

The Australian CHRISTIAN

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Thursday, January 9, 1913.



Victoria



Melbourne.

£650

for
Home Missions

The President's Message

By Horace Kingsbury.

In the good providence of God our churches are enjoying seasons of refreshing. There is a spirit of optimism abroad, and the outlook is very encouraging. The causes may be many. A few of them we will mention.

Some time ago Dr. Chapman and Mr. Alexander came to these shores, and with glowing hearts and loving words aroused such religious sentiment that careless men and women began to think about Jesus. The Seaville mission followed, and gave an impetus to our cause, and added many to our churches. Then Bren Hagger and Clay came into the State as our evangelistic team—Bro. Hagger to preach the Word, and Bro. Clay to sing the gospel. God has used them, and is using them now, and many souls are being saved in the splendid missions they are conducting. Our preachers have been praying much and working hard; the men in the lonely places have been doing their duty heroically. The brethren generally have been getting a larger vision of the work given us to do. And God has caused his face to shine upon us.

Did we not hear at last Conference a wish often expressed that our brotherhood would get out of the "seven thousand rut"? Well, if we mistake not, we are out of it at last. Our growth has perhaps not been phenomenal, but we hope it has been healthy. We are told that sixty years have gone by since first our cause was established in Victoria. They have been years of upward striving. There have been troubles within and without, but God has been with his people. Let us learn well all the lessons the

past has to teach, and go forward hopefully into the future. Our plea is of God and the old gospel is still powerful; Satan will be cast down and Jesus shall reign.

The annual offering is very near now, and we will soon have an opportunity of giving to the great cause of Home Missions as the Lord has prospered us. Our aim in Victoria is to raise £650, so that our books may balance at Easter time. In these money matters of the kingdom it helps to reach aims, it harns to miss them. If every member will do his best in the sight of God, every church will make a worthy offering, and as a rejoicing host we will come up to Conference. When we think of the past we will say, "Ebenezer: Hitherto hath the Lord helped us"; when we count our present blessings we will sing, "Praise God, from whom all blessings flow"; and when we think of the future we will remember the promise Jesus left for those who carry out his great commission, "Lo, I am with you always, even unto the end of the world."

Organisation

By Thos. Hagger.

The Churches of Christ in Victoria are confronted with the task of going into every community, and presenting to every creature there the simple gospel of Christ, and the plea for a complete restoration of the Christianity of the New Testament and the unity of Christians on that ground. This great work can never be done without organisation, hence the wisdom of the brethren of years gone by in bringing into existence our annual missionary Conference, and the appointment by that body each year

of a Committee of brethren to whom the work of extending the cause in our own State should be entrusted. This Committee is the servant of the churches for Christ's sake, and it will do its best to further the interests of primitive Christianity according to the means that the churches furnish it.

But organisation must go further than this if our best is to be done for the cause. We need—

1. An organisation of the transfer of members. The writer is convinced that a great part of the leakage that is deplored is due to our failure just here. Members remove from one place and locate in the vicinity of a sister church, but no communication is sent to the sister church about the matter, with the result that when months afterwards the member is discovered, he is found to have become indifferent, or has drifted into one of the denominational churches. Such cases I am meeting all over the country. Each church, through the secretary or some other responsible officer, should at once notify the secretary or evangelist of a sister church on the removal of a brother or sister into her neighborhood. It would then be the duty of that church to interview the person, arrange to send for the letter of transfer, and receive him or her into fellowship. If the member removes to a place where there is no church which wears only the name of Christ, the Home Mission Organising Secretary should receive the name and new address at once.

2. An organisation of the work in the field. We have about 100 congregations in Victoria, many of which receive no evangelistic help. It is our desire as speedily as possible to re-organise the work and locate the workers that every church shall receive

VICTORIAN HOME MISSIONARIES.



G. B. Moysty.



H. M. Clipstone.



A. R. Benn.



W. Gale.



E. Davis.

some little help from an evangelist. But to do this there must needs be a little more willingness on the part of some churches, an enlarged vision on the part of others, and more workers supported in the great harvest field; and when this is done, there will still be the hosts of new fields into which we should enter.

3. An organisation of the collecting of funds. The writer is convinced that, with the numerical strength we have in Victoria, and the wealth that is found among the brethren, we should be contributing to and spending vastly more in Home Missions than we are. In every church there should be a giving every week to Home Missions, just as there is to the local work. This regular giving should be done either through the duplex envelopes, or by means of collectors. Deacons that fail to provide for this are missing the mark.

Then at annual offering time there should be an effort made to reach the last member and to induce that member to contribute to this all-important work of Home evangelisation. While the Committee sends out information, envelopes, and appeals, it rests with the officers of each church to organise the matter in such a way as to secure an offering from all, and one worthy of the church. Elders, deacons, and evangelists should take a pardonable pride in securing a substantial offering from the local churches. Shall we make a big, united, organised effort to go beyond £650 on Feb. 2, 1913, for Victorian Home Missions?

Home Fields the Base of Work

By Ethelbert Davis.

Attention! "Let these words sink into your ears." Yea, let them fall into the good soil of the heart, and springing up, bring forth fruit in cheques; some thirty, some sixty, and some an hundredfold.

The Home Mission work is a necessary factor in the propagation of the New Testament gospel, and the establishing of the New Testament church in all our centres of population. Especially is that true in the Commonwealth, where so much pioneer work needs to be done. Much of the land may never be possessed, unless it be through Home Mission enterprise. If that be so, it will impress us at once with the supreme importance of this work.

Rightly considered, the Home field is the base of our work. To this fact the past experience bears ample and conclusive evidence. Like the patriarchates of the East, in the early centuries of the church's history, the Home Mission fields have become centres from which has radiated the light of the primitive gospel.

A strong base means strength all along the line, and to neglect the base would be as irrational as to neglect the reservoir from whence the water supply is drawn.

"Jerusalem, Judea, Samaria," and then "into all the world," is the plan for all ages. If "Jerusalem, Judea and Samaria" be not strong, and well fortified, how shall the activities beyond be maintained?

Every new field occupied becomes a strategic point from which surrounding points can be reached. But, first, get the centre strong. To do that, the whole consecrated wealth and energy of the brotherhood represented in the Home Mission Committee, must be concentrated there. Do that, and success will be achieved.

Victoria for Christ, is Victoria's first concern. To this end: a strong church in every centre; a strong man in every church; then every church strong in grace and consecration, and then the whole wide world for Christ. And what then? Jesus shall reign!

What the Country Churches have Done for the City

By A. W. Connor.

Under the term "country" I include not only the rural churches, but also those of the country centres, whose life and interests are one with them. I have seen Emerson quoted as saying that "the city is recruited from the country; the city is only the country which came to town day before yesterday."

This is true of Australia with its overgrown State capitals. "The problem of rural Christianity is only the problem of national Christianity, stated a few generations in advance." Every country church holding up the ideals of Christ, and by the gospel winning boys and girls for Christ and the church, is helping to keep sweet and wholesome that ever running stream of young life that flows citywards. This indirectly it helps the problem of the city

worker. Neglect the country church, and evil follows, not only to the rural community, but also to the city. This is one great contribution of the country church. The city church also receives directly a far larger proportion of members from the country than it gives. This works in two special ways to the advantage of the city. The young and ambitious who win honor in the schools, go to the city for further opportunities. The country loses their help. Those also, who have made a competence retire, as a rule, to the city. This tendency is becoming more pronounced. Thus the country church is a constant contributor to the city church. What about the contra side, i.e., those sent out to positions from the city to the country centres? Owing to the small number of such churches many of these are lost to our work. To conserve its own fruit, the city church must be interested in the country church. It is a future feeder, and a present home for its scattered members. I could illustrate this out of my own experience if space permitted.

Another question we are "up against" is that of preacher supply. Where is the principal source of supply? Three American College presidents, Dungan, Cramlet, and Johnson, say that the proportion of students from the country church is from 75 per cent. to 90 per cent. Bro. Main, of our own College at Glen Iris (and aside—both he and his colleague, C. M. Gordon, are "country" church boys) says that about 70 per cent. of the students who have entered are from country centres. This in spite of the fact that our city membership is considerably over double that of our country, if the Victorian proportion is an indication of the general. This is not to deny either the quantity or the quality of the city's contribution to preacher supply, but to urge that in establishing country churches, we are creating a source of supply for this need. It seems that the small church is more fertile here than the large one. This contribution should be repaid by those who go out returning with matured minds and trained power to count it an honor to be a "country" preacher, and give their best to build up the cause of Christ.

Push on our rural work and our whole church, yea, and nation, too, will reap the benefit in days to come. That it may be done, let us rally to Home Mission support.

VICTORIAN HOME MISSIONARIES.



J. R. Cambridge.



F. J. Goodwin.



J. E. Shipway.



H. Swain.



H. Leng.



G. E. Chandler.

Home Missionaries and Their Work

By M. McLellan.

The following is a brief synopsis of the work done and the fields occupied by the preachers under the H.M. Committee since last Conference.

T. Hagger and W. H. Clay.—Missions at Colac, Maryborough, Bet Bet, Dunolly and Castlemaine. Additions (a) faith and baptism, 112; (b) formerly immersed, 1; (c) restored, 4.

H. Leng.—Maryborough and Bet Bet (a) 46 additions (including the Hagger-Clay mission); (c) 3.

H. Swain.—Warrnambool (a) 29; (b) 3. W. Gale.—Castlemaine and Newstead. (a) 25; (c) 3 (inclusive of mission).

G. E. Chandler.—Colac. (a) 64; (b) 4; (c) 2 (inclusive of mission).

J. R. Cambridge.—Kyneton, Drummond, Taradale, Meredith. (a) 13; (c) 1.

A. R. Benn.—Kaniya, Lillimur, S. Lillimur, Bunyip. (a) 4; (c) 1.

H. M. Clipstone.—Shepparton and Cosgrove. (a) 17.

J. E. Shipway.—Stawell and Glenthompson. (a) 10; (b) 1; (c) 4.

F. J. Goodwin.—Horsham and Polkemmett. (a) 8; (b) 4.

P. D. McCallum.—Succeeded by Ethelbert Davis at South Melbourne. (a) 37; (b) 1.

G. B. Moysiey.—Warracknabeal, Brim, Dummunkle and Bangerang. Commenced in July last.

Allan Weld.—St. Arnaud. (a) 5.

F. J. Siver.—Warragul. (a) 7.

A. Cockroft.—Wonga Park. (a) 3.

A. J. Fischer.—Blackburn. (a) 5; (b) 1; (c) 1.

C. Schwab.—Gordons.

Churches Subsidised.

Prabran.—Preacher, P. J. Pond. (a) 21; (b) 2; (c) 1.

Box Hill.—W. H. Nightingale (now in Queensland). (a) 12.

Swan Hill.—W. G. Oram. (a) 3.

Croydon.—C. H. Pratt. (a) 3.

Montrose.—H. G. Noble. (a) 7; (b) 1.

Preston.—H. E. Hall. (a) 5; (c) 1.

From the foregoing it will be seen that there are 47 churches served by 25 preachers, some of the preachers in the country

districts having very large circuits. The additions are by faith and obedience, 320; by formerly immersed, 17; by restoration, 17.—Total, 354.

The College in Relation to Home Missions

By A. R. Main, B.A.

Once more the time has come when each brother will perforce manifest his attitude to Home Missionary work. It is characteristic of Christ and his claims upon us that they give us no option; not to choose is in a sense to choose, not to be with is to be against; not to help is to hinder. There seem to be four possible positions for us to take up with regard to Home Missions.

1. We may be antagonistic. We are glad that there are indeed few who are thus-minded. There may be found a few who, because the Home Missionary Committee has not the gift of omniscience, who object to a place helped, or to a man placed, oppose the whole work. This is not the College relation. College supporters are not antagonistic to Home Missions.

2. We may attempt to be neutral. There may be circumstances in which it is possible to rightly speak of a "benevolent neutrality." But the Lord's work will not permit of a neutral position. We reflect on the fate of Meroz: "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5: 23). We cannot afford to be neutral.

3. We may have a mild interest and give a half-hearted support. This will scarcely be better than the former; it was not an angel, but the Lord Christ, who said, "I would that wert hot or cold."

4. We can and should be whole-hearted, enthusiastic, zealous in the Lord's cause. This, I trust, is the College attitude. We believe that it will be found that the most ardent supporters of the College are zealous advocates of Home Missions. It is fitting that it should be so; for the relation between Home Missions and the College is an exceedingly intimate one. The College was started in missionary interests. If Home Missions prosper, we shall have many

more inclined to come to College to train for the work. If the College prosper, there will be more preachers to enter the needy fields. There is thus a reciprocal influence. Men have gone from the College into different States to help on the work. These, the present students, teachers and all concerned, have the work of God in Australia at heart. We pray that God will bless our Home missionaries. We trust that on February 2 it may be seen that we are not enemies of the cross, nor neutrals, nor half-hearted supporters, but enthusiastic helpers and "fellow-helpers to the truth."

A Missionary Church

By W. H. Allen.

When the Marquis of Salisbury was being criticised on account of his colonial policies, he replied to his critics: "Gentlemen, study larger maps." Much of the spiritual myopia of the present day could be corrected if our anti-missionary and om-missionary brethren would only study the larger map of Christ's imperial policy, and gain the world-vision.

It is estimated that only one out of every five contribute to the support of missions. So long as this condition prevails, it is somewhat of a misnomer to call our congregations missionary, in the highest sense.

But even the material progress attendant upon missionary propaganda has its effect, and of late years keen minded business men have taken up the study of Christian missions with new interest, applying their trained minds to the problem of arousing the indifferent, and conserving the vast amount of latent force in every congregation.

A demonstration of this occurred in Chicago, U.S.A., when from May 3 to 6, 1910, a splendid body of Christian men, numbering many thousands, from every State in the Union, and from the various denominations, gathered in their first "Men's National Missionary Congress." Not only preachers, but lawyers, doctors and eminent educators, united with artisans, farmers and Napoleons of finance, in studying the best methods to be used in developing the missionary conscience, and inculcating the missionary spirit in the churches of America.

Most significant, too, were the simple mottoes that decorated the vast auditorium in which these men met. Indeed, a keen study and careful application of these texts and mottoes would go far toward solving the problem of developing missionary churches.

Just back of the speaker's stand, framed with flags of all nations, the audience continually had before them this text, "Unto him shall the gathering of the nations be." On the left was displayed another huge motto, featuring Heb. 1: 8, under the inscription, "Christ's World Programme," the words *both* and *and* underscored. On the right a huge sign gave the "Characteristic Features of the Missionary Church," as follows:—

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday School.
4. A Programme of Prayer for Missions.
5. Systematic Missionary Education.
6. An Every Member Canvass for Missions.

7. The Weekly Offering for Missions.

On studying these features, one is impressed with the thought that there is nothing unreasonable in any of them, and usually the only reason for not putting any or all into vogue is spiritual inertia. Obviously, unless your preacher is enthusiastic, little interest will be aroused in the congregation. Granted that he be on fire with missionary passion, and has a committee of, say, five to give him needed assistance, the programme of prayer and education can be made effective. "An every member canvass for missions," and the "weekly offering for missions" must then follow if the congregation is to attain the standard.

And why not make a systematic, every member canvass for missions? Why should any man refuse to pledge a definite amount for missions every week? In my former work we sent an elder of the church to each member, to secure if possible a definite weekly sum for missions. The plan worked admirably. And why not make an offering every week? When the apostle gave his infamously neglected advice in 1 Cor. 16: 2, he was not appealing for the local work, but for others. And herein is demonstrated the value of the duplex envelope, which is so designed that in separated ends of a perfor-

ated envelope, current expense offerings and missionary offerings are laid by on the first day of every week, and the congregation is then periodically lured with a special appeal for special funds. A systematic instruction can be given and received with suspicion. Only to advertise a missionary collection sends a cold chill down the spiritual spine of even some of the elect!

With the programme as outlined in the characteristic features of the missionary congregation, carefully and painstakingly applied, a revolution in our offerings and the spirit in which they are given would be the resultant. The next generation would rise still higher in the evolution of the missionary congregation.

"The Old Jerusalem Gospel"

I have heard it said that, when Robt. G. Ingersoll wished to attract the greatest number, he always chose for his subject, "What must I do to be saved?"

There's a reason. Why was it? Because men and women are more interested in that theme than any other.

There is only one answer. It is the same earnest cry that came from the hearts of men on Pentecost, and the answer comes just as clearly as when Peter spoke the words eighteen hundred years ago, "Repent, and be baptised into the remission of sins, and you shall receive the gift of the Holy Ghost."

A new preacher came to our little town recently, and his voice was like "the sound of many waters." He announced his subject, "A Modern Prodigal." In windows, barber shops, on great glaring bill boards, with words terrific and terrible displayed in sentences, how interesting and wonderful it would be!

Some of my members said, "George, he will get your crowd; you will have to stir up a little." Brethren, asking God to help me, we began a study of fundamentalism—faith, repentance, baptism, steadfastness—with the result that we had not a falling off, but great audiences of inquiring men and women anxious to know what God would have them to do.—*Geo. W. H. Jeffrey in Rod and Staff.*

"VICTORIA FOR CHRIST."	
£650	£650
	
Early in 1853, in Queen Street, Melbourne, six disciples gathered around the sacred board to show forth the Saviour's death.	
<h2 style="margin: 0;">Diamond Jubilee</h2> <p style="margin: 0;">1853-1913.</p>	
<h3 style="margin: 0;">CHURCHES OF CHRIST IN VICTORIA.</h3>	
There are now eight thousand disciples in Victoria. "The Lord hath done great things for us, whereof we are glad."	
	
Feb. 2nd	Feb. 2nd
"THE UTMOST FOR THE HIGHEST."	

Sixty Years in Victoria.

F. G. Dunn.

Sixty years have passed since the Churches of Christ began their history in the State of Victoria. It was a humble beginning. The infant church consisted of only six members, meeting together in a private house for the purpose of "breaking bread." These early pioneers had come from the "Old Country," and finding no churches of the faith and order to which they had been accustomed, laid the foundation of the cause which has for its plea a complete return to Christianity as it was at the first. From this handful of brethren who met in the early part of January, 1853, we trace our progress in this State. We remember with gratitude the earnest endeavors of the men and women who, in the early years, "fought the good fight," and cleared the way for further victories and ultimate success. Under the blessing of God, the great factor in our progress has been our realization of the value of missions both at home and abroad. Unity of effort in evangelistic work has been a source of inspiration, and has given us the larger vision, without which no people can rise to greatness. It is with confidence that we enter upon the year that marks the diamond jubilee of our history. It is an occasion for special thank-giving. In secular life such occasions are not allowed to pass without substantial evidences of appreciation being made manifest. Less than that would not be fitting from those who are engaged in the greatest work known to man. Let our offerings therefore for Home Missions be worthy of our Diamond Jubilee.



T. Hagger and W. H. Clay.

South Australia



Adelaide.

£750
for
Home Missions

President's Message.

AN IMPERATIVE NEED.

By W. Morrow.

With a prophetic vision Jesus looked down through the vista of time comprehending the need of the human heart in its relation to the ever changing conditions of the ages, and yet the only provision he made to meet that need is wrapped up in that universal commission, saying, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved." Herein was to be found the highest divine power to meet the deepest human need. The great dynamic force that would be able to change the human heart, reform society, and transform the world. Given for all time, and conditions. Because it was the only means whereby God could give and man could gain salvation it became the supreme object for which the church in her pristine purity, and power, labored, the end of all her efforts, and the centre of all her activities. Herein was the grand climax of all apostolic teaching, and preaching, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." To them there was salvation in no other. It was the only solution to every problem whether viewed from the spiritual, moral, social, or economic standpoint. Therefore for this sublime purpose they lived, labored, served, and suffered, esteeming the greatest sacrifice the smallest service they could give, and seeing that neither time or conditions have changed the need of the human heart, or the gospel to meet that need it must follow, that we, as those who desire to restore that primitive faith and practice, must feel that the work that weighed so heavy upon their hearts should lay no lighter upon ours. To prove ourselves worthy of our plea nothing short of our very best service and sacrifice in the work of evangelisation will be sufficient, giving to it of our best in men and means. To be true to our trust greater aggression must characterise our efforts. So far we have only touched the fringe of the great task we have undertaken. True, God has wonderfully blessed our efforts in the past, but in the light of the divine dictum that

"To whom much is given, from him much shall be expected," we can only interpret the success of the past, as investing us with greater responsibilities for the future. Brethren, with a desire to faithfully discharge that responsibility your Home Mission Committee have taken on much larger obligations for this year, and while it is with deep regret that I have to state that our financial position at the present time is such as to cause your Committee no small anxiety, yet we feel we can confidently rely upon the loyal generosity of the brethren to confirm our action by increasing your Home Mission offering. You have never yet failed us, and we believe you will make good our expectation on this occasion.

We have gone carefully into our financial position, and can assure you that if your Committee is to be relieved of any financial anxiety for the remaining portion of the Conference year, nothing short of £750 will be required in our Home Mission collection on Feb 2. We are only asking for £118 more than you gave last year, notwithstanding our increased membership.

Brethren, we must increase, if we are not going to decrease. Growth is a law of life; where increase ends, stagnation begins. It is the running stream that gives out freshness, fertility, and vitality, the stagnant pool that breeds the germs of disease that culminate in death. To-day's progress should decide to-morrow's proposals.

Moreover, brethren, permit me to remind you that our interest and joy in any work will always be regulated by the sowing. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also reap bountifully," and all Christian experience has taught us that nowhere is the reflex so rich as in our gifts to God. There is, says the inspired penman, that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.

Above all, brethren, let our offering be as love would suggest, for only as our gifts become the expression of our love can they be acceptable to God. He values the gift by the virtue of the giving, then will our

giving be a delight more than a duty, a privilege more than an obligation. "Therefore every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for the Lord loveth a cheerful giver."

