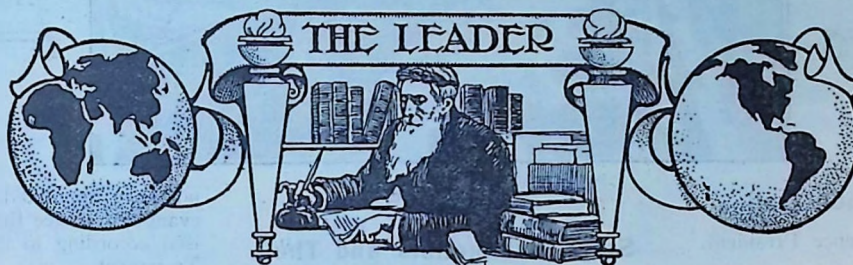


The Australian CHRISTIAN

Vol. XIV., No. 3. Thursday, January 19, 1911.

The truest philosophy of church life is found in this, that in saving others it saves itself.



A people who plead for unity should themselves be united.

UNITY OF EFFORT IN HOME MISSIONS.

The present issue of the *CHRISTIAN* is devoted to the interests of Home Missions. No apology is needed for giving the bulk of our space to the consideration of the various aspects of this subject. The thing itself is so supremely important that it is scarcely possible to say too much about it. It is only when we come to think of what is involved in the idea of Home Missions that we begin to understand how great the issues are. Properly understood, Home Missions mean the winning of Australia for Christ. There is no doubt even a wider outlook than this, but while this must never be lost sight of, the claims of the home land demand our first and more immediate attention. When we come to look at the position which the Churches of Christ occupy in the Commonwealth, their numerical weakness compared with the population of Australia, it will be realised that they have a task before them of more than ordinary magnitude. It is necessary, therefore, that the attention of every member of our churches should be directed to the supreme importance of the work of evangelisation, and the need there is for the spread of a wider and clearer knowledge of the principles of primitive Christianity. The present Home Mission number of the *CHRISTIAN* has this object in view.

Unity of effort.

And because of the supreme importance of Home Mission work, we are glad that the churches of the Commonwealth are more united upon this question than ever they were before. Unity here is essential to our growth and well-being, besides being in harmony with the prominence we give to the New Testament idea of unity. A people who plead for unity should themselves be united. It should be their object to give expression to the idea of unity on every possible occasion. It may be true that sometimes there is unity even in diver-

sity, but this can only be true when diversity best serves the interests of unity. In the past we have thought that the interests of individual States might be best served by fixing different dates for taking up offerings for Home Mission work, but we now realise that this was a mistake. We have discovered that it is possible to agree upon a uniform date, and this in its own way preaches the gospel of unity in a very practical manner. Moreover, this unity of action has a far-reaching influence. It is creative of greater enthusiasm and a generous rivalry that isolated action could never ensure. It is good for us to know that at one and the same time the whole of the Australian brotherhood are engaged in thinking about Home Mission work and contributing to its support. It is inspiring to know that from Queensland in the north, to Tasmania in the south, simultaneous prayer is being offered up to the throne of grace for the successful evangelisation of the home land. And this unity will beget unity.

The evangelistic spirit.

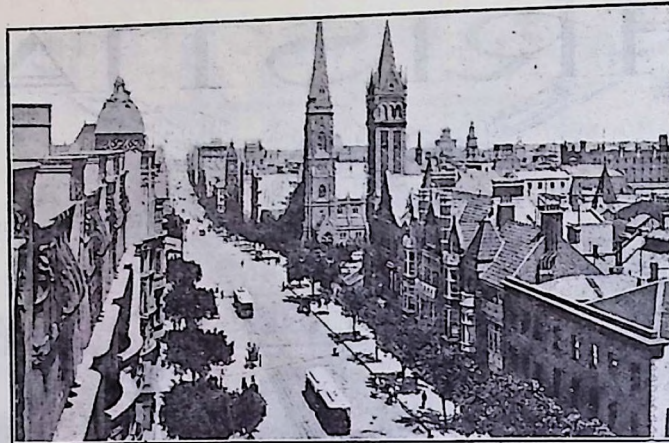
The evangelistic spirit created by enthusiasm for Home Missions is one of the things that will save the churches from the sin of indifference. Churches as well as individuals are apt to forget that a healthy religion does not grow in the soil of indifference. How hard it is to overcome this indifference only those engaged in the work of preaching the gospel can fully realise. Churches may think they are doing well if they minister to their own immediate needs. They may delude themselves with the idea that they are missionary churches if they simply sustain the work of preaching in their own immediate neighborhood, but a self-contained church is never missionary in the true sense of the word. The missionary church is never content to stay at home, but is always trying to reach out beyond the confines of its own borders. It saves itself from the spirit of indifference and selfishness by stretching out a helping hand

to others. The limit of its ambition has not been reached when it becomes self-supporting. The burden and responsibility for planting the gospel in new fields is ever present with it. And this is the thought which ought to be in the minds of all of us, namely, that no church lives for itself. The truest philosophy of church life is found in this, that in saving others it saves itself.

The mission of the church.

The mission of the church is the same as the mission of Christ. His mission was "to seek and to save that which was lost." And in thinking of this mission we are not to think of the churches as a whole, but of ourselves as individuals. Whatever work the church does is made up of individual effort. If we have contributed nothing to that work, we have no share in it. And so the question comes home to us, What personal contribution have we made in seeking to save that which was lost? If we are not conscious of having done something for the salvation of others, have we any right to salvation ourselves? And though we can never get rid of our personal responsibility in winning souls, it is well for us to be part-takers in the labors of others. Surely the very least we can do is to be helpers in diffusing the gospel in the home land. In this way we can become participators in the great mission which brought Christ to our earth. This mission involves "seeking," not staying at home and waiting for people to come to us. A sheep is lost in the wilderness—go out and find it. This is the spirit that breathes in the evangelism of Jesus Christ. This evangelism must be ours. If we cannot go out ourselves, the least we can do is to make it possible for others to go. The Christianity of those who neither do anything themselves to save others, nor attempt to do anything vicariously by sending others, must be of the poorest possible kind. The flimsy excuses which are sometimes offered for refusing to help on the work of evangelism will not stand the searchlight of heaven.

Victoria



£500
FOR
HOME MISSIONS

The Home Mission Call.

By J. W. Baker, Conference President.

The festive season through which we have just passed has reminded us of two great facts. Christmas has brought before us the starting point of redemption; the passing of the year has revealed to us the graciousness of divine providence in the multitude of mercies enjoyed. While these thoughts are still fresh with us, the annual appeal for Home Missions comes. To the



J. W. Baker.

grateful disciple the question naturally should arise, "What shall I render unto my Lord?" The measure of our response for mercies received has been laid down by the Lord Jesus in his commission to the twelve (Matt. 10: 8): "Freely ye have received; freely give." An alternative reading of the text is "Freely ye have taken; freely give." The law of personal acceptance is the basis of our relationship and fellowship with God, consequently our responsibility in the matter of giving must be governed by what we have "taken." How largely have we "taken"! The daily mercies of providence and goodness, daily fellowship in prayer and reading, forgiveness, sonship, eternal life and heaven! How large and real these things have been to us in the past days! The call now comes on behalf of others who need the saving knowledge of redeeming and regenerating grace. Shall we not respond generously? Let Gethsemane and Calvary stir us as we remember how God gave! Shall we not have a holy concern for the eternal welfare of the many who, dying in ignorance of divine love and truth, are passing out into the everlasting despair of a Christless eternity? Brethren, in the light of what we have received and because of the need of others, let us measure out largely of our means, so that the work of the Lord may not be hampered this year.

Melbourne.

State Evangelists and Their Work.

By T. Bagley, State Evangelist.

In addition to all the faithful plodding work of a resident preacher or evangelist, we have found it wise to set apart another whose official designation is that of State Evangelist. The principal duties of this office are:—



T. Bagley.

1st. That of recruiting. In every church there are times when special effort can be made and good success achieved. It is generally regarded more satisfactory to call in the aid of another preacher to assist in the conduct of a gospel mission; for various reasons this is invariably done. The business of the missionary is to preach Christ and exhort men to repent and to obey the gospel. To have a successful mission his work must be preceded by months of earnest, careful work and preparation on the part of the resident preacher and the church as a whole. Without the hearty co-operation of these the work of a missionary will practically end in sad failure. The conducting of a gospel mission is not an easy task. The evangelist realises his opportunity to win souls. All his thought and energy are bent in the one direction—that of leading his hearers to decision. It is the business of every preacher and Christian worker to be a recruiter, but in a very special manner is it the privilege of a State Evangelist to assist in gathering the harvest.

2nd. Organising. At the close of a mission an opportunity is afforded to offer suggestions and to aid in organising the work for more effective service. A church is apt to run in ruts, to become selfish, and to lose sight of its main business as a church—that of existing to serve and evangelise the world. If proper officers have

not been appointed, it is the duty of the evangelist to see that the church is organised according to the pattern in the New Testament.

In his visits among the churches he will find he can be of much service in grouping small churches into circuits and arranging for the engagement of a resident preacher and planning for regular meetings at each place. This plan is more effective than leaving weak churches to struggle on alone.

Wherever scattered brethren are found, a list can be kept and their help and interest may be secured for the cause nearest to them. For instance, we have a few members at Kerang, Sea Lake and Birchip, about 40 miles from Swan Hill, but when the cause was started at the latter place the few scattered members gladly agreed to support the work. Too great attention cannot be given to the work of organisation.

3rd. Encouraging. It is not only the privilege of a State Evangelist to recruit and to organise, but he occupies a unique position by coming in touch with other preachers and Christian workers whose lot is by no means easy—the city and suburban preacher and church officers, with all the duties peculiar to their field; the country preachers and officers, who have difficulties of another type—long distances to travel, 50 and 60 miles around the circuit, the summer with its terrific heat, and winter with its dreadful roads. The State Evangelist finds room for a word of encouragement to all who faithfully strive to discharge their various duties under the most unfavorable conditions.

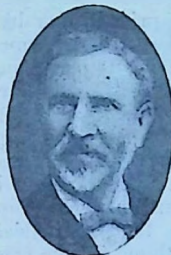
A preacher, church officers and churches will at times become despondent. A word of encouragement, a talk about the work in general, a word of cheer, will often quicken to new life. In short, the duties of a State Evangelist are those of winning souls for Christ, effectively organising the work and of encouraging the workers.

Make an Offering for Home Missions
the First Lord's Day in February.

Outline of Work Since Conference.

By M. McLellan, Conference Secretary.

The following is a synopsis of the work in Victorian mission fields since last Conference.



M. McLellan.

T. Bagley has held missions at Bordertown, Wampoony, Swan Hill, St. Arnaud and Colac. 54 have been added to the churches by faith and obedience. The following circuits have been formed on a self-supporting basis: Maryborough, Bet Bet and Dunolly, with Bro. H. Leng as evangelist; Kyneton, Drummond and Taradale, with Bro. Combridge as evangelist; Swan Hill, Ultima and Mystic Park, with Bro. Shipway as evangelist. It has been the aim of Bro. Bagley, as State Evangelist and Organising Secretary, to visit as many of the churches as possible to advise in the work and to be of service in various ways. Up to the present he has visited 40 churches, and conducted 200 meetings.

H. Leng continued preaching at Castlemaine till June, when he took up the work in the Maryborough, Dunolly and Bet Bet district. *Bren. Bridgman, Batty and Beasy* have given splendid help in the preaching, and Bro. J. Paterson great aid in many details of the church work. Additions by faith and baptism, 33; restoration, 1.

A. W. Connor has continued his labors at Colac, where a chapel has been built (the first with the help of the Church Extension Committee). Additions by faith and baptism, 16; formerly immersed, 2.

A. R. Benn since last Conference has been preaching at Kaniva, Lillimur, South Lillimur, Dinyarrak, Yanipy, Bill's Gully, Bordertown, Mundalla and Wampoony. Additions by faith and baptism, 12 (six of these being added during a mission conducted by Bro. D. C. McCallum).

E. Edwards practically occupies the same field as Bro. Benn, only his headquarters are in Bordertown. Additions by faith and baptism: Bordertown, 6, Lillimur, 2, under special missions, and 4 by regular work. Total, 12.

Gifford Gordon. The work at Geelong has been steadily increasing since last Conference. From an attendance of 86 at gospel meetings, it has now increased to from 250 to 300. 10 additions by faith and obedience, and 7 who had been formerly immersed. The interest is very keen at present.

F. Collins commenced at St. Arnaud on Sept. 1. Population, over 4000. Church membership, 36. Additions by faith and baptism, 9. There is a nice chapel, with seating accommodation for 300.

H. Baker has continued his labors in the "Mallee" district since Conference. J. E. Allan conducted a gospel mission during the year, and had good meetings. A new church has been organised at Warracknabeal, and the church at Dunmunkle has become affiliated with the circuit. Additions by faith and obedience, 5. Isolated members affiliated, 32.

H. M. Clipstone labored with the church at Castlemaine from June 1 till Dec. 11. During that time 16 were added by faith and baptism, and 1 who had been previously immersed. He has now gone to labor in the Shepparton and Cosgrove district.

T. C. Harward has filled the gap at Shepparton and Cosgrove between Bro. Chappell leaving and Bro. Clipstone coming there. He reports good meetings and 2 additions by faith and baptism.

J. R. Combridge commenced his labors in the newly formed district of Kyneton, Taradale and Drummond on July 31 (being relieved for a few weeks by Bro. Goodwin). 12 additions by faith and baptism, and 4 restored.

Montrose. The church at Montrose is

The Practice of the Plea.

By H. G. Harward.

It is not pessimism to declare that the Restoration movement is making but little progress throughout the Commonwealth. It is but the recognition of a fact. The most sanguine among us must admit that after a half century of evangelistic effort we are still but a feeble folk in the religious life of our country. "Great bodies move slowly." But our slow rate of progress has not been



H. G. Harward.

due to our greatness. Many of our congregations have met with an early death; others have fluctuated both in religious zeal and numerical strength; some are in a condition of stagnation; while but few are living forces in the life of the community where they are established. This brief description is not overdrawn. The picture is one with which we are all too familiar.

