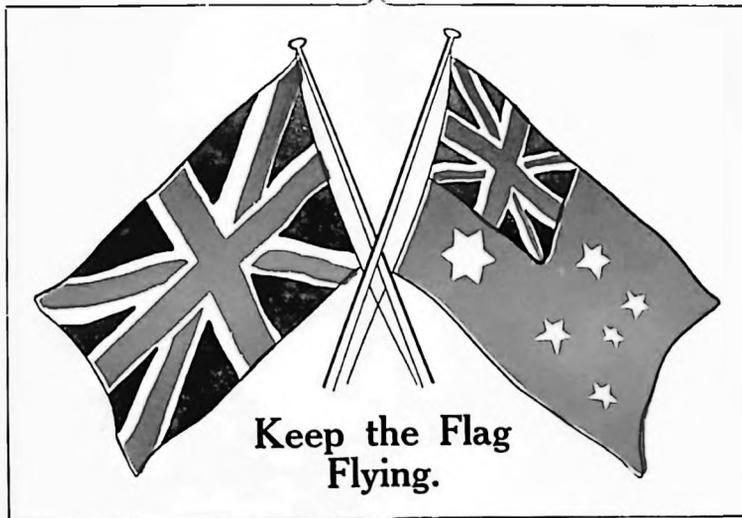


THE  
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January 13, 1916.



AUSTRALASIAN  
**HOME MISSION NUMBER**

DATE OF OFFERING :

**FEBRUARY 6th, 1916**

An Offering for  
**Home Missions**

helps to

1

Send Out Evangelists to Plant  
and Develop Churches

2

Nourish to Self-Support Small  
and Needy Churches

3

Preach the Gospel to the Un-  
saved

4

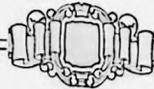
Plead for a Complete Return to  
the Christianity of the New  
Testament

5

Promote Christian Unity

6

Make the Homeland a Better  
Place



How Much Will You Give  
for this Six-fold Work on **Feb. 6?**



**MESSAGE FROM THE CONFERENCE PRESIDENT.**  
 H. E. Knott.

We have been passing through one of the worst years of our political and religious-history. At the beginning of our Conference year the outlook could hardly have been less bright, but the work we had in hand was progressing so well that to retrench appeared disastrous. Either this was necessary, however, or else from the brotherhood there had to be a most loyal and unprecedented response to the appeal for help.

The Committee thought it would be safe to go ahead with the Lord's business, and "trust the people." Every step so far has justified this confidence. Our great enterprises, involving the expenditure of about £3500, have been continued with undiminished vigor, and well indeed have our people responded to the appeal of the times. We have weathered the storm well. All that is now needed is a strong, united pull in February, and all will be well. A worthy offering will be a fitting climax to a splendid year of sacrifice and service.

**HOME MISSION DIFFICULTIES.**  
 D. A. Cockroft.

Home Mission work in the country is a work that has many joys and rewards. In this department the tired toiler is always a happy one. To be able to take God's message and consolation to people locked up in the weird, sighing Mallee, miles from any religious services, is a task full of pleasure, but fraught with difficulties. To know that some have travelled eighteen or twenty miles to hear God's message, and that they must, with babes in their arms, and little ones asleep in the bottom of the buggy, drive over the weary miles of sandhills, and against a raging sand-storm to their homes, arriving there a little before midnight, is all sufficient to cause one to tell out that message to the best of his ability. A joyful work; but, oh! the difficulties!

First there is the difficulty of denominational prejudice to contend with. The

denominations have been entrenched for many years, and resent the coming of an additional religion. The public, believing in the necessity of Christian unity, and not knowing our plea, also put many barriers in the way. The old stock arguments of many years ago are all brought out, and must be fought anew. Prejudice is so strong at times that it takes several years to even win recognition.

In most Home Mission fields the church membership is small, and this is another difficulty. We learn with sorrow that it is true, a crowd always attracts a crowd. With our small following we cannot give socials, run clubs, have a good choir, nor take a leading part in the affairs of the town. Our band is often too small to erect a building that com-

pares favorably with that of other religious bodies, and must be content to meet in a hall or an inferior building. Thus handicapped, progress is made but slowly. Our plea will always win, but under the conditions in many Home Mission fields it is only after several years of dogged determination and faithful efforts. In the Swan Hill District there will be by next State Conference seven churches and six additional preaching stations, yet we only have two buildings of our own. Comment is unnecessary.

A further difficulty is that of distances. Most of the holdings are large, and thus people are far apart. The towns are few and far between. In the Swan Hill District most of the churches are twenty and thirty miles apart. Our preachers have to run forty and fifty miles on many Lord's days.



D. A. Cockroft and his gospel motor cycle about to start on a good mile tour among isolated members, and through new districts with few or no religious opportunities. Read the article on "Home Mission Difficulties," by Bro. Cockroft.

and hold three services. To visit the isolated members in the North-West, 400 miles must be travelled over rough and difficult roads. On these, and one is away from home for a week at a time, and has to look to strangers for hospitality, and sometimes camp out.

An additional difficulty is the financial one. Most Home Mission work is new work, hence the work cannot support itself. When a new field is entered, and there are few or no brethren there, the Committee must finance it. We cannot, like the denominations, look to strangers for assistance. The already existing churches in the field are young and weak, and can do but little. In the Swan Hill District the average membership of the seven churches is 20, yet these churches will have to finance the hall and other expenses of the six preaching stations where there are few or no members. At Waitchi Bro. Wakefield preaches to over 300 people. The denominations would receive a fair offering from this audience to help finance the effort there. In our Home Mission work brethren from other places must do this, and often these brethren, who receive no personal benefit, see nothing of the work in the new fields, and lose interest in them; hence the difficulty of financing any other new and promising fields. In the Northern Mallee there are scores of new townships springing up that we should enter. Our Home Mission Committee is approached for assistance, and they have to regretfully reply, "No money." Meanwhile the denominations open up these places by making them finance themselves, and in after years we go there and fight anew the battles that Stephen Cheek, T. J. Gore, and the rest of us have fought all along.

We pray that these few lines may enable the Victorian brethren to grasp some of the Home Mission difficulties, and inspire them to do more for this great cause, so that new fields may be entered early, and the church thus established may grow as the population grows.

#### THE NEED FOR COUNTRY EVANGELISATION.

T. H. Scambler.

It is a wise, even an essential policy, which seeks to carry out a strong gospel propaganda in the cities. The churches become a base of operations for the task of evangelising the country—the Jerusalem fountain whence the gospel overflows into our Judæas and Samarias, and unto the uttermost parts of the earth. But the terms of our marching orders, and the necessities of our work, demand that due consideration be given to the country districts of our State. There are two words which emphasise the need of country evangelisation in a special way. The first is gratitude; the second, possibility.

How much of the best we know in our church life and work finds its beginnings in the country? The social problems are less intricate, there is more simplicity, less artificiality, in the country. The men who are nearer nature seem to be able in a peculiar



VICTORIAN HOME MISSIONARY COMMITTEE.

The brethren to whom the great work of Home Missions was entrusted for the year 1915-1916.

Back Row: A. Millie, Thos. W. Smith, Reg. Enniss, B. J. Kemp, M. McLellan.  
Front Row: Thos. Hagger, J. J. Franklin, H. E. Knott, W. C. Craigie, A. R. Lyall.  
Absent: S. G. Griffith, A. R. Main, and W. L. Ewers.

way, to get near to God. There, too, the absence of city conveniences throws men more upon their own resources, with the consequence that latent powers are developed, and men learn to exercise more freely the gifts they have received from God. It is quite a remarkable fact that many of our preachers and prominent church workers received their early training in the country. Would their powers have lain dormant, and their usefulness be unknown had they been city-born and city-bred? We do not know. But that we owe a debt to the country, and that the work of country evangelisation will return in a thousand blessings upon our heads, we are assured.

In the country, too, it is possible that the smaller population lends itself to a wider extension of the gospel in proportion to the money and effort expended. Movements set on foot there are known to all, while in the city a man may be all unconscious of that which is of vital interest to his next door neighbor. In the city there are large sections of the people quite unaware of our existence; in the rural districts the message receives a general hearing, and those who are disposed to eternal life believe. We like way. We may be sure that money spent in the country districts, other things being equal, is calculated to produce the greatest possible results. While we vigorously carry on our work in the cities, let us prosecute a far-reaching campaign to plant a church in every community.

#### THIRTY YEARS' PROGRESS IN VICTORIA.

Churches:—

1885 . . . . .	55
1915 . . . . .	103
Increase, 48.	87 per cent.

Church Members:—

1885 . . . . .	3322
1915 . . . . .	9773
Increase, 6,451.	293 per cent.

Sunday School Scholars:—

1885 . . . . .	2665
1915 . . . . .	9082
Increase, 6,417.	340 per cent.

Home Mission work has played no small part in the above splendid advance.

#### THE VALUE OF HOME MISSIONS.

Cyprus R. Mitchell.

Let me translate the value of Home Missions to mean, the value of Home Missioners. For this is the real meaning, and I count the wives and children of Home Missioners to be well within its scope. "The power of Jesus is not in his precepts, but in his person; apart from him his teachings do but take place with the sublimest effort of speculation, to be admired and forgotten with the colloquies of Socrates and the meditations of Plato." "The person of Jesus" is the Christian religion's "revelation, the revelation of the possibilities of humanity. The life of the true Home Missioner is the true revelation to those whom he touches of the message he proclaims.