Some Outspoken Facts

By D. A. Ewers.

LOOKING BACKWARD.

Our membership in S.A. twenty years ago was 2190. At last Conference it was 5824, an increase of 166 per cent. According to the census last year the increase of population for the preceding twenty years was 30 per cent.

Ten years ago there were 3388 members. The net increase for the ten years has been 2436, or 72 per cent. Increase of population of the State was 16 per cent. This is a rate of progress that no other large religious body in S.A. has even approached.

During the last ten years there have been 4131 baptisms, and during the last two years 1188, 613 baptisms, a record number, were reported at last Conference, and the net increase was 439. Our Bible School advance has kept pace with the growth of membership, the net increase of scholars last year being 513.

HOME MISSION GROWTH.

This has been rapid. Five years ago the Conference reports showed two men wholly supported and two or three others partially. We now have fifteen men wholly or partially supported from Home Mission funds.

And their work has told—Of the 413 baptisms reported last September, 337, considerably more than half, were the direct result of Home Mission work. Home Missions pay.

OUR HOME MISSION FIELDS.

There are a number. Take those first about Adelaide in the order of their opening.

1. Mile End. Preacher, D. A. Ewers.
2. Maylands. H. R. Taylor.
3. Semaphore. W. J. Taylor.
4. Crowdon. H. J. Horrell.
5. Prospect. I. A. Paternoster.

SOUTH AUSTRALIAN HOME MISSIONARIES.



J. Wiltshire.



I. A. Paternoster.



P. Warhurst.



S. G. Griffith.



R. Harkness.

6. Henley Beach. T. J. Gore, M.A.
 In the country we have:—
 7. Naracoorte. P. Warhurst.
 8. Tumby Bay and District. R. Harkness, B.A.
 9. Strathalbyn. G. T. Black.
 10. Wallaroo. J. Wiltshire.
 11. Bordertown and District. E. Edwards.
 12. Railwaytown (Broken Hill). T. Jones.
 13. Murray Bridge. J. T. Train.
 14. Ungarra and District. R. Raymond.
 15. South Australia. S. G. Griffith. State Evangelist.

Fields taken up since our last annual appeal: Prospect, Henley Beach, Bordertown and district, Murray Bridge, Railwaytown, Ungarra and district.

New men engaged or assisted: I. A. Paternoster, T. J. Gore, J. Wiltshire, E. Edwards, T. Jones, R. Raymond.

In many of these fields rapid progress has been made since Conference last September, but figures are not available as I write.

STATE EVANGELIST.

During the past year S. G. Griffith has held tent missions at Tumby Bay, Stirling East, Port Pirie, Prospect, Strathalbyn, Port Pirie South, and Murray Bridge. Altogether under his ministrations some hundreds confessed Christ, while churches were strengthened and many outside our ranks favorably impressed. He goes this month to Tasmania for three months.

SPIRITUAL AND FINANCIAL.

If we only consider the spiritual and numerical results, the history of the past and prospects of the future are rosate of achievement and promise. But unfortunately the financial aspect is not so bright. It is a singular fact that while the progress of the past few months has been greater than ever, the debit balance has never been so large. Our success and our overdraft have both grown, the latter alarmingly. It now exceeds £400.

The fact is that the Committee, unable to turn a deaf ear to the pleading appeals of needy fields, entered some of these open doors expecting the brethren to supply the funds, an expectation that has been only partially realised. The position is now so critical that unless the response on Home Mission day is most liberal, the Committee will have to at once seriously consider retiring from some of the fields and dispensing with some of the men.

£750.

Our appeal this year is for £750 on Home Mission day, but we really need £1000. It will be a serious set-back to our work if we have to abandon promising fields. But, if every church will make a determined effort to raise or exceed the suggested apportionment, the crisis may yet be averted. We now have over 6000 disciples in the State. An average of 2/6 each will amount to £750. Among the 6000 are there not some who could give £25, £50, or £100 each? The position this year is exceptional and the case really urgent.

TO ISOLATED BRETHERN.

Will you not make a special endeavor to help us this year? Debarred from often meeting with the brethren, you can have fellowship with them in their labor of extending the work into these new fields. In sending offerings, please state the church in which you hold membership, and in the annual report that church will be credited with the amount given. Send in at once.

All contributions from churches and individuals should, in view of the fact of our great debit, be sent immediately after the offering to the General and Financial Secretary, D. A. Ewers, Mile End.

Evangelistic Work in the South-East.

By Edwin Edwards.

The State of South Australia contains within its borders some of nature's richest treasures. God has wondrously shown his goodness to the children of men in the rich provision he has made for their temporal well-being. Perhaps in no part of this large State is this fact more manifest than in the South East, that strip of country some 150 miles long by 50 miles wide, which has for its south eastern boundary the border of Victoria. It has been wisely termed the "garden" of S.A. Its soil is of great fertility, and its climate ideal; droughts, which strike terror to the hearts and bring so much misery to the lives of those who dwell in various parts of Australia, are practically unknown in the South East. That these ideal conditions exist is made abundantly evident by the rapid strides which are being made in this district. Tens of thousands of pounds have been expended in opening up this country. Railways have

been built linking the larger towns to the capital, others have been authorised; money is being freely spent in repurchasing and cutting up large estates, and preparing the soil to yield up its rich treasure. Settlers are streaming into this "New Land of Promise," and on every hand are to be seen signs of progress and prosperity."

What are we doing towards proclaiming the God-given message in this God-given land? Surely we have a responsibility given to us by our blessed Master to win this goodly heritage for primitive Christianity.

At present there are only two evangelists in this large field, stationed at Bordertown and Naracoorte respectively. At Bordertown the work has made rapid strides during the past few years, the church is now flourishing and maintains a branch cause at Mundalla. At Wampony, some 15 miles from Bordertown, there is a small church of faithful members. To work this field with one evangelist means travelling long distances and continual effort. Good work is being accomplished by the church at Naracoorte, and opportunities for more aggressive evangelisation are becoming larger as new settlements are formed, so that the church at Naracoorte will become a mighty force in "sounding forth the word of life."

The H.M. Committee with its limited funds can but touch the fringe of this large district with only two preachers, and when we think that there are large towns, such as Mount Gambier, Penola, Millicent, and Kingston, also a host of villages and settlements where the primitive gospel is never heard, we are compelled to exclaim, "What are these among so many?"

Our Lord and Master, with the weight of a sin-stricken world upon his loving heart, said, "I must preach in other cities also." He saw the greater need and gave us a divine example. He has entrusted to us the gospel of his love. Shall we be true to that truth? On every hand we see the evidence of God's favor towards us. The earth has brought forth abundantly of her good gifts. What shall we render unto the Lord for his loving-kindness? Let us pray that the Lord of the harvest shall send forth laborers; let us with hearts aglow with love for him who hath done such great things for us, render of our best, be it time, talents, or possessions, that the message of his salvation may be proclaimed, and the South East won for God and his Christ.

SOUTH AUSTRALIAN HOME MISSIONARIES.



R. Ryan, M.L.



G. T. Black.



E. Edwards.



J. T. Train.



T. Jones.

Home Mission Phosphates.

By Geo. T. Walden.

Our statesmen are concerned about our small population, and by baby bonus, immigration, and other means, are trying to increase our numbers. Christian statesmen have another problem which they are trying to solve, viz.: how to make disciples of Christ of those who are born here and those who come to us from other countries. The statesman is concerned about the quantity of our citizens, the Christian is concerned about the quality. The statesman wants in every city, town and village to see a schoolhouse, shops and library, the Christian wants side by side with these—a church, a Bible School and Kindergarten. When the Christian sees a community of people, his first thought is how he can make them followers of Christ—when the business man sees the people he thinks how he can make them desire his goods, and he spends money in sending his travellers to persuade them to buy from him.

When Good Gregory saw the little British children in the slave market in Rome his first thought was how to make these people love and serve Jesus Christ, and that desire was the parent of the first large missionary work in Great Britain.

To-day in South Australia we have hundreds, if not thousands, of people not reached at all, other thousands only occasionally hear the gospel. Some of the large and important towns have no gathering of people known as Christians only.

The Home Mission Committee see this need and are anxious to enter the open doors, but while the harvest is white, the money is lacking, and unless a generous offering is received on February 2, some of the men now employed will have to be asked to resign.

The people of Australia tax themselves heavily to attract people here and defend them when they come. Shall not we as citizens of Christ's kingdom tax ourselves to preach the gospel to the Australian people? The first farmers in South Australia who used phosphates to enrich their soil were laughed at and thought foolishly extravagant, but they lived to see the results in increased harvests. Our spiritual farming needs the phosphate of a larger liberality and some of us will live to see the larger harvest—"He that sows sparingly shall

reap sparingly." "Bring ye all the tithes . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it."

Thinking and Doing

By S. G. Griffith.

For one to write regarding Home Missions is made difficult, because the work is everywhere recognised as the right and proper thing. The whole church is agreed that we should evangelise our own land, but the whole church has not yet made a worthy effort in that direction. It would appear that in religious matters both in the church and out, the great need is not so much information as inspiration. It is of course true that we need knowledge, and much more of it than we have at the present, but if all who are not Christian were to-morrow to undertake to carry out what they know they should, there would be a mighty movement into the ark. If also the Christians were at the same time to begin to do as they all recognise it is right they should, we would need no more appeals for mission funds, and soon there would be a hundred workers for Christ, where now but one toiler exists.

In the terrible picture that Jesus himself draws of the judgment, he makes the division between the indifferent and the active—not between the ignorant and the informed. Perhaps those who carried no food to the hungry, water to the thirsty, or clothes to the naked, were not only as fully conscious of the needs around them, but also intended to relieve them some day. I don't think of a more fateful expression than "A more convenient season," or a more urgent word, than God's own "To-day," as these ideas are expressed in the lives of professing Christians towards Australian missions.

I would not profess to know of what the joys of heaven may consist, but I can imagine it sweet beyond the power of expression to know all through eternity as we look in the divine radiance, that we have done during our earthly probation that little we could, to show our love for him who first loved us. Neither would I suggest that I know what is the character of the punishment reserved for the lost, but I can think

that a never-dying remorse for neglected opportunities, afforded not only to prove our love but to make full our heaven, would be doom indeed.

Abraham said to the guilty rich man, who too late sought to intervene for his brother's salvation, "Son, Remember." What will be the memory of our life record when the final and unerring account is made up? Have we lived for self or for others? Have we spent our days in wishing to see his will done on earth as in heaven, or have we spent our energies and our means to bring his will to pass among the sons of man?

"And behold I come quickly; and my reward is with me, to give to every man according as his works shall be." Who shall say just how soon our little day will be done and the workers will stand before the Master to receive the wages. Let us then work while yet it is day, and this year will see efforts made and victories won which will make us glad and the angels rejoice.

Northern District Conference

By W. L. Ewers, Sec.

For several years the churches in the Northern District have been holding an annual Conference. These gatherings resulted in much good socially and educationally, but not much work of a practical nature was undertaken until about two years ago. The churches then began contributing toward the support of the work at Wallaroo, and last year over £25 was given for this purpose.

A few months ago the Executive Committee decided that we should begin more active work in our own district by rendering assistance to the members at Moonta, Booleroo Centre, and Luchiel. Visits were paid by the secretary to these fields and arrangements made for the working of them. After a few visits had been paid to Booleroo Centre, it was deemed inadvisable to attempt to organize in the Centre at present, and we are now concentrating our efforts at Moonta and Luchiel.

In order to assist in the opening up of these fields, Bro. B. W. Manning, of the College of the Bible, was engaged for the three months of his vacation. He began his work at Balaklava on Nov. 23, and relieved the Balaklava evangelist for four

Sundays to visit the places named above, and the balance of his time is being spent with the church at Moonta.

This field, with a population of over 6000 and with no immersionist body at work, presents great possibilities. A few members have been meeting on Sunday mornings in a hall for some years, but the cause has now taken on new life, and future prospects are very bright. We should certainly have an evangelist devoting his whole time to this large and important field.

Lochiel, once a strong, flourishing church, has for years been passing through seasons of decline and depression. Owing to removals and indifference, the work almost ceased to hold together. Since the Northern Conference took charge of the work there has been a wonderful revival of interest, and the attendances have increased over one hundredfold since our first service. So far there have been five confessions, and there is every prospect of a strong church being reorganised there. At present Lochiel contributes 10/- per week to the Northern Conference.

As opportunity offers, we trust our Conference will push out into new fields and be continually enlarging its borders. We believe we are entering on a new era in connection with our work, and with the assistance of all of our 1200 members, the co-operation of all our churches and the blessing of our heavenly Father we will be able to greatly extend the cause that is so dear to our hearts.

Walleroo.

By J. Wiltshire.

This busy town is located at a distance of about 123 miles north west of Adelaide, and is built upon the coast of Spencer's Gulf. By many authorities it is said that her natural advantages claim for Wallaroo a leading place amongst the shipping ports of South Australia. At the back of the town lies a vast area of wheat producing land, for which she is the natural port, and every year many thousands of bags of wheat are here shipped.

Walleroo is also the centre of operations for two extensive companies—the smelters, where the copper ore from Wallaroo and Moonta mines is treated, and the largest phosphate works in South Australia.

At these three industries several hundreds of men find regular employment and are able to well maintain a population of four thousand five hundred people.

The people seem to be of one class, and the public mind is generally turned in quest of what is true and eternal. Five of the largest religious bodies have for a long time been represented in Wallaroo in order to meet the spiritual requirements of her people. Without undervaluing the worth of these friends, and without reflecting upon the work which they have done, we may say it is to be greatly regretted that the many people of this important town should have been called upon to wait so long for the

presentation of the full, free gospel which was enjoyed by the early disciples, and which was designed by our Lord for the happiness of his people to-day.

The Church of Christ has been organised in Wallaroo for one year. There is a faithful little company of believers, numbering fifty-two in all, striving in hope and patience, under many disadvantages, in season and out of season, to bring this large town into the enjoyment of the church's God-given and blood-bought privileges. We feel our weakness, but, brethren, pray for us and help us, that with our little strength we may, at any rate, keep our kind Master's word.

Soul Winners

Soul winners are needed not only in the pulpit, but in the home, store, shop, factory, office, bank and upon the farm and in the street. The church of God that loves most and does the greatest amount of good is the soul-winning church. The church that has the best prospects for future usefulness is the soul-winning church. Hundreds of churches have been blotted out of existence because they forgot their heavenly mission. Many are falling behind in the race for glory because they are no longer engaged in soul saving. The churches at Thyatira, Corinth and Laodicea were blotted out because they ceased to save souls. As long as the church is engaged in this business it will continue to live for the glory of God. I read of a sentinel who slept at his post of duty when he should have been on the watch, and for his negligence was tried and condemned to be shot, and I thought, what would be the result if God should treat his negligent watchmen in such a manner? Many of God's sentinels have fallen asleep at their posts of duty while the enemy has been making headway and destroying precious souls. How many wives have been negligent in winning their husbands to Christ? I was present not long since when an unsaved man went down to death with the question on his lips, "Wife, why did you not say or do more to save my poor soul?"

Many parents are asleep while their children are living in sin. I heard of a man in California who went in company with his little boy to pick some wild flowers, and the father, becoming weary, fell asleep, and while he slept the little fellow in search of flowers fell over a high precipice to death below. Oh, that parents would awake to the necessity of saving their children!

Poor famished Hager drank of the water and was saved, and she took of the same water and gave it to Ishmael that he, too, might live. Would to God that parents would take of the water of eternal life that has slaked their thirst for pardon and give to their children whose souls are famishing for the waters that bubble up from the fountain of salvation!

It is a great thing to win a man from a bad habit to a good one; to win an enemy and make him a friend; to win the ear of the ignorant and instruct it; to win a wayward child and make him obedient; but infinitely greater is the winning of a soul to Christ. "The soul is to be won not to a creed or tradition; not to an opinion or religious experience, but to our blessed Saviour. It must be won to have faith in him, to love him, to confess him, to repent toward him, to obey him; to be a partaker of his nature, to worship him, to profess him before men, to live the life that he lived and to confide and hope in his promises."

The requirements and qualifications of soul winning are within the reach of all.

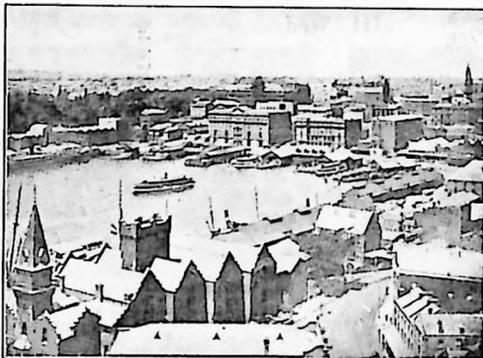
"They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." What an exalted position! The soul winner shining as stars in their different magnitudes; shining in clusters and constellations; shining in the light of heaven; shining in the diversity of glory, and shining for ever and ever. In his presence is the fulness of joy and at his right hand there are pleasures for ever more. Now is the opportunity. Souls are waiting to be saved. Souls are perishing; to the rescue! Souls are crying for help; to the rescue! Souls without Christ; to the rescue! The harvest is ripe; put ye in the sickle that ye may bring the precious sheaves to the Lord.—

J. L. Brandt.



The "Manse," Church of Christ, Burdertown.

New South Wales



Circular Quay, Sydney.

£350

for

Home Missions

Despatches from the Front

AUBURN.

By E. Collins.

A club has been formed in Sydney called the "Million Club." It aims at attracting residents to Sydney until at least one million souls are resident within the metropolis. Industries, trade, immigration, beautification of the city, etc., are all to be fostered in the hope that Sydney may become the foremost city of the Southern Hemisphere. The "city fathers" have pursued a policy of city improvements which includes the resumption of slum areas, and rebuilding of same for factory and warehouse purposes; and this has resulted in an exodus of those who lived within the city to the outer suburbs. In the suburb where the writer labors two thousand persons have taken residence during the past eighteen months. There are other suburbs progressing at a greater rate. To evangelise these suburbs is one of the problems of Home Missions. If the cause of Home Missions is to be developed throughout the State, the work within the city and suburbs must be made strong. The new rapidly growing suburbs must be occupied, strengthened, and made self-supporting. Now is a great time of opportunity. Five years hence the opportunity will be gone. Several strong suburban churches have been established by the H.M. Committee during the past few years, and some of these have planted other churches in the adjacent districts. Thus Auburn has started causes at Auburn North and Parramatta. Let us begin at Jerusalem, i.e., Sydney; extend to Samaria, i.e., the suburbs; then to the uttermost parts of the State.

BELMORE.

By G. H. Browne.

Belmore, like all the suburbs of Sydney, is growing rapidly, so we have got quite a number of members by letter in the past, and expect more from this source in the future. Belmore is eight miles S.W. from Sydney.

Among our difficulties may be placed our building, a small, insignificant place, with five up-to-date denominational buildings around it. Then the people as a whole are not church goers, hence the difficulty in inducing them to come to our meetings. In spite of this we get a fair share of the people. We have made steady progress, and our members exercise a good influence in the district. The church is united, and the future is bright.

We have a fine piece of land, and with a good brick building, even humbly speaking, we are bound to succeed. Add to this the promises of God's help, and there is no chance of failure.

ERSKINEVILLE.

By J. Clydesdale.

As a practical testimony to the value of Home Missions, Erskineville stands a living witness.

Situated in a hard field, and unpromising surroundings, yet the H.M. Committee stood loyally by the efforts of the brethren in their desire to build up a cause there. Two years ago a forward movement was inaugurated by Bro. Hagger and Payne, viz., to purchase a piece of ground whereon to build. This has been successfully achieved, through the efforts of the brethren, and the untiring labors of the secretary, Bro. G. Morton.

The land is free from all encumbrance. It cost us £330, and is valued at the present at £400.

We have called tenders, and are considering whether we can build or not; but hope to be able to make a start at an early date. A friend has generously offered us the loan of £1000 wherewith to build, and for which we tender our heartfelt thanks. Much good has been accomplished in the old hall; souls have been won, saints have been refreshed and strengthened.

Our expectation for the future is that our new church home will be a centre of influence for good, and that a glorious work may result to the honor and glory of God.

Looking at the church in Erskineville, we are compelled to say again, Home Missions pay, and pay richly. Our prayer is, May God richly bless and prosper the H.M. Committee.

HORNSBY.

By H. G. Payne.

Originally two families met here in 1906 in the home of one to break the loaf. Their numbers increased. Their contributions were put aside, and eventually paid for a piece of ground. A chapel was completed and church organised in June, 1910. Present membership: Church, 66; Bible School, 90. The H.M. Committee sent Bro. Hagger to hold a mission at the opening of the chapel. A number were added. A year ago an evangelist was engaged, the Committee giving financial help in the form of a subsidy, which is reducible automatically every three months.

Hornsby and District—A railway junction and depot. The terminus of the Northern Suburban System. The centre of a big fruit growing and poultry farming district. A popular residential suburb, 21 miles from Sydney on the main North line, and 14 by the North Shore line. Large manufacturing are being established.

For the work of evangelisation, Hornsby is the strategic centre of a large, rich, and rapidly growing area, on the main line between the Parramatta River (10 miles south) and the Hawkesbury River (15 miles north), also an important factor in the evangelising of the North Shore line. In conjunction with the North Sydney and Mosman churches a Northern Suburban Co-operation has been formed for an attack on the latter line.

The possibilities before Hornsby are unlimited. The village will soon be a city, and the church is growing with it. The people along the railway lines and on the orchards and farms behind them present uncountable opportunities.

JUNE-MARRAR.

By T. G. Mason.

Twelve months spent in this district have given us a fair conception of some of the

NEW SOUTH WALES HOME MISSIONARIES.



