disciple had denied the Master. Christ recalled the past, burnt it in upon Peter's memory, probed his heart to the uttermost, despite the hurt of the probing. But he did it only that he might add emphasis to the instruction, "Feed my sheep." The only value of the backward look is as a preparation for a future life. It is well for us sometimes to number our days, but only "that we may apply our hearts unto wisdom." Before we bid final farewell to thee, Old Year, we sit at thy feet for an hour to learn what thou hast to teach us, whereby we may treat the New Year better than we have treated thee.—*Outlook*.

### Some Things We Would Better Not Carry Over.

The ending of a year calls us to thought. It is a good time to take account of our life, to see just how we stand and where. Introspection is not wholesome as a habit of life, but he is living recklessly who never looks into his own heart to see if all is going well. We need to get our bearings anew now and then, so as to know precisely whither we are tending.

A wise thing to do at the end of the year is to forget a good deal. Leaving an old year is somewhat like moving out of an old house. Many things accumulate which are well enough in their time and place, but which are not worth keeping after they have served their purpose. Many things are good for the use that is made of them, but cannot be used again. It is not worth while, therefore, to keep them among our stores. They are only so much rubbish. One of the best things we can do in changing homes is to make a bonfire of old, worn-out things. There is much in an old year that we will be very foolish to carry over into the new year. As we grow older we ought, at least, to grow wiser. We have done many things this year as the outcome of inexperience or of folly. However, we may excuse ourselves for these acts, since we did not know any better; there will be no excuse for us if we continue the same follies when we do know better. The science of living, someone says, is not to make no mistakes, but not to repeat our mistakes. Yet some people do repeat their mistakes over and over through all their life. We would better do more wisely.

There is a sense, also, in which we should forget even the good things we have done during the year. Some people live altogether too much in their past. They pat themselves on the back when they have done anything worth while, and are content to go many days on the strength of the bit of self-con-

gratulation. There are men who cherish very sacredly every memory of their own good deeds, their commendable acts, their charities and philanthropies, and every word of praise spoken of them by others, so that not a scrap of the precious glory ever can be lost. Some men keep scrap-books of all press notices of them and their work, and all printed references to them and commendations of them.

There must be a certain sort of comfort for these people in going over and over again the reminiscences of their own distinguished past. But those who are intent on making the most they can of their lives find little time for such blissful brooding. The moment one piece of work is finished, another is calling them. They learn to fill each day with the largest usefulness they can crowd into its hours, and then to close the day as one closes a book which has been read to its last chapter and is now to be laid away. They forget even the best of their past, and leave it behind while they hasten on to better things. They never look back for achievements or attainments in which to rest; they believe the best is still before them, yet to be achieved or attained. The year that is gone is lost to them only as a field in which they have been sowing living seeds. Their words and acts and influences are the seeds. They will grow, and thus the year will be a garden plot. They cannot go over the days again, and they do not need to do so, if they have lived them well. Theirs was the sowing—others will reap the harvest. They are quite content to let their work speak for them, and they forget the things they have done, leaving all in God's hands.

So our duty is to keep our face always to the front. We have nothing to do with time that is gone. We cannot relive it. If we have wasted its opportunities we cannot recall them, and all we can do then is to ask God to forgive our mistakes and overrule them, and bring good out of them even yet, while we go on to new and better living.

We should also leave behind us, when we pass out of the old year into the new, all grudges and unkindly feelings, all memory of hurts received from others. The world is not always loving. Many people are thoughtless. Even good people say and do things heedlessly which cause pain to gentle hearts. If we persist in gathering up all the fragments of injury and injustice and unkindness along our days, we will soon have our twelve baskets full. But it was the fragments of bread that our Master bade his disciples gather up that nothing might be lost. We should never allow a crumb of love to be lost. Love is bread. All the gentle and kindly things of the year we should keep and cherish. But it is not the will of the Master that we should carry with us the memory of anything unloving. We are taught to forgive the hurts we receive, all that is unkind or ungrateful in the conduct of others toward us. The Scriptures exhort us not to let the sun go down upon our wrath. If we ought not to carry any bitter feeling out of a day that is gone, much less should we take over from an old year into a new one the recollection of anything unloving. Let us leave the thorns and take only the roses with us into our new life.