Understanding the task set by our Home Mission Secretary to me, to be a request to write on the value of the spirit of Home Missioners, I feel in sympathy with the irony and rage of the king of Israel when he received the delegation from the king of Syria asking him to cure his Kitchener of leprosy—asking him to do the humanly impossible. And nothing short of a realisation of personal indebtedness to the spiritual bravery and loyalty of Victorian Home Missioners could impel me to write this hasty and brief word of appreciation—indebtedness to the personality and work of such a conscientious spirit and soul as is George H. Browne, of Canley Vale, N.S.W., now earning his own living by the sweat of his brow, who was fathered into the Christian religion by his friend and relative, the saintly D. A. Ewers, who was baptised, I believe, by J. J. Haley.

An oratorio conceived in the spirit of a Handel, and executed with the genius of a Richard Wagner, is the only way of giving super-expression to the spirit that moves me as I think of the grandeur of true Home Missioners! Their "tales" come blowing with the day, shot with glad and gloomy ray." The tragedy, the sorrow, the heroism, the Jesus-like majesty of them all.

Home Missioners? There is no home or foreign, no far or near, in the economy of the kingdom of the Good News!

Who can fathom the heart of God which lives in the gloom and soul-tempests of these men as they pioneer in the hearts of their fellows for the sake of the redemption they themselves have found in the life and sacrifice of Jesus of Nazareth? And that we should have to beg for the bread without butter to sustain the noble lives of these men! Well indeed it is that man lives not by bread alone, but by the living Word, even Jesus Christ. That we should feel obliged to hawk their accomplishments in the terms of mere numbers—in the masquerade of numbers—through our advertising mediums as a warrant for their support! That we should imagine that all the lustre and romance of proclaiming the Good News lives in the distant blueness of foreign lands, when their epistles (not always consciously read by even the few) are the lives of the very missioners who labor in distant lands! That we should swill and guzzle in the pleasure toy-shops of life the sixpences—God's sixpences!—while their labors are apparently lost for lack of reinforcements!

We sacrifice money, time, prayer, the lives of our Christ-redeemed children, the sacred treasures of our hearts' best love, at the altar of Mars, that the Empire's honor may not fail. We call upon our Commonwealth—and it may be well that we do—to hush its mirth and stop its happy exercise, to stop its mad pleasure-seeking, while we strain—oh, ye hearts of sacrificing women, ye need not strain to listen now, the music is too much with you!—to catch the sobs of sorrow that almost smother the feeble cries of dearly-bought victory; or we demand a consecration of our pleasure and mirth to collect funds to sustain the souls of them that fight for the Empire! We are ashamed not to hold up and remember the standard of red and white crosses, set with stars in the blue sky background! But what of the cross and its burden in the background of tinneys on the hill of Golgotha? What of the Star of Bethlehem? The way of our crosses leads us home—home to the ease of the parlor; the way of our stars leads us home—home to self-indulgence; or, crass indifference! If this war does nothing more than drive a dozen representative men of each nation to a real spirit of prayer, it is well worth it.

"Would you be good enough to supply us with an article containing 450 words, on 'The Value of Home Missions?'" Am I God and not man, that I should be asked to do the impossible? Surely our secretary seeketh a quarrel with me!

A Lloyd George commissioned and equipped as such a one should be by our Christian parliaments—conferences—and statesmen to do the work of a missioner, is worth infinitely more to God and to the world than he ever can be as a Minister of Munitions!

Long live the King! By the grace of God may he live long. God save our King! By the grace of God he will be saved to live long as he rules and legislates in righteousness. But longer lives the King of kings, whose servants we say we are, and whose own life-blood and not that of his enemies trails the marches of his campaign and battles!

"Overlapping"? Two men or two churches that have had their soul-birth in the life and love of Jesus the light of the world can never overlap. God forgive us that it has been possible for our Home Missioners to find themselves in the fame of mere fishers of malcontents, and zealous sheep-stealers! O, Spirit of Jesus Christ, shining through the life of the revered Thomas

Campbell! forgive us, too, and be with us yet, lest we forget, lest we forget!

## OUR NEW FIELD.

A. J. Wilson.

Rochester is the capital of Victoria's most widely advertised irrigation settlements of Baraman, Pallanilla and Nanneella.

It has long been regarded as one of the largest wheat-growing districts of the State. Within the last five years the opening up of the irrigation settlements has given this centre an added stability and permanence.

The adult electoral population of the town and district is given at 2500, and when we make allowance for the population under the age of 21, the total is close on 4000.

Situated, as the town is, 18 miles south from Echuca, 23 miles west from Kyabram, 25 miles north-west from Rushworth, and 39 miles north from Bendigo, Rochester forms an admirable base from which to conduct operations for the promulgation of the teaching of primitive Christianity throughout this large and important part of the home land.

As evidencing the effect of close settlement on the movement of population, it is interesting to observe that on a given area around Rochester formerly occupied by 27 families, the same territory now under irrigation has 308 families settled thereon.

A large percentage of these are overseas people who, having left their old world surroundings, and being separated from the influence of old religious ties, would probably the more readily assimilate the teachings of primitive Christianity.

## WHY THE CITY CHURCHES SHOULD SUPPORT HOME MISSIONS.

C. Schwab.

"United we stand, divided we fall." The work in hand and that yet to be taken up needs the united support of the brotherhood. No branch of the work can thrive minus the co-operation of all others, and it is necessary for all to make sure that there be no withered branches.

One of the most vital departments associated with the church to-day, is that of Home Missions; that department which has as its main-spring that soul-saving, church-building, and strengthening spirit.

The church as a whole should recognise its relationship to this department, fall into



A VIEW OF ROCHESTER—OUR NEW FIELD.

Faithful brethren in this place have set up the L. F. Bible, and started a Bible School. The Home Missionary Committee expects to send the team with G. E. Burns, of N.S.W., and a singer (J. E. Shipway) there to hold a mission. The local brethren have promised liberal financial support to the work. Read the article on "Our New Field," by A. J. Wilson.

line with it, and render the deserving and necessary assistance.

City churches play a very important part in the making up of the church as a whole, hence their relationship to Home Missions is contained in the foregoing statement.

The city churches have made remarkable progress during the past few years, and if the present status be an indication of the future, then even greater progress will be manifested in the years to come. The progress of the past and the prospects of the future are due to these churches being faithful to the command of Christ (to preach the gospel to all), their unflinching love for the work, and their true Christian influence.

These glorious features which have characterized the efforts of city churches are in themselves indisputable reasons for a whole-hearted support of Home Missions. The strenuous work undertaken, and accomplished, and the present untiring efforts of Home Missions are sufficient evidence of earnest obedience to the great command of Jesus Christ.

Where do we find a keener and more unchanging love for the great work of soul-saving than that revealed by Home Missions? Christian influence is a dominant factor in every field entered.

City churches and Home Missions are akin in spirit and aim. They are inseparable, as their past co-operation has demonstrated. These two friends will again confirm their loyalty one to the other on February 6th, 1916.

#### WHY COUNTRY CHURCHES SHOULD SUPPORT HOME MISSIONS.

W. L. Ewers.

Perhaps the strongest reason is because most of the country churches are directly or indirectly the product of Home Missions. As the child should not forget its parent, but should minister to his needs, so the churches as the off-spring of our Home Mission work should continually be ministering to the organisation which brought them into being.

Some of these churches have grown sufficiently strong to walk independently of support from the Home Mission Committee, but they can never forget the debt they owe to Home Missions. Others are still being cared for, and may need assistance for some time to come, and out of gratitude for all that has been done, they must support the work which supports them.

A second reason is because Home Missions needs the support of every member of every church. It must have the support of country members as well as those in the city; of farmers as well as clerks and business men. This is a divinely appointed task in which each member is duty bound to assist, whether he be in isolation without the privileges of church fellowship or in the country or city church of few or many members.

If an additional reason be needed, it is found in the fact that by contributing to the support of the work outside its own immediate vicinity a church receives a blessing it

would otherwise lose. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." Christianity is essentially unselfish. The church, which, while recognising its own local needs, also feels the obligation to preach the gospel in other parts of its own State is not impoverishing itself, but rather is being enriched. To save its own life and to reach up to its fullness in privilege and responsibility the country church must render continued and increasing support to Home Missions.

#### WORDS OF CHEER FROM FAR AND NEAR.

##### Our Pioneer Home Missionary Evangelist Speaks.

Intensely eager for Foreign Missions, yet remembering Jesus said, "Beginning at Jerusalem,"—at home,—I rejoice in the growing Victorian "Home Mission" work, and am grateful for being incidentally used therein. Make the annual offering sacrificially large! Let Australia and America be generous Home Work rivals!—J. W. Webb, First Home Missionary in Victoria, 1866.

##### The Foreign Missionary Secretary's Indebtedness to Home Missions.

Twelve years ago a man sent from God, at the time a Home Missionary of the Victorian churches, led me to obey convictions I had received years before—which convictions came through the ministry of another of our Home Missionaries. That is chiefly why I pray the blessing of God upon our organised Home Mission work. "I am with thee according to all that is in thine heart"—in reference to the coming offering.—J. I. Mudford.

##### Without Religious Opportunities.

Travelling along the route of a recently built Mallee railway, one's eyes are opened to see the large number of families without religious opportunities. The Home Mission Committee are desirous of occupying these fields if disciples provide the means at the great offering for the Lord's work in February. Daniel 12: 3.—Gilbert Goulie, Ultima.