H. G. Payne.



F. Collins.



T. R. Coleman.



F. T. Saunders.



W. A. Strongman.

difficulties which have to be faced. Foremost is the fact that in June we have not a building suitable for the work, and this fact cripples the cause in this place. Then, men are needed. The country centres around call loudly for gospel services, but the evangelist cannot respond. He must be at the home centre to conduct every service, else who will take his place? But there are blessings which compensate. The work has prospered during the past year in a marked manner; especially is this the case at Marrara, where the membership has more than doubled.

The future prospects are bright. We hope soon to commence services at Mimosa, which is a field of great promise, and all the way out to Ariah Park (some 66 miles) openings are presented for presentation of the glorious gospel.

We need here three Gs—Grit, Gumption and Go. Co-operation in service is nowhere more needed than in this bright country field, where ripe as the fields of wheat is the harvest of souls.

NORTH SYDNEY.

By F. T. Saunders.

North Sydney on a postal. Concentrated extract of Bovril. DIFFICULTIES. Large population. 45,000 in municipality, 85,000 in district. Contains two State electoral districts. Wooden chapel, originally two halls. Every other body with fine buildings. Membership scattered, having long distances to travel, often without conveniences. BLESSINGS. Co-operation and spirituality of members. Splendid band of officers, consecrated, enthusiastic. Well equipped for observance of ordinances. RESULTS. Moderate. 22 additions since Conference. Finance, splendid. Spent practically £300 in 11 months, and still a credit balance. Church now carrying £1 2/6 more responsibility weekly than at January, 1911. PROSPECTS. The best. Growing population. Many from England settling in district, and attending meetings. Bible School growing. The people being reached, in homes, if not always in meetings. Church should soon become self-supporting; present subsidy from the H.M. Committee, 10/- weekly.

THE DISTRICT OF OPPORTUNITIES
(The Northern Rivers.)

By W. A. Strongman.

Four years ago.—Only one evangelist on the North Coast.

Three years ago.—Two evangelists. One in Lismore and one in all that big district from the lower Richmond to the Upper Tweed.

Two years ago.—Three evangelists. One in Lismore, one on the Richmond, one on the Tweed. Things get moving.

Last year.—Mongogarie church organised, Tyalgum chapel erected, 15 new preaching stations opened, 66 decisions for Christ.

This year.—Well, it is just beginning, but already Bangalow and Byron Bay brethren will unite to support another evangelist to work between the Richmond and the Tweed if you will help them. Thus a chain of four evangelists would link up the work on these rivers, and even then each would have a circuit as big in area as Sydney and suburbs. What other district in the Commonwealth has progressed like that?

Co-operation in Home Missions is the human factor that has done it.

NEWCASTLE DISTRICT.

By T. R. Coleman.

Newcastle has a population of over one hundred thousand people, and shortly large steel works are to be started which will employ thousands of men, also huge brick works employing another thousand.

Then the coal fields are only in their beginning. In the Maitland fields alone there are at least 150 square miles of land containing coal to the value of £1,000,000 per square mile.

Newcastle enjoys a deservedly high reputation for its climate and healthiness; allied as these are with its shipping facilities and the greatest coal port south of the Equator, it must before many years have passed rank with the world's chief industrial centres.

The only provision for the preaching of the primitive gospel in all its fulness is a small church at Merewether with a building to hold 200, and a hired hall at Hamilton with a struggling church. A block of land has been arranged for at the latter place, but they sadly need a big lift by some large

hearted, generous soul. The burden for them to bear alone is great.

The drink curse, gambling, pleasure seeking, trashy novel reading, and utter neglect of God has brought the masses to a deep, dark, and oftentimes sullen, unbelief and dead opposition to the glorious Evangel of the Cross. Nevertheless it is the redemption of Calvary that these dear people need.

"O, for a burning passion that drives us to give, to go, but most to pray" for these multitudes in the grip of sin, and you that can give material help to the Home Mission work please do so. This is a golden chance. Help us to reach their precious souls with your money.

We weep and long to bring these dear ones to Christ, and we will gladly plunge in among the breakers to rescue the perishing. You may not be able to go so near the wreck, but will you not send us a cheer across the wave for Jesus' sake?

ROOKWOOD-CANLEY.

By W. J. Williams.

The Rookwood brethren are plodding steadily forward and working harmoniously together. Their desire for usefulness finds good expression in Bible School work, visiting and helping the sick, open-air services, tract distribution and Dorcas work. Every Saturday a faithful band of workers is visiting the town in sections, with a resulting increase in spiritual power and consecration. Prospects are bright for a revival at Rookwood.

At Canley Vale Bro. G. Stimson and his loyal helpers have achieved many well-deserved triumphs in the realm of Bible School work. But it is difficult to induce many adults to attend the public services of the church. The increase of dwellings near the railway station and the removal of members in that direction render it imperative to remove the church building in that vicinity. Week night and Lord's day morning meetings are already held at the residence of Bro. Stimson and Wooster, and increasing interest shows that Bro. Wooster's wealth of knowledge and experience are availed of with delight.

The brethren deserve every help and encouragement, especially at this juncture.

NEW SOUTH WALES HOME MISSIONARIES.



W. J. Williams.

A. Brown.

T. G. Mason.

G. H. Browne.

J. Clydesdale.

WAGGA.

By Alex. Brown.

Progress in the work here is slow but steady.

During the past year we have had additions, which are a distinct help to us, and we are looking forward to their being of still greater usefulness in the future.

In the month of August, Bro. Combridge of Kyneton, Vic., paid us a visit, which encouraged and helped us and for which we are duly grateful. Bro. Clydesdale also paid us a short visit in October.

In common with many country churches we are laboring under a great disadvantage in not having a suitable building, but this will soon be a thing of the past, as we have secured the land and hope to be able to erect a building early in the year. Altogether the outlook is much brighter than it has been in the past.

Next to Albury this is the largest and most important town in the Riverina, and it is destined to grow in size and importance.

President's Message

The Ever-Open Door. Rev. J. S.

By A. E. Illingworth.

To the Brethren in New South Wales.

The progress of the churches of Christ in N.S.W. for the past ten years has been satisfactory and encouraging.

We have opened new causes in and around Sydney at the following places:—Auburn, Auburn North, Belmore, Erskineville, Hurstville, Hornsby, Lilyville, Mosman, North Sydney and Parramatta. In the country there has been good work done at Inverell, Junee, Marrar, Narrabri, Wagga, and in the Richmond, Tweed and Manning River Districts.

New chapels have been secured or erected at Auburn North, Belmore, Hornsby, Inverell, Lilyville, Lismore, Marrar, Murrumbidgee, North Sydney, and Tyalgum.

Land has been purchased for new buildings at Erskineville, Hurstville, Hamilton, Mosman, Narrabri, and Wagga.

All these movements have received the most sympathetic consideration from the Home Mission Committee. Encouragement, and wherever possible help, has been

given to the utmost of our ability. We have either by monetary grants, tent missions, evangelistic support or special visits from our State evangelists helped directly nearly all of these fields.

We thank God for the results that are visible. We trust that they will also tell for eternity.

BUT—BUT.

There is an ever-open door in N.S.W. for earnest evangelism. We have scarcely touched the fringe of the country districts, and in the city and suburbs of Sydney there are less than 3000 members of Churches of Christ to some 600,000 people.

SO THE CALL IS URGENT.

How can the demand for money ever cease whilst the door of opportunity is so wide open?

The call is ever-present; the need is ever-great; the laborers are ever-few; the harvest is ever-plentiful; and the treasury is ever-empty. No matter how much the brethren give, we shall still want more and more. It will be impossible to keep at any time a credit balance. To do this would make us unfaithful to our trust. We must spend the money and send the men as fast as we receive the sovereigns.

This being so, Home Mission appeals can never cease. The forthcoming annual offering is urgently needed to clear off arrears and get ready for a forward movement under Bro. H. G. Harward. There is a good reason for our strained finances. Every local cause is trying to concentrate effort on the work near to hand. Our offspring, one by one, are striving to make a home for themselves, and are buying land or planning for new buildings. This is good, but it draws off much money from the central funds. We thank our regular supporters and collectors for keeping the treasury supplied so well. We now ask that every member, far and near, at home or in the country, in an assisted church, or in any self-supporting church, or isolated from all fellowship, shall have a generous part in this united effort.

Pour your gifts into the treasury of the Lord so that we may enter the open door and subjugate our State for our Master and New Testament Christianity.

"Do not forget to be kind and liberal for with sacrifices of that sort God is greatly pleased."—Heb. 13: 16.

The Call of the Country

By J. J. Franklyn.

Vice-President of Conference.

It is now a fairly settled principle of political economy, "That the land is the national source of wealth." Despite landlordism, God designs to feed the hungry multitudes of our cities through the farmer. When we consider our indebtedness to the man on the land for our daily supplies, it is surely up to the dwellers in the hub of civilisation to see to it that their country cousins do not spiritually starve to death for the bread of life, "which came down from heaven." There is ground for fear lest the self-centredness of the cities should develop a callousness regarding the well-being of those far removed from the many advantages enjoyed by the city people. When one thinks of the vastness of our territory, and the number of our population, the cause represented by the Churches of Christ is as a drop in the ocean. In despair we exclaim, "What are these among so many?" We could possibly count a score of large, wealthy, promising provincial towns in N.S.W. where Romanism and sectarianism are unmoistly enthroned. Not even a woollen "Noah's Ark" like disciple chapel in a back street to act as a protest against these man-made religions. May I venture to suggest to the "Christians only" of N.S.W. that the time is now opportune to carry the old Jerusalem gospel to many of the inland towns of this great country? The H.M. Committee is very desirous of making a forward move, but this is impossible on an overdraft. If New Testament Christianity is to be planted in the centre of our rural population, it must be carried by the city trained preacher, and largely financed by the city Christians. Brethren, do we think enough of the old gospel to make some sacrifice to send it to the uttermost ends of our own little world? The death of preachers, and buildings is the call of the country to the discipleship of N.S.W. to a more generous consecration of cheque book and modest coins, in the interests of a State-wide evangelism.

February 2 is your opportunity to make 1913 the high water mark in the effort of the Churches of Christ in N.S.W. to make the evangel of eternal life known throughout this highly favored State of our dear island home.

It Concerns You

By Thos. Bagley.

Never in the history of the work in New South Wales has the prospect for the development of the cause we love been brighter. The great growing city, suburban and country centres continually stand out as an appeal to the Committee for evangelistic effort. Our opportunities for proclaiming the glad news abound. We need more men. Strong, self-supporting churches should be built up everywhere. An aggressive work of that kind calls for liberal support. "Our country for Christ" should be our motto. Home Mission day is at hand, and God expects of every member that he or she will do his or her duty. An offering for the greatest cause on earth is expected from every one of us. Let us help to make 1913 the greatest year in the soul saving enterprise.

Financial Exhibit

By C. J. Lea, Treasurer.

For the ten and a half months for the current financial year to the middle of December, the aggregate receipts have been £1104/18/4; but figuring on the amount received exclusively for Home Mission work (the real criterion) the following results are arrived at: 1911, £617/9/2; 1912, £681 14/5, an increase of £645/3.

The gross expenses have been £1480/2/9 during the same period; that is an increase of £220/6/2, the year having been exceptionally heavy in that direction; while our liabilities stand at £355/8/2, composed of indebtedness to the bank and others.

It will be seen that, though our receipts have only slightly expanded, this fault cannot be found with our expenses. About that, however, the Committee is not unduly exercised, taking into itself the Scriptural injunction not to be anxious, but in everything by prayer and supplication, letting their requests be made known unto God—and the brotherhood, which is the reason this opportunity is gladly embraced. The Committee is in the position of hearing the constant and concentrated cries for help from all points of the State compass, and having bowels of compassion and a faith born of previous experience of a similar trait in those for whom those notes are penned, and of their consequent hearty support in regard to such a splendid investment, the Committee have strained the resources right up to the point beyond which it would be unwise to go before receiving confirmation from the brotherhood. The answer will be given on the first Lord's day in February, for which occasion the standard sum, £450, is required to pay off our indebtedness and so "clear the deck" for the putting into effect of future aggressive plans—not merely forecasted, but actually undertaken.

It is because the Lord has done great things for us that we must attempt great things for him. Though the Committee has been alive to the fact that the progress

of the cause in the past few years has been something calling for thankfulness, it has never lost sight of the number of towns in this prosperous and growing State that are still left untouched, for the simple reason that each must await its turn until the help it is yearning for can be provided. With the object of facilitating this great ideal, Bro. Harward's engagement as State evangelist has crystallised, and the result is expectantly and prayerfully looked forward to.

The fine work of our excellent band of collectors continues to be much appreciated, together with the kindly interest and thoughtful regard for the funds shown by the Sisters' Conference, the City Temple Dorcas Class and many others, who realise that the evangelisation of the State is a question of the first importance.

If Jehovah Delight in Us

Numbers 14: 8.

By H. G. Harward.

There was a crisis in the history of Israel. Divinely appointed men had spied out the land. They all bore testimony to its productiveness. It was an exceedingly good land. Ten men presented the majority report. It favored delay. It was against an active campaign in order to the conquest and possession of this territory. The report magnified difficulties:—"The people are strong; the cities fortified; the children of Anak are there; we were in our own sight as grasshoppers, and so we were in their sight."

A minority report was also presented. It advised immediate action:—"Let us go up at once." It expressed assurance of victory:—"We are well able to overcome it." It set forth the supreme condition of success:—"If Jehovah delight in us then he will bring us into this land."

Not infrequently minorities are in the right. They often represent the truth and justice of a cause. Many times God is on their side and against the majority. It was so on this occasion. Numerically the minority was represented by two men. But it was two men of great faith—plus God and his omnipotence. These men had seen the land—and more. They had caught the vision of God's purpose and power for his redeemed people. The difficulties were there, but they were not insurmountable. Obstacles were in the way, but they were not insurmountable. The cities were fortified, but they were not impregnable. Giants were in the land, but they were not super-human. "If Jehovah delight in us"—this was the key to the situation. With his favor they were invincible. With him on their side, circumstances and conditions were just opportunities of expressing their faith, and magnifying his power.

In the mother State of the Commonwealth, there remaineth very much land to be possessed. It is a goodly land. Fruitful harvests have already been gathered from its rich soil. There is no majority to

discourage operations looking to the larger possession of this country for Christ and his church. The followers of our Leader are united. It is possible for them to vanquish every giant; conquer every city; and occupy all of its territory. Here is the secret of victory:—"If Jehovah delight in us."

The men needed will be raised up; the money required will be forthcoming; the open doors for aggressive missionary activity will be multiplied,—if upon the churches of Christ rests the favor of God. His approval does not lessen our responsibility,—it increases it. If God be for us, there will not be less for us to do, but more. Liberal gifts must be sought and given; an active evangelistic campaign must be planned, and executed; a burning passion must consume us for the occupancy of the unevangelised portions of this State,—but only as we recognise God in the movement. Let us delight ourselves also in the Lord, and he will give to us the desires of our hearts—New South Wales conquered and possessed, in his name, for New Testament Christianity.

Where the Money Goes

By H. G. Payne, Organising Secretary.

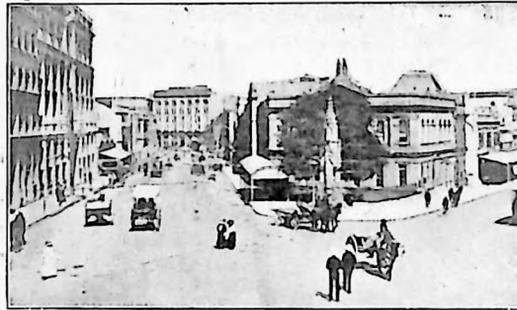
A. The Method of its Going. The help given to churches takes one of three forms. The churches are known as

1. Assisted Churches: Those who contribute a certain amount to the Committee. The latter engaging the evangelists and being responsible for the payment of their salaries. This method is being abandoned in harmony with resolutions of the Conference, and is being replaced where possible by one of the subsidy systems.
2. Subsidised Churches: Those who receive a stated subsidy from the Committee and engage and are responsible for the payment of their evangelists.
3. Churches on a Reducing Subsidy: These receive a subsidy which is automatically reducible at stated periods. Under this system the subsidy gradually vanishes and leaves the church self-supporting.

B. The Result of the Going: 350 baptisms. Souls saved and churches built up by the sanctified ministry of T. R. Coleman, Auburn church, establishing the work at Auburn North and Parramatta, Rookwood-Casley sharing in the Western Suburb Conference which is doing aggressive work. A conference of North Sydney, Mossman and Hornsby churches to be held on Jan. 27 to plan the evangelising of the North Shore line. Bangalow conferring with Byron Bay with a view to engaging an evangelist for that end of the Tweed River Circuit. Tyalgum, Erskineville, Wagga, Hornsby and Mimsa (June-Marrar Circuit), with building schemes on hand.

C. How Much Farther Can it Go? No farther at present, but an offering of £350 will remove our debt and make it easier to go into N.S.W. and preach the gospel.

Queensland



Brisbane.

Christian Evangelism

By Andrew Hutson.

Our subject suggests the possibility of various kinds of evangelism. We read of the New Evangelism and modern substitutes for Christianity. But we write of an evangelism which is essentially and truly Christian and apostolic.

Evangelism is simply the gospel in its natural state of activity; hence Christian evangelism is Christian people making that activity possible. In these modern times we are apt to forget our individual duty in our efforts to evangelise in the collective sense. Our duty is continuous, not periodical. As individuals and churches we should make an aggressive evangelism not something extra, but a normal disposition or condition out of which any extra special effort in the shape of a mission should spring. We are apt to rely too much on special missions, revival services, and forward movements. These, necessary and useful as they are, do not exonerate any single Christian from consistent efforts to extend the Master's kingdom. If, as individual Christians, we are not epistle-known and read of all men, I fear all special or extraordinary methods to evangelise will be dangerous rather than useful.

It happens regretfully often that churches become cold, indifferent, and inactive, and when at last they dimly discover signs of decay and death, a special mission is suddenly decided upon in order to arrest the decline and revive the church. They seem to think the missioner, by some magical power, can cure all their ills, instead of arising as an awakened people and by the grace of God throw off their lethargy and lukewarmness.

Most missioners have had the painful experience of trying to work up a mission atmosphere in such a church; the mission ends with an exhausted if not disheartened preacher, and a clinical church.

There must be on the part of churches continual aggressiveness. If there were no aggressiveness there would be no Christianity. In this respect Jesus and Paul are our great teachers. Even evangelism by proxy cannot free us from the active presentation of Christ to our fellows. To be a Christian

evangelist is an imperative obligation placed upon the believer by Christ. Because I have all power you are therefore charged with the duty of "preaching the gospel to every creature." Our all ruling Christ calls for the universal proclamation of his love and Lordship. God's people have long little understood the sweep of the commission, and it is only in these last days the churches have grasped that the command of the risen Saviour is laid upon all to make disciples of all nations. Our H.M. Committees exist for the fulfilling of this commission in a collective sense, and hence it is the duty of every Christian to assist their Committee so that "every creature" shall hear the pure, unadulterated, Christian Evangelism. The cosmopolitan nature and complex conditions of human life in Australia, together with the multitudinous variety of creeds and sects, presses the conviction hard upon our minds that the evangelisation of Australia is the evangelisation of the world in miniature. The conscience of the church must be aroused to realise these things. The abundance of our means, the variety of our skill, the diversity of our gifts should be so directed to reach this glorious end in this generation. It can be done. Now, then, do it.

Inside the Church

By J. W. Parslow.

I am asked to write concerning the internal condition of the Queensland churches. I do so after six and a half years' experience with them, during which time I have personally visited almost all our churches.

Firstly, then, in regard to doctrine: We are strongly "Disciple," holding strenuously to the teachings of the "old school," erring on the side of lack of teaching to the rising generation (some of our brethren object, on principle, to children attending at the breaking of bread service), and of too much stress on the mode of baptism, and not enough stress on the necessity of living union with the Christ. We have an uncompromising hostility to a "one-man" ministry. In all other points, sound and Scriptural.

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for

Home Missions

Secondly, in organisation: Few of our churches are Scripturally organised with elders and deacons. For the most part our official boards are composed of brethren who were leaders of the cause twenty years ago, but are now hopelessly out of date in reference to methods of work. We tolerate few agencies, other than the Bible School, for spreading the truth. We are splendidly equipped with church buildings, and the services are conducted with reverence and decorum. The Lord's Supper is "the" service.

Thirdly, in reference to ambition: We are enthusiastic—intensely so—but in a way understood only by those who have grasped Queensland conditions. We long for progress and for better things, but sadly lack leaders. High water mark in ambition was reached in 1910-1911, but owing to certain failures in the co-operative plan of Home Mission work, the churches have slumped a little, but only temporarily, I am sure.

Lastly, in regard to our prospects for future Home Mission work. Our efforts are to be concentrated on the securing and using of a fully qualified and tested organising evangelist. We want him to re-enthuse our folk, and show us how to work. When such a man is secured, and sufficient funds in hand to ensure a successful 12 months' work, our State will boom, for we possess a solid doctrinal foundation, a loving and liberal brotherhood, a highly reproductive field, and sanctified common sense.

May there be a liberal offering for Home Missions.

No impulse is too splendid for the simplest task; no task is too simple for the most splendid impulse.—*Phillips Brooks.*

The unremitting retention of simple and high sentiments in obscure duties is fundamental character to that temper which will work with honor, if need be, in the tunnel or on the scaffold.—*F. B. Emerson.*

Weak is power, and there is no power on earth that God does not, clear as his right, and for the exercise of which he will not call to account those to whom the power is entrusted.—*W. R. Nicoll.*

Spirituality in the Churches

By H. Urquhart Rodger.

When Jesus Christ sounded out that soul-thrilling note of victory and of conquest recorded in Matt. 28: 18-20, we had given unto us that which for all time would be the great incentive for a deep spiritual life in every individual church. "Lo, I am with you always," I take it, may be a clear indication of the spiritual atmosphere in a congregation of God's people.