A new year should mark a new beginning of life, and we should have in it only whatsoever things are true, whatsoever things are just, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely. *Selected.*



# His Honor and — Hers.

A Story, in Six Chapters.

By MRS. BRITT.

## Chapter 3: Christ in the Guest-Room.

"That is a little too deep; no, that is too light, too much of a lemon. I want a yellow, a real sunshiny yellow." Young Mrs. Holliday smiled across at the pale girl in black; then she rose and leaned over the counter.

"I think I see just what I want—the second row—yes, that one and the next. Will you unroll a little of each, please?"

The girl held up the soft folds of ribbon, watching half-indifferently, half-curiously, the other girl in the handsome fur coat, as she compared the two shades, holding them for a moment in her daintily gloved hands, then laying them down with a little frown of perplexity.

"Are you being waited upon satisfactorily, Mrs. Holliday?" It was the smiling floor-walker, and Mollie turned quickly about.

"Yes, very nicely, Mr. Carson; but I'm a bit perplexed. I want the ribbon to match some curtains up stairs—if I might see them together?" she questioned.

The order was immediately given.

"Take half a dozen of those rolls, Miss Hoyt, and go right up-stairs with Mrs. Holliday. Take plenty of time."

So it happened that a few moments later two interested girls were together in the curtain-room above, the one watching eagerly as the other held up the ribbons against the yellow-bordered curtains.

At length Mrs. Holliday shook her head.

"I do not like one of them. They are pretty, but they are not just what I want. I don't quite know myself; so it isn't your fault." Mollie was always gracious to those who served. "They don't seem to fit the room somehow."

She fingered the dainty curtains rather absently; she was back in that room; and the girl who had the ribbons whispered something to the anxious clerk. In a trice down came a big box; and, when Mollie suddenly came to herself, the girl in black was deftly tying a big bow in the ribbon that looped back the daintiest, filmiest, sunniest of yellow curtains.

"O-o-h!" was all Mollie said; but the anxiety faded out of the clerk's face, and he looked gratefully at the pale girl.

"She thought of them," he said honorably.

Mollie flashed him a quick smile of approval; then she turned to the girl. "How did you know? They are simply perfect! The very thing for that room! How did you know so well?"

A little flush came into the pale girl's cheeks; she was almost pretty. "I heard you say they were for a yellow room; I was up here when they were opened; somehow I just knew they would be beautiful in it. I love yellow! I always wanted a yellow room, and mother and I were planning—" she stopped in sudden confusion; she had not meant to say all that; she had never forgotten herself before. She turned away quickly and began to gather up her ribbons.

And then—she never knew how; but Mollie "hath a way," the old General is fond of saying. And then, over behind the curtains, in the corner, she was telling Mollie all about it—the loss of the dear mother, the breaking up of the old home, the going out into the world alone. It was quickly and simply told, and at the end there were only a few earnest, helpful words and a tender hand-clasp; but somehow the day was brighter for Margaret Hoyt, and Molly Holliday, driving home with the pretty curtains and rolls of yellow ribbon beside her, was thinking, thinking all the rest of the day as she and 'Liza hung the curtains and put the finishing touches to the lovely room.

Was that the honor he wanted in that room—her pretty, dainty guest-room, into which she had put so much thought and taste? There was the pink room, and the violet one, where the furnishings were not so rare. But it was sunshine, the bonny, golden sunshine that this pale girl needed—and she loved yellow.

That night, after Eleanor and Dick had gone,—they dropped in very often, and the four had many a merry evening,—Mollie told her little plan, and the big fellow listened gravely. This was more serious even than the matter of wine,—she never knew what a tussle he had with his family about that very thing,—but long before the pretty home was built he had made up his mind that Mollie was to be mistress there; so he said now, with just a bit of a sigh in his voice:

"Do just as you think best, sweetheart. This is *your* kingdom, but—" And Mollie pondered all the night over that little word.

The next evening, when he took his place at the prettily appointed dinner-table, he look inquiringly across the posies at Mollie.