##### Appreciation from Geelong.

Glad of opportunity to add word of appreciation of Home Mission Work, to which the Geelong church and its preacher owe a debt of gratitude; the one awakened out of a long slumber, the other called to the ministry by Home Mission agency. Let this calling and awakening business go on. Geelong is in line for a big offering this year.—Gilbert E. Chandler.

##### The National and the Spiritual.

Our national life is throbbing to-day with the spirit of interest and sacrifice. Life and wealth are as nothing to secure victory. Shall the Lord Jesus have less? The spir-

itual is more urgent than the national, because it is eternal. May this inspire us to a larger gift in our annual offering.—J. W. Baker.

##### Home Missions a Necessity.

I consider that Home Mission work is absolutely necessary if we are to progress as a people.

Home Mission work is a paying proposition, because money invested in this work will bear profit for time and eternity.

To withhold our monetary support from this great work may mean that many living in our own land will not hear the old "Jerusalem" gospel.—Alfred G. Bennett.

##### Another Home Mission Result.

Thank God for Home Missions, to which my conversion to the truth is due. Also for the great work they are doing in Victoria; greater than any man's estimation. On your behalf this work is being done. How much are you helping?—D. M. McCrackett.

##### The Offering Opportunities.

I rejoice in the great expansion of our Home Mission work in recent years. But great fields are open to us, and magnificent opportunities are offering, and much greater triumphs await us, if we have the faith and courage to provide the means. Let it be done on February 6.—R. G. Cameron.

##### Moulding the Future.

In view of the splendid work done by our Home Missionaries, let us pray that our coming offering may be a liberal one. Remember our present gifts will help to mould the future and bring honor and glory to God.—A. C. Chown.

##### Four Things.

To know the Home Mission field is to appreciate it. To see our Home Mission work is to rejoice in it. To pray for Home Mission work is to vitalise it. To give to Home Mission work is to extend it.—A. Hutson

##### Victories Won! Still Onward!!

We rejoice over victories won for Christ through our Home Mission work. Our Committee-men have been men of wisdom and vision. Our missionaries have been true to Christ and loyal to his message. But we must still press forward.—H. M. Clipstone.

##### IMPORTANT!

Will church treasurers and isolated members please forward the offerings promptly, as the books close for the Conference balance on February 29th, and to be included in this year's receipts they must reach us on or before that date. Send to either W. C. Craigie, 265 Little Collins-st., Melbourne, or to Thos. Hagger, 15 Walsh-st., Coburg.

## South Australia.

Our Aims:—1000 Souls for Christ;  
£2500 for Home Missions this year.      £850 Wanted, February 6th.

### THE PRESIDENT'S MESSAGE.

E. W. Pittman.

During the past fifteen months the Empire has been called upon to exercise faith amid many discouraging circumstances.

The campaign in Gallipoli is, after tremendous effort, apparently at a standstill.

On the Western front there seems to be very little progress.

The Russians have had to retire, and are only now beginning to recover.



Chaplain Captain E. W. Pittman,  
Conference President.

The lack of ammunition has prevented complete success on more than one occasion.

Numbers of our bravest and best have filled a soldier's grave. Yet what do we find?

When the men say "Are we down-hearted?" the answer comes in a roar, "No!"

There is a determination to conquer and a willingness to make sacrifice in order to do so.

And this spirit of concentration upon this one thing, this determination to win at all costs, is certainly having the effect of brightening the outlook.

The same thing applies in the great war in which we are engaged for the Empire of Christ.

While the other conflict has been raging we have had our faith tried.

The awful drought has tried our spirits and our pockets.

Many worthy objects have had to be supported, and this perhaps has contributed to the falling off in offerings to the cause of the Lord.

Leaders in the army of the Lord, such as our beloved Brethren, H. D. Smith and D. A. Ewers, have fallen in the fight, and the question comes to us, "Are we down-hearted?" I am sure we shall give the answer as lustily as our soldiers do. "No!"

Faced with difficulties as we are, with this spirit of loyalty and determination, we shall prove worthy of our standing in the forces of King Jesus.

We shall do for the Empire of Christ just what we are willing to do for the British Empire.

We shall be willing to make just as much sacrifice. We shall supply the needed ammunition. We shall put reinforcements in the field to take the places of those who have fallen in the firing line.

### A WORD FROM THE TREASURER.

Jas. Manning.

The accounts for Conference closed with a deficiency of £82, which has now increased to £150, so the churches will see that very much depends upon the amount of the annual offering on February 6th. The Evangelistic Union is for the furtherance of the gospel. The amount contributed will determine whether any extension can be undertaken or whether the preachers in some of the fields will have to be withdrawn.

The faith which saves comes by hearing, and hearing by the word of God. Although the word of God is extensively circulated by the printed Bible, in which men can find the way of salvation, it seems that down to the end of the age God intends there shall be men who by their mouth herald out the glad tidings, so the apostle asks, "How shall they hear without a preacher?" The church would fall short of its mission if it were to cease to have men publicly proclaiming the gospel of Jesus Christ. There is a charm in the living voice, and God intends this to be used for adding to the church. The money given on February 6th will be applied for this purpose.

### FROM THE ACTING ORGANISING AND GENERAL SECRETARY.

Walter J. Manning.

Home Mission Sunday is February 6th. We are appealing for £850. In order that the workers who are laboring so faithfully shall continue in their respective fields, and the calls which come to us for more laborers shall be acceded to, you must, dear brethren, respond. The fields which the Committee are supporting at present are: Moonta, River Murray, Bordertown, and Mundulla, Wallaroo, Murray Bridge, Goolwa, Naracoorte, and Semaphore.

Churches receiving subsidies are: Mile End, Cottonville, Maylands, Croydon. We need to raise £2500 this year to keep the work going. This estimate makes no provision for extension into new fields, or for keeping such old fields as Strathalbyn going.

We should open up at least one or two new fields this year. To do this fully £200 or £300 more will be required. Perhaps it would not be amiss to ask the farmers for a few acres of wheat to be paid, of course, after harvest. Some of the farmers have been promising on this line for the Patriotic Funds.

Brethren, the Committee desire to make a forward movement. With a bountiful harvest and the surely, if slowly, approach-

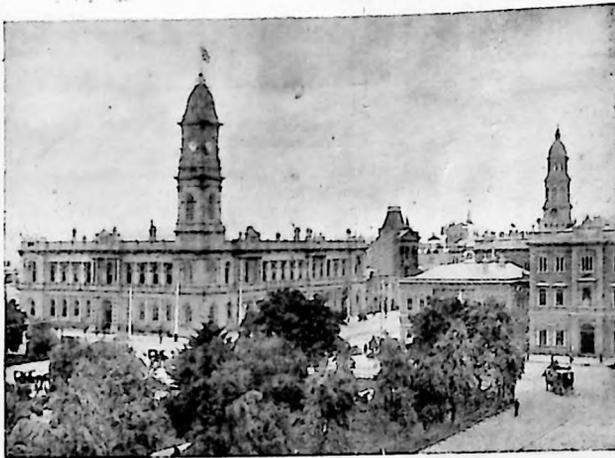


W. J. Manning,  
Acting General Secretary.

ing end of the war, we must not be satisfied to merely beat time, as we have been doing this year. Another man is urgently needed on Eyre Peninsula, a young man to help the more experienced man. And we must have a man in the Pyap West and the Waabi District. Bro. Raymond cannot compass the work. It is cruelty to expect him. Our finances at the time of writing will show an overdraft of something between £450 and £500, the largest deficit we have ever shown previous to the annual offering. Unless you respond liberally to the appeal made, there is only one alternative for the Committee to adopt, and that is retrenchment. To do this would mean a severe check to our cause; to obviate it would mean success.

Isolated Brethren.—Will you not make a special endeavor to help us this year? Debarred from often meeting with the brethren, you can share fellowship with them in their labor of extending the work into 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.

Fitting Tribute.—By raising the amount appealed for, viz., £850, we will not only be able to extend our fields of labor, but it will be a fitting tribute and an everlasting memorial to our late Bro. Ewers, who in the



VICTORIA SQUARE, ADELAIDE.  
Showing Post Office and Town Hall.

hands of God was permitted to do a great work.

Summary.—Much more could be said, but this is enough. If these pages are read, the hearts must be tough that fail to respond to the pleading appeal of our Home Mission Fund, the truth to reveal.

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

### EYRE PENINSULA.

Ira A. Paternoster.

During the past months some of our prominent churches have been celebrating their jubilee of Christian service. This fact makes us remember the pioneer days of the Restoration movement, with which we stand identified. In some parts of our State we may still find pioneer fields, and with regard to South Australia, that part known as Eyre Peninsula is such a field.

Very few people have any idea of the vastness of that new land. And just as great are its possibilities! It is a farming district, and during a recent visit to a small part of that country, we drove far miles through beautiful country, on either side of the road being magnificent fields of wheat. One farmer told me he confidently expected to reap from 1250 acres not less than an average of 15 bushels per acre. In the same district we saw acres under crop, the average from which would be well over the estimated average for the State.

In addition to the wheat crops, many acres were planted in oats, yielding splendid returns for the labors expended. This is certainly a wonderful country, and by the time it is as old as some of the more settled parts of the State, it will be even more productive. While we saw so much under cultivation, we also saw thousands of acres not

yet cleared. Not that it is not fit for cultivation. It is the same kind of land as that now producing in some cases 20 bushels to the acre. All it needs is time to prepare it. Our Government has faith in this land, for it has already commenced building railroads and making provision for water conservation. Some say it is too far away, and will be difficult to ship the wheat, etc. The trouble is, we do not know our own country, and its magnificent harbors! The harbor at Pt. Lincoln is large enough to shelter the whole of the British Fleet, and then leave room for most of the other fleets of the world! Without fear of hurting the feelings of our good Sydney brethren, we would like to invite them to come to South Australia and visit "our harbor."