The cause is not to be found in the nature of the movement. The plea is a matchless one. The world needs nothing so much as the unity of God's people. The restoration of primitive Christianity is essential to the welfare of the church. It is a wonderful privilege to use life or voice or pen in the advocacy of these truths. We are in harmony with the will of God; we are in a condition to meet the world's need.

The failure to practise the plea explains in some measure the cause of our limited success. "What you are speaks so loudly that I cannot hear what you say." We have not been as good as our word. Our practice has not equalled our profession. In seeking the "old paths" for others we have often missed the track ourselves. We have had a high ideal in our preaching, we have come far short of attainment in our practice.

The New Testament church was pre-eminently missionary. It not only received the

truth, but also sounded it out to others. The regions beyond were ever inviting fields to the pioneer members of the body of Christ. They caught the spirit of their Master, and were moved to earnest activity in the salvation of their fellows. Evangelistic fervor explains why "believers were the more added to the Lord, multitudes both of men and women."

Have we the evangelistic zeal which characterised the early disciples? Are our congregations missionary? Do we remember the mission fields in the public prayers of the church? Are the missionaries borne up before the throne of grace? What ac-



The Pioneer Stage.

subsidised by the Committee, and has had a number of preachers since Conference, *Bren. Larsen, Shipway, Noble, Strongman* and *Goodwin*. 1 addition by faith and baptism. *H. G. Harward* is now conducting a mission at Montrose.

W. Gale has now commenced his mission work in Castlemaine, with encouraging meetings. *C. H. Pratt* is preaching at Wonga Park, and *Allan Wedd* holds fortnightly meetings at Warragul.

Let "Victoria for Christ" be our watchword.

tual effort is made by the members unitedly or separately to win others for Christ? Does the passion for souls exist among us? These are questions which demand honest answers. "The body without the spirit is dead." And the cause which lacks the spirit of missions is but a poor representation of primitive Christianity. We must be more faithful in our efforts to win others for Christ if we are justly to claim our title to New Testament truth.

We have placed special emphasis on the plea for unity. In no uncertain tones have we condemned the sin of division. We have pleaded with others to "keep the unity of the Spirit in the bonds of peace." We have called attention to the fact that the world's conversion is dependent upon the unity of Christ's followers. Our most eloquent discourses, our most able articles, have been upon this theme. It is one that thrills our souls, as we think of that prayer offered almost within the shadow of the cross—"That they all may be one."

Have we practised what we have preached? Experience answers with pathetic voice, "No." In innumerable instances we have given the lie to our message. Discord and division in the local congregation have nullified the good effect of the plea. There has been as much division among us as among the members of any sect of Christendom. Contention and splits have shorn the Restoration movement of much of its strength. We have weak causes which have been born out of disagreement. Others have languished because of faction among the members.

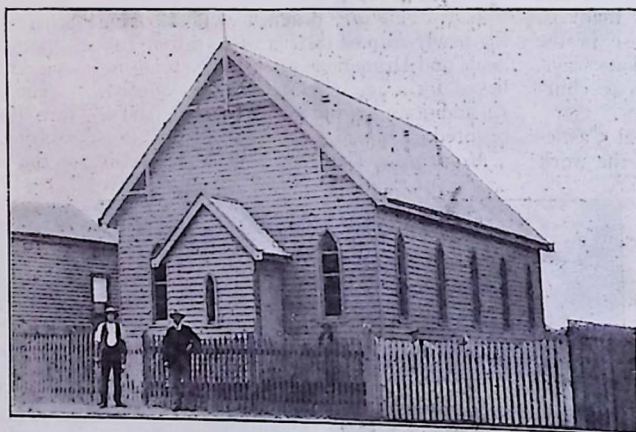
The causes of division in the religious world are very largely upon matters of opinion, party spirit, the love of pre-eminence, and kindred influences. Truth rarely separates men. This has been true in our experience. We have no division upon doctrinal differences, or interpretation of truth. Those which have marred and do mar our history are the offspring of unchristlikeness, selfishness, family association, love of popularity, and a few other satanic agencies.

We have an irresistible plea. The world waits for it. It has the charm of divine origin. But so long as its music is marred by the discord of division, it will fail of permanent influence, and will not accomplish that whereunto it has been sent. We must set our own house in order, and prayerfully put aside the things that hinder the fulfilment of our mission. Then shall the work in all our Home Mission fields prosper; then shall we rejoice in the triumph of the truth, and the answer to the Saviour's prayer.

Using money for Home Missions is laying up treasure in heaven.

The Swan Hill Chapel.

A few months ago about a dozen members met for worship in one of their homes. At their request the Home Mission Committee sent Bren. Bagley and Shipway to conduct a mission in the gospel tent. As a result 18 were added by faith and baptism. Scattered brethren for 30 miles around were organised into three bands; a circuit was formed, and with the help of a few members at Sea Lake and Kerang it was made self-supporting. Bro. Shipway was engaged as resident evangelist. A splendid site was purchased in Swan Hill, and £300 raised. The chapel is 45 ft. by 25 ft. and has a debt of only £150. Great credit is due to the brethren for their courage and liberality. At a cost of £50 to the Home Mission Committee the cause has been planted in this important town. In several of the States, Sunday, Feb. 5, will be recognised as Home Mission day. It is hoped



Chapel recently opened at Swan Hill, Victoria.

that every member of the church will be anxious to make an offering for this important work. Without the generous support of the brethren it is impossible to establish new churches or to continue supporting those that are weak. The evangelisation of our home land, the building up of strong self-supporting churches, ought to be our chief aim. Let our offering on Feb. 5 be in proportion to our love for Christ and in accord with our means.

Observe the true motive for Christian work. The Lord did not say to Peter, "Lovest thou the work?" or "Lovest thou my lambs?" but "Lovest thou me?" for the most potent principle in the Christian heart is love to Christ.—*Wm. M. Taylor.*

"Victoria for Christ," is a big undertaking, but a good working principle is "Expect great things from God, attempt great things for God."

Christ and Our Homeland.

By C. M. Gordon.

The patriot desires the best for his country, but he may not have the highest conception of what is the best. He may view with pride its marshalled fleets and armed warriors, its increasing commerce, its free institutions, and its commanding prestige in the world of nations. But doomed is that nation whose ambition soars no higher than the ideals represented in these things. The vision of the Christian patriot reaches higher than any earth pinnacle. In his view the mark of his nation's greatness and the pledge of his nation's permanency is not a mighty armament, nor a mighty commerce, nor a mighty prestige, but its espousal of a mighty Christ. This dear home land of ours! O, that it might enthrone Jesus Christ in its homes, in its synagogues, in its free schools, in its universities, in its legislative halls, in its civic and social institutions, in the hearts of all its citizenship. To this end, send the pure gospel; preach the pure gospel; live the pure gospel. We want a host of cultured and consecrated men to go forth preaching the gospel of the grace of God, proclaiming Christ as the individual's Saviour and the nation's hope. The Christian evangelist is the leader in the march of moral forces which carry a country to true greatness. He is a bulwark against social decay and national retrogression. He is all this because he presents Christ to the people. Send him forth, ye Christian men and women of Australia. Support him with your money. Bless him with your sympathy and your prayers. Do your utmost to speed and conserve his efforts. Hasten the day when Christ shall be the light and life of our dear home land.

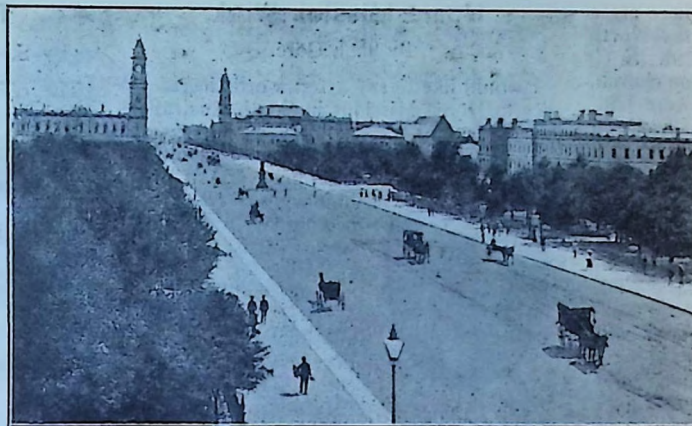


C. M. Gordon.

Is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life and live it as bravely and cheerfully and faithfully as we can.—*Henry Van Dyke.*

Wanted, £500!

SOUTH AUSTRALIA



£550

FOR
HOME MISSIONS

S.A. Home Missions.

By D. A. Ewers, Conference Secretary.

South Australia is one of the very best fields for the primitive gospel beneath the Southern Cross. This is evident from the fact that the plea we love has made greater progress here than in any other State. In Adelaide, with less than 200,000 people, we have 15 meeting houses and 3604 members. Of every 81 South Australians, 1 is on the roll of those who are Christians only.

No other State approaches this at present. There is no reason why, if the brethren are faithful, S.A. should not remain the banner State for all time. But what are 5051 members among the 413,000 who compose our population? I believe we are growing more rapidly than any other religious people in the State, but we ought to increase much faster. Our plea for the union of Christians by a return to the Christianity of the New Testament and the abandonment of all sectarian creeds, names and usages is so simple and practical that it only needs to be known and understood to commend itself to the pious of all denominations. And our preaching of the gospel with its facts, commandments and promises is so direct, plain and forceful that every hearer may lay hold of the truth so tangibly presented without difficulty. Our great need is more Spirit-filled preachers. At present we have only 22 men who are devoting all their time to the work of the gospel, about one to every 230 members. The church at Bolenge, in Central Africa, with about 500 members, supports 50 evangelists. Every nine members keep a tenth in the field. At this rate we should support 500 preachers in South Australia.

It is for the future we must plan. In the United States, with an area very much about the same as that of Australasia, the Stars and Stripes now floats over one hun-

Adelaide.

dred millions of people. A vision of the future which does not comprehend as large an aggregate of humanity beneath the Union Jack in the Southern Hemisphere is essentially defective. The crowded centres of Europe have hitherto turned their eyes toward America, scarcely thinking of far-away Australia. But America is filling up, and scientific inventions are annihilating distance. The result is that Australia is at last attracting attention, and already the tide of immigration is setting in. Every English vessel bound for our shores is crowded with passengers, and special vessels have to be chartered to cope with the ever increasing immigration traffic. The



D. A. Ewers.

hundreds now arriving will soon be followed by thousands, and these by tens of thousands, and hundreds of thousands. As these new comers settle down they will be attracted by the existing churches. If the churches of Christ are spread over the country and alert, their simple but effective plea will win many of the immigrants. It is the part of wisdom to widely extend our churches throughout this great continent now, that they may grow with its growth. £100 wisely invested in Home Mission work now will probably tell more for the cause than £1000 in the not very distant future.

I sometimes draw a lesson from the history of our work in the United States. It has been successful there, and including all who claim to be Christians only and to plead for primitive Christianity, there are, according to the latest figures just to hand, about 1,458,000 in that country. But these are mostly in the Middle and West States. The work commenced 100 years ago, and while it grew with amazing rapidity in the young States, advancing westward with the population, it gained but a slight footing in the old-established Eastern States. In New Hampshire, for example, we have not a

single church, and in the whole of the New England States we have but 26 churches with less than 3000 members. In the State of New York, which has probably ten millions of people, there are only 51 churches with 9500 members. It is only with difficulty and at tremendous expense that churches can now be established in these old fields already occupied by strong bodies; but given at the commencement a fair field and no favor, primitive Christianity will always lead. This is the explanation of such large numbers as 54,000 members in Kansas, 63,000 in Iowa, 54,000 in Oregon, 53,000 in Tennessee, 90,000 in Ohio, 110,000 in Texas, 117,000 in Illinois, 138,000 in Kentucky, 154,000 in Indiana and 182,000 in Missouri. The lesson is plain and simple. If we wish to become one of the great religious forces moulding the future of Australia, we must lay broad and deep the foundations *now*. We should seek to gain a footing in every new community especially. Imagine the expense and difficulty of founding a strong church in Adelaide or Melbourne if they had been neglected until now.

In our S.A. Home Mission fields we have the following workers:—*Robt. Harkness, B.A.*, is laboring on the West Coast with the little churches at Butler and Tumby Bay, and also preaching at other places.



J. E. Thomas.

There is room for half a dozen men in this great, rapidly developing and immensely important agricultural district. *Theo. Edwards* is preaching at Narracoorie, the sole representative of our Committee in the whole of the large South-east, where such important towns as Mt. Gambier, Penola, Millicent, Beachport, Robe and Kingston are neglected by us. In the South we are subsidising the work done by *J. T. Train*, who is engaged by the Goolwa church, and who also preaches on Hindmarsh Island. Away in the North at Port Pirie *Geo. Wil-*

son is holding up the banner. There are a number of important towns in the North where our plea has never been heard. E. G. Warren is preaching for the Kadina church, assisted by the Committee. 50 were baptised here last year. A handful of brethren each in the large towns of Moonta and Wallaroo, adjoining Kadina, are holding the fort and appealing to us for help. These are splendid fields for mission work, and we ought to open up one of them at least this year. Near the city D. A. Evers is laboring at the thriving suburb of Mile End, and is also Conference and Financial Secretary. H. R. Taylor, whose photo appears in this issue, is located with the new church at Maylands, another suburb, and the outlook here is very bright. C. L. Thurgood and his excellent wife are working up the cause at Semaphore, where we already have a church of about 70 members. W. J. Taylor is also under engagement, and will arrive from America in March. Last, but by no means least, I must mention our State Evangelist, S. G. Griffith. Since the Conference year began he has held missions at Mallala, Semaphore, and Broken Hill. As a direct result of his labors about 80 have been added to these churches, and the three mission thankofferings totalled over £47. He is now at Narracoorte, and missions are planned for Williamstown, Long Plain, Owen and Balaklava in the order named.