She smiled,—this was one of the "buts," and she knew it,—and the smile matched the radiance of the blue eyes.

"It's just *beautiful*, Ned!" she answered almost solemnly. "If you could have seen her face when she stepped into that yellow room! Why, Ned, I almost believe she was starving for—beauty! She would not come a step until I had promised that she should not interfere in any way with our home life; so 'Liza is going to serve her breakfasts in the morning-room and she will get her dinners down town. And, Ned, she just fits in just there; she *does* truly! I peeped in just before I came down; and she was lying on the rug before the fire fast asleep, poor, tired thing; and Ned, she made the room lovelier; thing; and Ned, she will only stay a week,—I she *did*! She will only stay a week,—I thought I never would get her to come for even that,—but she says she will rest enough, body and mind, in that week to last her all the rest of the year. What is it?" she asked hastily, her loving eyes swift to read his face.

He hesitated; it seemed cruel to say it, to spoil her pretty enthusiasm.

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"Say it," she commanded with a sweet imperiousness, and he obeyed reluctantly.

"I was only thinking, Mavourneen," he said gently, "how hard, how doubly hard, it would be for her to go back to that poor little stuffy room—it *must* be stuffy and poor wherever it is—after a week in your yellow paradise; that perhaps it would have been kinder, after all—"

He never finished, for Mollie's impetuous voice broke in upon his sentence: "Now, Edward Herndon Holliday, you know that's nonsense! Because I can't have strawberries all the days of the year I must not enjoy these? I guess not!" She closed her white teeth savagely over the big red berry. "And she isn't going back to her poor little stuffy room, either; so now! That is, I had an idea while I was dressing for dinner. O-oh, it's a lovely one!"

Not half so lovely as she was, he thought, as he watched the rose-tinted face before him. What was it that made her so lovely, so different from other girls he had known? It was not simply that she belonged to him; he found himself studying her closely, not only as a lover and husband, but professionally, keen lawyer that he was; and it was an interesting study.

"Are you listening?"

With a guilty little start he found her eyes fixed upon him sternly, and her voice was severe.

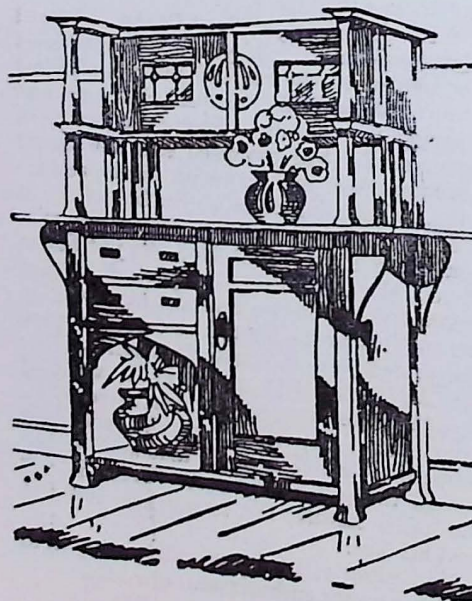
"I don't believe you've heard one word!" He threw up his hands.

"Peccavi, liege lady! I was deeply interested in a case of mine." His voice was meek, but his eyes were full of laughter; then, with a grace peculiarly his own, he bowed to her. "My excuse is a *fair* one. I was thinking of you, Sweetheart."

The rose-leaf on the soft cheeks deepened a bit, and the blue eyes drooped a moment,—

that was one of the joys of the new life,—and her voice had a great tenderness in it as she spoke again.

"Do you wonder that I want to bring sunshine into other lives, Ned, when mine is so full of it? I am ashamed to think that I hesitated a whole night about honoring him in that room. And I *know* he is pleased tonight." She spoke reverently, and for a moment there was silence in the room; then she began eagerly: "I want to tell you about my plan. I was determined that she should not go back to that dreadful room. Just think, Ned, it wasn't a bit larger than my linen-closet, with just one tiny window, and up on the fifth floor of the boarding-house—and oh, the smells! I *made* her let me go up; it was awful! and after she had had such a comfortable home with plenty of



room! I tell you, Ned, I just believe the reason rich people do not do more for the poor is because they know so little about them. You can't *help* doing when you see the need! Now listen." She pushed aside the carnations that she might the better see him.