In this wonderful country, so suited to pioneer work, and where the needs of the people are so great, we at the time of my writing have no resident preacher of the gospel. We have a large number of members. According to last Conference report there were about 120. There are three chapels, and attending these are some of the most faithful of our brethren. These brethren are holding on, and with deep faith believe we will send them a man to lead them. There is needed for Tumby Bay a man who will go prepared to make that his home for many years, where he can organize the work so that the whole of that district will be finally won for the Christ of the Jerusalem Christians. Let us so make our offering this year that it will be possible to place a good man at Tumby Bay.

### YORKE PENINSULA DISTRICTS.

A. J. Wedd.

The Peninsula towns! Three busy prosperous centres, the market towns of the best wheat country in the State, are these, Kadina and Moonta are also rich in copper

mining centres. Wallaroo is the chief port, the town of big smelting and fertiliser works. The young strength of these towns is full of promise for solid development with the progress of the years.

Also the district is very strongly Protestant.

Many years ago the S.A. Home Mission Committee helped to found a cause in Kadina. Kadina in turn planted a cause in Wallaroo, and helped Moonta get a good start. The two latter churches are still being helped by the Committee, but Kadina is now self-supporting, with a building of its own. The church "homes" in both Moonta and Wallaroo are buildings of which the brotherhood may well be proud. In all three towns the chapels are in the best of situations. Each church for the past twelve months reports solid progress in spirit and additions. E. Allan has put his energy into the work at Moonta, H. G. Wilson has toiled fruitfully at Wallaroo, and Allan J. Wedd has given service in the Kadina church.

The Peninsula towns are a lesson to the brotherhood. By reason of past giving, the shillings and florins so easily given and spared in years that are gone, a foothold has been obtained in three of the most important towns in South Australia. For a while yet the causes here must be nursed, then they become self-supporting, and in turn the liberal helpers of others. Just now they are sending out increasingly clear and piercing the clarion call of Restoration in this most Protestant of districts. Who can measure the influence they will exert in the coming years?

What has been done for these towns the Home Mission Committee is anxious to do in other similarly important centres. If we give as the Lord has prospered us this year, what an enabling for the committees! We of Kadina, Wallaroo, and Moonta, should surpass in self-sacrifice.

### NORTHERN DISTRICT CONFERENCE AND HOME MISSIONS.

J. E. Allan,

Hon. Secretary, Northern Conference.

The greatest mission of the Christian church is world-wide evangelism, which is possible through the systematic work of Home Missions in the various States of our fair and prosperous Commonwealth. An increase in the number of efficient men engaged in this most productive department of Christian service in the home fields, means greater expansion of Christian effort in heathen lands. Every State in this vast island continent has its own peculiar need to be met in order to carry out the supreme command of "Go into all the world and preach the gospel," the only hope of the individual, home and national life. One common need is the hearty co-operation of every church and group of churches with the State Committees. The churches in the Northern District of South Australia are banded together for aggressive evangelism in partnership with the State Home Mission Committee. At the present time the District

Conference supports the work at Lochiel and Mt. Templeton, where Bro. F. Hollams is doing a splendid work as resident Home Missionary, being highly esteemed by the church members and general public. Lochiel is an old established cause, and is in the centre of a fine agricultural district. At present there is no organised church at Mt. Templeton; but a fine flourishing Bible School is well established, and it promises to be the commencement of a good permanent work in that place and district.

The local Conference desires to occupy other towns and districts in the vast Northern area; but financial deficiency renders this policy of expansion impracticable at the present time. A ready and generous response to the Home Mission appeal on Home Mission Day, February 6th, 1916, will make it possible for the Home Mission Committee of each State to co-operate with the various district conferences for the more effectual evangelising of this great and glorious Commonwealth of Australia; and thus assist the church in its divinely appointed mission of world-wide evangelism. Remember Home Mission Day, first Lord's day in February, 1916.

#### THE SOUTHERN DISTRICT.

A. G. Rudd.

This district is a very extensive one, covering, as it does, from Mt. Compass, Stirling East, and Aldgate Valley, on one side, to Goolwa, Milang, and Point Sturt on the other, while it also takes Murray Bridge and Lamerook in its embrace. The churches, six in number, hold a Conference yearly at Strathalbyn.

Stirling East and Aldgate Valley are alone, and provide their own evangelist, being self-supporting. Situated in the Mount Lofty Ranges, the locality is one of the best in the State of South Australia. Bro. Theo. Edwards labors in this field. The church was formed somewhere about 1866 or 1868, and to-day the membership is over 180. There are several branches of church work which are at present in a healthy and active condition. There is a large population in this place, and the future prospects appear bright and full of promise.

Mount Compass will shortly be in possession of a building of their own (having been assisted by the Church Extension Building Fund), and Bro. Weeks, who labors there, hopes for a great forward movement. The work has been greatly hampered for want of suitable accommodation, but as this difficulty will shortly be overcome, better results are anticipated.

Strathalbyn.—This, like Stirling East, is one of the early churches in the South. The town has a good population, but for some unknown cause our plea does not receive the support it should. It can boast of several who to-day fill prominent positions as evangelists, who were brought up within its walls and received their early Christian training here. Some who still assemble to break bread regularly are far advanced in years,

much ground that distance is a great difficulty to be overcome. We are enquiring into the purchase of land in some of the new towns springing up beyond the Murray, with the idea later on of establishing churches in them, and thus extend the kingdom of Jesus Christ. Brethren, your assistance is urgently needed in order that the Home Mission Committee are not hampered in any way in the fulfilment of our marching order, to preach the gospel to every creature. Hustle now and do your utmost to help the cause we love.

The church is at present supplied by city speakers. The Southern Conference has been held there in late years, and there also the Executive Committee meet. All branches of church life at present are in a healthy condition, but a good leader is needed here. Brethren, pray that a Paul or Timothy may shortly rise up to make Strathalbyn a shining star in the South.

Milang and Point Sturt.—This church is self-supporting. The progress is slow, but sure, and, under Bro. Baker, a good impression is being created. All branches of church work are active, and making progress in the Master's work; the young people are interested. It has a great advantage in having a few good male members, and no other church in the Southern District can lay claim to so many of its members who have become ex-presidents of the Southern Conference. The future appears bright with hope, and one day we believe a great harvest is in store for the Master's kingdom.

Goolwa.—This church has an evangelist (Bro. Cameron) who is partly assisted by the Home Mission Committee. It is a church of recent years, and like some of our other Southern fields, has suffered loss by those who began to be useful in the church removing to other towns. This has been felt a good deal by Goolwa. It possesses a church building of its own, and high hopes are cherished for its future.

Murray Bridge.—This church is also partly assisted by the Home Mission Committee to maintain its evangelist. They have a splendid church building, and, under Bro. J. J. Train, who labors here, a steady work is going on. This church, like Goolwa, is one of recent years, but as the town is rapidly increasing, great things are expected of it. A number have already been added to the church, and the gospel meetings are well attended. A Bible School has been organized, and promises well. Bro. Train also visits Lamerook at regular intervals. The work of the Southern District Executive covers so

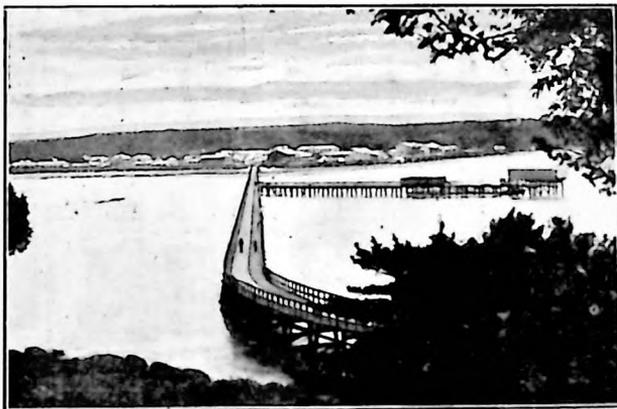
#### A GREAT THANKOFFERING.

L. W. Baker.

This is a night of fierce storm in the world's history, and we of Australia have just passed through the darkest hour of the night. These last months, before the golden grain of a wondrous harvest can be converted into coin, are in many respects harder to bear than the drought itself, for we have had to face them with an empty purse. In common with the rest of the Empire, most of us have just come through a period of doubt and mis-giving as to the issue of this long-drawn-out war agony.

Out of the darkness we have echoed the cry of the Psalmist, "My soul waiteth for the Lord more than watchmen wait for the morning; yea, more than watchmen for the morning." And as we have gazed wistfully toward the East, God has streaked our sky with light—the herald of the dawn.

In the certainty of a great harvest, and in the reasonable assurance that we are now witnessing the beginning of the end of the war, there is a great joy creeping into our hearts. Joined to our heart-breaking petitions there is a new note—a note of praise and gratitude—stealing into our prayers. We feel that God in this year of plenty has restored the years which the drought had eaten up, and that he in his own way is about to restore the peace and prosperity that this war has destroyed.