If Christ has that supremacy he ought to have in an assembly a high spiritual tone must and will permeate throughout the various organisations operated by the saints of God. Queensland is the State of distances—of isolated, struggling churches, and shall we say oftentimes discouraged and despondent disciples. We feel there is a great need of deep spiritual experimental teaching being set before us, so that we may get a clear vision of God and his purposes for the church. When such feelings well nigh overpower us and the cry is forced from our hearts, "To whom can we look for help?" the answer rings back from the source of all spirituality, "Look unto me and be ye saved."

Here we have the crux of the whole matter: here we have the solution of all our difficulties, a clear vision of God, realising the fulness of that great salvation provided for us. May the experience not be ours of retrogressing, nor of stagnation in spiritual things, but may we in the various churches go on from strength to strength, knowing somewhat of the transforming power of God as revealed in 1 Cor. 3: 18.

A Macedonian Call

By A. E. Forbes.

It was the vision of a man that awakened Paul to a real sense of the need of the people of Macedonia. The record says, "There stood before him a man of Macedonia."

My purpose in writing is to try and stand before you a man of Queensland, in the hope that you will not only see him, but hear his appeal. "Come over and help us."

Queensland and Queensland's spiritual need is a subject that might well engage the minds of readers of the "Australian Christian." Like the conies, we are a feeble folk, who would profit much by prayerful sympathy and a helping hand.

Viewing the Church of Christ in Queensland from the standpoint of one who has but recently identified one-self with the Restoration movement, one becomes conscious that the plea for a return to primitive Christianity is not making the progress that such a grand plea should enjoy.

Numerically we are weak; spiritually we are not what we ought to be. Financially we are not rich. Still we have a herculean task before us, and are facing it with brave hearts and joyful anticipation.

Queensland presents many and excellent opportunities for work. Let us see to it, brethren, that we buy up the opportunities,

Other writers are dealing with the churches' condition. I want to bring you face to face with the type of man with whom we have to deal; in other words, let you know the character of the soil in which the seed is sown.

The Queenslander, like the climate, is of a sunny disposition, warm-hearted, generous, usually trustful, ever ready to take a man on his merits; hospitable to a degree, sharing with the wayfarer the bounty of his table; seldom acts from a sense of duty; usually it is spontaneous.

One grave danger besets him, and that is the excessive love of pleasure, amusement and ease, that is so characteristic of all Australians. The writer has known young men and women to ride twenty and thirty miles to attend a dance, or a race meeting. Hundreds barter their hope of eternal salvation for a few hours' enjoyment. I have repeatedly heard young people say, "It is Christ or my pleasure, and my pleasure I must have."

Among our young people there is a sad lack of respect for age, and an absence of reverence for spiritual matters. The outcome, I think, of indifference more so than a desire to reject the Christ's claims.

This, then, is the man who calls "Come over and help us." Warm-hearted, generous, a lover of his fellow, fond of society. Surely these are good qualities! Bring them under the sway of Christ and we know from experience that they are God glorifying.

Queenslanders need Christ; Christ wants the Queenslanders. Christ is the solution to all of life's problems; the moulder of characters into the Christ image; the shaper of destinies where lives are committed to his control.

We, brethren, have the very message that Queensland needs; the gospel, in all its nat-

ive simplicity, proclaiming Christ as Saviour and men as brothers in him.

My brothers! Queensland's need is great, the opportunities are correspondingly great; the Master says, "Go ye!" We all are included.

The Revival We Need.

There are really few things in this world more interesting than a genuine revival of religion. A religious awakening attracts the people as nothing else does. Nor is it merely curiosity that attracts the crowd; it is something deeper than that. It is, first of all, the thought of God in the human conscience—a thought the most deeply fixed of any that takes possession of men's lives.

Again, it is an interest in men. Crowds draw crowds. Whatever stirs a man's heart deeply interests his brother man. If there is a profound religious awakening in any community, there will be crowded houses, no matter who really preaches.

We need a conviction of gospel truth. Looseness is in the air, and we know how energetic Satan is to snatch the Word from the hearts of those who hear it. We need men and women who believe something definite and are willing to live and die for their faith. "If you want me to weep," said the old artist-poet, "there must be tears in your own eyes." If you want me to believe, you yourself must be aflame with conviction which has penetrated to the very marrow of your bones. And so, as I take it, before you have a gospel revival there must be this unwavering firmness of grasp, of clearly apprehended gospel truths, and unflinching boldness of devotion to them.—James Small in *Rod and Staff*.



Queensland Conference Group.

Back Row: W. Vireen, C. O. Roberts, H. Hemblow, J. Broad, T. C. Harward, H. Reve, H. E. Quinn, J. Larsen, J. Crane.
Middle Row: A. Barnard, A. E. Forbes.
Front Row: T. Clark, W. B. Hayes, A. Hutson, Secretary; J. W. Parslow, President; J. I. Musford, Assistant Sec.; H. U. Rodger.

West Australia



Perth.

£200
for
Home Missions

Shall We Do It?

By A. J. Ingham.

There was a time in the history of Israel when God said to them, as they rested at the borders of Canaan, "Go up and possess the land which I have given unto you."

No less distinctly to us than to Israel does that same message come. One has but to consider the early history of the discovery and exploration of Australia to see the hand of God over-ruling its destiny. History fails to present a parallel to the conquest of Australia. Never before did a whole continent, so vast and resourceful as Australia, become the possession of any one nation with such remarkable absence of bloodshed as has characterised the history of Australia. Among the first voyagers and discov-



A. J. Ingham.

ers who came to Australia were De Torres, a Spaniard—Pekart and Tasman, both Dutchmen—Marion, Furneaux, and others from France—while Bass, Flinders, Cook and others represented England.

Remembering that thus four of the most powerful nations of that time participated in the discovery and work of exploring Australia, and that finally without war and strife this immense continent became a portion of the British Empire, surely we can say that God has given us this land.

But, brethren, we must not lose sight of the fact that possession entails responsibility—the possession of this land places upon us, its citizens, a great responsibility. Ours is the responsibility of taking possession of the land for God, and of keeping it for him.

When God so wonderfully gave us this

land, it was most certainly not with the idea that its inhabitants should take and use its wealth in the interest and service of Satan, but with the purpose that it should be the home of a nation serving and loving the God who gave it them. Is that not so?

Let every one who has the interest of this our land at heart show it by active and practical participation in the work of spreading the gospel within its borders—let all of you who love God, who love his church, and who desire our land to be truly his, manifest that love and that desire by your co-operative interest in the cause of Home Missions.

The Moravian Church

By T. H. Scamler.

To most of us the Moravian Church is known chiefly because of its zeal in Foreign Missions. The people who are known by that name have an interesting history, and exhibit many worthy characteristics. They object to being called a sect, not, as we do, because they see the evils of denominationalism, but because of the general nature of their principles, which they hold in common with all religious bodies. The present movement dates back to 1722, though it is said to be a continuation of the old Bohemian church, which was almost annihilated by persecution. Colonies of Moravians are found in various parts of the world, all of which are responsible to the General Board in Bohemia.

Probably the Moravian Church surpasses all others in Foreign Missionary enterprise. This work was begun by them in 1731, when two missionaries went out from Bohemia to the island of St. Thomas, in the West Indies. Their purpose was to work among the slaves, and they were prepared, should it be necessary, to submit themselves to slavery, in order to carry the word of life to the miserable captives of the island. This splendid spirit of self-sacrifice has been characteristic of the Moravians throughout. McLean (Missionary Addresses, p. 18) says they send out one missionary for every seventy of their number. They have a far

larger membership on the mission field than at home in Europe and America.

Contrary to a generally accepted rule—that the prosecution of F.M. will bring blessing and success at home—the Moravians are not holding their own. One of our American preachers, H. F. Letz, who was brought up in the Moravian Church, attributes this decline to the neglect of the base of supplies. Their peculiar attitude towards sectarianism leaves them without a message to the religious people of so-called Christian nations. He says: "They have no special mission to America, no fundamental reason why they should seek to make all Americans Moravians, and therefore they have neglected their base of supply and have heroically sacrificed their very existence to the cause of Foreign Missions" (*Standard*, April 29, 1911).

The lesson is obvious; the warning worthy of regard. "Home Missions" means due attention to our base of supplies, and joy and success at home and abroad.

City and Country

By H. P. Manning.

Jesus distributed his labors between the city and country. At times he was in Capernaum or Jerusalem, and again amongst the villages in the surrounding country.

The early evangelists labored in the cities but also toiled the provinces of Asia Minor and preached in country districts.

Home Missionary effort to be successful must combine city and country work. The whole State is the field. While the cities are growing every year, so is the agricultural area increasing, and as new opportunities are presented in rising suburbs, so country towns are calling for Christian workers.

It would be a fatal mistake to wait until the calls of the cities and suburbs were answered before an attempt was made to render assistance in outlying parts. These two phases of work must go hand in hand, each supplementing the other, assisting each other. Appeals for help from the city are usually responded to by country churches, and in turn we are receiving immeasurable help from the brethren in the city.

Country work is naturally slow in development, but when once established the churches there can be relied upon to repay the city for assistance given. The spirit of co-operation between the two has been evident in our work in this State, and we trust that it may long continue. Let the members in the country remember that the establishment of the cause in this district is due to the sacrifice of the city churches. Consequently a liberal response is expected to the appeal of the Committee. In turn may the city churches feel that if the country work is not assisted now while the townships are growing it will be most difficult and expensive later on. Assistance now will be as bread cast upon the waters, seen after many days.

The President's Message

By C. A. G. Payne.

The year just closed has demonstrated in a most emphatic way the solidarity of the Churches of Christ in Australia. The magnificent response to the call of the Committee in connection with the Scoville campaign in our own State has shown the cohesion and co-operation existing in the brotherhood. The call comes again—it is an insistent call—to maintain and to extend. The Conference Executive alone cannot answer it. The answer must be a united one. The message of the Restoration has been faithfully delivered, but the progress of the country demands a greater effort on our part. If the New Testament church is to be planted in other centres and the present work sustained, much more money must be given. The opportunity to give is here. Funds are urgently needed, and it is the Master who calls.

A Problem and Its Solution

By G. T. Fitzgerald.

The great problem that faces the church is that the movements which seek to better man's social conditions are almost void of spiritual life and ideals.

To try and raise man without religion, without Christ, is only to add to humanity's already numerous failures one more.



G. T. Fitzgerald.

Men have their dreams of social equity, but they will never realize them till Christ is all in all. Selfishness is the root of our

troubles, and while reformers see only the defective legislation and political economy, Christ sees corrupt humanity. To change the former without the latter would end in failure. History would repeat itself, and the weak would again go to the wall. If society is to be regenerated, and man saved, Christ must be the governing personality.

Any movement that neglects the spiritual side of man's requirements will pass into history. Here, then, is our message. Christ is the one power which can permanently benefit humanity. The one influence that can regenerate society, and save fallen man. We should not discard those great movements which seek to help man up. But the spirit of Christ is needed in them all. It must permeate them and mould them. It must be the guiding power. Apart from his influence all will end in dreams. With him the desired haven can be attained. Oh, let us rejoice in the grandeur of our position. If men rejoice over their pleas, we ought to rejoice the more.

If we would save the world let us do more to spread the gospel.

Let our Home Mission offering be in keeping with our high calling. Do we want to see perfect conditions, let us sacrifice and support the work of Christ more heartily. The privilege is ours. May our Home Mission response depict our intense concern for the welfare of man.

Home Mission Week in America

By J. H. Garrison.

The simultaneous and united action of all the Protestant churches in observing a week in the interest of Home Missions is another sign among many of the awakening conscience among the American people. It indicates a growing consciousness on the part of our citizens that unless our tremendous commercial activity and material prosperity be matched by a corresponding development of the spiritual life of the people, we are sure to encounter the fate which has befallen other nations which have forgotten God. There is no danger that we shall have too great a zeal in sending the gospel to non-Christian lands, for that is in the exact line of God's will and purpose; but there is danger that in our blind optimism we will fail to realise the perils which confront us in our own beloved America. Some recent statistics concerning crime, and particularly the crime of murder, among the civilised nations of the world, place the United States in an unfavorable light, showing a much larger per cent. of that capital offence among us, than among the nations of the Old World. There are other facts of a similar character which ought to chasten our national pride, and lead us to sober reflection. We have recently witnessed an appalling manifestation of political corruption and dishonesty, which shows the need of the cleansing power of religion to purify our civic life. This Home Mission week is intended to emphasise the need of Christian work in our own land, and to strengthen in

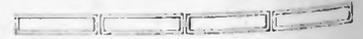
each religious body the organised agencies that are doing such work. Let us make this a great day for Christian patriotism.

We like the idea of a united effort in this revival of interest in Home Missions. We have emphasised the value of Foreign Missions as a motive to Christian union, but can there be any stronger incentive for evangelical Protestant churches to unite their efforts in brotherly co-operation than in the saving of our own beloved land from the perils of materialism and superficial worldliness, whose blighting effects are already seen in our national life? It is the motive of patriotism, re-inforced by the fact that the salvation of America means very much for the salvation of the world. Hither people from every nation and tribe and tongue have come to make their homes, and to work out their destiny.

It is difficult for us to realise how the eyes of the world are turned toward this nation because of the advanced position it has taken in reference to human rights and human government. Its success in this new experiment has attracted universal attention and admiration. But if we fail through lack of moral purpose, and of that steadfastness in righteousness which comes from the recognition of God in all our affairs, how great would be that fall, and how calamitous to the whole world! Surely here is motive for those who love the same God, and who believe in the same Lord Jesus Christ, to join hands and hearts to make this land God's own country, and Jesus Christ its King. So feeble and ineffective has been the Christian life of this professedly Christian nation, that heathenism is erecting its altars on our own shores, and the occult religions of the East are exercising their vague, mystic spell over the minds of many who have never mastered the simple principles of Christ. Surely it is time that we wake up to the perils which threaten our own country.—Christian Evangelist.

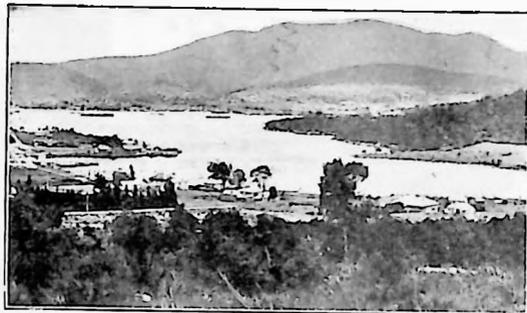
“Less talk and more walk;
Less wishing and more doing;
Less preaching and more practising;
Less organisation and more life;
Less wheels and more spirit in the machinery;
Less pretence and more genuineness;
Are great requisites in the world of to-day.”

We are not at all sure that we shall have any possessions, anything of our own in the future life—anything, consequently, to give away. Perhaps it will all belong to all. So let us have enough of giving while we can, and enjoy the best part of possession.—
Jean Ingelow.



The Offering for Home Missions
February 2.

Tasmania



Hobart.

Tasmania

By W. R. C. Jarvis.

Every member of the great church to which we belong must feel his or her responsibility before any great good can be accomplished.

In Tasmania we are glad to say that there are many who have realised this, and have done their duty. The work all along the line has been a continuous up-hill fight, and while there have been many discouragements yet we rejoice in the fact that so much has been accomplished, and start with zeal afresh to do greater things. Already a good work has been done in Launceston by the Home Mission Committee, and the cause there-to-day stands on a better basis than when reported last, owing to the untiring efforts of the evangelist, Bro. A. P. Wilson. The hearts of the brethren at Launceston have been cheered with the good news that on January 15 a tent mission will be conducted by Bro. Griffith, which will be subsidised by the Federal Executive and the Hobart church. This is the first time that practical attention has been paid to the island State by the brethren of the main land and it is owing to the lack of this kind of support that the work in Tasmania has been somewhat slow. The scattered position of the churches and the struggle that each one has had to keep itself alive prevented anything like a great movement.

Now this aid has come to assist, let us hope it is but a forerunner of better things to come.

Hobart realised the need that Launceston has owing an evangelist permanently settled there, and has done well in giving liberally, while denying herself the satisfaction. Now the time has arrived that art must put an evangelist in the city as it will be dangerous to let it go any longer without a supervising hand. It seems that if the work is to be done in earnest it will have to be divided up into two divisions, North and South. The North is strong and able enough to take of itself, but such is not the case with the South, and it therefore becomes the wiser and stronger body to render the assistance required. By this pro-

posal, the country churches in the Northern districts could be worked from a centre, Launceston, and this could be very well managed by the Federal Committee and thus permanency would be established.

Hobart then would be the centre of the Southern churches, and the same could be controlled by the Home Mission Committee.

Let us hope that the advent of Bro. Griffith will rejuvenate the cause in this island. Let Home Missions occupy a large part of our thoughts, accompanied with a cheerful giving, and the day is not far distant when the church will be triumphant.

What I Said and What Christ Said

I said, "Let me walk in the field";

He said, "No, walk in the town";

I said, "There are no flowers there";

He said, "No flowers, but a crown";

I said, "But the air is thick,

And fogs are veiling the sun";

And He said, "But souls are sick,

And souls in the dark and mine";

I said, "But the skies are black,

There is nothing but noise and din";

And He wept as He sent me back—

"There is more," he said, "There is sin";

I said, "I shall miss the light,

And friends will miss me, they say";

And He answered, "Close your eyes,

If I am to miss you, or they";

I pleaded for time to be given

He said, "Is it hard to die?";

It will not seem hard in heaven

To have followed the steps of your tank";

I cast one look at the fields,

And set my face to the town;

He said, "My child, do you yield?";

Will you give up the flowers for the crown?";

Then into His hand went mine,

And into my heart came He,

And I walked in a light divine,

The path I had feared to see.

£150

for

Home Missions

The Secret of a Great Church

By J. H. Garrison.

We have gotten back now to the fountain of church history. We are at the source of a stream whose waters have sweetened the world. It is not difficult to discover "the secret of a great church," when we get back to the pure and uncorrupted stream as it breaks forth, fresh from the hills of God.

1. Faithful preaching of the word. The verses quoted from Acts state the result of the preaching by Peter and the other apostles, in which Christ had been presented as Saviour and Lord (Acts 2: 36-38).

2. Baptism followed faith and repentance (Acts 2: 41). Notice who was baptised; "they that received his word"; none others. Baptism has no meaning or value except to those who have received Christ's word, and desire to accept Christ's leadership and to enter into his church.

3. Steadfastness is another secret of a great church (Acts 2: 42). Here is where many a church fails. Notice what these early disciples continued steadfast in: (1) "The apostles' teaching and fellowship," (2) "the breaking of bread, and (3) the prayers." That will make a great church anywhere. The Holy Spirit, promised in Peter's word to those who obeyed, was no doubt the secret of this steadfastness (Acts 2: 38).

4. The church was filled with reverence (Acts 2: 43). As a result of the wonders and signs wrought through the apostles. Reverence, or godly fear, is the atmosphere in which religion grows.

5. Unity and brotherly love. In their new-born zeal they had all things in common (Acts 2: 44, 45).

6. There was gladness in their religion as well as steadfastness; and there were daily additions (Acts 2: 46-47). The same gospel, preached with the same earnestness, received with the same eagerness, and lived with the same steadfastness will produce a great church in any place where there are people to hear and obey.

The church in Philadelphia, cited as an example from Revelation, is commended because of its fidelity in keeping Christ's word (Rev. 3: 8). Because it had kept

Luncheon from Trevelyn, Tasmania.



Christ's word, Christ would keep it in the hour of trial (Rev. 3: 10). The church that keeps Christ's word can trust him to keep it in every crisis. The exhortation, "hold fast that which thou hast that no one take thy crown" (Rev. 3: 1) is one every church would do well to heed, as is also the admonition to "hear what the Spirit says to the churches" (Rev. 3: 13).

The whole secret, then, of a great church might be summed up in one phrase: Fidelity to Jesus Christ and to all his teaching and ordinances.—Christian-Evangelist.

is a pipe organ; a better choir; a better building or a better preacher, but the greatest need is a passion to save souls. Only one-fourth of our population are professed Christians. Think of the men and women every day going down to ruin! Think of the millions in the gall of bitterness and the bonds of iniquity! Think of the terrible evils of intemperance! Think of the dishonesty in business! Think of the deceit

in society! Think of the wickedness in high places! Think of the dogmas and traditions of men that have been substituted for the word of God! Think of the indifference and negligence on the part of the professed followers of Christ! Think of the majority of the inhabitants of the world on the broad road to destruction who must be turned back to God; back from the powers of darkness to the light of heaven; back from the error of their ways to Christ's way.

James tells us he that converts a sinner from the error of his way, save a soul from death, and covers a multitude of sins. John records how Andrew found his brother Peter and brought him to Jesus. Our Master told the healed demoniac to go back to his home and tell his friends what great things the Lord had done for him. The whole purport of the New Testament is to convert the world to Christ by saying the souls of the individuals through the appointed means of grace. This is the most important work of the church. Some Christians act as if the most important work was self culture or pecuniary gain or worldly pleasure or the praises of men. Not so; soul saving should take first rank.—*John L. Brand.*

Soul Saving

He winneth souls that is wise.—Prov. 11: 30.

Every church has its problems, such as perfecting its organisation, reaching the masses, discharging its financial obligations, and supporting its missions, but its supreme purpose should be the saving of souls. All else should be subordinate to this important work. It is sometimes called the conversion of sinners and the edification of saints; and sometimes, the work of the Lord, but it is soul saving. For this purpose Jesus came from heaven. He came to seek and to save the lost; this led him to suffer and to die; with this purpose in view he founded the church; for this purpose the Holy Spirit was sent from heaven; this was the divinely appointed mission of the apostles; to save souls was the inspiration of the life and labors of the Apostle Paul; this inspired Savonarola to thunder against the sins of Florence; this inspired Munson to risk his life amongst the cannibals; this kept Carey in India; this upheld Morrison in China; this sustained Moffett in Africa; this inspired Dutton in his work amongst the New Hebrides; this has been the dominant purpose and lofty inspiration of martyrs, missionaries, preachers and evangelists during the history of the church. Every Christian is saved to save someone else. If he has not been engaged in this business he has missed his calling.