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"Last week Miss Betty Calhoun was calling here; and when she left she said: 'Do come and see me often. I long for the sound of a young voice and the sight of a young face in that great, lonesome house of mine.' And Ned, it just came to me,—" she could not stay on her side of the table; she was close to him now, looking at him with shining eyes,—"wouldn't it be lovely for them and for her? wouldn't it? that great house would hold so many of them—O, wouldn't it be—"she broke off incoherently. It was his turn; he turned around and looked up at her in utter amazement.

"Why, Mary Clalfin Holliday, are you in your senses? You don't for a moment suppose that Miss Betty Calhoun would dream of turning that house of hers into a boarding-place? And for shop-girls? Why, you dear little goose, that grand old place is the apple of her eye, one of the relics of 'fo' de wah,' and Miss Betty herself is—"

"Just the prettiest, sweetest, dearest, motherliest old maid I ever saw!" interrupted Mollie with emphasis. "And it's a shame to waste her in that great lonely house, when girls like Margaret Hoyt need her and she

needs them. It is dreadful to think of the dear, sweet, true girls all over this land cramping their poor, tender bodies in close rooms, and starving on that miserab'le food, when there are homes all about them. I'm going to see Miss Betty—I'm not one bit afraid of her, and you'll see!" She nodded her sunny head defiantly at him. And he did.

Two nights later, as he was hurrying home,—he was always in a hurry to reach that dear home of his,—something struck him on the cheek—a great, velvety pink rose. He looked up in wonder—Mollie, a pretty picture in her blue velvet suit and fluffy furs, was standing on the gallery of the Calhoun house, peeping down at him.

"Come up! Miss Betty says just open the door and come in. I've something lovely to tell you; hurry!"

She disappeared, and he went up the steps with a bound. What was she up to now?

The next moment a radiant Mollie was breathlessly pulling him up the old-fashioned staircase, while stately Miss Betty stood at the top, looking down at them with a queer expression on her face; had he looked closer, he would have seen traces of tears.

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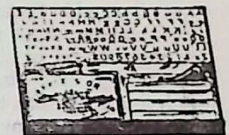
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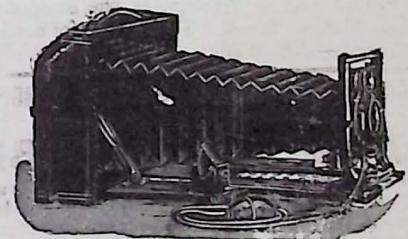
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Mollie waited with ill-concealed impatience while he greeted Miss Calhoun; then she drew him toward the open door of a small room at the head of the stairs.

"Don't you think Margaret will like this?" she asked; and there was no triumph in her voice, only the ring of a great joy.

He only stood still, looking at the sunny, pleasant room and at the two standing there—he was dazed; then the older maid put her arm tenderly about the younger one.

"I have been wondering all these years, Edward, why the Lord left me all alone in this great house. I have been wondering why he did not give me some work to do for him, and to-day he sent his daughter to tell me of the lonely motherless girls who need me and my home. I'm going to begin with one next week, and she's going to have a yellow room." Miss Betty softly patted the pink cheek nearest her. "Now, you two are coming down to supper with me; that's one of your sacrifices; I want to talk over the practical part with a man. I suppose every one will call me names," she smiled, "but I shouldn't wonder if the Lord had been thinking those names all these years. I'm more afraid of old Cindy than I am of any one else, but I'm going to let this little witch touch her with her divining-rod; she'll find the hidden spring. But come; I smell Cindy's coffee," and she stretched out a hand to them both.

It was not late that night when the little conference was ended, but Edward Holliday had learned some things that he would never forget. As he listened, in that quaint, old-fashioned parlor, to the tender, helpful plans, he wondered at the wisdom of the young girl who was his wife. Where had she learned it?

Perhaps he had his answer when Miss Betty said good-night to them.

"The King's daughter is all glorious within," she said softly, as she stooped to kiss Mollie's face. "Thank you for coming to me."—C.E. World.

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