VIEW OF VICTOR HARBOR

Our churches have bled in the common suffering of the Empire. Our mothers are mourning with the mothers of the world. "Rachel weeping for her children." But at a time like this it is well to strike a new note and to think of the horrors we have escaped. Our land has never been laid waste by fire and sword. Our cities never sacked and destroyed. Our homes have been kept inviolate. Our mothers, like those of ancient Sparta, have never seen the camp fires of an enemy. The lust of the invading Hun has never wronged dear ones of ours. No programme of frightfulness has impaled our little ones upon the bayonets of the foe. The foot of vandal has never invaded our churches. God has been good to Australia! God has been good to us!

Other lands have sacrificed all upon the altar as Abraham offered his only son, Isaac. We have suffered with them only by the mystery of sympathy. We took similar risks, it is true, but as God gave Isaac back to Abraham, so he has not required this sacrifice at our hands. Now what shall we do with these whom God has given back to us—our land, our homes, our women and children, and the brave fellows who come back from the war? It is a pertinent question. God has saved us from this awful reign of terror and destruction. Our safety has been bought by the blood of others. We must consecrate our selves and all that are ours to God.

And this is the vital need of our land. As I write, the yellow harvest is waving over thousands of broad acres. The farmers are beginning to gather in the grain. But travel through our State, and you will find spiritual fields white also unto harvest, and no gleaners moving in to reap. "Pray ye therefore the Lord of the harvest." There are so many unoccupied fields where the harvest will never be gathered. Here is a field that would yield thirty bushels did we send in some man with the Great Harvester. Yonder is a field promising an even greater yield, but there is no house in which to store it. God send us men and churches! The other day there was a snake story in one of our papers! There was a field promising thirty bushels, but it was so infested with carpet snakes that it could never be harvested! There are many communities like that in Australia. The forces of evil are entrenched, and God's harvesters are kept out.

These new fields are the great challenge to our brotherhood. If we as a people are to take our imperial place in Australia, it can only be by gripping the tempting opportunities that are offered in the new fields. In every bit of newly developed territory, and in every new suburb, God is opening a door for us. It is against the best spirit of our movement to butt in like an interloper upon a community already over-churchled. We, with our plea for unity, cannot afford to further divide. But in this new and developing land there is a need, a home and a welcome for us. It is a veritable Canaan to be possessed, a land of promise, where the

Philistines of sin are in many instances in sole possession.

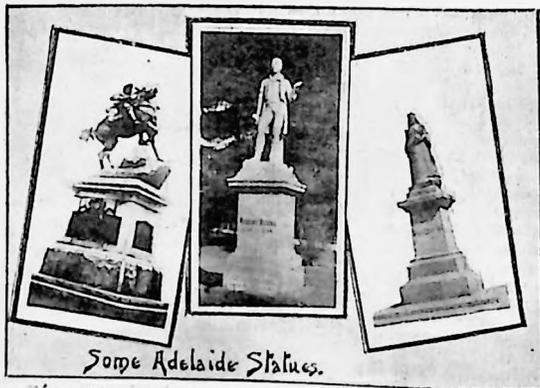
Shall we of the Churches of Christ march in to take possession? In the strength of this great claim for a thankoffering, and in the strength of a mighty need, let us go in and possess this good land for Christ and his church. God richly bless the cause of Home Missions.

### "THEY GAVE THEMSELVES UNTO THE LORD."

In the early days, the loving enthusiasm of the disciples solved all the problems of need. "And the multitude of them that believed were of one heart, and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common, neither was there any among them that lacked: for as many as were possessors of lands or houses sold them: and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man, according as he had need." This course was not taken because of any specific command, nor did Communism continue. But at any rate the generosity which ever characterised the early disciples was sufficient to make this generation blush with shame. In connection with Christian churches there is such pandering to a Christless world as is shameful beyond the power of temperate speech. Only those who have seen it can realise it. And the deeper shame of it is that in these churches there is plenty of money. But we need not look abroad. We need only read the applications of our various Committees. These excellent brethren give their valuable time, and then have to beg for money, as if they themselves were going to use it for their own special benefit. No doubt there are many who give to their utmost ability, yea, and beyond their ability. But there are many others who spend more money on selfish pleasure than they give for

the salvation of the lost. It seems incredible. But it is too sadly true. Men, and women, and children, are perishing; yet Christ died for them, and still in the Churches of Christ such a condition can exist. What is needed is a real consecration. In the meetings of the Christian Alliance and Missionary Society there is an object lesson for all willing to be instructed. In the course of a few hours all the money can be raised to carry on the work for a year. Then they must be rich people. They are not rich people. But they are consecrated people. Some of their ideas are as mistaken as it is possible to conceive. But they are consecrated people. That is the secret of the whole question. If Christ-loving men and women would vie with each other in their devotion and self-sacrifice, there would be no lack, but the work of the Lord would go on from victory to victory. Here is a question for our rich brethren to answer to their Master: Do they, can they make sacrifices? I know a brother who, seeing an opportunity for a good investment in the work of the Lord, gave the money he had intended to buy an overcoat with. And it was not the middle of summer either. Some give of their abundance, and others of their penny. But only the gift of love counts. One brother gives one shilling out of his weekly wage; another brother gives a sovereign out of his weekly salary. The first earns thirty shillings. The second receives ten pounds. In the one case there is twenty-nine shillings left on which to keep up the home. In the second there is nine pounds. Which one is the most generous? If love is measured by its gifts, which one loves most? Still, the divine law is—Every man as he is prospered, and as he purposeth in his own heart. Who art thou that judgeth another man's servant? And who, then, is willing this day to consecrate himself to the Lord?—J.J.G.

The Mocks for S.A. section were kindly lent by Messrs. Sharples Bros.



Monument to Fallen Soldiers, South African War. Robert Burns Queen Victoria

# Western Australia.

Motto £250.

Dear Brethren,—The need for £250 on February 6th is very real. Unless our annual offering reaches that figure we must face Conference with a deficit. Do your best. We appeal to the greatness in the members of His body. Begin your preparations now. We must not fail.—H. J. Banks.

## THE RESPONSIBILITY OF THE CHURCH.

E. G. Warren, Conference President.

"Go ye into all the world and preach the gospel to every creature," etc., is the Redeemer's last great command. The matter was literally left in the hands of the apostles; it is literally left in ours. Jesus has returned to the throne; ere departing, he announced the distinct command. There it is, and it is age-long in its application. The Duke of Wellington was once asked, "Is it any use to preach the gospel to the Hindu?" The Duke said, "What are your marching orders?" "Oh!" was the reply, "our marching orders undoubtedly are to preach the gospel to every creature." "Very well," was the withering answer, "you must obey the command. You have nothing to do with results." The missionary battle-cry of the Moravian Brotherhood is, "To win for the Lamb that was slain the reward of his suffering." They have one missionary for every fifty-eight members at home. This is the spirit we need to take hold of us in Australia to-day. The harvest truly is great, the laborers are few. Brethren, let us rise to our glorious opportunity, and give our record offering this year for Home Missions.

## NO SHIRKERS.

W. B. Blakemore.

Many encouraging reports have come from the Home Mission battlefields this year. On several fronts decisive victories have been won. Collie, Northam, West Guildford, and Claremont, all have had successful campaigns, and have been greatly strengthened. No previous year has shown such decided and permanent gains. The enemy has been driven back, and the territory acquired is being fortified so as to guard against counter attacks. But the warfare is not ended. There are many strongholds of the invader. The campaign is scarcely begun. The need for support is still great. We cannot bring in conscription. The support must be voluntary. Our Leader would puny any other. For, each must give willingly, as the Lord has prospered him, not grudgingly, or of necessity, but hilariously, like the true patriot gives himself for his country.

Let there be no shirkers. The leader in our morning paper, to-day, estimates that 25 per cent. of the men of military age, according to Mr. Knibb's returns, are shirkers. That is a severe indictment. Let us hope it is not true. But that there are many

shirkers in the church cannot be denied; those who are perfectly willing for other members to do all the paying, just as those other shirkers are perfectly willing for other men to do all the fighting.

The first Lord's day in February will be "Our Day" for Home Missions. It will be the day that will largely determine the character of next year's campaign. Whether we shall be able to prosecute the Christian warfare with vigor; whether we shall be able to hold the ground already taken; and whether we shall be able to send out new expeditions, will rest upon the response made to the Home Mission appeal. Let every soldier of the Lord Jesus Christ prove loyal in this hour of world crisis—and let there be no shirkers on February 6th.

## A TESTING TIME.

Wm. Marsden.

It is supremely important that every member of our churches should take home to him and herself the present needs and probable future exigencies of our Home and Foreign Mission work. The present is a time of crisis. Never in the world's history have nations rushed at such speed to bankruptcy as they are doing now. And the end cannot be foreseen. These colonies will share with the Empire at large the terrible burden of debt which will be a heavy strain for long years after the dread strife is ended. An enormously increased debt and a sadly decreased young manhood make anything but a bright prospect. Many deserving institutions will doubtless suffer. A testing time for the churches is ahead of us. Whatever the future reveals, the church must hold aloft the banner of the cross. Earnest intention and wise economy will do this. God is our sustainer. He will be strength in our weakness. Many thoughtful people are foretelling a nobler civilization out of the world strife; that truer ideals will dominate the minds of men. This is the church's work. Only a Christianised civilisation will make the future safe, and only hearts consecrated to Christ can give it realisation. Let us then be equal to our trust and mighty in faith. The use of our money is part of our trust. Let us prepare beforehand for the February offering, and then for every other as it comes.