The supreme need of the church to-day is soul saving. Some think the greatest need



The Miraculous Draught of Fishes.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake.—Luke 5: 3-6.

**Auckland District,
NEW ZEALAND**



Auckland.

£100
for
Home Missions

Our Prospects

By F. W. Greenwood.

The Province of Auckland is destined to become a famous and most prosperous country in the near future. The city of Auckland has many natural advantages, and these are being used by the Harbor Board



F. W. Greenwood.

and Chamber of Commerce to win trade and success. The Harbor Board in the last few years have spent over one million pounds on ferro-concrete wharfs and up-to-date appliances, and expect to spend half a million more to complete their scheme of work. Houses are being erected by scores in every suburb, and yet there are no houses to let, and in many cases several families are living under one roof. Next December a grand Exhibition is to be held, the work of building is being pushed ahead, and, in order to advertise it, every letter that passes through the Auckland Post Office, in addition to the usual date stamp, receives the impression "Exhibition opens, Auckland, Dec., 1913."

Religion and commerce should go hand in hand, and the Churches of Christ should lead the van. There are signs of an awakening amongst the brotherhood that are most encouraging. The H.M. Committee have had two evangelists, Bro. Bell and F. W. Greenwood, in the field since last Easter, and the Northern Union have engaged Bro. Jinks to labor with them. The Sisters' Conference have taken up H.M. work with enthusiasm, and have been a great factor in the successful carrying out of the Commit-

tee's plans. In Auckland—Ponsonby-rd., Dominion-rd., Richmond, Onehunga, Avondale, Point Chevalier and Devonport are all good fields, and white unto the harvest, but laborers are needed. A noble band of preaching brethren are holding the fort, but we must go out into the enemy's country and press the battle to the gates.

In the North there are fine openings at Mangawai, Wellsford and Hotoe North. Let us plant the standard of primitive Christianity in every part of our province, and let us defend it with the ringing eloquence of noble lives. Be true to God, to humanity, and to yourself on Lord's day, Feb. 9.

Our District

By R. J. Dick.

This rough map of the Northern half of the North Island of New Zealand will serve to illustrate the extent, or shall we say the limitation of our Home Mission work. Apart from the eight meetings held in Auckland and suburbs the locations of churches at present meeting are shown, representing altogether about one thousand members.

In this district, comprising approximately 25,000 square miles, there are only four evangelists devoting their whole time to the



work! What a field! The evangelisation of this large and prosperous district is conducted by two committees, the Northern

Union and the Auckland H.M. Committee, whose fields lie to the North and South respectively of the dotted line.

It can readily be seen that there exists an urgent need for a vigorous policy, a broader vision if we would take our place in the van of progress. Our purpose is to show at a glance the great task that is before us and the responsibility that rests upon individual members to retain their identity as members of the apostolic church when moving into new districts. We are grateful that there are pioneers in isolated districts holding the ground—churches in embryo—whom we trust, will be rewarded for their faithfulness by seeing strong churches established through their devotion to New Testament truths.

In the meantime Home Mission work is languishing for support, and calls for the co-operation of every member, so that we may inspire our evangelists, encourage our loyal brethren in the outlying districts, and above all, bring honor to the Christ we love.

The annual Home Mission rally will be held at Ponsonby-rd. chapel on Wednesday evening, Feb. 5, at 7.30, when the prospects of work in the district will be considered. We are hoping to see a number of our country brethren present as well as a large representation from each of our suburban churches. There will be a roll call of churches, musical selections and a fruit supper.

Finance

By F. Evans.

Beloved brethren, the Home Mission collection will be gathered on February 9, and in view of this the Committee desire you to know the present need so that you may give in proportion to its urgency.

The aggressive policy indicated at Conference has been pursued, an extra evangelist in the person of Bro. Greenwood has been placed in the field with excellent results. The funds promised to the Committee at Conference have for the most part been paid in and used. We have even gone so far as to raise an overdraft at the bank of £20 in order to meet wages. We are now looking to the collection on Feb. 9 to



Chapel, Dominion rd., Auckland



Chapel, Avondale, Auckland



Chapel, Richmond, Auckland

wipe off the overdraft and supply the necessary balance to pay our way up to next Conference. £100 will do it. Divided among all the brethren associated with the Conference this means but a small sum per head. The Committee look with confidence to a hearty and liberal response.

The Lord has blessed our beautiful land with continued prosperity; as stewards of his talents have been placed in our hands for use. He has smiled approval on our efforts in his service, but now requires a little of his own returned as a gift from us. We have classed ourselves among those of whom the Lord forgave much, and consequently we love much, and cannot withhold when the work of the Lord needs funds, but respond to the call. "We thank thee, Lord, for the knowledge that thou wilt receive from us thine own and accept it as a sacrifice and a gift from us."

Brethren, lift the burden of anxiety from the shoulders of the Home Mission Committee by a hearty and liberal response on Feb. 9, when the annual collection will be taken up.

Work in the Northern District

By A. F. Turner.

Early this year A. W. Jinks is expected to arrive in New Zealand, and will at once enter upon the work of evangelisation in the above district.

This part of our Dominion is the one in which Milton Vickery labored for some years prior to his recent removal to the South Island, and labored in an honored and much appreciated work for the Master.

The field is one in which will be found much and important work to be done.

In some parts the primitive gospel as we understand it should be proclaimed. It has

been little heard of by the people, whilst in other parts of the settlement are to be found many who have been and are still willing to give it an attentive hearing.

F. W. Greenwood has just returned from a month's visit to this field, and in several places had large and enthusiastic gatherings listening attentively to his proclamation of the gospel.

My opinion of such districts is that they are the best fields for gospel work. While the people have long hours of labor, they have not the countless attractions which are found in cities of large towns to draw them away from thoughts concerning divine things; and hence give more attention to the gospel message when it is presented faithfully and in the spirit of love.

Besides, many of the settlers are tired of sectarianism, and of the presentation of human creeds and speculative theology, but they are not tired of listening to that gospel which is the power of God unto salvation to every one that believeth.

Let the brethren in this district then more than ever realise that largely upon their faithfulness depends the success of the transmission of the unadulterated gospel message to others.

Let them enter upon their part of the work with all energy and with the sincerity of those who are contending for a prize of inestimable value. Doing so, there will be no doubt of the bestowal of the divine blessing, and grand and noble work will be accomplished in their midst.

May all hearts be so filled with the desire to dispel the ignorance and sin around, that efforts will be made to engage in a real successful forward movement. Thus will be brought about the salvation of many of our fellow men, the extension of our Redeemer's kingdom, and the glory of God.

The Human Part.

The work of seeking, winning, and gathering perishing souls Christ has committed to his disciples. The redemption is divine, but the mediation of it is human. So far as we know, no lost sinner is brought to repentance and faith save through one who already believes. It is the Holy Spirit who draws souls to Christ, yet the Spirit works through believers on unbelievers. We see thus a hint of our responsibility for the saving of the lost souls that our soul touches. There are those who will never be saved unless we do our part to save them. Our responsibility is commensurate with our opportunity. Christ sends daily to pour his grace through us to other lives and we are ready for this most sacred of all ministries only when we are content to be nothing that Christ may be all in all; vessels emptied that he may fill them; channels through which his grace may flow.—*J. R. Miller.*

Testing Christ's Words

Every word of Christ comes to us with the challenge, "Put me to the test. Try me. Prove me." Religion is not a matter of theory, but a matter of life. We are to prove it by living it. Take every word which Christ speaks, and begin at once to obey it if it be a command, or trust it and lean on it if it be a promise. No matter if you do not understand it nor see why the command is good, yet do it. Let God lead you, and only be sure that you obey and trust him. You will not know any faster than you will do. Only keep on following Christ, and the way will open to you and become plain as you go on step by step.



Chapel, Ponsonby rd., Auckland

Point Chevalier Hall,
where M. Bell has been laboring

Chapel, Onchunga, Auckland

Middle District, NEW ZEALAND



Wellington.

£200
for
Home Missions

The Committee's Point of View

By Milton Vickery,
President of Conference.

From the beginning the policy of the Middle District Home Mission Committee has been to select (as far as funds would permit) the best fields, and to place men there, and to keep them there till the cause was firmly established. In this way a number of churches have been made self-supporting. The present Committee is loyal to this policy, but, alas! the funds received last year were so small that only one man could be supported. At Palmerston North we have a magnificent field. It is a city with vast possibilities. The cause there is growing, but is in urgent need of a suitable building in which to meet; at present the work is much hampered for lack of proper accommodation. The Committee are hoping to be able to proceed with the erection of a chapel in the near future.

In the meantime other promising, important fields are being neglected for lack of funds. At Kilmuirie, for instance, we have a field white unto the harvest. Bro. Mudge held a mission there last year, and as a result were added to the church. The building is well situated, they have a fine Bible School, and a man to labor in this field is most urgently needed. This opportunity should not be permitted to pass by.

Other good fields are Petone and Lower Hutt; two churches that could be well worked together, and where there seems every prospect of a good return for the time and money spent. Pahiatua and parts of the Nelson District are also in dire need of a visitation.

Our Master's orders are imperative, they do not admit of delay. The Committee therefore confidently appeal for a larger offering for the Home fields.

Jesus has set us the example. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

God has richly blessed this land; let us give as the Lord has prospered us. To the brotherhood of the Middle District we say, in this matter let us have a closer co-operation, let us work with one another and with

God for the salvation of souls and the extension of his kingdom on earth.

Obedience to the Commission

By Geo. D. Vereco.

There are several considerations that make it imperative that we should obey this command of Christ's, even though obedience to it may mean great sacrifice and great personal inconvenience. I would go further and say that even with all the powers of hell arrayed against us, we should go on and preach the gospel, for we have the promise, with the command, "Lo, I am with you always, even unto the end of the world." Consider the giver of the commission; who more than he had a right to give such a command? His was the sacrifice that made the commission possible; more than that, he is the gospel that we preach. Again he could claim the power of Omnipotence, "All power is given unto me in heaven and on earth"; God himself could speak with no greater authority. The magnitude of the work also is like a battle cry challenging us to do our utmost to carry it out. This is rightly called the great commission, great because of the authority by which it was given, great because of the giver, great because of its purpose and world-wide embrace, and it demands a great obedience.

Who, then, are expected to obey it? The eleven that heard the voice of Jesus as he spoke on the Mount of Olives? Surely, and right nobly they carried out their part of the work. The commission has a wider embrace than that thought; it is universal in its application, both in regard to the world and in regard to the workers. As the message is to all the world, so the command is to all the church. Christ had in mind every needy soul when he spoke those words, from Caesar's household to the leper among the Jews, his chosen people, Israel, and the despised Gentile, the cultured scholar and the ignorant savage, all were comprehended in that "all the world." The command "Go ye" is just as all-embracing. Paul must hear it, and go through out Asia Minor "knowing nothing among them save Jesus

Christ, and him crucified." Peter, too, must preach the Pentecostal sermon, and open the door to the Gentiles. Philip must go to Samaria, and to the way leading to Gaza; and so also must Knox hear it and preach to Scotland, Luther, Wesley, Carey, Livingstone, Campbell, Spurgeon, all with their varied talents must hear that imperative "Go ye," and go in as many different directions in obedience to it. But these are not the only ones to whom the command comes. Down through the ages that voice says to every child of God, no matter how exalted, or how humble, "Go ye," and we must obey it just as faithfully as did Paul, for the need is just as great to-day as it was 1900 years ago. No, do not get your telescope out and look across to Africa or China. It is true that the need in those lands is great, and we must not neglect them; but say, brother or sister in Christ, have you ever thought of the man at your side, in connection with this command?

Depend upon it, if you do not hear the call of your neighbor's need, and do what you can to lead him to Christ, God will not trust you with work in the Foreign field. That was the call of your own desire for romance or travel, not the call of the hour that you heard. There are large centres of population in New Zealand, where our plea has never been made. There are places in the country offering splendid opportunities for our people, where the people are longing to hear the gospel, and all that is needed is for us to go in and possess the land. There is work right where you are, in your own home, in the workshop; will you not hear Christ's "Go ye" and help win New Zealand for him?

The Mark of True Discipleship

By S. I. Mathieson.

At this moment the hedges of God are sounding for a great advance on the part of the church. They are calling for a right realisation of God in our midst, and for a whole-souled response of usefulness service. Shall we answer this call with heroic effort, or remain indifferent to the many passing opportunities? "If any man," said Jesus, "will be my disciple, let him deny himself

MIDDLE DISTRICT, N.Z., HOME MISSIONARIES

M. Vickery,
Conf. Pres.

S. J. Mathieson.

L. Johnston.

G. D. Verco.

H. Grinstead.

and take up his cross and follow me." And again, "By this shall men know that ye are my disciples, if ye have love one to another."

Do we possess this self-denying, cross-bearing love, the great outstanding mark of true discipleship? No man can look squarely into the eyes of Jesus and remain self-centred in his life. One look is sufficient to lift him above every selfish interest; interpreting to his very soul the real meaning and power of love. "For me to live is self," under the transforming power of the divine presence becomes "for me to live is Christ."

For "Love takes up the harp of life and smites on all its chords with might. Smites the chords of self, that trembling glide in music out of sight." Have we in New Zealand looked upon this Jesus? Is his spirit our spirit? Is his mission our mission?

Such questions receive only partial answers in the prayers and praise of worship. To complete the answers we must be loyal in our service, broad in our sympathies and willing, may more than that,—anxious to perform deeds that are stained with the life-blood of sacrifice. Every talent we possess is given to us on trust. Possessing special powers as a preacher, a man who has looked upon Jesus must preach him to the world. Love and fidelity to his Saviour compel him to do so, even though the task at times may be distasteful, involving sacrifice and humiliation. It is equally true that true discipleship involves gifts of money. To withhold our contributions, or to give less than we are able, is to betray our trust as his disciples. Louder than words such actions declare that we do not love as he loved.

King James, learning of the poverty of Ben. Johnson, sent him the large sum of 5/-. Johnson said, "The King sends me 5/-, because I live in an alley. Tell him his soul lives in an alley."

Even though poor, our souls may indeed live in palaces if we give cheerfully, lovingly, generously, in short, if our gifts are in harmony with our birth from above.

The Claims of Palmerston North

By Lionel Johnston.

The Middle District Home Mission Committee, on account of its limited resources, has been compelled to concentrate its ef-

forts, during this Conference year, on one field alone. The field selected was Palmerston North. That a wise choice has been made is evident to those who know something of the district. The population of the town is about 12,000 people, and judging by the number of residences being erected, it is still on the increase. It is the centre of a large agricultural and dairying district. Though having no suburban population, a large number of people live within a few miles' radius.

Palmerston is well favored with communication by railway with other centres. On account of its situation and the few engineering difficulties to contend with, all the principal routes of the North Island pass through the town. Fully sixty trains pass through daily.

On account of the advantages I have outlined, a military leader would consider Palmerston an important strategic point, which would be of immense advantage to hold. Places of strategic importance for military operations are usually of strategic importance as centres to occupy by the soldiers of the cross as they endeavor to plant the kingdom of their Lord by preaching the gospel. Let us get a firm hold of Palmerston and a strong basis will be formed by which we will be able to possess a large area.

A great drawback to the work has been the lack of suitable accommodation. Operations have been conducted in a small hired hall without proper conveniences for Bible School or gospel work. The need of a suitable building has become more pressing every day, so that the Home Mission Committee decided to make an alteration in the usual methods of evangelistic committees in

order to meet the need. They sent the writer on a tour to raise money for the erection of a chapel at Palmerston. Though the result has been to brighten the prospects of securing the object aimed at, still more money is required to make the scheme a success.

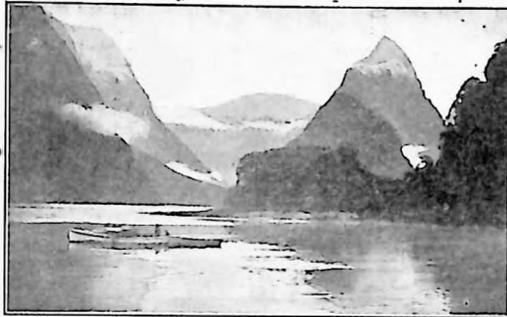
There are other large centres in the Middle District, where the principles of New Testament Christianity are not being advocated. I have been enabled, on my tour, to visit some of these needy fields. Every year will add to the difficulties of occupying them. The demands on our attention to these places are an additional argument why the work at Palmerston should be pushed ahead. By enabling the church there to become self-supporting, it will soon become a less burden to the Committee, and the money could then be expended in other centres. The Palmerston church also in turn would be able to help others who may then be in the same position as it itself is in now.

Without a forward policy in Home Missions our Foreign Mission work will be hampered. Big schemes are being entered into by our representatives in South Africa for the evangelisation of the natives. When the preliminary stages have been passed, if the expectations are realised, this work will require more men and money. How are we going to meet those demands? Only by a vigorous Home Mission policy. The call can only be met by putting our home churches on to a solid basis and establishing new centres wherever a promising field presents. We do not ask you to give less to Foreign Missions, but to give more to Home Missions, and thus increase the ability of the churches to do more in the Foreign field.



Palmerston North.

Southern District,
NEW ZEALAND



Milford Sound.

£500

for

Home Missions

The Field and Forces

By H. G. Harward.

The greatest thing in connection with the Home Mission work of the South Island Conference is the extensive field awaiting our service. Neither past effort nor achievement can be the subject of boasting. But the sphere of our operations has not de-

creased with the passing years. There remains still very much land to be possessed. We have neither conquered nor possessed our inheritance. Our part of these great Home Mission fields is big with opportunity, and vast in the immensity of its need.

field which should be occupied for Christ and his church. The work is difficult; the fields are hard; many things combine to make service more arduous than in most other places. But the calls are clamorous; the need pressing; the demands imperative; and the gospel still the power of God unto salvation to everyone that believeth—even in these communities.

And our forces are so few. We have but eight evangelists giving their time wholly to preaching the gospel. A few other brethren are doing their best to break the bread of life to hungering souls. What are these in the presence of such great need? A membership of fifteen hundred amid a population of a half-million souls! Our forces must be increased. More of the local brethren should engage in the proclamation of the good news. A larger number of evangelists must be employed wholly in the work. Our fifteen hundred members must be fifteen hundred witnesses to the power of Christ to save and to keep. We are weak, but how strong is our Leader. We are limited in our power, but how limitless is his omnipotence.

It will never be possible to adequately evangelise this great field until our forces are increased. The power of the Home Mission Committee to direct the work entrusted to them is determined by the gifts of the members. Their ability is no greater than the funds they receive for the work. Enlarged giving, increased liberality make it possible to increase the number of workers, and to enter into more fields. This is a sufficient plea for a generous golden offering for our Home Mission work on Feb. 2.

whether we shall be a missionary people. There may legitimately be differences of opinion as to the countless details of missionary methods, but there can be no difference of opinion as to the missionary duty without disloyalty to our Lord. Too often the missionary enterprise is accounted a side issue rather than our main business, and we need to constantly remind ourselves that simple obedience to our Lord requires that,



J. M. Innes.



J. R. Clark.

South Island, N.Z., Home Missions.

whatever we may have to give up in the ever-increasing pressure of life's problems, missionary obligations can never be laid aside. Each church must keep the evangelistic flag flying in its home locality, and must be willing as opportunity offers to fly hoist the flag and keep it flying in other localities. It may sometimes be necessary to husband our resources for a time in order to a more effective use later on, but it is well when the necessity for such a course is being considered to remember that "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to waste. The liberal soul shall be made fat; and he that watereth shall be watered also himself." "I can't afford to give anything," is often only another way of saying "I don't want to give anything," and we need vigilantly to guard against playing that trick with our consciences.

Read straight through an apostolic epistle to see how the writer glides from his high doctrine concerning Christ to the plainest and most homely of moral precepts. "In him (Christ) dwelleth all the fulness of the

South Island Conference
Golden Offering
FEB. 2nd, 1913
Wanted, £500
An Offering from 14 Churches
A Gift from 1500 Members

President's Message

By T. J. Bull.

"Go ye, therefore."

Wherefore? Because "All authority hath been given unto me." Here is the supreme reason for all missionary endeavor, whether Home or Foreign. Our Lord commands it. All the other reasons that may be thought of are back of that command. Our acceptance of him as Lord settles the question

From the Bluff to Christchurch, the extreme southern and northern boundaries of our field, is a distance of 386 miles. Yet in all of that territory we have only thirteen congregations. Five of these are in Dunedin, leaving but eight established in other parts of this great district. In only two of these churches is Home Mission work being carried on—Gore and Ashburton being subsidised by the Committee. Consider the great distances separating our assemblies; think of the many towns and villages in which our position has not been presented; contemplate the need for more aggressive work in the two cities of Dunedin and Christchurch; and then we shall begin to get some conception of the bigness of the

Godhead bodily, and in him we are made full, who is the head of all principality," therefore "slay fornication" and "be not one to another," is the startling logic one finds in Colossians; for example, Apostolic Evangelism was both doctrinal and ethical. It had its great doctrine of Christ, and of salvation in him, for the morally and spiritually damaged, and it had the plainest of moral precepts for the regulation of the practical life of those who became spiritually regenerate in Christ.

Christian morality is more than a mere code, or even an ideal. "He left us an example," but he did more, he is himself a dynamic, the power of God. We must constantly enter experimentally into this, saying with Paul, "I can do all things in him that strengtheneth me," and we must by lip and life maintain the testimony to his power to save to the uttermost all who draw near unto God through him.

A New Zeal for the Old Plea

By J. Binney.