H. R. Taylor.



W. J. Taylor.

The increased expenditure this year will require an income of fully £1400, which is a considerable advance on the £810 received last year. The offering on H.M. day then amounted to £459, and in view of the forward movement authorised by Conference we are this year appealing for £550 on Feb. 5.

For several years past our State has been blessed with bountiful harvests, and at this season of harvest thanksgiving can we do better than to present our thanks in tangible form? It would be well for the churches to make February 5 their harvest thanksgiving day, and in appreciation of the material bread provided in such gracious abundance, they could appropriately, and with a corresponding bounty, provide for the distribution of the Bread of Life throughout the State.

"God so loved that he gave."

"Be ye therefore imitators of God."

Home Mission Work.

By T. J. Gore.

I would like to say a few words in reference to Home Missions in South Australia.



T. J. Gore.

It does us good at times to go back to the beginning. A preliminary co-operative meeting of the churches of Christ in South Australia for mission purposes was held on March 29, 1875. At this meeting twelve churches were represented. This was the beginning of our work of co-operation in this State. It was the day of small things. Many of the good brethren who were then present have gone to their reward. There were some splendid men at that meeting. Their hearts were in the work, and if they could be present at our meetings now they would rejoice in our liberality and prosperity. They gave in those days in proportion to their prosperity. So do they now. They do well. It is needless to say they could do better. They started with the support of one evangelist, and the following year they felt able to support two. So they have gone on year by year. Now in the year 1911 their strength numerically is, of course, greatly increased, and their spiritual power does not seem at all to be on the wane. I may give some reasons why we should make a large contribution this year.

1. The State of South Australia has for the last five or six years been very prosperous. The population is increasing, and the financial ability of the brethren is becoming greater. In looking over the past our brethren of the present can, with pleasure, look back to the day of small things, to the beginning, and resolve to be as liberal as our forefathers were. We should never think of a retrograde step. Forward is the watchword. With our waving grain-fields, our magnificent herds, our splendid mineral riches, to call a halt would be truly disastrous. Souls need saving. We must be workers with God in their salvation.

2. This is a day of missions. At no time in the history of the church have the prospects been so bright. Foreign Missions and Home Missions have come to stay. I have no thought that the gospel of Christ will ever lose its power. The world is at the foot of the cross. No nation now closes its doors against the messenger of the Lord Jesus. This bright and beautiful land of their adoption or of their nativity calls upon the brethren to prayerfully and earnestly open their hearts and their purses, and give of their abundance. The Saviour is very explicit and very strong about the dangers which cluster about earthly possessions. He presents his thoughts in Luke 12: 16-21. Turn to the passage and read slowly and prayerfully. Meditate, learn and inwardly digest.

The Pressing Call.

By S. G. Griffith, State Evangelist.

The religion of Jesus Christ obliterates boundaries, and he who has truly caught the spirit of the Master takes no thought of national or color lines; but just as an army of conquest must have a plan of campaign in which the base of supplies is a very important factor, so the church, in planning world-wide possession for Christ, must consider well the home lands.



S. G. Griffith.

So that, although we must not close our ears to the urgent calls of distant lands, it is both logical and Scriptural that we heed first the demands of our Jerusalem, the Home State, which we are first to take, and from thence to go to the uttermost parts of the earth.

This truth applies even where our plea was first proclaimed, and where population is much more dense; but in Australia, where the cause we advocate is so little known and less understood, and where the religious convictions of the few of the present will determine the affiliations of teeming millions in the years to come, it is imperative that we place a congregation of simple Christians in every centre of population.

A patriotism that does not involve the desire to give of the best for one's native land, or Christianity that does not stir up the heart to bestow the blessings of religious light to those within the same State, is of such a paltry kind that it is hard to see at all. Brethren, let us neglect the needs of none that we can supply; but if some calls are beyond our powers to grant, let us at least not starve those of our own household. Whatever comes, we must not pass Home Missions by.

The call too is a needy call. Many thousands in our State have, through no fault of their own, never yet heard the gospel in its beauty and free from human obstructions. Our State has several large towns, to say nothing of the multitude of small places, where we have made no attempt to do our duty by the unchurched and the wrong-churched. Many of these have been pleading with the more favored to send assistance to the faithful few, who are almost hidden in the mass, and who cannot often move alone; but in spite of such pathetic appeals we have not furnished the money necessary to go to their help. We have been saying for years, in some instances, despair, and some are saying that we who have the light care little or nothing whether they who are isolated receive it or not. This has gone on so long that families have grown up in Bible Schools and churches,

where they have become accustomed to a mutilated gospel, and parents who loved the New Testament church have answered the call of the Father with some sadness in knowing that their own flesh and blood are woven into the warp and woof of denominationalism.

In other cases members of our churches who have waited until weary for our help have associated themselves with other churches, and having fed so long upon the half loaf they have grown to think themselves satisfied, and no longer crave for the whole loaf of a full gospel. This process is still in operation, and will continue until we provide to care for our isolated members. Some years ago open doors invited entrance, which now must be broken down ere we can gain admission. Fail to use, and we shall lose. There will never be another year in which so much may be done with a pound spent in Home Missions as this year.

Then, also, this is a world call. We desire the whole world for Christ, and we best further our desires by winning our State as a part of the world. The man who prays for Africa, and does not pay for Australia, is a hindrance to his own prayer. There is a time coming when there shall be no Foreign Missions, and no Home; when we shall hear one command, and that to preach the gospel in the world, and our local and State and heaven work will be all one work, and we shall take equal interest in each. Distance will be an ever present, overshadowing mission of the church, awakened into militant passion to take the world and hold it till that day that the Lord shall come and claim his own. The dawn of that glad day will see the light breaking on to Home Missions; we shall start out to possess our own land; convenience will give place to passion for souls, and offerings will be pressed upon evangelistic committees; for when that day shall dawn, it shall be each one's meat and drink to do the will of Christ.

The first sight that catches the eye of the truly consecrated Christian in Australia is the broad expanse of fields white for harvest. In every town and hamlet our plea will win its way, and a church can be established with the proper effort. We have started in a feeble fashion with one State Evangelist (thank God for the start), but one man cannot meet the requirements, nor over such a field correctly represent such a brotherhood and such a cause. We could use to-day, and every day in the year, six State Evangelists, and still have work undone. Let the Committee this year have such an offering as shall make every heart glad, and shall prove our desire to present our land of promise as a fair trophy to the King of kings and Lord of Lords.

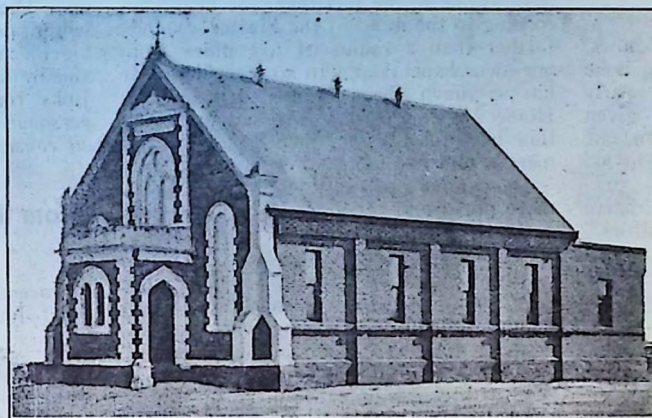
"That the World May Know."

By Jas. Manning, Conference Treasurer.

The glad tidings of salvation by Jesus Christ are ready and waiting to be made known. Jesus contemplated the whole creation, knowing that God had sent him to save mankind. It is true the glad tidings are already known, but the knowledge is so limited, partial and imperfect, that comparatively it is truer that they are still unknown. The world does not yet know. In the midst of education, Bibles and church-



J. Manning.



Chapel, Mile End, S.A.

ches the people are largely ignorant concerning the very thing that Christ said men should know. Men, women and children are uninformed and misinformed about salvation.

What has been done in the past does not meet the present. The gospel must be widely, repeatedly, continually and fully made known. This is as necessary to-day as ever it was. Christians must tell the story of salvation. The church must by the mouth of preachers proclaim Jesus unto men, that they may know the love of Christ. He must be preached to more people. He must be preached oftener. He must be preached in cities, in towns, in villages, and in scattered regions. For what purpose? "That the world may know." The world around us—at home—needs the knowledge of the Lord Jesus Christ, so Home Missions must be maintained, increased and extended. "Be it known, therefore, unto you," must be reiterated in the ears of men. In order to this, men who themselves know the gospel must preach, expound, testify, persuade and exhort their fellow-men concerning the Lord Jesus Christ and the kingdom of God. We thank God that in Australia there is some knowledge of the gos-

pel, but it is small compared with what it should be. The Scriptures contemplate increasing and growing in the knowledge of God.

For the one purpose of making known Jesus Christ the churches will take up an offering on Lord's day morning, February 5. Trusting to the liberality of the brethren, we have already entered into arrangements to let more people know during this year than last year, but these arrangements are still altogether too small and restricted, yet they require more money than we have ever had before. As Treasurer of the Committee in S.A., I ask every member to give money earnestly, prayerfully and faithfully, so that men may know that God sent his Son to save the world. "Look on the fields, for they are white already to harvest."

Danger of Prosperity.

It is a dangerous thing to be prosperous. The crucible of adversity is a less severe trial to the Christian than the refining-pot of prosperity. It needs more than human skill to carry the brimming cup of mortal joy with a steady hand; yet Paul had learned that skill, for he declares, "In all things I am instructed both to be full and to be hungry." When we have much of God's providential mercies, it often happens that we have but little of God's grace; satisfied with earth, we are content to do without heaven. Rest assured, it is harder to know how to be full than it is to know how to be hungry, so desperate

is the tendency of human nature to pride and forgetfulness of God. Take care that you ask in your prayers that God would teach you "how to be full."—C. H. Spurgeon.

Make an Offering for Home Missions
the First Lord's Day in February.

"Coming nearer and nearer to Christ" we say. That does not mean creeping into a refuge where we can be safe. It means becoming better and better men; repeating his character more and more in ours.—Phillips Brooks.

Few men suspect how much mere talk fritters away spiritual energy. That which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength.—F. W. Robertson.

"Freely ye received, freely give."—Jesus.

Queensland



FORGING
AHEAD!

Queensland as a Field for Missions.

By Jno. I. Mudford.

Foster Fraser, as all the world knows, has written a book on Australia. In it he relates that at nearly every banquet given here in his honor, he heard from the lips of some Australian orator the sesquipedalian word "potentialities." One feels tempted to use it in writing under the above heading.



J. I. Mudford.

Area and population. Without any desire to make invidious comparisons, one can say that Queensland is a great country. Twelve hundred and fifty miles from North to South, and nine hundred and fifty from East to West, her area is more than twice that of the "Mother State." Her resources seem limitless. In population she stands third among our six States. Her centesimal ratio of increase during 1909 was greater than that of any other State. Every over-sea boat brings her quota of immigrants to our shores. The problem of providing for the spiritual needs of these is felt by many to be acute.

The modern Danite migration. Nor can we overlook the modern Danite migration. Evidently the inheritance of not a few "down South" has not yet fallen to them, for many families, like the Danites of old, are trekking Northward. The cry, "Young man, go West," has become on this side of the Pacific, "Young man, go North!" And they are going.

Our position to-day. Among the 578,548 souls of Queensland, the disciples of Christ numbered (last Easter) 1043. Six preachers only are fully engaged in evangelistic work. As may be learned from another column, we shall soon have a seventh. We cannot yet sit down and sigh for other worlds to conquer. Still, despite our difficulties, something is being done. Many of the churches are doing splendid and solid

Brisbane.

work in their own districts. Some, too, have awoke to the fact that "the field," according to the mind of the Master, extends farther than a radius of five miles from our own chapel door. In no preceding year has so much been contributed towards Home Mission work. At no preceding time have the calls for help been more numerous and insistent.

Queensland's needs. Our State needs more preachers. If any of our evangelists feel circumscribed, and want more "scope," let them come to Queensland.

More aggression. Again, we need more aggression in service. We have long enough flattered ourselves in saying with the children of Joseph: "I am a great people." Let us listen to Joshua's reply: "If thou be a great people, get thee up to the forest, and cut down for thyself there." The Lord's enemies will then soon learn that we are "a great people."

More co-operation needed. A child was lost in a great U.S.A. wheat-field. Search-parties diligently sought him, but without success. "Let's join hands," one at last suggested. This was done, and the child was found, but—too late!! Brethren of Queensland, let us join hands in our work of saving the lost, and let us do it before it is too late.

Queensland's Forward Move.

Queensland subscribers to the CHRISTIAN will be glad to make the acquaintance,



A. W. Jinks.

through this photograph of Bro. A. W. Jinks, their newly engaged State Evangelist. The Committee feel that the brethren will loyally support them in this forward movement. Bro. Jinks will come to Queensland recommended by prominent brethren in Victoria. We trust that his work may be greatly blessed of God. Let

the brethren rally to the support of Bro. Jinks. The Laishites who "had no dealings with any man" were quickly swallowed up. The coming of our State Evangelist will draw the Queensland brethren closer together in the good work. By our prayers and by our means let us prepare for Bro. Jinks' coming. Remember on Feb. 5: "A personal consecration means a purse-and-all consecration."

From the Treasurer's Standpoint.

By L. Gole.

Queensland is a great State, it has a great future, it has great present needs.



L. Gole.

Queensland needs the message of the gospel of Jesus Christ, men are needed to carry the message, and means are needed to send the men. We have the message, we are getting the men, now let the brotherhood respond to the call for their liberality on Feb. 5. God has showered abundant blessings on us in the past few years; we have enjoyed fat seasons; shall we not make a willing offering and pour into the Lord's treasury a part of the wealth he has placed in our hands?

We are making a forward move in the engagement of A. W. Jinks as State Evangelist; it has not been made too soon. Our State is progressing rapidly; every day sees other lands are flocking to our shores, and the responsibility is upon us to send the name of Jesus Christ may be exalted and his kingdom extended. Let us lift our eyes into our pockets, our rainy-day stores, and offering as will mark a red-letter day in the history of the Church of Christ in Queensland and every member share in it.