## PROGRESS OR DIE.

F. E. Moon.

"Progress or die" in any living body or organisation is a truth evolved from personal observation. The business firm en-

phatically enforces the necessity of a forward movement. How much more, then, should this be the dominant note in the Christian church to-day? But how is this progress to be achieved? We talk of and plan for big things. We open up new fields, and as far as our resources permit, we have them occupied by preachers. While we are making these advances, let us not forget that they call forth new and greater responsibilities which can only be met by the unanimity of the brethren. The day is dawning when the whole brotherhood of Australia will be asked to make their special annual offering for Home Missions. Even amidst these days of darkness, with the war cloud still hanging over us, with its many calls for financial assistance, let us remember that the Lord's work must not fail.

## HELP SENT TOO LATE.

H. Urquhart Rodger.

No more tragic utterance surely was ever heard in connection with Home Missionary enterprise than a statement made by one of the brethren at the Collie Conference, viz., "The Home Missionary Committee have sent help just one year too late; last year the situation might have been saved, but just when the work was falling to pieces the offer of help came." The position in the district referred to was aptly described, and what has taken place in that one section might be written over many sections similarly situated. Let us wake up and support our Home Missionary organisations in greater measure than ever we have done before. Let us strengthen their hands for the work, so that more and quicker support may be given to needy Home Mission fields.

## OUR BEST.

D. R. Stirling.

What a glorious work lies before us. The evangelisation of the great State of W.A. What does it mean? It means first a life, second a sacrifice, thirdly an effort. A life, consecrated, given up wholly, nothing kept back. The sacrifice is the sacrifice of oneself. Self must perish, that Christ may live. The effort is to win others to a knowledge of Christ as the Son of God.

In this State there are many outlying places where the New Testament church has not been planted, and the question that presents itself to us is, Has our best effort been put forward? Have we always presented a united front? Are we individually interested in the great movement to which we belong? God needs the best we have, so let us give of our best.

### THE KING'S CALL.

G. T. Fitzgerald.

The call of our nation to-day is a call for heroic sacrifice upon the part of all citizens. We are told that war is being waged against militarism. The thing at stake is liberty—the liberty for which our fathers died. Thousands have responded to the call to arms. We who remain behind are called upon to supply the needs of those who have gone. How great has been the response! How nobly have men and women sacrificed to support the men at the front, fighting for earthly king.

Brethren, as great as we may deem the call of king and country, there is still a greater call. It is the call of the King of kings. It is every citizen of his kingdom. His to carry on the war against the powers of darkness. The thing at stake is spiritual liberty—the liberty for which Christ died. The issues are not temporary, but eternal. Will we fail to stand by them who are at the front, leading in this great conflict? We have won some great victories this year in the battle of the Lord. Must we cease for lack of funds? Must we renege because those behind us are not keen in his work? On Home Mission Day let your response to this greatest call be noble. West Australia Home Mission Committee needs £250. Let your sacrifice be worthy of the call of King Jesus.

### A FOURFOLD REASON WHY.

A. W. Connor.

Home Mission evangelism in West Australia is for us disciples a heavy task. Sixteen hundred disciples (on paper) and half a continent. Here is a challenge to our faith. The spirit shown by the Kalgoorlie church in their self-denial effort in all our churches will win out. The appeal is fourfold.

1. The salvation of the individual. A vision of the great need, and a deep conviction of the power of the gospel is the compelling motive.

2. The safety of our nation. Treasures in money and life are poured out to stay the foe without. Lust, gambling, drinking, and other iniquities walk unchecked within. Shall we save our sons from these?

3. The apostolic plea which is "Ours,"

not to hold, but to give. We must proclaim its message, and exemplify its spirit or fail in our mission.

4. The Master's mandate. "Preach the gospel to every creature." How dare we disobey? "Give ye them to eat." How many in the religious sphere are "slackers" or "shirkers"? Let each fall into line, and "do his bit."

### THE CROWN OF LIFE.

"He shall receive the crown of life."—  
James 1: 12.

Every act of fidelity is rewarded with a crown of life. The faithful soul is more alive after every deed of faithfulness. The deed has enlarged the soul's capacity for life, and in these realms increased capacity always means increased reception. Obedience makes a soul more roomy for a fuller entertainment of God. The opening bud offers larger hospitality to the warm sunlight, and the gracious energy fills it to the utmost limit. We grow by our obedience, and every moment we are being crowned with life.

And so it is that life is being given in the midst of the battle. Reinforcements arrive while we grapple with the foe. Streams of spiritual vitality are pouring into the heroic soul even while the warfare is yet unaccomplished. The Lord does not withhold his gift of life until life is spent. He imparts his gift of life while we are giving it away, and we are gaining life even while we seem to lose it. In the very act of striking a blow at the devil we become more like our God. We put on something of Christ Jesus. We become partakers of a divine nature. We are crowned with life.

And thus it happens that we may have seeming defeat joined with more glorious victory. We may finish a day with a slender purse, and yet enriched with spiritual glory. We may have less money and more life. We may lose an affluent office and acquire a richer character. We may lose a transient honor and yet be wearing an invisible crown. Yes, we may lose the world and gain God! Moral heroism always finds the springs of vitality. Always and everywhere it is crowned with life.

And at the end of the faithful crusade, when the brief and honorable crusade is over, life will be unveiled in inconceivable

wonders. "Then shall we be manifested with him in glory." In that more intimate fellowship "the dawn of heaven breaks." The crown is one of ever-deepening radiance. It is life added to life in spiritual and eternal glory.—J. H. Jowett.

### TO OUR HOME MISSIONARIES in Australia.

As one who for a long period was on "H.M.S." I send you greeting. God strengthen your hearts and hands. Do you need this word?

"Why fret you at your work because  
The deaf world does not hear and praise!  
Were it so bad, O workman true,  
To work in silence all your days.

"I hear the traffic in the street,  
But not the white worlds o'er the town;  
I hear the gun at sunset roar,  
I did not hear the sun go down.

"Are work and workmen greater when  
The trumpet blows their fame abroad?  
Nowhere on earth is found the man  
Who works on silently as God."

Gal. 6: 9. 1 Cor. 4: 5.

A. W. Connor, Subiaco, W.A.

### TITHING CORNER.

"A fresh motive to generous giving is the comparatively large results which may be accomplished in these days with a little money. It is said that a dollar will not go so far now as it would once. In meeting the ordinary requirements of life this is true. Is it not also true that in many respects a missionary dollar will go further than ever before? Openings unhindered at home and abroad, increased facilities for getting here and there, experiences vastly widened in administration, invest money with a new promise and power of usefulness. When would a dollar given to city missions in any of our great cities, or dropped into the treasury of a struggling frontier church, or turned over to a school in the South, or added to the assets of a Christian College in India or China, have meant more—in many instances so much—as it would mean at this very moment? It is free and wise and habitual giving that will help most effectively to 'ring out the narrowing lust of gold' and 'to ring in the Christ that is to be.'"—F. A. Noble, in "Spiritual Culture"



D. R. Stirling.



W. Marsden.



E. G. Warren,  
Conference President.



G. T. Fitzgerald.



F. E. Alcorn

# Tasmania.

## PRESIDENT'S MESSAGE.

A. G. Day.

This issue of the "Australian Christian" comes to stir up our pure minds by way of remembrance of the great obligation resting upon us as followers of him who yearns for the salvation of all men everywhere.

The work of Home Missions is part of the programme which our Lord has prepared for us, "an' wha will say he'll nae hae a



A. G. Day,  
Conference President.

han' in it?" The work has suffered considerably during the past twelve months on account of the awful war, and we are still passing through a time of sore trial such as the world has never known. Nevertheless, it is no time to be counting the added difficulties that have come in the way of the progress of the gospel.

This world-crisis has come as an urgent call to many of the best and noblest of our men to sacrifice good prospects and even life itself, that they may drive back the enemies of our liberty and peace. They are fighting the enemies without; but the work of Home Missions comes to every disciple and subject of the King of kings as an imperative call to fight the deadly enemy sin within our borders, which is destroying body, soul, and spirit, by presenting Christ, "for in none other is there salvation."

We were shocked and horrified when the Belgians were ruthlessly crushed by the enemy, and our hearts bled in sympathy so that we made sacrifice worthy of the traditions of the Empire, for their relief. Are we shocked, horrified, and pained, because sin has come to trample upon the rights and to destroy the peace, and is ruthlessly crushing and ruining thousands round about us in our own land?

The money contributed last year in Tasmania for Home Missions including the amounts given by the Home Mission Churches was 4/8 1/4 per member. The annual offering amounted to 1/0 3/4 per member.

Let us make our offering this year ideal—

inasmuch as every member will have fellowship in giving.

Shall we not be united in prayer, in work, and in giving, for the accomplishment of the Christ-imposed objective—the winning of our State for Christ.

## HOME MISSION WORK.

J. P. Seymour, Nubeena.

The age in which we live is emphatically an age of missions, and the missionary spirit which prompts to the self-denying efforts of those who send forth laborers into the mission fields is engendered and fostered by the Christ-Spirit, which is the concomitant of Christ's gospel, wherever faithfully proclaimed. As in thought we stand with Christ and hear him say to his disciples, "beginning at Jerusalem," we are led to infer that the natural order in mission work is, first the home land, then the foreign fields. Let the children first be fed. As we look upon the home land, its pressing needs furnish us with an inspired motive to labor for their spiritual welfare, and this leads us to the consideration of the best methods to be employed, also the most opportune spots of the Home Mission field. However, I would like to mention one serious drawback which hampers most of our Mission Committees, and that is the lack of financial support, which so often cripples their noble-hearted desires and endeavors. Many a promising field has been relinquished owing to this cause, after much time, labor and money has been expended on it; and this is peculiarly applicable to the cause of primitive Christianity at Nubeena, in Tasman Peninsula. In the Nubeena and Tunnel Bay Districts there is practically no opposition in the shape of sectarian bodies, and I should say, given an energetic visiting evangelist, with a motor cycle, a great impetus could be given to the work in this field. One especially encouraging sign is that the brethren at Tunnel Bay are going to erect a chapel of their own, and have already bought the ground, commenced getting the timber for its erection. For the present this promising field is without a preacher, owing to financial difficulties, and my removal to Dover. Brethren, shall this great district be left without a preacher?