What New Zealand and every country requires is a people zealous in Home Mission work. The early disciples, keeping in mind the programme of the Saviour, were zealous in preaching Christ first in the home field and then in the "utmost parts." Today, living in the century of missions, we are apt to reverse the divine plan and think of the "utmost parts" first. The need is certainly great in the Foreign field, and we must do our utmost to supply it, but a source of supply will be cut off if we have not a people in our home lands who are zealous in Home Mission work. What is required in New Zealand is a new zeal for the old plea. Enthusiasm in the great work of Home Missions is indispensable, and that which will produce the needed enthusiasm is the recognition—

1. That the old plea is a proved plea. We know that it will do what it claims to do for our knowledge of it is experimental. The "New Theology" has been responsible for much strife, but the old gospel faithfully declared, and expressed in the daily life of the disciple of Christ, will mean unity of believers, and the regeneration and preparation of men for higher things.

2. That the old plea is a needed plea. It is a definite message to a dying world responsive to which means life from the dead, and communion with the "Father of our Spirits." It is needed because it is a distinctive message to a divided Christendom, and so long as there are large towns in this fair land with only one Church of Christ pleading for the restoration of primitive Christianity, and the ushering in of that condition for which Jesus prayed, the need of the old plea in New Zealand is indeed great.

3. That the old plea is "our plea." We have placed much emphasis upon the passive, and have appreciated the rich blessing derived from personal possession of such glorious truth; but may we truly realize that it is not ours to monopolize but ours

to disseminate. In a French cathedral stands a statue of Peter the Hermit; one hand grasps the crucifix, and the other is stretched out as if in passionate oratory. It is in memory of his appeal for the Crusades. Dean Milman says that perhaps never before did the single speech of one man work such wonderful results. He made the people feel that to get the sepulchre from the Saracens was the will of God, and before the council closed the one long cry was "It is the will of God." If the message of Peter the Hermit, who pleaded merely for the restoration of an empty tomb, could produce such enthusiasm, how much more should the Saviour's authoritative command this side of the cruel cross enthrone us and enable us to preach the old plea to all the people.

South Island and Home Missions

By C. A. Batt.

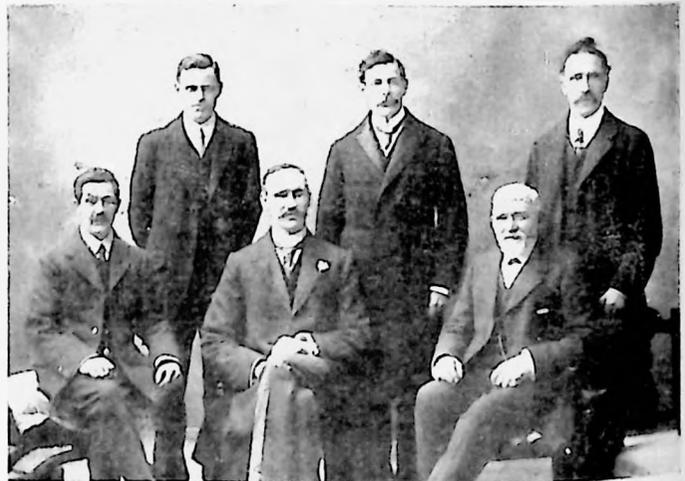
Read Matthew 9: 38, and ponder it. Dismiss from your minds for one moment all selfish inclinations and mercenary ambitions. It is hard for human nature to be purely unselfish. "They all seek their own," is an indictment yet applicable, with little qualification, to the Church of Christ. Our own harvests claim our attention, absorb our energies, and sap our vitality. Our harvests, paltry harvests of corn and fruit, make us forget that God has one, a harvest, an incalculably precious harvest, of human souls.

God has a rich harvest field in the South Island of New Zealand. We need our eyes opened to the spiritual resources of this prosperous country, resources suffering decay under the spirit of materialism, and perishing under the influence of a cold, callous morality. New Zealand must be saved

from its goodness as well as from its vices, and the workers who undertake the task of its transformation will need to be full of faith and the Holy Spirit. Such men the country needs, and it needs them sorely. Respectable heathenism needs a stern rebuke, and indifferent religion a fiery impulse.

The cry for champions of New Testament Christianity—those who will champion its spirit as well as its doctrines and precepts, is insistent, almost clamorous. From one end of the South Island to the other there is an urgent request for men. To leave alone the question of expansion, we need men for the maintenance of churches already established. Many churches are languishing because workers are lacking. It is little use to call for money until we get men. Folk won't pay without a preacher. The pulpit problem must be settled in New Zealand before our various obligations will meet with recognition, not to mention fulfilment.

Our best Home Missionary asset is the College of the Bible. It will be the most effectual solution of our church problems. The member who has either the Home or Foreign Mission work at heart will be an ardent supporter of this institution. We ought to encourage more of our young men to enter the ministry, or rather, we should pray them into it. Why should industrial pursuits claim the attention of our most brilliant and earnest youths, while God's work is in such distressing need of their support? The mercenary spirit is cursing our churches. Our affections are mis-placed, and our energies mis-directed. Thousands are falling into the devil's snares while religionists are living for self. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."



Home Mission Committee, South Island, N.Z.

Standing: J. J. Schindler, Ralph Geddes, B.A., A. Roy
Sitting: J. M. Routledge, Treas.; C. F. McDonald, Pres.; A. Thompson.

In the Realm of the Bible School.

CAIN AND ABEL.

Sunday School Lesson for January 26,
Genesis 4: 1-15.

A. R. Main, B.A.

“Sin when it hath conceived bringeth forth death. We have in this lesson to witness a wonderful result of the sin of our first parents. It is sad to think that the first man to pass from the earth met his death at the hand of his brother, that the first man born was a murderer, one who killed his brother because he was a better man than himself (1 John 3: 12). The story of Cain and Abel has been familiar to all since childhood, and yet there are some things about it which are by no means easy of apprehension. We cannot here dwell on debatable points.

Two kinds of worshippers.

“The Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect” (Gen. 4: 4). If we could rightly explain the reason for this difference, we should get the greatest good from our study. No one, of course, believes that there was favoritism. If respect were given to one brother and withheld from another, it was because one brother had a character which the other lacked. God has no respect of persons, but he may have of characters. It may be true, as is often remarked, that “Cain and Abel evidently had different dispositions. The elder son had apparently grown to manhood selfish and irreverent; the younger, gentle and believing.” We notice that it was not only to the men that respect was given or withheld; it was also to the offerings. Abel “brought of the firstlings of his flock and of the fat thereof,” while “Cain brought of the fruit of the ground an offering unto the Lord.” Where lay the difference? What was the cause of the acceptance in the one case, and of the rejection in the other?

(1) Heb. 11: 4 gives the reason, or a reason: “By faith Abel offered unto God a more excellent sacrifice than Cain.” If Abel’s was “by faith,” it seems to be implied that Cain’s was not. This may include two things: (a) One has put the difference thus: “Abel came in faith; he felt the presence of God, and really gave him homage, and sought his blessing. Cain seems to have been a careless and formal worshipper. One who lacks faith never has soul in his service.” (b) It may be regarded as certain that God had revealed to man the proper way to approach him. Sacrifice was not man’s invention, but God’s appointment. “Faith cometh of hearing” (Rom. 10: 17). Abel came to God and offered what was asked; Cain apparently thought that something else would do as well. So (2) Cain’s was will-worship, which God ever rejects (cf. Col. 2: 23). It seems to me that apart from the revealed will of God, which one man respected and the other ignored, it would have been as natural for Cain to bring the earth’s produce as for Abel to bring a lamb. Each brought something in the line of his daily occupation. (3) We may notice that Abel’s lamb with the fat thereof is in harmony with the later sin-offering required. So many think that in the

acknowledgment of sin, Abel was ahead of Cain. His offering at once set forth his confession of sin and was a type of the coming of him who was the Lamb of God which taketh away the sin of the world.

My brother’s keeper.

The insolence of Cain’s question, “Am I my brother’s keeper?” is apparent. We may wonder that a man could speak thus to God and live. We may notice also that Cain’s implied answer was utterly wrong. It may be that worldlings now would reply: “No; every man’s brother ought to keep himself.” But in the world there are also to be found men of humanitarian and brotherly feeling who maintain that the “brotherhood of man” carries with it obligations of mutual helpfulness. We must ever do the right thing by each other. We must not only refrain from harm, but must seek to do good. Not to help is recognised as morally wrong. He who sees another rush over a precipice, and will not endeavor to restrain or call him back, is morally guilty of his death.

Phillips Brooks said:—“In one department of life we have learned this lesson quite well. The captain of any ship that has passed by the boat filled with shipwrecked sailors that he met on the high seas would not be able to face the scorn and contempt of all whom he met on his return to port. They would call him a coward, and hold him responsible for the lives of those men in case they went to the bottom. We recognise that at sea every man is responsible for the life of every other man whom he meets in distress. And this is right. And if this holds true in things that are wholly temporal, how much more true is it in things that pertain to the eternal life of our fellow creatures!”

1. Douglas Adams has a word which shows that Cain’s spirit is not dead. He says:—“When God has spoken to that money interest in England which has killed China with its traffic in opium saying, ‘Where is thy brother,’ the insolent answer has been clearly heard more than once, ‘Am I my brother’s keeper?’ And to the close-minded, hard-hearted employer of men God says: ‘Where is thy brother who wears out his body for you every day; what is his home life; what is his social life; what are his recreations?’ Too often the same answer comes: ‘I know not; and I am my brother’s keeper?’ It is this attitude, the repudiation of responsibility, which is the menace of our modern life.”

It may be that we as Christians have manifested this spirit. We let our brothers drift on to ruin unaided. What are we doing in our cities for the outcast and fallen; how many have we helped back to the paths of sobriety and rectitude? Do we leave this work wholly to others, saying that after all it is no concern of ours? It may be that as truly as Abel’s blood cried out against Cain so the voice of our brother’s blood will appeal to God against us. Read Ezek. 3: 1 and see how God regards our conduct when we will not seek to warn. Study Rom. 13 and 1 Cor. 8, and learn what brotherliness implies in the New Covenant.

“He was my brother, and I heard him moan
With weary pain, and left him yet alone.
He called despairing from the wild waste’s shore,
I called straight onward; and we met no more!”

Cain’s lament.

Verses 13 and 14 are somewhat difficult. Our text represents Cain as saying, “My punishment is greater than I can bear.” Are we to take it that Cain was thinking chiefly of the punishment that he was more sorry for the penalty than stricken with remorse for the sin? It may be so. Were we to adopt the marginal reading, “Mine iniquity is greater than can be forgiven,” then perhaps we would think a little better of Cain. Some would say that this reading is more in harmony with the thought of verse 14, in which Cain laments his being hid from God’s face. Skinner says that this cry reveals Cain “as one who had blindly striven for a spiritual goal—as a man not wholly bad, who had sought to find God with a passionate determination of an ill-regulated nature and mis-set it; one to whom banishment from the divine presence is a distinct ingredient in his cup of misery.” I am by no means sure that this lighter view of Cain is in harmony with the Biblical references in New Testament and Old; and even verse 14 seems to me to put the emphasis on the punishment from which the presence of God would have spared Cain.

The lesson may teach that our sins separate us from God. Cain went forth a wanderer. He who has imagination may seek to follow that wild and despairing man. One of our poets has written:—

“O, the wrath of the Lord is a terrible thing!
Like the tempest that withers the blossoms of spring,
Like the thunder that bursts on the summer’s domain,
It fell on the head of the murderer Cain,
And let like a deer in the fright of the chase,
With a fire in his heart, and a brand on his face,
He speeds him afar to the desert of Nod,
A vagabond, smote by the vengeance of God!”

“He being dead yet speaketh.”

In Heb. 11: 4 there is a beautiful reference to Abel’s offering to God through faith; the writer says that “although it he being dead yet speaketh.” On this Paulist says:—

“The blood that speaketh better things than that of Abel” (Heb. 12: 24). “He being dead yet speaketh” (Heb. 11: 4). Here is a fine picture of Abel’s work. He is living and speaking down all the centuries, one long triumphal march, scattering blessed gems of truth to all ages, like Prince Siddhartha in his father’s dream in *The Light of Asia*. Cut off in his prime, his life-work seemingly arrested, is going on. His blood speaking of God’s justice against sin, and warning men from its evil path, yet points to the blood of Christ which speaketh the better things of redemption from sin, of the Cain-mark washed away, of the outcast coming to his heavenly home.”

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Tasmania.

CENTRAL PRESTON—On December 1 we held our anniversary. Bro. Byard, senr., distributed the prizes, and spoke to the children. On the following day we held the picnic, which was a day of enjoyment to the children. At night we held a largely attended meeting in the hall. Bro. Byard, senr., spoke, and one young sister confessed Christ. We thank the South Road brethren and sisters very much for supplying the music and singing, and all visiting brethren who tried to make our meetings a success.—G. E. Howard, Dec. 24.

LAUNCESTON—We were glad to see the following visitors during the holidays: Sister Smith, Latrobe; Sister Tonks, Hobart; Sisters Casey (2), Melbourne; Bro. Beer, Zeehan; Bro. I. Dhurman and Bro. C. Tinkler, North Richmond, Vic. Fine meetings on Dec. 22. Bro. Tole addressed the church. Bro. Wilson spoke at night. Dr. Chapman is spending his holiday in the city, and drawing fine meetings. We have secured the land for our tent mission. It is situated in Brisbane-st., the centre of the city. The tent came to hand this week from Hobart. We anxiously look forward to Bro. Griffith's visit.—N.J.W., Jan. 2.

HOBART—Since last report we have been pleased to see several mainland brethren, amongst them being C. M. Gordon and R. Emmis, from Melbourne, and G. Arnold, from N.S.W. At present Bro. and Sister Main are with us. Bro. Main is spending his week of his vacation here, and does the speaking every Lord's day. We can not speak too highly of his labors. Since his arrival the attendance at the meetings for worship has increased considerably, while at the night meetings the building is full. The church is being built up by his teaching, and two scholars from the Lord's day School have made the good confession. Bro. Main has also baptised four from the Central Mission conducted by Bro. Hale.

North Australia.

PERTH—At our morning meeting on Dec. 22, we listened to a stirring address by C. A. G. Payne, of Guildford, and at the close of the evening's service a young lady made the good confession. The following night the C. C. had a social evening, when a table was laden with good things for the children in the Aborigine's Home at Victoria Park. We held a prayer meeting at 7 o'clock on Christmas morning, and there was a large attendance. Bro. Blakmore spoke on December 29 upon Deut. 8: 2 and Philippians 3: 13, and during his discourse told us that he had brought an increase of 107 members. Bro. Fischer, of Prospect, S.A., was amongst our visitors.—W.A., Dec. 30.

WEST PERTH—Splendid meetings the last few weeks. We have had quite a number of new faces in our gospel meetings lately. This year, for the first time, we held a Christmas service in the chapel, and had a splendid meeting. The outlook seems bright. On December 22 A. Easton addressed the church, and delivered a thoughtful exhortation.—A. J. Ingram, Dec. 29.

New Zealand.

NELSON—We have had quite a number of visitors lately. Sisters Dorothy Lewis, Sydney; Fawcett, Tadmur; O'Connor (2), Wellington; Metzenthin, Wanganui; and Jennie Dickens, Carlston, Vic.; and Bro. Gooch, Takaka. Sister

Florrie Hayes, who has been absent through illness for some time, has so far recovered to be able to attend the morning meeting. Sister Mrs. Page, senr., who has been on holiday, was with us again last Lord's day. Our meetings of late have been well attended. Bro. Gordon, of the College of the B. B., was with us on one evening last week, having a good meeting; all greatly enjoyed his talk. I understand there was a fairly good response to help support the institution. A happy reunion is now being celebrated by Sisters F. Knapp, Ames, and J. Dickens, this being the latter's first visit to our beloved country, and we trust they may have a very pleasant time.—E.M.J., Dec. 25.

WELLINGTON—Last Sunday C. M. Gordon spoke morning and evening. On Monday evening he gave a talk on "Our College," which was greatly enjoyed. Promises were taken in aid of the College. We are still without a permanent preacher, but hope to have a man within a few months.

WANGANUI—W. E. Voyce has come to reside here. A young married woman recently confessed her faith in Christ Jesus and was added to our membership. The sisters held their annual sale of work last week; the church finances have benefited considerably. To-day, Dec. 22, we had a number of visitors.—H. Siddall.

MATAURA—At our Bible School on Dec. 22 prizes were awarded for attendance during the year. Several scholars were present every Sunday. Our annual picnic on Christmas Day had ideal weather, and an ideal place at the home of Bro. and Sister Henry Osborne.—T.J.B., Dec. 28.

MORNINGTON—We have had the pleasure of adding to our number the husband of our sister who was recently immersed. Ten of our Sunday School scholars sat for the Ottago Sunday School Examination. These secured nine prizes and one certificate. Bro. Gordon has opened our eyes to the possibilities of the College of the Bible. Bro. McCallum preached last Lord's day. We are glad to have so distinguished a recruit in our city now that Bro. Gobbie has returned to Christchurch. In addition to Bro. McCallum, the gospel has been faithfully proclaimed by Bro. Wright and Melville during the month to fair meetings.—T.J.M., Dec. 22.

Queensland.

BRISBANE—Since last report the meetings have been on the upgrade, especially at the gospel services. During the past fortnight two young ladies have decided for Christ, one being immersed just prior to our watch-night service on New Year's eve. This meeting was attended by about 30 members, and was a time of blessing. On New Year's Day the members of the Young People's Society held a major lunch picnic at 17 Mile Rocks on the Brisbane River. Just after tea a talk from Bro. Nightingale about the Adult Century Bible Class concluded by the election of President, W. Humley; Vice-President, S. Suchting; Secretary, Treasurer, and Committee. A week or two ago the choir very creditably rendered the cantata, "A Joyful Thanksgiving" (Simple), part of the evening was occupied by the following individual members in rendering a short concert programme—Misses May Moffat, Gladys Moffat, Elsie Chalmers, Mrs. Hoffman, Messrs. R. Moffat and L. Gale.—L. G.

TOOWOOMBA—We were greatly parted with J. W. Parslow on December 10, and congratulate Collingwood on securing his services. Since the departure of Bro. Parslow the services have been

carried on by Bro. Quire and Clarke, and district evangelist Howard. On Sunday, Dec. 29, we had with us Mrs. G. McChesney Clark, Qld. Secretary of the B. & F. Bible Society. Mr. Clark addressed the united schools in the afternoon, and conducted the gospel service at night. The members and friends gave splendid financial appreciation of the visit. Special services were conducted on Christmas morning and New Year's Eve, by T. C. Howard; and on Christmas night a treat for the children and others was provided through the energy of some of the sisters. The outside district work is going ahead. Evangelist Howard has made the usual round of visits, and in addition meetings have been held at Baking board and Burncliff. Plans for the present month include a three-night mission at Baking board, where there are a couple of members and many friends.

ALBION—Bro. Bowles addressed the church last Lord's day very acceptably. We were much pleased to receive into fellowship a brother who had been isolated for seven years. The open-air meetings are now thoroughly established. Bro. Forbes delivered a stirring gospel address on "Loyalty." At the close we rejoiced to hear the good confession made by the wife of one of our brethren. The land purchase and building fund has now passed £50. Since last report we received the following with thanks:—F. W. Gager, Brisbane, £2/8/-; F. Enclummaier, Albion, 45; Rosevale, Qld., £2/12/6; Bro. A. J. Green, Albion, 13/3/-; Launceston, Tas., 10/-; Tyalgum, N.S.W., 13/6. We also kindly acknowledge and accept Bro. Hinrickson's (Rosevale) offer to supply men to assist in erect the chapel in a day.—H.C.S., Dec. 21.

WEST MORETON CIRCUIT—The churches are in a fairly satisfactory condition. We were pleased to extend the right hand of fellowship to Bro. and Sister Trivick, who have united with the Rosewood church. We had also the joy of welcoming back into the church in Marburg a sister who has for some time been out of fellowship. On December 24, the Mount Walker church had an enjoyable time with the Lord's day School scholars, a Christmas tree tastefully decorated with presents, etc., being the centre of attraction. The Marburg church held a successful picnic and social meeting in connection with the Lord's day School on the 26th ult. With great regret I record Bro. Bulgin's resignation as assistant evangelist. He has endeared himself to the people. At our executive meeting it was unanimously agreed to ask him to reconsider. He has indicated, however, that he desires to finish his work in the circuit at the expiration of his term. Should any church desire to engage Bro. Bulgin as evangelist, I or any of the executive would be pleased to give any information desired.—H. Urquhart Rodger.

South Australia.

KADINA—On December 20 we held our children's Christmas tree, and in the evening the distribution of prizes. Bro. Wiltshire, from Wallaroo, gave a nice address. Loril's day morning, December 22, Bro. Raymond, from Tumby Bay, gave the address. In the evening we had a fine congregation, and a young man made the good confession. To-night we again had a good confession, and two more young men confessed Jesus. The writer, after six years' service with the church here, returned on December 22. Many souls have been won during that time.—E. G. Warren, Dec. 29.

BALAKLAVA—Good meetings to-day. We were pleased to have Bro. and Sister Brookler and Bro. Vereo, from Adelaide; Bro. Cosh, from Semaphore; also Bro. and Sister D. Finlayson, and meeting with us. D. A. Ewars, also from Semaphore, preached the gospel at night. Last Sunday morning the Junior Endeavor society held a pound Sunday, each member bringing a pound of something to be distributed amongst the poor and the needy.—P.H.R.

TUMBY BAY—Last Lord's day we journeyed to Ungarra and Butler. It gave us great joy to take the confession of a young man at Ungarra. This is the first-fruits of our work in that place.

The Children's Day service was held at Butler in the afternoon, and was creditably rendered by the children. The sum of £10/6 was collected. A fine number attended the gospel service in the evening. Bro. Raymond has been home at Kadina for the Christmas holidays, but will shortly return.—R.H., Jan. 3.