WEST AUSTRALIA



£ 200
FOR
HOME MISSIONS

W.A. President's Message.

By Hy. Wright.

To the Brotherhood of Western Australia.—It has been decided by the Home Missionary Committee to accept the suggestion of the Federal Conference, that the annual offering for Home Missionary work be taken up on the first Lord's day in February, and not as previously on the first Lord's day in the year. Never before in the history of W.A. has



H. Wright.

the need for a willing response to the Home Missionary Committee's appeal been so pressing as at present. The tide of immigration is flowing strongly, and the population of the State is mounting up. We are now enjoying a season of commercial and industrial activity which bids fair to be maintained for some considerable time to come. During the festive season just passed, our business men tell us that compared with the same period last year the business transacted showed a wonderful improvement. This growth, cheerfulness and optimism should be reflected in our church life, while the same business activity should be shown in our efforts to carry on the King's business and extend the cause of primitive Christianity throughout this great Western State. Upon you, brethren, the Committee depends for that assistance which will enable the work to be pushed with greater vigor. Of your substance, with which the Lord has blessed you, give with that liberality which will place the Committee in such a position that other evangelists may be engaged for those parts of the State at present unoccupied, and which afford splendid opportunities for planting the cause of primitive truth with which we are identified. £200 is the amount we are aiming for. Let each member do his or her part in the work, and the brotherhood of W.A. will not find the standard set any herculean task to accomplish.

Perth.

£200! £200!! £200!!!

By H. J. Banks.

The question immediately in front of the churches in Western Australia is, how to raise £200 for Home Missions on Sunday, Feb. 5? and the answer is easy. Five members at £10; 10 at £5; 15 at £2; 20 at £1; 50 at 10/-; 100 at 5/-, and the work is done, with 1125 Christ loving disciples left to add their grateful offerings. The aim is low—too low for such a brotherhood as we have in Western Australia, and the best answer we can make to the Committee's call is to double the amount they ask for, and say in effect: Place another preacher in the field. Call upon us for larger gifts. Launch out into wider operations for the Christ, and we will go with you all the way. Shall we do this? I do not say *can*, but *shall*. The ability to do is ours; have we the willingness?



H. J. Banks.

The day has come when we must make larger gifts for our Home work, or miss the finest opportunity ever opened to us. The cost to our personal ease, pleasure or profit may be great if we give as we *can*; but with his vision, his passion, his mission, we will count these things as naught for the joy of saving souls.

I feel that we plead in vain for larger gifts without the larger life, and therefore call for a closer walk, a deeper consecration, a more prayerful asking, "Lord, what wilt thou have me to do?" as we approach Feb. 5. All failure in missionary interest and effort is due to poverty of life. Grasp this, for right here lies the solution of all our financial problems. We need to cultivate a larger, fuller life. There must be a new determination to let the Lord have his own way with us, to move forward at the impulse of his love, to sacrifice our best that his victory may be complete.

The Call of the Home Land.

By W. B. Blakemore.

The call of the home land is not the call of the dear old home land across the seas,

God bless and protect her, but the call of the new home land, the land of our present home. The call of the home land is a call angels well might covet. It is a call to service, a call to manhood, a call to patriotism of the highest and noblest type. It is a call to lay the foundations and shape the destiny of a new nation; and what man could be so callous, so devoid of ambition, so indifferent to great and lasting issues as to turn a deaf ear to this call?



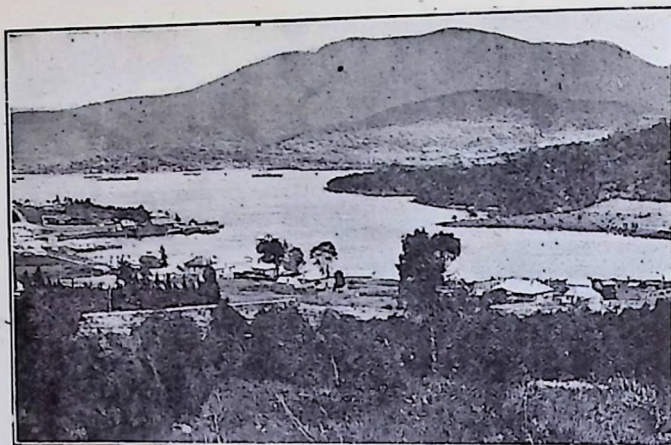
W. B. Blakemore.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Brethren, God has not placed us here in the great, growing Golden West for naught. It is ours to answer the call of the home land. There is a definite work for us to do. We are committed to the programme of New Testament Christianity. He is opening the door of opportunity which no man can shut. This is not because we are strong in numbers and wealth, for rather are we like the church at Philadelphia which had little power but did keep his word. There are new fields which ought to be opened at an early date. There are splendid opportunities to extend the causes already planted in the suburban districts. The opportunity is ours now. It may not be ours a year hence. The call is urgent, it is pressing. It is *now*, not some far-off time to come.

The call of the home land is a call for consecrated pounds and consecrated lives. It is a call for the patriotism of peace to supply the means for building righteousness and godliness into the scheme for national defence. No more patriotic service can be rendered one's country than to set up churches and Bible Schools and preach the gospel of Jesus Christ.

Tasmania



A FORWARD MOVEMENT!

Tasmania as a Mission Field.

By Geo. Manifold.

The Egyptian host have been drowned in the Red Sea, and the people of Israel, delivered from the cruel Egyptian bondage, are standing for the first time on the borders of Canaan. Then God gives them the cheering message through his faithful servant Moses: "Behold, Jehovah thy God hath set the land before thee; go up and take possession, as the Lord, the God of



G. Manifold.

thy Fathers, hath spoken unto thee; fear not, neither be dismayed." Had they heeded this command, and trusted in their God, the sad story of the following forty years would never have been recorded. But they refused to enter the open door, and wanderings and want, disease and death, became their heritage, and only two of them, out of the vast number of fighting men above twenty years of age, were permitted to enter the promised land. Substitute ourselves for Israel, and Tasmania for Canaan, and the past becomes the present, and the voice of Jehovah comes to us as it did to them. Will we hear and believe and obey, or will we hear and disobey, and have this history repeat itself in us?

The voice of God comes from every part of this fair and goodly land, flowing with milk and honey, saying to every disciple, "Go up and possess the land." From crowded cities and scattered settlements, from the mountain mining towns and from the rich plains, from the homes of the orchardists, and from the camps of the saw-mills, comes the divine voice. May we heed it, and nerve our hearts for the stupendous task, assured that with God's help we are well able to go up and possess the land.

But in this rich and beautiful garden the one great need is the presence of cultured and consecrated preachers, men called and trained to do evangelistic work. This is

Hobart.

an age of education, and the very best men are needed to proclaim the gospel in all its beauty, simplicity and power. Very many towns are unrepresented by us except by the few isolated disciples who may have their homes there. From their pleading lips also comes the call. To establish congregations in many places as yet unreached by us, to strengthen the several struggling churches and make them a power in the land, will call from every man sacrifice and service of the heroic type. May consecration and co-operation be the desire and endeavor of every member this coming year, and to God be all the praise for victories won.

Tasmanians, Attention!

The Churches of Christ in Tasmania are heartily invited to a Conference to be held in Hobart at Easter. Letters are being sent asking each congregation to send a strong representation of delegates and visitors to transact "the King's business." Let "Enlargement" be our watchword for the coming year. Come in the spirit of prayer, feeling our need of the power from on high. Come in the spirit of love, the infallible witness of true discipleship. Come in the spirit of expectant faith, fully confident that all things are possible to him that believeth. Come in the spirit of unity, with one soul striving for the faith of the gospel.

The brotherhood in all the other States are observing the first Lord's day in February as Home Mission day. This is in harmony with the unanimous desire expressed at the Federal Conference in Adelaide. We have been asked by the Federal Executive to fall into line with the others. Your Home Mission Committee therefore ask the brethren to observe Feb. 5 as the day to make our united offering for Home Missions in Tasmania. May all the disciples, as fellow-helpers of the truth, do their best to make the gospel run its course freely and gloriously.

Send all offerings to J. Dalglish, Bris-

bane-st., Hobart, who is the Treasurer of the Missionary Committee.

GEO. SPAULDING, President.
GEO. MANIFOLD, Secretary.

The Need and Prospect of Evangelising Tasmania.

By C. Hale.

1. The need. No doubt about it, seeing that there are about fifteen towns ranging in population from about one to six thousand inhabitants without a Church of Christ as we would have it. Again, Tasmania has but some thirteen churches, numbering say from ten to about a hundred and fifty members respectively. Hobart, with a population of about forty-two thousand, has only one church. Launceston, with a population of twenty-two thousand, has but one assembly known as Church of Christ. Yes, great is the need for Home Mission work in Tasmania. What the island seems to need first is a move by way of a rousing tent mission. Other religious bodies have been successful in this respect. Why not we? Let us preach, pray and pay, and it shall be done.

2. The prospect. Which is certainly brighter at present than for many years past. A few years ago there was but one evangelist devoting his whole time to the work; there are now three. Still there is room for several more. Many faithful brethren are nobly holding the fort, having not the help of an evangelist, but are now realising the need of a more forward movement, and are praying earnestly for it. They seem possessed of the missionary spirit, and also desirous of contributing financially to Home Mission work. Their cry is, "Lord, help," and God will help those who help themselves, and also those who cannot help themselves. Yes, Tasmania is awakening to its spiritual needs, consideration of the prayers and Christian contralasia. This is a good sign; hence we think that the prospects for Tasmania are as bright as the promises of God, which are "Yea and Amen in Christ Jesus." God grant it us to realise our hopes.

The College and Home Missions Church Extension Building Fund

By A. R. Main.

These things are closely joined together. There is interaction between them. The one is indebted to the other. Each presents a problem, to solve one of which must surely point to the solution of the other. The college furnishes both a tribute to Home Mission work and an appeal for it. Students while taking their course have been helped by the Missionary Committee arranging preaching stations for them, and thus providing both opportunity for needed practice and equally necessary financial support. On the other hand, the churches have had their needs supplied, when otherwise they might have lacked help through inability to have a preacher devoting his full time to the work. The college has thus rendered material and appreciated help to Home Missions. Again, several of the States have eagerly used out-going students to advance their work. The pressing problems of Home Missions at present are: Where shall men be found for the advancing work? Who will enter the open doors? How can State evangelistic missions be adequately followed up? In various States and in New Zealand the answer has recently been, and must increasingly be in the future, By sending for students who have finished their course in our Bible College. Young men—strong, consecrated, trained, unencumbered—are needed for our outlying work and the waiting fields. It is the very reason of the existence of the College to supply our missionary needs. As these men go and preach, it will happen that both an impetus will be given to Home Missionary work, and with the gospel progress other young men will seek to be equipped for service. So the reciprocal influence will go on and on. It comes to this: We can not help Home Mission work without strengthening the college; nor can the college be strengthened without benefit to Home Missions in all the States. If for no other reason than that a great advance in Home Missionary enterprise would be the best possible thing for the interests of the College of the Bible, I could wish for a record offering on February 5.



A. R. Main.

Closely allied to the progress of Home Mission work in all of the States in our Commonwealth is the matter of providing church homes for the new congregations formed as a result of special missions conducted by our Home Missionaries, as well as the problem of assisting to obtain chapels for weak churches in good districts established for possibly a fairly long time, but still without a building of their own, and compelled to meet in the most suitable hall available. These deficiencies are a great



R. Lyall.

still without a building of their own, and compelled to meet in the most suitable hall available. These deficiencies are a great

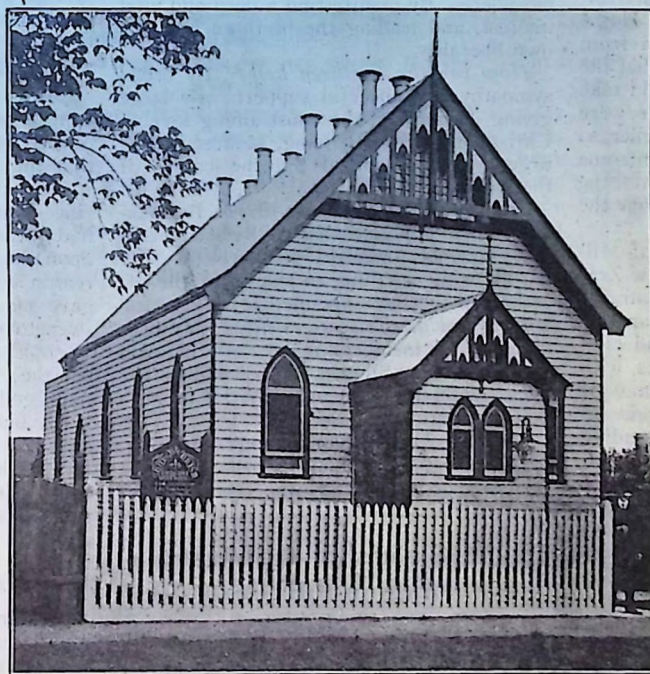
buildings have been erected at Mile End, Broken Hill and Maylands. Others are in view. The brethren there have been most liberal in their gifts and loans. In New South Wales a similar fund exists, but has not done much yet. A lot can and will be done if the brotherhood will provide the money. In Western Australia, Queensland and Tasmania they have yet to move in this direction, as far as we know. Victoria has made a start, and since last Conference a neat and comfortable chapel has been erected at Colac, much to the comfort and convenience of the church there. The plan is for the Church Extension Building Fund to lend the local church money required at a nominal rate of interest, so that all possible can be paid back to reduce the principal as quickly as they are able, and thus allow the money to be lent out again to others. The churches at Preston and Northcote, good rising and prosperous suburbs,

near Melbourne, need buildings badly. The Committee would like to help them, but cannot until more money is provided. A balance is still wanted in connection with Colac building. Brethren have made gifts and loans without interest so far to the extent of about £425. We want all the members of the church in the various States to consider this matter, and act promptly. In South Australia some brethren have made noble gifts and generous loans to their fund. May an increasing number continue to support it. In Victoria several have given donations of £25 each, others less. Some have made loans. The Committee would like every member in Victoria to have a share in the enterprise. Some can give or lend £25, others £20, or £15, or £10, or £5, or £2/10/-, or £1 or less. If 7000 members each gave or lent 5/-, the fund would amount to £1750.