## OUR WORK IN THE HUON.

G. Woolnough, Hobart.

Among the latest extensions of our work at Dover and Geeveston are the following: Bible School established at Dover, numbering 60; at Hopetoun, adjacent, another school numbering 40. Gospel meetings held in this locality have been blessed with encouraging results. At Geeveston, systematic home to home visitation has been effected, extending, in some cases, 12 miles away, with liberal distribution of literature. Frequent presentation of our plea, Bible

readings, prayers and gospel meetings held wherever possible. In each church the membership has been increased during the year by faith and baptism of some. There are splendid openings here for gospel tract missions. The land is excellent; this is emphatically the fruit district of the State, and produces thousands of tons of apples; the district is counted among the chief beauty spots of Southern Tasmania, and cannot fail to grow in importance as time passes. Our plea is well received, and there should be a prosperous future before us, and certainly we will not be limited in the success of our operations unless we limit ourselves.

## WHAT HAS BEEN DONE.

Conference Secretary.

The extension of the Restoration Movement, in which we are deeply interested, has to a large extent been dependent upon the Home Mission Committee's activities, but they cannot accomplish much, unless the brotherhood of Tasmania is united and prepared to make sacrifices, in assisting this band of workers to not only continue the work now in hand, but to send the primitive gospel throughout this island State. During the past year the following workers have labored with the Committee, in different parts of the island: G. T. Black, G. Woolnough, P. J. Byard, and J. P. Seymour.

The labors of these brethren have been greatly blessed, some 20 souls have been won for Christ and the church, also a new cause commenced at Carnarvon, and several new preaching stations and Bible Schools commenced, which continue to grow in interest and attendance.

No doubt our motto for 1915, "Onward, Tasmania," has to some extent been accomplished, yet never has there been such a loud cry for help and helpers, as at this present period. Brethren, shall we hearken to the call, and undertake new work? Shall we add to our Home Mission workers? Shall we continue the work we have been doing



N. J. Warburton,  
Conference Secretary.

in the Huon and Peninsular Districts? These questions are for us individually to answer. Brethren, Sisters, give God your answer in the most liberal manner on the first Lord's day in February, 1916. Can your Committee truthfully say, "Trust the brethren" and continue the work, still going "forward" during the year 1916?



G. Woolnough, Hobart.



J. P. Seymour, Dover.



P. J. Byard, Geeveston.

### NEEDS AND OPPORTUNITIES.

W. T. Smith, Kellevee.

The church here, like many others in Tasmania, feels the need of some spiritual uplifting, also the assistance of a co-worker and leader; someone with influence and tact to educate the members to realise their duty and obligations to mission work. The attendance at the meetings for worship is good, but at the gospel services there is lack of representation. Services are held every other Lord's day at Nugent, where Bro. Clifford preaches; some six have answered the call and been immersed. No doubt there are other centres where the gospel would prove the power of God unto salvation, but the great question is, How are they to hear without a preacher? How is a preacher to go unless he be sent? Shall we answer this query next February?

### HOME MISSION NEEDS AND MEANS.

J. Byard, Mole Creek.

**The Need.**—There appears to be the same urgent need for active evangelistic effort as when it was said to our Lord, "All men seek for thee." The one great want from which men and women suffer is lack of knowledge of the truth as it is in Jesus, and a living, active, personal faith in him. There is so much false teaching that very few seem to be rejoicing in the light of the gospel, in the "fulness of the blessing of the gospel of peace," yet many, though so much in the dark, are vainly groping after the light.

**The Means.**—In considering this phase of the subject, we seem beset with difficulties largely of a financial character. The people of this little State are mostly working class, and many of the disciples are among the poor, hence to pay men of culture to do the work of teaching and preaching appears to be an impossibility. Are we then without resource? No! When the fields are white unto harvest, we are told to pray. "Pray ye therefore for the Lord of the harvest." In this we have the greatest possible resource. Then there is urgent need to return to the practice of the early church as recorded in Acts 8:4. The disciples went everywhere preaching the word. Brethren, let us do likewise, either in person or by our means; let every one who loves the Lord be

a missionary, and "tell to sinners around what a great Saviour we have found," and God will bless such testimony by bringing many precious souls to a saving knowledge of the truth. May God help all his immediate followers to be faithful, and anxious to do their part to save the home land, then great joy and blessing shall result.

### ASSISTANCE.

W. Gillam, Caveside.

We see the need of an efficient evangelist and mission; but our funds are low, and would not warrant such; yet we must continue to do our best. May we all do our part to help forward the churches throughout Tasmania.

### THE PAST, OUR FUTURE—WHAT?

W. J. Glass, Dover.

A review of the early days of the church at Dover, dating from about 1874, when two of God's servants, Bren Brown and Troys, were led here to preach the gospel, which testimony was blest by God, about thirty trusted Christ. For about three months, these brethren remained, teaching the young saints; then Bro. G. B. Moysey paid us a visit, and greatly helped us. After a period of ten or twelve years, during which we were left to ourselves, the church was again visited by our late Bro. Cheek, who did a splendid work in the district, and expounded unto us the Word of God.

With the exception of a short visit by our late Bro. Maston, we were again left for about ten years without an evangelist, then the church secured the services of Bro. Way, who worked hard and did a good work throughout the Huon district, but the majority of his labors were lost, as we were unable for many years to obtain the services of another co-worker, to carry on the work.

Last year, by the assistance of the Home Mission Committee, Bro. Woolnough came amongst us to help extend the cause, which is now on the up grade. Listen! Shall we continue as during the last 35 years, or shall we go onward doing greater and nobler things? Brethren, let us do our best to forward Home Mission throughout Tasmania.

### EVERYBODY SHOULD KNOW.

F. Ashlin, Geeveston.

Home Mission work is necessary for the upbuilding of country churches, who have not the means to support an evangelist. Earnest Christian men are needed to help the struggling churches where a few faithful brethren have so nobly kept the flag flying for years, even under great difficulties. Home Mission work needs the hearty co-operation of every member of the church, both financially and prayerfully. Let every member of the church in Tasmania put the shoulder to the wheel, determined to press onward with the work of our Master, for the harvest truly is great, but the laborers are few, and time is short, also fastly fleeting by.

### INDIVIDUAL RESPONSIBILITY.

P. J. Byard, Geeveston.

This is an age when every Christian should be wide awake. Brethren of Tasmania, let us rise to the occasion, and evangelise our small State. We as individual Christians are responsible for the salvation of our neighbors. Do we realise this? Awake, then, and let us respond most liberally to our Home Mission call, giving as we have prospered, and above all give our consecrated talents to the Lord and his work; as we have but a few short years to gather the grain that is white unto harvest. Let our actions speak louder than words, and our efforts for the extension of God's kingdom be such that shall stand the test of time and eternity.

### DO OUR UTMOST.

F. E. Smith, Nubeena.

While we give our annual offering to Home Missions, let all God's people consecrate themselves unto the Lord's service. Let all do their best that this beautiful island State may go forward unto victory for Christ, and that his redeeming power may be made known to all.

### OPPORTUNITIES.

W. Reynolds, Northdown.

As a people who have the true gospel to tell, and the Master's authority and commission to do so, we need to be up and doing in this fair island of Tasmania. There is a great work to be done. We have practically open fields right throughout this North West Coast of the island home, and year throughout the whole island. Commencing at Devonport, there are some five or six large towns, with populations of some thousands, besides many smaller ones on the coast, where I believe the Home Mission Committee could do a great work to the honor of the cause of Christ. Brethren scattered throughout Tasmania, shall we make it possible for the Committee to take this work in hand, while the opportunities are ours? Will every individual disciple do his or her part, and help win Tasmania for Christ? Remember February 6th, 1916.

# Queensland.

## PULL TOGETHER.

Mark 2: 3, 4.

W. A. C. Wendorf, Conference President.

In unity lies strength. Let me briefly point you to the splendid lesson contained in the incident where they brought unto Christ one sick of the palsy, "which was borne of four." These men showed faith in Christ, realised their duty to others, felt they had to get near to Christ, were hindered in their work, yet not discouraged, for they allowed no obstacles to deter them, even to breaking in the roof. They pulled together, and were gloriously rewarded. Think, brethren, but for their action the sick man may never have been healed. Let us, too, get possessed of a zeal and earnestness, and a vision of our responsibility as vast as the field which lies white unto harvest at our feet. For years our work has been preparatory to greater achievements. We have had mysterious delays, but let us pull together, and Christ will help us to lift our burden.

## ADVANCE, QUEENSLAND.

W. H. Nightingale,  
Conference Secretary.

The war and drought, the world, flesh and the devil, cried, "Halt! Mark time!" We obeyed them. These forces have materialised our spiritual life, and fossilised our energies. But, our Captain, with the nail prints, and divine authority, summons us to "Go forward and conquer the world." We must obey Christ. Therefore, Advance, Queensland.