MOODY.—Bro. Harkness conducted the services at Ongarra on December 29. We had the pleasure of taking the confession of a promising young man. There is a good interest being aroused in this part of the field. We intend holding a meeting shortly to arrange ways and means for erecting a church.—H. T. Peller, Dec. 30.

KADINA.—On December 31 a special meeting of the church was called to consider the resignation of our evangelist, who has labored with us for six years. This was the largest attended church meeting ever held in connection with the church in Kadina. The church asked Bro. Warren, through the chairman, Bro. Wright, senior, if he would be willing to continue with them. After some little consideration the preacher consented to stay another twelve months. This morning Bro. Leslie Warren was received into fellowship by faith and obedience. Sister Miss Olive Mitchell, from Grote's church, was with us to-night. We had a large congregation to hear the message, "The Power of the Gospel." Sister Miss Rita Brooks sang the solo, "Jesus, Saviour, Pilot Me." The choir did good service. Our evangelist began his sixteenth year of service to-day.—E. G. Warren.

NORTH CROYDON.—This morning N. Shill presided. H. J. Horsell gave an interesting talk to the boys and girls, after which he exhorted the church. At the Bible School 120 scholars present; 20 new scholars. The gospel service was interesting and stirring. Bro. Horsell preached, and Vera Holden, from the Bible School, came forward.—J. S. H. Ferris, Jan. 5.

NARACOORTE.—December 29 was our Children's Day. The Bible School rendered a service of song, entitled, "A Story of Jesus," especially written by our evangelist. In the evening the singing was led by the scholars. The school is being reorganized upon the graded system, and additional teachers have been appointed. Last Lord's day we were pleased to receive a brother into fellowship. He had left us for some months, and we were glad to have him with us again. Good interest at gospel service.—N.J.G., Jan. 6.

NORWOOD.—On New Year's Eve we held a watchnight service, which was attended by about 80 members. At the close of the service a young man who had confessed Christ at our last Sunday evening service was baptized. To-day our meetings were well attended, notwithstanding the fact that many of our members are still away on holiday. P. A. Dickson took both services, and his addresses were greatly enjoyed. His subject to-night was "Thou Take My Chance."—S.P.W., Jan. 5.

QUEENSTOWN.—The usual watchnight meeting was held on New Year's Eve, comprised of all other classes of brethren from the Methodist, Baptist and ourselves. A most enjoyable and profitable meeting resulted. Sunday, Jan. 5, a good attendance at the Lord's table. Bro. Brooker exhorted, and in the evening preached.—A.C.

LONG PLAIN.—A splendid attendance at the breaking of bread; almost every member present. S. Duck presided. The evangelist bore his address on Proverbs 31:6. An appeal for financial assistance in connection with developing the work in the Northern District resulted in about £110/6. There was a large gathering of young people in the afternoon, and at the evening service the chapel was comfortably filled. Bro. Curries delivered a forceful address. Three young ladies made the good confession.

UNLEY.—On Dec. 10 a very successful temperance meeting was held when Bro. Walden gave a fine interesting address, and several more young people signed the pledge. On Sunday, Dec. 22, the choir sang Christmas carols, and at the evening service a collection was taken up for Christmas cheer. The following evening the primary class room was full, the occasion being a Christmas tree provided for the little ones. A happy

evening was spent by them and the visitors. On Christmas Eve the members of the choir bared a congregate and visited the homes of aged members and others who, through illness, had not been able to attend the meetings recently, and sang carols. The tennis club held a picnic at the Workman Courts in the National Park, and had a splendid day. On New Year's Eve a watchnight service was held in the chapel; just over 20 were present, and Bro. Walden spoke appropriately. We have had Miss Elsie Vereco and Miss Guilfoyle, of Sydney, at several of our gatherings recently. The half-yearly church business meeting is fixed for Wednesday evening, January 15.—P.S.M., Jan. 5.

MALLEN.—A combined farewell was tendered to Sister Jessie Harris in the local Institute on the eve of her departure from the district. Bro. Curries occupied the chair, and made eulogistic reference to Miss Harris as a Christian and noble woman. F. M. Worden, on behalf of the church, made a very choice presentation of shell crockery and plateware, and spoke of our sister's splendid service as organist. Mr. A. Dunstan expressed regret at losing such an exemplary citizen and indefatigable worker, and on behalf of the public

Junior Endeavors paid a visit to Essener House, a good programme being arranged. Gifts were handed to the matron for the Christmas tree to be given to the children. Bro. Gore spoke a few words to the inmates of the home. On Dec. 23 the kinders met in the afternoon for tea, and in the evening for a Christmas tree. On Dec. 31 a farewell social was given to N. Noble, who is taking up work in New Zealand.—W. Stanford.

YORK.—Full meetings morning and evening to-day, and fine addresses by E. J. Paternoster. The meeting of the Junior Department was a series of surprises. The lesson, "Bible Birds and Animals," was illustrated by section pictures, the scholars taking part in building up the pictures. Among the surprises was the contributing of £1 towards the golden offering fund, a nice cushion to the organist, an autograph album to Mr. Watson, the supt. of the department, a framed plate of the Sunday School supt. for the room, books, etc. for Minda Home, and a number of Bibles to scholars for regular attendance and good behaviour. A number of scholars were received from the Primary Department by promotion and welcomed. The Sunday School supt. in thanking



Students of the Bible College, Glen Iris, Vic., 1912.

asked Miss Harris to accept of very valuable pieces of silver as a token of good will and appreciation. Mrs. Morphet, president of the local branch of the W.C.T.U., made a presentation on behalf of the Union. Sister T. H. Worden made reference to the guest's connection with the Bible School and Endeavor Societies, and asked her acceptance of a number of cloths and valuable gifts. Bro. Walter Harris responded for his sister, and thanked the donors for their appreciative work and valuable gifts. Past pupils of Miss Harris submitted a pleasing programme of vocal and instrumental items.

GOOLWA.—Lord's day, Dec. 22, Bro. Ackland, from Stirling, took the services for the day. In the afternoon he spoke a few words to the scholars at the Bible School, when one young girl made the good confession. Lord's day, Dec. 29, Bro. Tuckwell, from Adelaide, was present, and we had good meetings. At the morning service the young girl who through the past week was baptised received the right hand of fellowship. For the past three weeks Bro. and Sister Shipway, from Stawell, have been present with us, and last Lord's day several other visitors had fellowship with us. Good attendances at the evening meetings.—A.M., Jan. 2.

HENLEY BEACH.—Glad to see so many present at the Lord's table this morning. Bro. Noble presided. Bro. Gore exhorted. This evening we were pleased to see the church full. It speaks well for our esteemed Bro. Gore, who is laboring with us. On Dec. 20, the Senior and

the teachers, expressed the wish that a bright and prosperous New Year might attend them and their charges.—W.B., Jan. 5.

WALKERVILLE.—Successful anniversary services were held to-day. Some weeks ago it was decided to form a church on January 5, as the principal exercise of the first anniversary of the mission. In the morning Bro. Wilson presided, and D. A. Ewers extended the right hand of fellowship to twelve disciples as charter members of the church; others have expressed their intention of bringing their letters, and it is expected that fully twenty members will be on the roll within the next week or two. The attendance at the evening meeting was a record one. Miss Leadham and Miss Weeks rendered beautiful gospel solos, and Bro. Wilson preached a forceful sermon.—E.D.C.

WALLAROO.—Some time ago we purchased a block of land for building purposes. After careful consideration, the church decided to try and secure a larger block and in a better position. This effort has been successful. We have now one of the best sites in the town. The church is indebted to Bro. Rodda for the help he has so willingly given, and the tactful way in which the negotiations were conducted. This business will cost us about £200. We need all the help possible from brethren throughout the State; either gifts or loans will be thankfully received. We will need at least £500 to enable us to pay for the land and erect a chapel. We are thankful for the little church at Beaws for a loan of £20. Our first Bible

School anniversary was held on Dec. 22. In the afternoon the Children's Day exercise was rendered by the school. J. Wiltshire was leader; all the characters were well sustained. Service continued in the evening. J. Wiltshire preaching. Public meeting on Monday evening; addresses by W. Harris, of Malla; E. G. Warren, Kadina, and J. Wiltshire. Prizes were distributed to the scholars, every scholar except the Bible Class receiving a book. There was special singing at all the services from "Calvary's Praises." The picnic was held on Dec. 26, and a most enjoyable time was spent.—E.J.K., Jan. 5.

MURRAY BRIDGE.—After two weeks' recess during the holidays, we recommenced our tent mission to-day. Bro. Griffith found it impossible to come back owing to a throat trouble, but the officers of Kerwood-st., North Adelaide, have very kindly granted us the use of their evangelist, Bro. Day, to close our mission; and to-day three nice meetings were held, two at Murray Bridge, and one at Long Flat, Bro. Day speaking at each meeting. Since last report a young lady confessed her faith in Christ, and has been obedient to him. During the holiday season several visitors have been present with us, amongst them being Misses Kleemann (of Northwood), M. Hall, Goodwin; Bro. Arnold, Pt. Pirie, and others.—J.T.T., Jan. 5.

STIRLING EAST & ALDGAITE VALLEY.—Since last report the C.E. Society held their annual social, when I. A. Paterson was present and delivered an appreciative address. Several of the members contributed solos, duets, and recitations. On Dec. 22 the anniversary services were held, when the members around the Lord's table responded to a roll call. In the afternoon a service of song was rendered, entitled "My Father's House." Bro. Thorpe, of the Newwood church, addressed the church, and preached the gospel, owing to the absence of Bro. Edwards at Goodwa.—A.G.R., Jan. 5.

GLENELG.—On Dec. 22 Bro. Taylor, the preacher from Port Pirie, presided; and Bro. Morrow, the President of the Conference, addressed the church. In the afternoon the Congregational school paid us a visit. The two schools crowded us out. The supt. of the Congregational school and Mr. Raynor, the preacher, addressed the scholars, and our own Bro. Metz presided. At night Bro. Morrow preached an earnest and inspiring sermon. Last Thursday the Misses Burford entertained the Juniors to a Christmas social. We are thankful to have Miss E. Burford back with us after a severe illness, and are glad she will take up this very important work again. On Christmas Eve our young men went round to nearly all the members, carol singing.—E. W. Pittman.

MAYLANDS.—The Berean Society held its half-yearly social on Tuesday evening. Over 20 young people were present. Games were played on in the grounds, and the rear of the chapel, and refreshments were handed around. Mr. C. Doekett has been re-elected president, and Miss A. Mauger secretary. Prior to her departure for Victoria, Mrs. Holden was made the recipient of a hymn-book at the last meeting of the Sisters' Sewing Class, as a token of their good will. The president, Mrs. Moyer, expressed sorrow at the loss of such a faithful worker, and extended the best wishes of the class. We have out of the box of our aged and beloved Sister Beal during the past week. The services yesterday were fairly well attended. The evangelist made reference to Sister Reed's death at the morning service. At night the choir rendered Christmas carols, which were highly appreciated, and the writer spoke briefly on "Micah's Prophecy of Universal Peace."—H.R.T., Dec. 23.

New South Wales.

BROKEN HILL (Railwaytown).—Bro. Jones has sufficiently recovered from his recent illness to be able to preach us and conduct the services to-day, but he is still far from well, and will have to go on Monday night for a short holiday on the South Australian coast. A very strong feeling of unity is in the air between our Baptist brethren of Railwaytown and ourselves. They have appointed a committee to investigate "our plea," and

we likewise have appointed a committee to meet them in Conference. At a recent church officers' meeting, the sum of £72 was raised for the purpose of paying off all debt due to local brethren on the Railwaytown property. This was a noble effort, and greatly strengthened our hands for future development.—C. H. Hunt, Dec. 29.

SYDNEY.—Three confessions last Lord's day evening, and at the morning service two received into fellowship, and to-day splendid meetings. Frankly gave a fine exhortation on "Stand Fast," and spoke words of encouragement to all present, seeing we were entering on a new year. Visitors present: Bro. Snow, Bangalow, N.S.W.; Sister T. Smith, Lygon-st.; Sister F. Esnler, Paddington; Bro. C. P. Anderson, Northcote, Vic.; Bro. Austin, Northcote, Vic.; also Bro. D. H. Hall, after illness. At the conclusion of gospel address at night, two came forward. The results of the past year's work at the City Temple have been very satisfactory and cause for much rejoicing. The additions by faith and baptism and letter have been very good, the interest in all departments of the work being splendidly maintained.—J.C.

ENMORE.—Lord's day, December 22, the choir rendered extra fine service by singing Christmas carols and anthems, finishing up with the "Hallelujah Chorus." On Christmas Day, about 70 of the choir visited Prince Alfred Hospital. Starting at 6 a.m., they went from ward to ward singing till 11 o'clock. This labor of love was highly appreciated by the patients and nurses. The evangelist spoke both morning and night on December 29, his evening subject being "The Seasons of the Soul." At the close three came forward to make the good confession, one of them being the son of our esteemed Bro. and Sister Bardsley. The choir sang "Rock of Ages." We were pleased to have C. Rush, evangelist from America, with us in the meeting. Meetings are keeping up, the Lord's day morning meeting showing an advance on previous quarter.—C.A.R.

MOSMAN.—Last Sunday F. T. Saunders, of North Sydney, exhorted the church, and C. Rush, the new evangelist for Marrickville church, was present. Among our visitors to-day were: Bro. L. Mitchell, from Swanston-st.; R. G. Arnott, from College of the Bible, Melbourne; Bro. Button, from Petersham; Sisters Mrs. Bealy, from Enmore, and Mrs. Stone. Cecil Hall exhorted and proclaimed the gospel in the evening. Last Sunday two of the teachers and three scholars visited the Royal Alexandra Hospital for Children, and presented gifts of toys and books to the occupant of the cot, which the Mosman school helps to support.—S.G., Dec. 29.

MEREWETHER.—The writer had the pleasure on last Lord's day of listening to an exhortation on "The Attitude and Attitude of Prayer," by T. R. Coleman, State evangelist. Deep interest was taken in the exhortation, specially in the summing up. Bro. Coleman is taking up the work here until Easter.—A. W. Jinks.

PETERSHAM.—Christmas tree in connection with Lord's day School was held Dec. 23. Carols and other musical items were rendered by choir. G. Porter represented Father Christmas, and a very enjoyable evening was spent. On Dec. 29, we extended the right hand of fellowship to Sister Goswin, from Brinkensville, also to Sister Christie Young, from Rosswood. We were also pleased to give a hearty welcome to Bro. and Sister Rush, from America. Great interest is still shown in open-air meetings. One young man who made the good confession last Sunday night was baptized last night.—E. L. Dec. 30.

PADDINGTON.—Bro. Franklyn's mother died last Tuesday, after a short illness. Our deepest sympathy goes with our brother and all who are thus bereaved. In the absence of our evangelist, one more Bro. Burns (Tarce) kindly delivered strong addresses both morning and evening. Sister Espler instructed the Bible Class to much profit in the afternoon. The singing of Christmas anthems by our choir was a feature of our day's services. Our Junior Endeavor Society will hold their annual Christmas tree next Saturday night.—S.G.G., Dec. 23.

HURSTVILLE.—On January 5 a special effort was made by the members to be present around the Lord's table, and we had a large attendance. Bro. Garden exhorted. Good attendance at the gospel service. It being deacons' night, they assisted Bro. Garden.—Eleanor J. Winks.

INVERELL.—With deepest sympathy we record the bereavement of our beloved secretary. His little daughter, aged nine months, was called from this life on Thursday last. We extend to our brother and sister our Christian sympathy in their sad trial. On Lord's day morning Bro. Waters exhorted very acceptably. In the afternoon he preached at Spencer Gulley. The evening service here was crowned with success, as at its conclusion two married women made their stand on the side of their Lord.—H. W. Cust, Dec. 23.

PADDINGTON.—Bro. Franklyn, accompanied by his wife, was with us to-day. Sister Franklyn is much improved in health, and wishes to thank the sisters of Paddington church, also all other friends, for their kindness to her during her twelve months' illness. Two special prizes, presented by Bro. Rupert White and the teachers, were won by Masters Jack Espler and Harry Brown, connected with our Bible School. Bro. Franklyn delivered an earnest gospel address, which resulted in one young man deciding for Christ. Bro. Jones and Shearston on behalf of the church members presented Bro. Franklyn with a purse containing £12 as an appreciation prior to his month's vacation.—S.G.G., Dec. 29.

ENMORE.—The Master's work at the Tabernacle is steadily progressing. The interest during the past quarter has been well maintained. The evening meetings have been very large, and the morning services have been about the same as heretofore. There have been twelve additions—two by restoration and the rest by faith and obedience. The choir averages fifty members, and the Waiatey is getting on nicely, and is well rendered. The Junior Christian Endeavor Society under Sister Mrs. Hack-shall held a Christmas tree on Dec. 24, and distributed 600 toys to the poor children of the district. Christmas cheer was also given by Bro. Hinzworth to some 75 families, costing over £12/10/-. To this fund the members of the church contributed splendidly. We opened the year with a good morning meeting. Bro. Hinzworth exhorted the church from Psalm 119. Bro. and Sister Hyney, of Brisbane, were present. We had the pleasure of receiving into fellowship Bro. J. Bardsley, grandson of our late Bro. and Sister Bardsley, senr. At night we had a crowded meeting. Bro. Horace Kingsbury preached a splendid sermon on "The Transfiguration of Christ."—C.A.R.

CHINESE MISSION, SYDNEY.—The annual picnic tendered to the teachers and friends was held at Balmoral, North Sydney, where a very pleasant day was spent. During the afternoon a very pleasant gathering was rendered by some of the teachers and scholars, and addresses by Bro. F. T. Saunders, Williams, Garden, and Lin, were much appreciated.—E. J. Priddick, Jan. 1.

LISMORE.—Quite a number of additions by faith and baptism during the past few weeks under the preaching of Bro. Stevens and F. R. Pflunger, at Lismore, and Bro. Robbins at the "Origines" Reserve at Dunoon. Bro. Stevens has also done exceptionally good work as district secretary in securing splendid financial help for the district funds, and we are anxious to secure two evangelists for this important work. We have also had a successful competition to augment the Bible School library under the captaincy of Sisters F. C. Savill and Jordan. 274 books were added to the library, Sister Savill's side winning the beautiful bannerette for the year 1912-1913. Bro. Steven's addresses are listened to by splendid audiences.—E.A.P.

MARRICKVILLE.—Bro. Charles Rush commenced his ministry with the Marrickville church to-day. At the morning meeting over 80 of the local members were present, also some visiting brethren and sisters. We were very pleased to have Bro. Horace Kingsbury with us to preach at the morning meeting. Bro. Rush gave us a

very thoughtful and profitable address, taking for his subject, "Personal Responsibility." In the evening we had by far the largest attended gospel service we have had in Marrickville. Bro. Rusby's address was a very powerful one, his subject being "The Debt of Sin." At the request of Bro. Rusby the church officers met prior to both meetings for a short prayer meeting. The welcome tea and public meeting will be held on Tuesday, Jan. 14. We desire to express our thanks to Bro. R. E. Gilman, W. E. Day, and G. E. Burns, who conducted the gospel services between the departure of Bro. Watt and the arrival of Bro. Rusby.—W.H.H., Jan. 5.

Victoria.

SOUTH YARRA.—The Literary and Debating Society concluded its 1912 syllabus by reproducing the "Harold v. Hickling" trial by jury, at the home of Sister Archer. Among other items a nail-driving competition for the young ladies was hotly contested and very exciting, as also, though in a somewhat lesser degree, was a hat-trimming competition for the young men. The society has gone into recess till the end of February.—S.D.

MELBOURNE (Swanston-st.)—With the advent of the holidays came the usual exodus of members and friends to the various seaside and pleasure resorts. Notwithstanding this, we are able to report good meetings. On Sunday, December 29, we were pleased to have T. Hagger, our State evangelist, with us. He gave a splendid address to the church on "Going Forward." On that day we also had the company of the young men from Adelaide, some of them taking part in the exercises. We enjoyed their fellowship. We made a good start on the first Sunday of the New Year. Bro. Allen's message in the morning was "A New Year's Mosaic," and on Jan. 18, 20, we were received into membership. In the evening we had a large meeting, when Bro. Allen delivered a very powerful gospel address, at the close of which there were two confessions. We are looking forward to a very prosperous year's work.

CASTLEMAINE.—Splendid meetings have been held to-day. We had a record attendance in the Bible School, 87 being present. This evening Bro. Gale gave a splendid address. His theme, "The Sin of Presumption," was much appreciated. At the after meeting two young girls, who were recently baptised, were received into fellowship. Our Sunday School picnic was held in the Gardens, on Boxing Day. The weather was perfect.—May Kirkman, Jan. 5.

CARLTON (Lygon-st.)—Splendid meetings on the last Sunday of the year, though many were away on their Christmas holidays. At the breaking of bread we had a number of visitors with us, including Dr. Bennett. Our venerable Bro. Geo. Exley, who reached his 86th birthday on New Year's Day, gave a fine address. Large gathering at night, when J. E. Thomas, of Grote-st., Adelaide, spoke earnestly and impressively on "The Divine Sin-Bearer." We were also pleased to have with us a number of the visiting cricketers from S.A., and the spirit of the evening was much helped by the great singing of the Adelaide Male Quartette. The Bible School continues to grow in numbers and usefulness, and in a forward movement the teachers have decided to introduce the up-to-date kindergarten system. The Century Bible Class has gone into recess for a month. On Jan. 5, our morning meeting was addressed by Bro. Farniss, who also preached to a good audience at night, owing to the absence of Bro. Kinglake in Sydney, on a brief visit to his parents.—J.M.C.

WINDSOR.—One confession on Dec. 22. Our sister was baptised at the watchnight service on New Year's Eve.—D.E.P., Jan. 7.