An appeal is made to every member to help the Church Extension Building Fund in

every State in the manner indicated. Let each ask, "What share have I in this enterprise? I must take some part." We trust the response will be prompt and generous, and much good will be done. The Treasurers and Secretaries of the Home Missionary Committees in each State will receive contributions very thankfully.

"We have seen the land, and behold it is very good: and are ye still? be not slothful to go and to enter in to possess the land."—Judge. 18: 9.



Chapel, Colac, Victoria.

hindrance to the progress of the cause wherever it may be. While other religious bodies have their well-built, comfortable chapels, with all conveniences, the Churches of Christ have to put up with the best they can get, often very unsuitable and without any conveniences to speak of. Such a state of things is a great drawback, and hinders progress. An atmosphere of instability and lack of permanence resolves itself around us, and people ask have we come to stay, or are we a passing show?

Now to remedy this great lack is the object of the Church Extension Building Fund in our States. South Australia has a splendid record to show after working about three or four years. Excellent church

Remember the 5th of February.

Make an Offering for Home Missions
the First Lord's Day in February.

NEW ZEALAND



THE DOMINION FOR CHRIST!

To Our New Zealand Readers.

Just as we were going to press we received word from L. J. Schulenburg that the Southern District of New Zealand intends taking up its offerings for Home Missions on Feb. 5; also a request from H. Grinstead asking us to intimate that the churches in Auckland Province would take up their offerings in February. We were sorry that we did not know this earlier so as to obtain articles and photos from some of the representative brethren. At the short time at our disposal we have done the best we could.

We managed to get a nice view of Milford Sound done in time, so that New Zealand should have at least an illustrated heading and be in line with the States of the Commonwealth. All that is said elsewhere about Home Missions applies with equal force to New Zealand. The wants of the Dominion are precisely the same as those of the Commonwealth. In reading the respective articles, let each New Zealand brother and sister say, This applies to me, to the church of which I am a member, and the province in which I live. And so let the response made by the churches in New Zealand be the biggest on record.

F. G. DUNN.

[Since writing the above we have been informed that the Middle District does not take up its collection till July.]

A Word about the Offering.

By Horace Kingsbury.

If we are to come to our Conferences with a credit balance there must be large giving on Home Mission Sunday. There will be large giving provided we all have a share and do our best.



H. Kingsbury.

How can the Preachers help? By emphasising announcements. By praying fervently for Home Missions and the Home Mission preachers. By preaching earnestly on the theme, "Australasia for Christ."

Milford Sound, N.Z.

How can the Officers help? By talking up the offering, and creating the right atmosphere. By manifesting a deep and vital interest, and leading the brethren by their own liberality.

How can the Brethren help? By broad sympathy and cheerful support. By large giving, because of the constraining love of Christ. By prompt giving, because of the urgency of the demands and the scarcity of the funds.

How can the Secretaries help? By making pointed announcements. By seeing that every member receives an envelope. By not allowing anything to side-track the offering on the day appointed.

How can the Treasurers help? By urging that all members make offerings on Home Mission Sunday. By sending the money without any delay to the Home Mission Treasurers.

To which class do you belong? Anyway, do your best on Sunday, February 5th, to bring Home Missions to the front.

To the Sisters of the Australasian Churches.

By Mrs. F. M. Ludbrook.

President Victorian Sisters' Conference.

"Gospel" is an old English word, meaning good speech, good news, good tidings.



Mrs. Ludbrook.

The gospel, or good news of Jesus, the Saviour of men, is not only wonderful, but all-important. It is the meat and drink of life. For dying souls it is the only remedy. It is the gospel that will uplift humanity, raising them above all that is mean and sordid and vain. It will cause men's hearts to cease from troubling over the things of life which so sorely perplex and annoy them. The hope of the gospel is a sure anchor of the soul. By the gospel alone will the wilder-

ness and solitary place be made glad, and the desert rejoice and blossom as the rose.

How shall the women help towards the spreading of the grand and glorious truth of salvation through Jesus? Two ways at least are open to them, viz., *giving* and *gossiping*.

"It is said of the Lacedæmonians, who were a poor and homely people, that they offered lean sacrifices to their gods; and that the Athenians, who were a wise and wealthy people, offered fat and costly sacrifices; and yet in their wars the former had always mastery over the latter. Whereupon they went to the oracle to know the reason why those should speed worst who gave most. The oracle returned this answer to them:—'The Lacedæmonians are a people who give their *hearts* to their gods, but the Athenians only give their *gifts* to their gods!'" This is but an old time story, but the lesson is still evident. Our gifts may be small, but the love behind the gift is what is valued by the living and true God. He knows the intent of the mind, and notes the sacrifice. He sees the place given to his work when we lay our plans for the future. Let God and his work stand first.

The first disciples being scattered abroad went everywhere preaching—or chatting—or talking about, the gospel. There were no set meeting places, no set sermons, but just as their hearts were over full of the good news, so the tongues of the disciples gave voice to the matter, and in the very best sense they became gossips, telling the latest "new thing." Just at this time of the year the theme uppermost in the Churches of Christ is Home Missions. Home Mission Sunday is drawing near. Let every woman begin to talk, to chat, to gossip about the work; and to plan that she may bring an offering to the Lord worthy of acceptance, in that the measure of her gift is the measure of her love.

"God first"—our love will be great.

"God first"—our plans will be great.

"God first"—our sacrifice will be great.

"God first"—our offering will be great.

We might see an evangelised world in the next thirty years, if the church were fully responsive to the call of Jesus.



Address communications concerning Australian Missions to
T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria.

Letter from Mrs. G. L. Wharton.

Hiram, O., U.S.A.,

Nov. 19, 1910.

My Dear Brother,—

Your kind greetings from the Federal Conference are thoroughly appreciated. Although for ten years I have not been on the foreign field, I am thankful that the dear brethren and sisters of Australia do not leave me out when they call the roll of the missionaries, and I cannot express my gratification at being remembered by them. I am the living pioneer missionary of the F.C.M.S. to-day, and my beloved husband, with whom I gladly went out to India in 1882, sleeps in a lonely grave on India's soil, giving his life for the work he loved. Though I am denied the privilege of working actively on the field, my heart is just as much engaged in the cause of Foreign Missions as it is possible for any one to be.

It is with great pleasure that I remember our delightful visit to Australia, and the joy my husband had in the work he was able, by God's help, to do there. Such a beautiful welcome you gave to us personally. Such a glorious response to our appeal for the perishing heathen! It is with great interest I see the growth of the interest in Foreign Missions in Australia, and I would rejoice to again visit your fair land some time, and meet again the brethren and sisters we learned to love there, and to greet those who have since entered the ranks of faithful workers. To them all, through you, I send my cordial Christian greetings.—Yours in his name, Emma R. Wharton.

Industrial Work on Pentecost.

I am sending you a statement of things done, by whom, and at what cost.

We have had 26 natives (men and boys) employed about the premises at different times since writing you about a year ago; but as six of them only earned a few shillings apiece, we are not enumerating them. The other 20 are:—

Edwin Davididie, worked 6 wks.	£0 15 0
Johnny Bulakill, 2 wks.	0 5 0
Paul Bulagor, 2 wks.	0 5 0
Zacchæus Tabysariban, 4 wks.	0 10 0
Matthew Boulesko, 29 wks.	3 12 6
Johnny Mildivo, 13 wks.	1 12 6
Fred. Bulaswa, 13 wks.	1 12 6
Jacob Rope, 2 wks.	0 5 0
Toa, 8 wks.	1 0 0
Enock Tabynock, 11 wks.	1 7 6

Abel Worsoogar, 11 wks.	1 7 6
Samson Dubberwoosoo, 12 wks.	1 10 0
Dick Bulerongban, 4 wks.	0 7 6
Ayah, 4 wks.	0 10 0
Aleck Bulesariban, 12 wks.	1 10 0
Joe Bulesariban, 11 wks.	1 7 6
Albert Bulesariban, 11 wks.	1 7 6
Esau Makura, 4 wks.	0 10 0

Received from F.M.C. in May	5 0 0
We have spent	28 0 0
	£33 0 0

Now as to what has been done with the money.

1. We have had some boys under our influence for whom the experience has done much. Some have broken old habits here, others have learned of God, others have been instructed much in the Bible which they love, and so on. Whenever we now meet a boy whom we have had working on the place there is at once a show of interest both on his part and ours, which it otherwise takes years of casual meetings to bring about.

2. We have been able to improve the place to the extent of at least £50.

We have built a wall along the front of the house and one end, steps up to the back door, and various other small stone works.

A passage has been blasted through the reef, so that now we have a passage for an ordinary boat at low tide where previously it had to be dragged over a chain of coral reef.

A boat house has been built, and a trolley line laid down for the hauling ashore of launch.

About ten acres of land have been cleared, thus producing a healthy spot (comparatively).

A barbed wire fence has been placed across the centre of the land to keep the cattle from young cocoanuts.

Two wells have been sunk and splendid water found, thus ensuring a permanent supply.

About 700 cocoanuts (more or less) have been planted on the five acres (or more) fenced from the cattle. When these are sufficiently advanced the cattle will be placed on this side, and nuts planted on the other, which will be already cleared, and consequently a very small job. I have always understood that a coconut tree took about seven

years to bear, and would then yield an annual profit of 1/- per tree. Bro. Purdy assures me that they average nearer 2/6 per tree, but I would rather count on the smaller amount.

We have now planted about 1600 yams to carry us on a little if there be any work to do about the premises next year.

Orange and mango trees have been planted about, and many things too small to mention been done.—Love to all.—F. G. Filmer, New Hebrides, Nov. 11, 1910.

The Foreign Mission Committee greet the Home Mission Committees at the time of their annual offerings.

In the work we are doing, we feel we are one.

Whatever terms may be used to designate missions in any place must be understood as useful only for convenience of work. There are no divisions in the principles or purpose of missions. The command is to all the world and to every creature. The end is that all may believe and come to the blessings of the Christian life.

The tie of love for humanity that binds Christ to the whole world must unite in one all the missions done in the name of Christ. The same spirit that moves me to heed the pleadings of my brother standing by my side must move me with compassion for my brother afar. With great effort Jesus sought, as did the apostles after him, to break down the partitions that separated humanity into classes.

Are we not approaching the time when the mission of Christ among us shall be one? What is Home Missions other than the mission of Christ in the State? What is Foreign Missions other than Christ's mission among the nations, and both are in obedience to Christ's one great command, "Go ye into all the world." May God richly bless the work of the Home Mission Committee, is the wish of the Foreign Mission Committee of the Churches of Christ.

Wall Muller, 8 wks.	0 10 0
Timothy Tabycame, 2 wks.	0 4 0
Food consumed—	

Rice, 10 bags at 7/-	3 10 0
Biscuits, 3 tins at 12/-	1 16 0
Meat, 7 doz. at 7/-	2 9 0
Yam and Taro	4 16 0

£33 0 0

Christ Alone.

Not Calvin nor another, Christ alone
Our shield and stay shall stand before our heart.

With mortal names and mortal signs no part
We bear. We kneel before God's awful throne,
And there in dust our lowliness we own.

No breath of mortal binds us, only triced
To God's sweet Love, his own anointed Christ,
Whose name in lonely grief our sad lips moan.
For Calvin and your Martin, they shall die;

Forgetful dust shall heap their graves above,
And heedless feet sweep o'er them—pass them by;

Our hope is deathless, nerving soul of dove,
Straight in the cold world's calm and critic eye
To look with boldness, wrapt in Jesu's love.

—L. Maclean Watt.

Here & There.

February 5th.

Home Mission Sunday.

Extra copies of the CHRISTIAN will be sent to all our agents in Australia and New Zealand. Will our agents see that they are judiciously distributed?

Victoria, South Australia, Queensland, West Australia and Tasmania all join in taking up offerings for Home Mission work in their respective States on the first Sunday in February.

New South Wales falls into line next year.

Let all the churches be getting ready to make this unity of action a record event in the annals of Home Mission offerings.

We are going to press a little earlier this week to catch, if possible, the New Zealand and West Australian mails. Some of our correspondents who have neglected sending their news till the last moment may, on that account, be shut out.

Since our leading article was in print, we have learnt that the Auckland and Southern Districts of New Zealand have also fixed on February 5 as Home Mission Day. In this matter, therefore, the churches of Australasia are becoming united. Our present Home Mission number is a good one, but with the help of New South Wales and New Zealand next year we expect to surpass it.

W. D. Cunningham writes from Tokyo, Japan: "Two men baptised in First Church and one man in Second Church of the Yotsuya Mission to-day. Evangelistic, educational, industrial and publishing departments all prospering."

Says Mr. Nicholson:—Cardinal Moran makes the following clear claim for political consideration: "If the Labor Government persists in the same course of injustice to Roman Catholic schools as the Wade Government followed, they will certainly say good-bye to their official positions at the next elections. We are strong enough to assert our rights. The only battle we fight is at the polls, and we are determined to fight it out there."

G. P. Pittman, now a missionary in India, is something of a poet, as most of our readers know. In our opinion his poetry is above the average. Not that our opinion is worth much, for we find that judging the merits of original poetry is one of the trials of our editorial life. Notwithstanding this, we venture to say that the small volume of poems now before us from the pen of G. P. Pittman is worth having and worth reading. "In the Days of Jesus," which is the title chosen by Bro. Pittman for his selection of poems, deals with: the principal events in the life of Jesus. The volume has been published in England, and can be had from the Austral Company. Paper covers, post free, 9d.; cloth, post free, 1/2.

"The law of common justice is: Sought, seek; delivered, deliver; redeemed, redeem."