WEDDERBURN.—Visitors present with us last Sunday day included Sisters Mrs. Fairbrother, Timaru, N.Z.; Mrs. Barrett and Miss Mitchell, Geelong. Glad to welcome home our Bro. Jas. Trolbe, recently returned from a visit to England. Our brother's share on his trip was thoroughly meritorious, and on page 77 in Bible Class last Lord's day. Good audience at night. At close of address by Bro. Marrows on "What is Your

Life?" one young man made the good confession.—J.P.J., Dec. 30.

GEELONG.—During the holiday season we have had many visitors at our meetings, which have been well attended. In our Sunday, 1912, saw us within two of our ideal for the year (100 confessions). After an earnest address and appeal by Gifford Gordon, two men stepped forward and confessed Christ, thus making 100 confessions for the year. This includes to during the special effort by Bro. Allen. As some of our students, J. E. Thomas, who has been in 1912, we here give list. There were 10 married men, 13 married women, 22 young men, 55 young women. Of these 80 have been received into membership here, 10 were transferred to sister churches, 6 have gone back, and 4 were not baptised. The year saw the erection of the two class-rooms at rear of the church, the Sunbeam Club for the young ladies, the Kindergarten and Century Bible Classes in the Sunday School, the appointment of a sister to devote her time to the work of the church. All of these have proved great successes, and have helped to make 1912 the greatest year in the history of the church at Geelong. On Sunday last we were pleased to have with us our student, J. E. Thomas, from Adelaide, and to listen to a very fine discourse at night on "The Indispensable Christ." For the Sunday School picnic at Queen-cliff a special train has been chartered.—E.B.

SOUTH MELBOURNE.—Fine attendances at all our meetings, despite the fact that many have been away on holidays. Last Lord's day morning we received a visit from Bro. Walsan, of Fitzroy, who exhorted very acceptably, while at mid-day Bro. Day delivered one of his usual stirring addresses to a good audience. Good interest shown in the Lord's day School; 137 scholars present.—S.N., Jan. 6.

COLAC.—On Dec. 29, the yearly report of the Bible School showed that 95 scholars had been enrolled during the past year, and the loss of 31, 12 of these by removal; included in this number is Bro. Jenner and family, who have been transferred to Port Fairy by the Railway Department. The sum of £4/17/0 has been raised by means of the birthday money box, each scholar that contributed putting a penny per year according to age on birthday. This is set aside exclusively for Foreign Mission work. At the close of the evening service a young lady was baptised, who made the good confession during the late Hagger Clay mission, while lying ill in hospital. Last Lord's day, good meetings. In the morning Bro. Chandler gave a fine exhortation on "Lambling Out," and at evening service spoke to a full audience on "The Battles of the Ages." At the Bible School Sister L. Herring was elected secretary, vice the writer resigned.—E. Sheelrick, Jan. 5.

BLACKBURN.—Dec. 29, splendid meetings all day. The gospel service in the evening was a fine. A. J. Fischer preached a fine sermon on "The Potter and the Clay," in which he made reference to Mr. Harold Begbie's two world-famous books, "In the Hand of the Potter," and "Broken Earth-ware." We have just formed a choir, which should prove a great help to us. We are now getting ready for our anniversary, Jan. 5, 1913, meetings all day. Bro. Roberts, from Ipswich, also took part on "The Preciousness of Christ," and his talk was much appreciated. The interest in the gospel service is increasing. We had a fine meeting to-night, A. J. Fischer's subject being "Repentance."—Robert G. Carter.

DANDENONG.—The Children's Day service was conducted on Dec. 23 in a very satisfactory manner. A social was tendered to Sister Webster on Dec. 29, on the eve of her marriage to Bro. Hill. It was a pleasing function. Our sister had made herself useful in Sunday School and Endeavor work. On New Year's Eve a watchnight service was held in the chapel, conducted by the Endeavor Society. Bro. Larsen presided, and there was a good attendance.—J. Proctor, Jan. 5.

BRIGHTON.—Fine watchnight service both in interest and attendance; several strangers present. The evangelist gave an address yesterday morning on "Our Aim for 1913," which if attended would lead to growth in loyalty, likeness, in

light, and love of Jesus. At the gospel service one young man decided to obey his Lord.

HAWTHORN.—Yesterday week we had good meetings. J. E. Thomas, of Adelaide, addressed the morning meeting. We had with us Bro. and Sister Gall, and Bro. Waldron, of the Norwood school. We had a good watchnight service. Fair meetings yesterday. A number of members are away on holiday. Several visitors were present, including Bro. and Sister Harding, Sister Mansfield, Bro. and Sister Heywood, of North Richmond; Sister Jenner, We had with us Bro. and Sister Whitlaw, from Federal City; Sister Whitlaw, of Swanston-st.; Bro. Hickling, of North Carlton, who has been conducting our choir for over 12 months, has had to resign. He found it too far to come out twice a week. We are sorry to lose such a faithful helper.—A. C. Rankine, Jan. 6.

NORTH FITZROY.—The year 1912 has been a record one financially, in number of additions, and attendance at the Lord's table, for which we thank God and take thanks. We closed the year with over 200 at our watchnight service. Good meeting to-day. At the close of a fine discourse by Bro. Baker, one young man made the good confession. After 40 years' connection with the Sunday School, most of the time superintendent, our esteemed Bro. Forbes has resigned. Joseph Collins has kindly consented to take up the work.—A.J.H., Jan. 5.

NORTH RICHMOND.—The meetings during the holidays have been very good, notwithstanding the number that have been away. Bro. Neville exhorted in the morning, and preached a very impressive address at the gospel meeting, the title being "Roll Away the Stone."—H.E.A., Jan. 5.

MILDURA.—One young lad was received into fellowship last Lord's day. A very happy social was tendered. Mr. Jas. Halliday, by the Bible School which he had served faithfully as supt. for some years. A pretty service, at which a quartet was presented to Mr. and Mrs. Holliday.—Hugh Gray, Dec. 23.

WILLIAMSTOWN.—Last Thursday week a "M. Thers' Meeting" was held in the vestry. Between 40 and 50 responded to invitations sent out by Bro. and Sister Beiler. Bro. Beiler gave a short address. Refreshments were handed round. Last Wednesday a social in the form of a pool night was held for the purpose of raising funds for Bro. Harold Fovey, who is leaving for the Old Country, to undergo a course of training in the Naval College. Our Junior Endeavor Society is going ahead by leaps and bounds. About 30 were present at the last meeting. Last Lord's day morning a good attendance at the breaking of bread. Bro. Beiler exhorted on "Our Gifts to the King." Splendid gathering at evening service. Bro. Beiler preached a fine sermon on "The Song of the Angels." Anthem, "Ye Shall Dwell in the Land," was sung in good style by the choir. Bro. Middlein sang "Star of Bethlehem."—R. Gillsworthy.

BENDIGO.—The primary department of our school held a snow fair at Christmas with sale of gifts, a well stocked Christmas tree, and a raffle tree, the former containing 150 gifts for our primaries, and the latter 30 rattles of various sorts for our cradle roll babies. Much excitement prevailed among the little people, and a substantial profit from the sale of gifts resulted. Providing an outlet from the kindergarten for those of eight years and upwards has necessitated the formation of a post primary class, where suitable methods are to be employed before the children enter the main school. The church's work is moving along steadily. Christmas Day and watchnight services were held, at which A. W. Connor gave appropriate addresses. Sister Lange, one of our most loyal members, is dangerously ill in the local hospital. Bro. and Sister D. Stewart are moving to Castlemaine, and will prove an acquisition to the church there. We are sorry to lose them. Our first quarterly use of the duplex envelope system has proved satisfactory, and duplicate letters being taken for its continuance.—A. G. Corbett, Jan. 5.

COLLINGWOOD.—Bro. Hubbard, who has been preaching for us for some time, gave his

farewell address to fair congregations on Dec. 29. We heartily appreciate the good work done by our young brother during his short stay with us. Our new evangelist, John W. Parslow, dropped in unexpectedly to our services the last two Sundays, and commences his duties with us with the new year. We are extremely sorry that the finances of the church will not at present allow us to engage Bro. Parslow full time. We have less than £2 weekly available for a preacher. Bro. Parslow's address for some time will be "Cromwell-st., Camfield." Not much can be done in this difficult field without a full-time preacher, and we shall be glad to receive financial support from any old and new friends to tide us over our first half year. Bro. Parslow will speak twice each Lord's day for some weeks, and purposes holding a fourteen days' educational chart mission during February. We had Sister Bubb, from Emuare, with us.

WARRNAMBOOL.—The meetings for the past two Sundays have been very good. A number of visitors from the city churches have been present and helped in the services—Bro. Proctor and Sister Crisp, from Dandenong; Bro. and Sister R. Smith, from Windsor; Bro. C. Holloway and two sisters, from Lygon-st.; Sisters Mrs. and Miss Hall, from Balmains-st.; Sister Gould, from Hawthorn; and Mrs. and Miss Prior, from Hobart. Two, who were formerly members of the church, have decided to unite with us again. The Bible School continues to increase its numbers.—H.S., Jan. 6.

PRAIRIE.—God meetings last Sunday, notwithstanding holiday exodus. Two baptised believers were added, two boys from the Bible School confessed Christ, three new members for adult class, and five more new scholars for other classes of the Bible School. For the last quarter the attendance at adult class and teachers throughout the school averaged 1500. We believe we hold a record in this for a church of our numerical strength. In a radius of one and a half miles, too, are six churches of Christ, besides the proportion in this suburb going to our two city churches.—P. J. Pond, Dec. 30.

MONTEBROSE.—During the past month our meetings have been good, our morning meetings being particularly so. On Dec. 29, we had a very fine meeting, 58 breaking bread. C. Pratt, of the College, is now laboring with us, and promises to do a good work. During the time between Bro. Noble's leaving and Bro. Pratt's arrival, we had with us our Bro. Wilson, from Swanston-st., who gave us some splendid addresses. The Sunday School have commenced practising for their anniversary, which is to be held in February. Bro. Pratt has taken the children in hand for the singing part of the programme, and everything promises for a good time.—B.M. Langley.

BRUNSWICK.—On Christmas morn at 7 we held a prayer meeting, and a fair number gathered. Last Lord's day M. A. Green gave a splendid exhortation, and W. A. Green preached. Watch night service held on Tuesday, a good number gathering. Several visitors at worship today. Bro. and Sister Donaldson have lost their daughter, Sister Ruby, by death. At the gospel service feeling reference was made by Bro. Way to the deceased's wonderful devotion to her Saviour, although she had practically an invalid's life. Bro. Way preached on "Sack ye in the Kingdom of God and His Righteousness." One received in our letters.—W. A. Jan. 5.

SWAN HILL.—Mr. Fred P. Morris, late of Bendigo, who has been appointed Receiver and Paymaster and Clerk of Courts at Swan Hill, is meeting with the church. His address on the Sunday previous to Christmas was very much appreciated. Mr. Morris is a member of the Baptist Church, and comes to the town loaded with honor and favors that have been literally showered upon him by the Bendigo people on his departure from that town. He is the writer of several hymns in the 1909 edition of "Alexander's," "Carry Your Bible" being one of them. Matters are getting into shape for the Hagger-Clay mission to be held after Conference. No doubt the church will then take on new life and strength. Our offering at Christmas for the building fund will result in further reducing the liability, which should now be not more than £70.

Here and There

A Happy New Year to all our readers.

Home Mission Sunday is the first Sunday in February. All our churches are uniting in making an offering for Home evangelisation on this day.

In America, Protestant churches have agreed upon one week as Home Mission week. The need for more vigorous evangelisation in the home land is felt to be an urgent necessity.

This issue of the "Christian" consists of forty pages of printed matter (including covers), and is therefore more than double the usual size. It is profusely illustrated, and our Home Missions are given a prominent place.

Over two thousand extra copies will be sent out for free distribution. Our agents are requested to give these out where they will do the most good, and endeavor to induce non-subscribers to take the paper regularly.

Some church reports have been held over owing to pressure on our space.

Isolated members are invited to join in the annual offering for Home Missions; please send to the Treasurer, whether you can give little or much.

Bro. Harman, of Kynston, sends the following wire in regard to the Hagger-Clay mission:—"Mission commenced yesterday; conditions favorable; fine interest; good attendances; party in good form."

The present issue of the "Christian" is a Home Mission number, in which the evangelistic needs of the States and provinces of Australasia are duly set forth. It represents the cry of the home land for greater enterprise in mission work.

Extensive preparations are being made for the Griffith tent mission at Launceston, commencing on the 26th inst. A spacious tent has been erected on a block of land in the centre of the city. A considerable amount of advertising has been done, and it is hoped that this special effort will be the means of placing the Launceston church on a good footing.

We feel sure that the brethren will rejoice at the appointment, temporarily, of a Federal evangelist, and will watch with considerable interest the Launceston mission, which is the first mission to be conducted by our Federal Committee.

It is hoped that some brethren and sisters on the mainland will be able to time a holiday in Launceston during the course of the mission there. Federal evangelist S. G. Griffith would be much encouraged by the presence of interested people from any of the States.

The Melbourne Girls' Mission Bands are holding a Home Mission meeting and garden party on Saturday, February 1, in the grounds of Bro. Ludbrook, "Hartswood," Bay-st., Brighton. An interesting programme has been arranged.

All Victorian C.E. Council meetings will be held on the second Monday in the month in future. Next meeting, second Monday in Feb. All delegates are specially asked to be present. Election of president, etc. Secretaries are asked to notify delegates. Watch for further news.—W. A. Brown.

Since the Conference figures were made up for S.A. on July 31, 129 have been baptised in the Home Mission fields, and 73 added by letter or formerly unnumbered. Outside of these fields S. G. Griffith conducted a mission at Port Pirie South with 25 confessions, and a new church was organised there.

"Not forgetting the assembling of yourselves together," even on holidays. On Monday, March 18th last Sunday, twelve, representing the churches at South Yarra, 77—Bendigo, 23—Cliftonham, 27—Windsor, 1, met to remember the Lord. Bro. Foreman led the worship, and the service was appreciated very highly.

Geelong, Vic., reached its ideal of 100 confessions for 1912—a fine record.

Last Sunday morning W. H. Clay addressed the church at Drummond, Vic.

J. R. Cambridge is doing faithful work in the Kynston-Deunoon-Taralga District, (Vic.). This is one of the fields aided by the Victorian Home Missionary Fund. Brethren who contribute at the annual offering for Home Missions on Feb. 2 will be helping the work in these places, and thus in part will be obeying the "Go ye" of the Master.

Victorian church treasurers are asked to remit to the Home Missionary Treasurer—W. C. Craigie, 293 Little Collins-st., Melbourne—the annual offering for Home Missions promptly. Conference is very early this year, and unless the offering is received early in February it will not be possible for the amount to be included in this year's balance sheet.

Our S.A. brethren are in the field for £750 on H.M. Day, Feb. 2. This may seem to some a large amount, but S.A. claims to lead the States in F.M. offerings, and will not be behind in Home work. Indeed, unless this year's offering is a record one this work in the Central State will receive a severe check owing to the present deficit, now exceeding £400.

The church at Moreland, Vic., shows good progress. The following is taken from one of its reports:—"It is now just twelve months since Bro. Pittman took up the work as evangelist of the church at Moreland. During that period we have received into church fellowship 86 persons—43 by faith and obedience, and 43 who had been associated with churches elsewhere; or were baptised believers. This progress is encouraging, but let us press on to greater things."

Our American papers announce the death of Pres. O. A. Carr, of Carr-Burdette College, on November 13, at Sherman, Texas. He had been poorly for some time, but the news of his death came as a surprise to many. The Standard says: "He was a good man and full of faith. He was a clear thinker and writer, an educator of no mean repute, and, withal, a gentle, pure-hearted Christian man." Bro. Carr's work in Melbourne and Hobart will be remembered by many of our readers. His wife was called home some time ago.

Tasmania's First Great Tent Mission at Launceston, by the Federal Executive and Launceston Church—S. G. Griffith and Miss Robertson (soloist). Any Victorian brethren who want a holiday and would like to help—soloists, singers, personal workers—come to Launceston and make the Lord's business and your own pleasure run together. Also Tasmanian brethren, take the chance of hearing Bro. Griffith, and helping the church here. We are praying and working for you souls. If you can't come, pray. If you can come, pray, too, and write to A. P. Wilson, 121 Bathurst-st., Launceston.

BIRTH.

NIGHTINGALE.—December 17, at Brisbane, to Mr. and Mrs. W. H. Nightingale (nee Keir)—a daughter (Hope I. Libel). Both well.

DEATH.

BRIGHTY.—On December 19, at Oberlin, Inverell, Dorothy Ruth, only daughter of George and Christina Brighty, aged 9 months. And Jesus said, "Let the little ones come into me."—H.W.C.

IN MEMORIAM.

ANDREWS.—In loving memory of Mr. Thomas Andrews, who fell asleep on August 10, 1902. Also Mrs. T. Andrews, who fell asleep on Jan. 2, 1910. Sadly missed. Waiting to welcome their loved ones.

HEALESVILLE.

Come to "Delembie Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table.—Mrs. Chaffin. Terms, 25/- per week. Trains not when advised.

Obituary.

READ.—Mrs. Mary Read, of Maylands, South Australia, fell in Jesus on Wednesday, December 18. She was born at Ernie, Cornwall, in 1846, and was a colonist of 63 years. When H. S. Earl was holding services in the Music Academy, Rundle-st., 46 years ago, Sister Read became associated with the Church of Christ. She took membership with the newly formed church at Hindmarsh, and later, when residing at Kent St., attended the services at Grosvenor. She was identified with the Norwood church from its inception until three years ago, when she became a foundation member at Maylands. Our beloved sister was a splendid example of noble Christian womanhood. Left a widow with a young family, she struggled bravely against adverse circumstances, and counted no sacrifice too great for the welfare of her children. Although age brought bodily infirmity, her faith became richer and brighter. The Saviour was a very real companion to her life, and in the closing days of suffering she longed for the mansions in the Father's house. Precious, indeed, is the memory of such a faithful servant of Jesus Christ.—H.R.T., Dec. 23.

PALLOT.—Bro. John F. P. Pallot, who has been so long and honorably connected with the work of the Churches of Christ in Victoria and West Australia, quietly fell asleep on Tuesday, Dec. 10, at the age of 60 years. His membership in the Church of Christ dates back to October 3, 1872, when he was baptised by H. D. Smith and had fellowship with the church at Prahran, Victoria. Later on he removed to Malvern, and 18 years ago settled in Fremantle, West Australia. A good man has gone from our midst. He will be missed, not only by the church at Fremantle, where he has been a much loved member and officer almost from the inception of the work there, but by the brotherhood as a whole, for Bro. Pallot has been prominently connected with all our organised work. The esteem in which he was held by the brethren is evidenced by the fact that he was called upon to act as President of the Conference, President of our organised Foreign Mission work, and President of the Bible School Union. He was a Bible School superintendent for 42 years, and a church officer of long standing. In business circles his name stood for honor and integrity. Up to the hour of his departure he was a valued member of the Home Mission Committee of this State. We will remember him as a man of rare devotion, strong faith and great sacrifice. His loyalty to the Word of God was beautiful to behold, and his love for the Church of Christ intense beyond expression. A pillar of the church in W.A. has been removed. He leaves a wife and seven children, all of whom are members of the church. The sympathy of the entire brotherhood is extended to the family, as they have sustained. His body was laid to rest in the Fremantle Cemetery. Bro. Banks and Blake were officiating, and a memorial sermon was preached by Bro. Banks on Sunday night, Dec. 15, to a crowded audience. A friend and brother has gone home.—H. J. Banks, Fremantle, W.A.

COMING EVENTS.

JANUARY 27.—A winter combined J.C.F. picnic will be held on V.A. Day, Jan. 27, at Royal Park, one minute from station. Each Society and friends supply their own food. Hot water and milk gratis. Races, Amusements for all. Whosoever will may come. We expect about 1500 Juniors.—W. A. Brown, Press Corr.

JANUARY 27 (Foundation Day).—Bible School Union Teachers' Conference. Third anniversary will be held in the Christian chapel, Williamstown, afternoon session, 4 to 5.30 p.m. Evening, 7 to 9.30. Tea provided during intervals at 9d. Good programmes arranged. Workers and those interested in Bible School work are requested to attend this gathering. Watch next week's issue.—J.A.P.

FEBRUARY 1.—Watch this space for Home Mission Rally on February 1, to be held at Brighton.

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THE FORWARD VIEW.

January 5-11.

Daily Readings.

The spur of yesterday. Psalm 77: 5-15.
Greater things than these. John 1: 47-51.
Greater works shall ye do. John 14: 10-14.
From strength to strength. Psalm 81: 5-12.
From grace to grace. 2 Peter 1: 5-11.
From glory to glory. 2 Cor. 3: 7-18.

Topic—The Forward View. Exodus 14: 10-16.
In what special direction is God bidding me go forward?

Are my difficulties greater than Israel's were?

THE MANLINESS OF RELIGION.

January 12-18.

Daily Readings.

Counting the cost. Luke 14: 25-35.
Call to hardship. 2 Tim. 1: 1-12.
What Paul endured. 2 Cor. 11: 21-33.
Primitive heroism. Heb. 11: 32-12: 4.
Quiet Courage. 1 Peter 3: 8-17.
The secret of boldness. Acts 4: 1-13.

Topic—The Manliness of Religion. 1 Cor. 10: 13-24.

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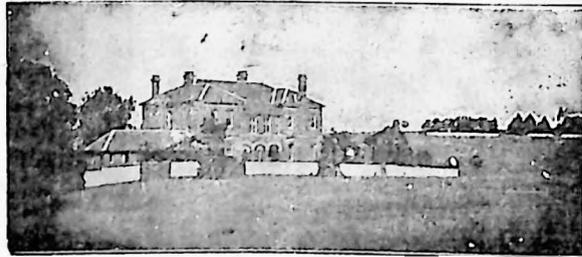
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