Splendid meeting at North Richmond on Sunday. Four young people who had previously made the good confession were baptised.

T. Bagley, as H.M. Organiser, visited Cheltenham on Sunday, arousing interest in Home Missions, and afterwards preaching a stirring sermon.

"The one great cure for scepticism is evangelism—the moment you see salvation at work all your doubts melt, all your difficulties are answered."

H. Kingsbury is away on holiday in N.S.W. He is recuperating in the Blue Mountains, and expects to come back to Melbourne with renewed energy for work.

The Northcote church acknowledges with thanks the following contributions to its building fund:—Church at Balmains-st., South Richmond, 5/-; Church at Belmore, N.S.W., 5/-; A Brother, £11/1-.

H. G. Harward and family, accompanied by Bro. Binney, expect to leave Melbourne for New Zealand by the s.s. Moeraki on Wednesday, Feb. 8, spending a week at Hobart en route. Their evangelistic work will begin at Oamaru on March 5.

It is a simple fact that £100 goes much further in the work of the gospel among those who are Christians only than among denominational bodies. To demonstrate this we have but to compare the number of men employed, the salaries paid and the numerical results of their work, among, say, the Methodists, Congregationalists, Baptists, Presbyterians, etc., and the churches which have no sectarian appellation. One reason may be that our preachers, compared with most of the others, do as much work as they for less pay. Another may be our evangelistic aggressiveness; every evening discourse containing a direct appeal to the unsaved. But perhaps the chief cause of our success lies in the fact that we present a plain, simple, tangible plea, which can be readily understood and which appeals to the practical common sense of all interested listeners. But whatever the cause or causes, the fact is beyond question. Money devoted to Home Mission work, conducted by the people among whom this paper chiefly circulates, is far more economically and successfully invested than with others. We can be satisfied that the £6000 or more devoted to Home Missions in the Commonwealth in 1911 will yield splendid returns. The work pays magnificently, and the security is gilt-edged.

Patriotism and missions are not opposed. On the contrary, in the heart of the true Christian they are inseparably connected. To the first disciples, who were Jews, the order of the commission was—Jerusalem; Judea, Samaria, and the uttermost parts of the earth. "To the Jew first, and also to the Gentile" was the great apostle's plan. The patriotic Australian will necessarily feel that his own country has the first claim. The sentiment of his heart will be, "Our land for Christ, we sing; our land to Christ we bring, with one accord." He will realise that if the Lord's advent be long delayed Australia will become a mighty nation, and he will earnestly desire that it may be a righteous one. But the patriotic and enlightened Australian Christian will also look to the regions beyond, and will make sacrifices to advance the cause in the home land, in order that it may be the more readily extended to other lands. Every new church becomes a supporter of Foreign Missions, and every convert intelligently instructed becomes a Foreign Mission contributor. We have a church in mind, established less than three years ago by Home Mission effort, which has already given about £40 for Foreign Missions, her offerings last year exceeding £20. And this is but one of many. Every friend of our important work among the heathen will be anxious to see the cause flourish at home, and this can only be secured by making sacrifices. No better opportunity offers itself in this direction than that of the Home Mission contribution to be taken up on Feb. 5.

Correspondence.

HAMILTON BUILDING FUND.

Sir,—With Bro. Goddard I am going to personally appeal for financial help. The church has started this year with 48 members. What prospect ahead? is a fair question. Great, if properly worked.

Newcastle District will not be dependent only on coal mining in the near future, when the new Great Northern Railway is complete, and decentralisation adopted. Ships will not only be attracted for coal, but for the immense valuable cargoes from the farming districts on the Northern line. This means a large population and a busy time. Will you help, my brother and sister, to erect a storehouse for God there? Our campaign is 1/- or more. Bro. Goddard's address is Swan-st., Hamilton. My address is R. Steer, 56 Perry-st., Marrickville, Sydney. I intend to personally visit all city churches.—R. Steer.

COMPULSORY MILITARY TRAINING.

I was surprised to see in your December 15 issue the remarks made by your correspondent, A. S. Blake, re "compulsory military training." I do not know whether he is a professed Christian or not; if so, he must be very ignorant of the teaching and example of Jesus Christ and all the early Christians, whose only weapon of defence was "the sword of the Spirit, the Word of God." He expresses having suffered "great pain and shame" to know that there exists a "section" who object to this military training for our boys. Yes, we are thankful to know that there are a good many whose trust is still in the Lord of hosts and not in men, who strongly object to sacrifice their boys in fighting for either Caesar or Barabbas.

He surely knows that history repeats itself, and Jesus Christ taught that "all they that take the sword shall perish with the sword," and this has literally been fulfilled in the past, and will be so again in the future, for the mouth of the Lord hath spoken it, and that is good enough for the man of faith. And as to the Christian "defending his country," he has no country here, or anything else worth fighting for, but hopes and looks for a better, as did all the true and noble heroes of olden times, who all suffered in defence of their faith in the promises of God, even from their own countrymen; and as then, so it is and will be now, "until he come whose right it is to rule."

The Apostle James tells us that war comes through the lust of covetousness, and this we are told is the sin of idolatry, and this covers the whole of the ground, as the great mass of the civilised world worship gold. And can the followers of the meek and lowly Jesus take up arms and butcher their fellow men? It may be a Christian brother he is found in deadly conflict with. Can we sanction our boys to join in such an unholy warfare and bring shame and contempt on the holy name we bear? No, never! A thousand times, No! We are content to leave this question to him who has said, "Vengeance belongeth unto me, I will repay." The Scriptures declare that "He is coming to destroy those who are destroy-potshers." "Let the potsherd strive with the his Maker."

"This training will not injure any boy in any shape or form whatsoever." Surely your correspondent knows nothing about a volunteer camp and what goes on there—cursing, swearing and drinking are often the order of the day. I know some young men who were Christians were persuaded to join, and because they objected to revel along with the rest, drink was being poured down their throats. They were fortunate in being able to get out of such a den of iniquity, and so es-caped being dragged down to ruin, both soul and body, as numbers are.

Hoping you will publish this in the cause of truth, and so be a means of warning the ignorant ones from falling into this deadly trap. Yours, in behalf of the boys, W. Grimmer, Warkworth, Auckland, N.Z.

Temperance.

The following are some of the official facts in connection with the results of prohibitory law after twenty-nine years' trial in the State of Kansas, U.S.A.

Crime.—Population has increased 100 per cent., and convicts only 17 per cent. More than 50 per cent. of the county jails are without a prisoner under conviction. Only one prisoner in the county jails to every 7000 inhabitants, whilst 75 per cent. of those in jail are for violation of the prohibitory law.

Disease.—The death rate is the lowest in the whole world—seven and one half per 1000 per annum. Native cases of tuberculosis will be unknown in ten years at the present rate of decrease.

Drunkenness.—Ninety-six counties have not an inebriate. Six of the other nine counties border on the wet counties of Missouri.

Mental and Nervous Diseases.—The State has fifty-four counties without an idiot, and eighty-seven counties without an insane inmate.

Increase of wealth.—In the last ten years the bank deposits have increased from sixty-nine millions to 189 millions, and the wealth of the State has increased at the rate of 110 million per annum for the last decade.

Poverty.—57 counties have no inmates on their poor farms. The garnishment courts, which ran continuously under liquor conditions, have been put out of business.

Slum Dwellings.—In the 25 cities, the percentage of home owners is greater and the percentage of renters smaller than in the cities of any other State in the Union.

Education.—Facilities for obtaining higher education have multiplied by leaps and bounds since Prohibition became an established law. Enrolment in the State University is 2063; Normal, 2860; Agricultural College, 2192; other colleges, 13,000.

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New Zealand.

DUNEDIN.—There passed away on Jan. 7, in his 96th year, an old and esteemed member of the Tabernacle, Bro. William Morton, senr. On the first Lord's day in February (Feb. 5) the churches of the South Island District are being asked by the Home Mission Committee to make a special offering for Home Mission work. In addition to rendering financial assistance to the Ashburton and Gore churches, where F. W. Greenwood and J. R. Clarke are laboring, the Committee are looking forward to the carrying on of progressive mission work through the agency of H. G. Harward, who will be assisted by Bro. Binney. It is hoped that these brethren will commence their Oamaru mission on March 5. Recognising that increased effort will mean increased expenditure, and that each member should bear a part of the furtherance of the gospel of Christ, the Committee look to the churches for their hearty co-operation in this special appeal for assistance on February 5.—L.C.J.S., Jan. 8.

MOTUEKA.—We have to report two additions here by faith and obedience, one a young man of promise. The future prospects are bright. At the request of the Maoris here the writer has conducted services in their building on Sunday afternoons. Last Sunday we had 26 of them present, and with a number of Pakehas (Europeans) we had a fine meeting. The singing of some of the hymns in the native tongue was a treat. We are looking forward to the time when we shall have an increased influence amongst this fast decreasing people, and trust to win some for Christ.—J. G. Price, Jan. 4.

SOUTH WELLINGTON.—We had rather a poor meeting for the breaking of bread last Lord's day, owing to several of our brethren being away holiday making. We had several visitors from Auckland, Spring Grove, Pahiatua, and one from Victoria. At the gospel service Bro. Mudge spoke on "A Dash for the North Pole." At the conclusion two came forward and made the good confession. The young man is a member of the Men's Brotherhood, held in this place. At the Tuesday night meetings the usual course was altered to give a farewell to W. Mansill and Bro. and Sister Inkersell. Bro. Mansill starts his work for the Foreign Missionary Committee. Bro. and Sister Inkersell leave Wellington for a trip to the Old Country. We wish them a happy and good time.—H.H., Jan. 5.

NELSON.—A farewell social was tendered to Bro. and Sister Jones and family on Dec. 20. Bro. Jones, after nearly three years' service with the church as evangelist here, resigned and accepted an appointment with the church at Richmond North, Victoria, and the gathering was held in his honor. There was a good assemblage of the members of the church. G. Page, senr., occupied the chair, and farewell addresses were delivered by several brethren. The proceedings were interspersed by musical items. Bro. Lang, on behalf of the church, presented Bro. Jones with a valuable fountain pen and a case containing a handsome brush and comb. The Bible Class, of which Bro. Jones was the teacher, also gave him a very beautiful inscribed inkstand. All the speakers testified of the appreciation of Bro. Jones' faithful services, and wished him and his family the best wishes of the church for their future prosperity. Bro. Jones, in reply, thanked the donors, and after a few timely remarks ex-

pressed his best wishes for one and all. Sankey's hymn 494 was then sung, followed by light refreshment and social chat. The following Lord's day Bro. Jones exhorted the church and farewelled the scholars of the Bible School in the afternoon. The gospel meeting and other meetings of the day were well attended. Bro. Jones and family departed the following Thursday for their new home. One more addition, a Bible Class scholar. Bro. and Sister F. V. Knapp are spending a short holiday in Melbourne. We would bespeak for them a really good time.—E.M.J., Jan. 3.

AUCKLAND (Dominion-rd.).—Bro. Mansill gave a most interesting talk to the Bible School on Sunday, Jan. 8, and at night Bro. Grinstead spoke to a good audience on the testimony of the Spirit, the water, and the blood to the divinity of Christ. This was one of a series of addresses on the Epistle of John.

The brethren of the Auckland Province are reminded that Home Mission Sunday will be observed during February this year.

Considerable interest was aroused during the Ponsonby-rd. mission amongst the Norwegians here, and five have been immersed into the ever precious name.

An interesting picnic was held at Taupiri on New Year's Day. The brethren meeting at Gordonton, Waikato, had determined to go there, and thoughtfully sent an invitation to the isolated brethren living anywhere near. As a result there was quite a nice gathering, brethren from Huntly, Narguwahia, etc., responding. After tea and a hymn or two, Bro. Grinstead, who had travelled down from Auckland, gave a short address, which was responded to by Bren. Runciman, Sutton, and Cairns. The idea of inviting isolated brethren was a splendid one, and we trust it will be productive of much good.

Tasmania.

HOBART.—On New Year's Day C. T. Forscutt preached a soul-stirring address on "What Christ did for Women." The church was almost full, and the address made a marked impression. Among the visitors from the mainland we have R. Conning, of Northcote, Vic., who is here for a few weeks. Yesterday morning Bro. Abercrombie gave an inspiring address on "Seeing Vision." One confession at evening service.—G. Manifold, Jan. 9.

Queensland.

MA MA CREEK.—The Y.P.S.C.E. have now 44 active and 4 associate members. During the year 1910, some of our active members have left the district. We are sorry to lose our president and evangelist, W. Waters. The meetings are bright and interesting.—A. Speck, Jan. 6.

WEST MORETON CIRCUIT.—On Jan. 1, at Mt. Walker, the morning meeting was a splendid gathering. Bro. Neumann, of Forrest Hill, was a visitor. Rosevale also had good meeting. Bro. and Sister Alcorn, of Boonah, were visitors. Bro. Alcorn exhorted, and his helpful words were much appreciated. On Jan. 2 we held our annual picnic at Rosevale, when about 200 were present. During the afternoon a short meeting was held, and prizes were distributed to Lord's day School children. At night another meeting, and a nice programme. On Jan. 8 we had a fairly good

meeting at Marburg in the morning, and in the afternoon at Rosewood we distributed the prizes to the scholars.—T.G.M.

Victoria.

BRUNSWICK.—At the mid-week meeting Bro. Way gave some discourses from Cyprian, the martyr. To-day Bro. Way spoke morning and evening. At the latter service the subject was "The First Day or the Seventh—Which?" and a full house gathered to hear.—W.T., Jan. 15.

CARLTON (Lygon-st.).—Fairly good meetings last Lord's day. H. Swain gave good addresses morning and evening. A young man who made the good confession on New Year's evening was received into the church.—J.R.

BALLARAT.—On Sunday evening, when there was a fine audience, A. W. Jinks preached on "The Manner of Christ's Second Coming." On Jan. 11 the annual meeting of the Sunday School was held, and the retiring officers were re-elected. We propose holding our picnic at Learmonth.

GEELONG.—The officers of the church held their monthly meeting on Jan. 9, at which it was definitely decided to become a self-supporting church after next Conference. The rapid progress of the church under the ministry of Gifford Gordon during the past year has led to this definite step being taken. The Sunday School held their picnic at Barwon Head on Saturday, and was the biggest yet held by us here. The scholars and friends were conveyed there by six large drags, and a very enjoyable day was spent. On Sunday we had a good meeting in the morning, when Gifford Gordon gave a fine address. Our evening congregations continue to be very large; we again had over 350 present. There is great interest shown, and we expect to soon reap a big harvest.

FOOTSCRAY.—On Lord's day, Jan. 8, Thos. Bagley visited us. His splendid address on Home Mission work was a delight to all. In the afternoon he addressed the Bible Class, and his earnest address is not likely to be forgotten by the young men and women. His messages to church and class were most inspiring. The writer preached at night; subject, "Fall of Man." At close of service a middle-aged man confessed Christ. Splendid meetings the order of the day. Last Lord's day, Jan. 15, saw good meetings. At close of gospel service two were baptised and one confessed Jesus as Saviour. Prospects are bright.—J.E.A., Jan. 16.

CROYDON.—The work here is gradually improving. We held our annual business meeting on the 11th inst. The result of election of officers for the year is as follows:—Sec., W. S. Gill; deacons, S. Beavis, E. Smith, W. Hutchinson. The gospel meetings are improving, and we are looking forward for the reward of our Master upon the efforts that are being put forth for the extension of his kingdom.—C.H.P., Jan. 16.

EMERALD.—Last Lord's day we had among our visitors B. Darby, from the Preston River, West Australia, on a visit to his mother, Sister D. Charman; also Bro. and Sister Holmes, from Malvern. We regret to say that C. Emerson has been ordered away to the seaside by his medical advisor; we hope for a speedy recovery.—Wm. Bolduan, Jan. 16.

S.S. UNION.—The first Conference of Sunday School teachers, officers and workers under the auspices of the S.S. Union of Churches of Christ in Victoria will be held in the Christian chapel, Cheltenham, on Monday, Jan. 30 (A.N.A. Day). T. B. Fischer, president, will preside. Afternoon session commences at 3 p.m. (Interval, about two hours.) Evening session at 7.30. The following brethren have consented to deliver addresses:—A. R. Main, H. G. Harward, B. J. Kemp, J. C. F. Pittman, and T. R. Morris. Others have been asked and are expected to take part. Topics to be discussed are as follows:—The Teacher and his Class; Bible School Evangelism; The Super-

intendent; The Graded School; Bible School Methods, English, etc. Those desirous of having their meals catered for are asked to hand in their names to the delegates of their respective schools not later than Jan. 22, so that arrangements can be made, or friends can bring their own baskets if they wish. Our Committee would like to see a large attendance of all workers in our Lord's day schools and those interested therein, so as to promote fraternal feeling amongst all such. We trust that the outcome of this Conference will result in great benefit to those who are actively engaged in Bible School work, for whom it has been specially arranged. The next meeting of the general committee will be held on Monday evening, Jan. 23, commencing at 8 o'clock, in the lecture hall, Swanston-st. Full attendance of delegates requested.—T. B. Fischer, Pres.; J. Y. Potts, Sec.

COLLINGWOOD.—On Lord's day morning, the 8th inst, we had with us Bro. Stevens, from Newmarket, who exhorted. In the evening Bro. Larsen preached. At the morning meeting Bro. and Sister Pearl and Winnie Pearl, from the church at Windsor, were welcomed into our membership. During this last five weeks we have had the pleasure of receiving into our fellowship five by letter, and others are coming along who have been away. We had good meetings both morning and evening on Lord's day. We had the pleasure of seeing three come forward for the Master.

PRAHRAN.—We held our quarterly business meeting last week, and our report for the quarter is very encouraging. All departments of the church are moving ahead. The report shows a marked increase both in our church meetings and our Bible School. Four have put on Christ through their confession and baptism, while seven have been added by letter.—E.M., Jan. 17.

CASTLEMAINE.—Beautiful meetings were held on Sunday last. A large number of members met in the morning for worship, and several visitors were present, amongst whom were Bro. and Sister Rower, Harcourt; Sister Morgan, Boort; and Sister Lewis, Colac. Bro. Andrews exhorted. The chapel was full at night, when Bro. Gale preached. He is doing grand work here. At the conclusion of the service the ordinance of baptism was administered to Mrs. Jarvis, who last Lord's day evening made the good confession. On Wednesday next the church members hold a social.—E.H.B., Jan. 16.

South Australia.

MILE END.—The work quietly and steadily progresses, but altogether too slowly to please the preacher. Compared with sister churches our attendance at the table and contributions are good, but a number of the members are depressingly irregular. Some of them will probably read this, but will they attend any better? A goodly number of outsiders come to the evening services, but responses to gospel invitations are painfully infrequent. However, three came out on the evening of the 1st, and confessed Christ. We may have some more some day.—E.

UNLEY & COTTONVILLE.—A social to farewell B. W. Manning, who has decided to go to the College of the Bible, Melbourne, was held at Cottonville on January 12. For the past few months Bro. Manning has been preaching at Cottonville, and has endeared himself to the people there. He has also been very active in various branches of work at Park-st., Unley, and will be much missed during his stay at the college. Words of appreciation were spoken by Bren. Uncle, Gore, and others. E. Semmens, on behalf of the members at Cottonville, presented Bro. Manning with a silver hunting watch, and the members at Park-st., handed him a fitted travelling suit case and a rug. Mr. Manning feelingly responded. We all wish him success in his studies and future work.—P.S.M., Jan. 15.

NORTH CROYDON.—We have made a good beginning for the new year. The attendances at all our morning meetings have been splendid. At last the tender for erection of our chapel has been signed. The amount of tender is £766, a much larger amount than we expected. All materials have risen, also labor. The building will be completed for the above amount. It will be commodious and neat; inside 50 by 30, vestry 30 by 15, with partition, so that if necessary we can make it into two rooms. Brown Bros., of West Hindmarsh, are the successful tenderers. We hope soon to see a commencement made. A few of our brethren have been laid aside by sickness. We pray our heavenly Father may soon restore them to health and strength.—F. Plant, Jan. 12.

HINDMARSH.—Good meetings. At the conclusion of a good address by the evangelist, I. A. Paternoster, one young lad from the Sunday School made the good confession.—J. W. Snook, Jan. 15.

GROTE-ST.—Bro. Thomas gave splendid discourses at both morning and evening services to-day. There was a good congregation to-night, and although there was no visible result, we believe that God will bless the work that is being done in his name.—E.R.M., Jan. 15.

NORWOOD.—Good meetings to-day; largest attendances for some time. Bro. Rankine spoke morning and evening. Miss A. Thomas, soloist, assisted at gospel service. Four received into fellowship since last report—two by immersion, one formerly immersed, and one by letter. To-night a young man made the good confession.—G.H.J., Jan. 15.

GLENELG.—Another full meeting last night, and three confessions.—Mrs. Hogan, daughter of our late Sister Reynolds, Miss Muriel Vincent, and Mr. R. E. Whittington. The latter was immersed the same hour of the night. A large number of the brethren remained to the Lord's table, after the preaching service, to welcome into fellowship ten members of one family, namely, Mr. and Mrs. Whittington, Misses Ethel, Olive, Myrtle and Lucretia from Grote-st., Lucieton from Williamstown, Richard, whose baptism is mentioned above, also Rose and Kate, who were baptised last Lord's day. One other member of this family, Mr. Arthur Whittington, will be received in from Grote-st. at first opportunity. We feel sure that this family of 11 will be a great help to the cause of Christ, the majority of them being teachers in the Government schools.—E. W. Pittman, Jan. 16.

NARRACOORTE.—The mission commenced here on Jan. 8. Four confessions to date. The meetings are all well attended. One who had previously confessed Christ was received into the church this morning. Bro. E. E. Edwards, from the Bordertown church, has been spending a few days with us. We were pleased to see our brother again.—E. Gaskin, Jan. 15.

New South Wales.

MOSMAN.—Meetings well attended lately. On Dec. 25 Bro. Veroo took as his subject, "The Message of the Angels." A young man made the good confession. On Jan. 1 the subject for the evening was "A New Year's Wish." A young lady came to us from the Brethren. On Jan. 8 we had Bro. Brown, from Belmore, with us. C. M. Gordon put the claims of the College of the Bible before us in a very forceful address. In the evening Bro. Veroo took as his subject, "Does God Mean what He Says?" We again had the joy of hearing the name of Jesus confessed by two young ladies. Another young lady from the Brethren identified herself with our cause.—G.D.V.

BROKEN HILL.—Quite a number of members away on holidays. Meetings have been quite a number of interest taken in all meetings. At New Year's Eve watchnight one young man made the good confession. Splendid meet-

ing last Lord's day evening; quite a number of men present. One young man made the good confession, Bro. Tuck speaking.—R.J.H., Jan. 15.

INVERELL.—Since last report there has been one baptism, a girl who confessed at Oakwood. We had a visit from Bro. Morris, of City Temple, which was much appreciated. Annual business meeting took place on Jan. 1, when officers for 1911 were chosen. A brother and sister gave a special gift of £20 towards the building fund on condition that another £30 was raised by the members. When one or two more donations come in that are promised, this will be done. Home Mission offering will be taken up on first Lord's day in February.—H. Cook, Jan. 9.

ERSKINEVILLE.—Tent mission began splendidly. On Sunday the children's anniversary was celebrated in the tent, Bro. Hagger speaking. The night meeting in particular was good, the audience numbering 500. On Monday the meeting was splendid; 300 present. A young man confessed Christ at this meeting. A fine spirit pervades the meetings.—H.P.

BELMORE.—Since last report two of our members have gone to their reward. On Dec. 28 Bro. Chappell passed away in his sleep. He was a faithful member, always found in his place around the Lord's table when his health permitted. On Jan. 7 Sister Healey, who was in the hospital, suffering from enteric fever, fell asleep, leaving a husband and young family to mourn their loss. To these our loving sympathy goes out, and we commend them to our loving heavenly Father for that comfort which he alone can give.—A.A.B., Jan. 9.

PADDINGTON.—Our annual business meeting on Jan. 11 was well attended. Receipts for the year, £439. Five new deacons were elected, and the whole meeting was most enthusiastic. To-day's meeting small, due to wet weather. F. T. Webber gave us a fine exhortation. J. S. Mill, of Kalgoorlie, lectures (Jan. 16) on "The Golden West." C. M. Gordon is planned to preach on Feb. 5. We expect a great treat. The gospel meetings are large and encouraging.—A.E.I., Jan. 15.

MEREWETHER.—The annual business meeting resulted in J. Wright, R. Gordon, Thos. Fraser, Jas. Fraser and Wm. Williams being elected as officers, and S. Laney, 23 Scott-st., Newcastle, as secretary. To-day Bro. Verco, of Mosman, exhorted the church, and in the afternoon several of the brethren broke bread in the home of Sister Stewart, who has been laid aside for nine weeks. This evening Bro. Strongman preached to a meeting of many strangers. The topic was "Excuses one Hears." Four decisions for Christ—two girls from the Bible School, one lad from the Bible Class, and a married woman.—S. Laney, Jan. 15.

HAMILTON.—The first shilling has arrived for our land fund. We appreciate the following: Sister Dawson, 2/-; "His," Vic., 2/-; T. W. Smith, Paddington, 10/-; Bro. Ashwood, Sydney, 20/-; A Baptist Brother, 20/-. Ask your secretary to receive shillings for this fund and so save postage. Give him a shilling right now. This is a field where grain is ripe. We need to house this grain. Services to-day were encouraging. Bro. Strongman addressed the church this morning, and for the benefit of the new converts began a series of addresses on "The Church of the New Testament." Two received in this morning, one by letter, and one from the Brethren. Bible Class growing. Sister Miss Olney, from Preston, broke bread with us this morning. G. D. Verco, from Mosman, proclaimed the gospel to-night. One decision for Christ.

ERSKINEVILLE.—The first week in connection with the tent mission has gone. The meetings right through were well attended, notwithstanding the wet weather. One young man made the good confession, and was baptised and received into fellowship. On Sunday, 15th, another young man confessed Christ. Thus we have made a small beginning, which we pray and believe will be increased to large numbers. Kindly

help by your prayers, and if possible by your presence and co-operation.—Geo. Morton.

Scripture Campaign Council Annual Meeting.

The annual meeting of the Scripture Campaign Council was held on Friday, 13th inst., in the Cathedral Buildings (the Archbishop's vestry), Mr. H. Harlitz presiding.

Mr. Joseph Nicholson, Superintendent, presented a report which indicated the formation of some fifty committees in various electorates to carry out the objects of the campaign, and the opening of correspondence with about a thousand friends throughout the State. The balance sheet was presented, showing an income of nearly £750, which more than met the current expenditure. The course of events in Parliament was reported and discussed. The following resolutions were adopted unanimously, viz.:—

1. "That this Council cannot refrain from expressing its profound regret that a majority of the Legislative Assembly has refused to allow the electors of the State the opportunity of answering a single and simple question as to the desirability or otherwise of introducing Scripture lessons into the State School course by referendum, notwithstanding the decision of the Legislative Assembly to determine the issue by that method."

2. "That this Council, believing a majority of parents desire Scripture lessons in the school course, without imposing them upon a dissentient minority, resolves to continue a vigorous campaign until the rights of the majority are duly recognised in this matter."

3. "That the sum of £1000 be raised to carry out the operations of the Campaign Council during the coming year."

4. "That the Methodist Conference be thanked for allowing Mr. Joseph Nicholson to labor in connection with the Scripture Campaign Council for this year, and be respectfully requested to allow him to continue his services another year."

5. "That the Plan of Campaign for the year include the bringing in a Referendum Bill next session, to be supported by petitions to Parliament, to be signed by not less than 100,000."

Mrs. B. Thompson, the lady organiser, was re-appointed for another term, and the labors of Messrs. F. W. Fry (secretary), M. Wood Green (assistant lecturer) and J. Payn Lewis were duly recognised.

The death of the late Mr. Robert Gillespie was officially reported, and the following resolution was adopted:—"The Council desires to place on record its high appreciation of the character and worth of the late Mr. Robert Gillespie, who for many years was a member of this Council. His constant attention to duty, bountiful liberality, wise counsels, and kindly spirit, are remembered with gratitude by his fellow workers."

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IN MEMORIAM.

BOWMAN.—In loving memory of my dear son and our dear brother, Alfred Bowman, who passed away Jan. 23, 1907, at Brunswick; also our dear grandmother, Mrs. Jennings, who died December 24, 1901, at North Carlton.

Gone into a land of beauty,
'Midst the never-fading flowers;
Gone from sorrow, pain and trouble,
To a better world than ours.
Thou with Christ, and Christ with me,
So united still are we.

—Inserted by Mrs. Peters, Mrs. Marsh, Mr. J. Bowman.

COMING EVENTS.

JANUARY 22.—Pahran's great Gospel Mission commences Jan. 22, lasting at least a fortnight. H. Swain, missionary. Plan to be with the old historic church during her campaign. F. Lang, leader of song.

JANUARY 30 (A.N.A. Day).—Teachers' First Conference at Cheltenham. See Church News.

FEBRUARY 4.—Musical Society Rehearsal in lecture hall, Swanston-st. Bring copy "David the Shepherd Boy." Intending members requested to be present.—C. H. Mitchell, Hon. Sec.

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How Some Carp Answered Mary Tweed's Prayers.

By TEMPLE BAILLY.

The three men in the boat were a fisherman, a novice, and a minister.

The fisherman held a slender steel rod, and sheltered carefully from the sun a green-painted bucket of minnows. The novice was dressed for the sport in a wide hat and a neckerchief that matched the red float at the end of his line. The minister was at the oars, which he dipped lightly, as one that had strength in reserve and would not squander it.

As he rowed in quietly among the lily-pads, there was a sudden commotion among the reeds and rushes nearer shore. The cat-tails waved and rattled as if swept by vagrant winds.

The novice peered down excitedly. "I believe there's some big animal in there."

The fisherman shook his head. "Carp," he said succinctly.

The novice stared. "O, a fish couldn't make all that fuss."

"One fish might not, but a school of carp can do anything mean."

The minister laughed. "How you fishermen hate them!" he said.

The fisherman impaled a minnow on his hook wrathfully. "Well, why not?" he demanded. "They have driven away the game-fish and the game-birds, and they have spoiled the lake for sportsmen."

"But they saved the countryside," said the minister quietly.

The fisherman looked up. "Hew's that?"

The minister's eyes went towards the shore, where the green hills swept up towards the winding road. Beyond the road was a small white church with a pointed steeple.

"The carp did what my preaching couldn't accomplish," he said; "sometimes I wonder whether it wasn't a miracle."

"O, miracles," scoffed the novice, who was just out of college, and knew everything. "Nobody believes in miracles any more, you know."

The minister's eyes twinkled. "Don't they?" he said. "Anyhow, it's an interesting theory. If you'd like to hear it, I'll tell you about it when we go in for lunch."

The fisherman, who had heard the minister's stories before, assented eagerly. But the novice returned to the subject of the carp.

"How did they drive away the fish and the birds and the sportsmen?" he questioned.

The minister rested on his oars. "Thereby hangs my tale," he said.

Then, as the whirl of the fisherman's reel cut the air, conversation ceased.

But all of skill and science could not succeed where there were no bass, and the morning's catch resulted in a few sunfish and bluegills, tempted from the depths by the white grubs of the jililant novice.

With some pathos the fisherman remarked as they came up to his pier, "I am always hoping that I may land one bass——"

"The king is dead; long live the king." The minister shipped his oars, and held the little boat steady.

The novice with his scant string of fish clambered up the steps. "I don't understand," he began.

The fisherman, following, said shortly, "The carp is king," as one whose temper is touched by failure.

They ate lunch in the long, low dining-room of the bungalow, where the windows with outflung lattices looked upon the lake, still and golden in the noon-day heat.

Afterwards, while they lounged in low wicker chairs, the minister told his story.

"I accepted the call to the little church over there on the hill fifteen years ago," he said, "and I'm forty now; so you see I was young, very young"; and he smiled at the novice. "I was married, and my wife was younger still, a little slip of a girl with an unbounded confidence in my ability to do anything." Again he smiled, as at some inner vision.

"There was only one point upon which my wife and I disagreed. She did not want me to accept a country charge. She felt that I should be lost to fame, while I was convinced that I should be at my best in rural surroundings, a pastor for a simple people. The unrest of a city charge appalled me."

"As I have said, I was very young, and I had always lived in town. Perhaps that was the reason I idealised those who lived close to nature. With such texts in my mind as 'I will lift up mine eyes unto the hills' and 'He leadeth me beside the still waters' I came here, ready to minister to the needs of a devout congregation."

He turned to the fisherman. "You've heard of Butch McGregor?"

The fisherman nodded. "He kept 'The Bullfrog' under the bank over there, didn't he? It was a little before my time."

"Well," the minister continued, "it took me just one month to discover that Butch McGregor and the fishers and hunters who frequented his place had poisoned the community."

The fisherman murmured deprecatingly, "Don't paint us too black——"

"You're not that kind," was the energetic response. "You are an example of the better class of sportsmen, one of those who fish because you can get out and breathe the fresh air, and who like the quiet sport because it rests you after the hurry of town. And, when such men as you hunt, you kill when you shoot. But there are men who maim and torture, and call it sport."

His eyes flashed; and the novice, who was listening eagerly, broke in, "That's the only reason I don't go hunting," he said, boyishly. "I shot a rabbit once; and it didn't die, but just dragged itself along; and since then I've been practising with a target. I'm not going to run the risk of

doing a thing like that again; you should have seen the look in its eyes."

"I know," the minister sympathised. "I have carried home more than one little wild creature for my wife to nurse. She has a crippled hare that lives on the fat of the land at the end of our garden, and two wild ducks that browbeat all the fowls in the barnyard."

"Well," he resumed, "the men who came to Butch McGregor's place made their fishing and hunting an excuse for carousing beyond the reach of city laws."

The fisherman grunted, "I know their kind."

"There were wonderful fish here then,"—the minister's eyes brooded over the shimmering waters,—"and all day the lake would be black with boats, and along the road in front of the parsonage would roll great waggons piled high with kegs and boxes of bottles; and, when night came, right in the heart of God's beautiful country, with the sky and the lake to teach men better things, the air would echo with ribald songs and drunken shouts."

"And night after night I lay in bed and listened, and knew that my child wife must listen, too, and that in the farmhouse near by there were boys and girls, wide-eyed in the dark, listening."

He drew a sharp breath, and his hands were clinched on the arm of the wicker chair.

"The worst of it was that at first the country people couldn't see the danger. The cheap hotels around the lake gave them a market for their produce, and they told their sons and daughters to stay away from the hotels; and then they settled back comfortably and counted their profits."

"But the sons didn't stay away, and in a little while the daughters began to steal out to the dances at the pavilion which was built near 'The Bullfrog,' where every night a red light swung, and where certain women from the city touched elbows with the little country girls, and danced with the boys, who had hitherto known nothing of evil."

He glanced at the novice's attentive face, and hesitated. "I'm not sure that I ought to go into details," he said, "but I can't show the full wonder of the miracle without picturing the evil that preceded it."

"Go ahead," said the fisherman; "it won't hurt him."

"Gradually it developed into a fight between Butch McGregor and me—a fight for the souls of those boys and girls. In my mind Butch, with his big fat face, and his waddling figure, became the incarnation of a modern devil——"

He smiled whimsically at the thought, and went on.

"I tried to provide counter attractions. My wife gave little teas and gatherings. We fixed up a reading-room in the church, and some of the quieter boys and girls came and were happy; and many a little romance began right there under the pointed steeple."

"I shall never forget the one that pleased my wife the most. She came to me in my study with her face shining. 'Mary Mitchell is going to marry Arthur Tweed,' she said; 'they are down stairs, and they want to see you.'

"I went down, and you should have seen Mary. She was a pretty little thing always, but on that day she was like a flower of the field—all pink and white and glowing with happiness."

"I was never sure that Arthur was good enough for her. He played the violin in our choir, and was active in church affairs, but he had a weak chin.

"They wanted me to marry them right then and there, but I told them to wait and have a real wedding in the church. We made it quite a gala event, and my wife and the young people decorated everything with daisies and ferns, and we served lemonade and cake on the parsonage porch.

Perhaps you are wondering what this wedding had to do with my fight with Butch, but I think the climax came one night after Mary and Arthur had been married about three months. They had bought a little house not far from us. It overlooked the lake and faced the sunset; and it faced, too, the red light on Butch McGregor's pavilion straight across the water.

"Well, that night—it was in August—a thunderstorm came up about eight o'clock, and storms over this lake are terrifying. My wife was always afraid of them; and as soon as the wind began to moan, she crept into my lap, and I sat there in my study, holding her as if she had been a child, and talking to her of everything to make her forget the tumult outside.

"Suddenly, in an interval between crashes of thunder, we heard a step on the porch, and without knocking some one came in through the hall, and stopped on the threshold of the room where we sat.

"‘Mary, Mary Tweed,’ my wife cried, ‘what’s the matter?’

"Mary looked at her in a dazed way. She had thrown about her an old red cape, and her fair hair was wet and wind-blown.

"‘Arthur,’ she gasped. ‘Arthur.’

"‘What has happened?’ I demanded, and she flung out her arms in a wild gesture. ‘Oh! he’s over to Butch’s. They are dancing in the storm.’

"Then she broke down, and sobbed hysterically, so that I went away and left her to my wife’s comforting.

"As I stepped out upon the porch, the continuous play of lightning seemed to make the whole world bright; and there across the lake, in all that pandemonium of wind and rain and thunder, I could see those demon figures in Butch’s pavilion, whirling and swaying madly."

He straightened up and tried to laugh. "Perhaps you think that I am putting it pretty sensationally; but, when I thought of Arthur, the leader of our little band of young people, and of that young wife sitting alone in that awful storm, waiting for each flash to show her that which broke her heart, it seemed to me that I couldn't stand it."

"It was pretty tough," the fisherman agreed, and the novice said "Gee!" brokenly.

"When I went back into the house I found Mary composed enough to give me details. It seemed that Arthur had been to Butch's at first to sell vegetables, and then to play the violin for the dancers. It was through his love of music that he had been tempted. The lilt of the dancing tunes had been too much for him.

"I learned later that Butch had paid him an extravagant sum for his services, and I decided that it was simply a move in the game. Butch felt that I was beginning to make an impression on the community, which might result in action against him and his kind; and he thought that the defection of Arthur would checkmate me.

"It had the opposite effect, however. The farmers were thoroughly roused to the danger of the low resorts that circled the lake, keeping out the better class of cottagers and corrupting their young people; and a vigorous campaign was started to oust Butch and his followers.—C.E. World.

To be concluded.

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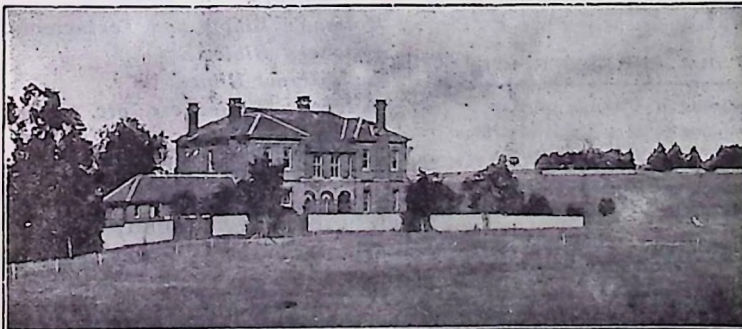
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Obituary.

FORWARD.—On Dec. 27, Sister Mrs. Emma Forward fell asleep in Jesus, aged 86 years. Our sister was brought to a knowledge of the truth as it is in Jesus when Bro. Earl, of America, came to Adelaide and preached the gospel. She became associated with the church in Grote-st. Nearly 20 years ago she became identified with the Norwood church, and proved a loyal and devoted member. She was a sweet gentle woman, and was greatly respected by all who knew her. She was a widow for 46 years. Mrs. Forward was a sister to Mrs. Turner, also of the Norwood church, and mother to Bro. Albert Turner, of New Zealand. Sister Forward has left a grown-up family, who will greatly miss her. We extend our Christian sympathy to all.

Norwood, S.A. A. C. RANKINE.

DAVIES.—We announce with regret the death of Sister Mrs. Davies, who passed to be with Jesus on the morning of December 23. Our sister was one of the quiet, faithful Christians, a regular attendant to the Lord's means of grace. For some months she has been ill and unable to attend the Lord's house here below, but now has been called away to the heavenly mansions, which the Lord has gone to prepare for all those who love him. Our sympathy goes out to the sorrowing relatives.

Ascot Vale, Vic. K.

MACPHERSON.—Suddenly, after two days of intense pain, followed by an operation with its attendant agony, Sister Mrs. Macpherson, of North Fitzroy, entered into her eternal rest on January 1. Our sister was one of the first converts during Bro. Carr's mission at Hobart in the seventies. Her church membership in this State has been divided between Swanston-st., Brunswick and North Fitzroy, in the latter of which she has had fellowship for the past five years. Mrs. Macpherson was possessed of a remarkably strong faith which imparted to her a spirit of great earnestness. She was also of a very sociable nature, and made it a point to interest herself in any strangers at the meetings. Her loyalty to the cause of Christ was worthy of emulation, as she made it a matter of duty to be present at the Lord's day meetings. The results of past years of devotion and faith stood her in stead at the last. She leaves a husband and family of six to mourn her loss.

North Fitzroy, Vic. J.W.B.

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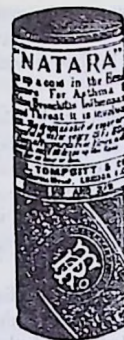
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