## THE VAST AREA.

H. C. Stitt, Conference Treasurer.

One does not require to be resident long in this great expansive and naturally wealthy State before becoming keenly conscious of the fact that the response of the church to the Divine command "Go" has been altogether too slow, and conspicuously out of all proportion to the rapidity of State development and advancement.

Let us examine the map, study the vast area therein! Have we Christians yet fully gripped the responsibility attached to winning for Christ a State with such opportunities? A State naturally endowed with the capacity to hold an immense self-supporting population? What is to be done? The longer we remain inactive, the harder will the work become. Queensland urgently needs men properly fitted and equipped for a "forward movement." The call of Queensland is "Men, and yet more men." We must face this matter, and face it now. The duty of the church is plain, and clear, and leads right forward.

## DID CHRIST DIE FOR QUEENSLAND?

W. J. Way.

Yes! Most emphatically! Perhaps there is no place in the Commonwealth where sin is so rampant and taken as a matter of course, as this Northern State.

But Christ died for Queensland, and he is its only hope. Jesus was the friend of publicans and sinners; not to palliate their sin, but to awaken in them the conviction that he cared for them. He ate and drank with them in a social manner, to draw out their confidence, and that they may feel that they were the subjects of his concern and sympathy. He felt for them, rather than judged them; he loved, rather than condemned them. He did not appropriate their sin, but shed divine light upon their darkness. His demeanor and holiness penetrated deeper than hard blows, and one cried out, "Depart from me, for I am a sinful man, O Lord!" Christ manifested sorrow rather than anger for sin. If, then, we wish to fulfil Christ's desire, that for which he died, viz., the salvation of the lost, then we must go to the people of this State with the gospel, feeling that it is one of the places to which Christ would, especially go. And since Christ is not here, but has left his interests with us, he expects us to go for him, or rather to go him-self in and through us. Christ himself went to the man of Gadara who was so possessed with sin and demons

that he was ostracised from his fellow men, but Jesus went and took his disciples with him. And now he would have us (his disciples) go to every sinner and possessed one in this State, and take himself with us, "for he tasted death for every man."

## WHAT SHOULD WE DO FOR THE WEST?

Ethelbert Davis.

Of all Queensland, the Central West presents the most urgent call for help, with the maximum prospect of speedy returns.

On the Western Downs is to be found some of the finest agricultural and grazing land in Australia. And in addition to the older districts, new settlements are being opened up.

Between Toowoomba and Cunnamulla, a distance of 530 miles, we have but two churches: one at Toowoomba, and one at Roma. Over all that distance there are important towns, some of them strategic centres.

Scattered over many of the towns and settlements are to be found many members of the church; in some instances only one, in others, families.

In eleven districts the memorial loaf is broken each Lord's day, but no gospel services held. In five or six places Bible Schools have been organised. In many districts no religious services of any kind are held from one year's end to another. Surely, here is an opportunity!

We should send at least three men into this work—men of the pioneer breed—to organise churches where there are enough members to warrant it, and to stand by those churches until they become strong; to help and encourage the brethren where no church can be founded, and to conduct gospel meetings wherever a few people can be gathered together. As soon as a new settlement opens, we should be in with the first half-dozen settlers. In no other way can we effectively touch Western Queensland.



W. A. C. Wendorf,  
Conference President.



W. J. Way,  
State Evangelist.



W. H. Nightingale,  
Conference Secretary.



H. C. Stitt,  
Conference Treasurer.



S. Trudgian,  
Conference Assistant Secretary.



W. Reeve

## A PLEA FOR THE CITY.

A. C. Rankine.

The fact that confronts us at the present time is that we have a comparatively weak church in the city of Brisbane, the capital of the great Northern State of Queensland. The church has not always been weak. In bygone days good audiences were recorded, and splendid work was accomplished. Like other city churches, the old Ann-st. church has enriched other congregations with her members.

And yet the church has not kept pace with the growth of the city. Brisbane has now a population of over two hundred thousand. The present building occupied by the church was purchased from the Methodist Church for £800. Land in that part of the city has risen in value, and the property is now said to be worth £3750. But the building is in bad repair. We are now making improvements which will greatly add to its appearance and comfort.

City churches have their own peculiar problems. For the most part the members live in the suburbs. As the city grows, business premises are erected where residences once stood.

Drink, gambling, and prostitution are all rampant here. One needs a lot of time, money and suitable premises to deal in a proper manner with the social outcasts of society.

And yet the city is the strategic centre. The church began in a city. Paul, the great apostle, labored in many cities, and won many triumphs. And so we must do our best to make the church strong at the base, and thus be the better able to reach out to the districts near and far of this great State where in large towns and agricultural centres many await the coming of the messenger of the cross.

## BIBLE SCHOOL EVANGELISM.

Ross Graham.

The Bible School is no longer an infant in arms, but is growing rapidly to maturity, and the church is proud of a possession so rich in product, and rare in promise. She sees in the school the church of the future. The school is the greatest asset of the church. Ask for what she will, the church can produce it. Therefore, let her give to the school organisation, yearly statistics, up to date, Home and Foreign Mission pictorials, and the truth of her position, and she will spiritualise, organise, vitalise, and evangelise it, and secure workers for the future.

## QUEENSLAND FOR CHRIST.

W. H. Nightingale.

The above statement is heard frequently at Conferences, and we should not be satisfied with any goal that falls short of that worthy ambition. But, have we grasped the full significance of the task, and what solution have we to offer for the problem indicated?

The problem stated: Queensland is the second largest State in the Commonwealth, having an area of 670,300 square miles.



A. C. Rankine.



A. V. Heather



E. Davis.



C. H. Pratt.

whilst the population numbers only 660,158. In other words, we have a huge territory sparsely populated, which frequently involves much travelling and small audiences for the home missionary. The liquor traffic is increasing its scope and influence upon the people with alarming rapidity. Good men are being boycotted by the traffic, and those who lack moral backbone are crouching in fear before it. In 1914 there were 10,436 arrests for drunkenness; in six years 80,962. The Romish and Anglican Churches



C. R. Graham

hug the fiendish traffic to their bosoms and shelter it from assault whilst they gain worldly power and influence through its ill-gotten gains. Rome is grasping the vantage points in almost every town and city; also the positions of power and influence. Protestantism is so weakened by sectarianism and selfish interests that it is not able to protest against Rome on the one hand, or win Queensland for Christ on the other. The people known as Christians only number 1100; or one in every six hundred of the population. Truly the problem is great.

A solution offered:

1. By each member of the body living the Christian life. This matter is of vital importance. We have rightly contended for sound doctrine, but have not stressed sufficiently the value of life. "For their sakes I sanctify myself."

2. By more prayer. "More things are wrought by prayer than this world dreams of." It is high time to follow the Master's example, and that of the early Christians. With God we shall do valiantly. "Let us pray." Lord, help us to enthroned Christ in Queensland.

3. By more work. P. S. Dean said, "In idleness morals rust and powers decay." If eleven men could shoulder the imperial task of world conquest, surely eleven hundred of us could win Queensland for Christ! Our spiritual health, happiness, and prosperity depend largely upon work. God has conferred the highest honor upon us by making us co-workers with him. Make haste, the night cometh!

4. By a greater unity. We need a spirit large enough to sink selfish and trivial interests. Brethren, if we would unify the scattered forces of Protestantism; bring Rome to Christ, and Christ to Queensland, we must be willing to close up the gaps, and join hands with each other.

Dear Lord, enlarge our faith, increase our love and loyalty to Christ and Queensland!

## THE CALL.

The while I listened came a word—  
I knew not whence, I could not see;  
But when my waiting spirit heard,  
I cried, "Lord, here am I, send me!"  
For in that word was all contained—  
The Master's wish, the servant's joy,  
Worth of the prize to be attained,  
And sweetness of the time's employ.  
I turned and went—along the way,  
That word was food and air and light;  
I rested on it all the day,  
And rested on it all the night.  
I wondered, but when soon I came  
To where the word complete must be,  
I called my wonder by its name—  
For lo! the word I sought was He.

—Phillips Brooks

# Home Missions in New South Wales.

£500 Required.

Let there be a worthy response from every member of the "Mother State."  
—Wm. Gale, Organising Secretary.

## THE PRESIDENT'S APPEAL.

H. G. Harward.

By nature I am not a pessimist. By the grace of God, I am generally able to look on the bright side of things. It is sometimes good for us to get down into the valley, that we may appreciate the view from the heights. There is profit in looking at the dark side when it leads to greater appreciation of the bright.

There is a dark and discouraging view of the work in New South Wales. Fields have had to be abandoned for a time. A number of churches are without a regular preacher. In many instances there is a growing spirit of indifference to the Lord and his services. Not only are causes languishing, but the greater portion of the State we have not endeavored to reach with the simple gospel. In addition to these things, the Committee is over £100 in arrears in connection with its Home Mission work.

This condition is a challenge and an appeal to every disciple of the Lord in the mother State.

It is an appeal for a deeper spirit of consecration. Have we really given our own selves to the Lord? Are we wholeheartedly his? Are we lovers of pleasure more than lovers of God? Do we possess the power or merely the form of godliness? These are serious and necessary questions. Preachers, teachers, and officers must seek in the power of the Holy Spirit to lead the churches to a more definite consecration to the Lord.

It is an appeal for the revival of the old-time evangelistic fervor. Are we as persistently aggressive as we were in days gone by? We do not appear to be so. There are crowds of people everywhere. They are certainly not in our church buildings, or the buildings of other bodies. They can only be reached by going to them. This is not easy when only one or two have to do the work. Let the members in each centre unite heartily in high-way and by-way service, and the second great need will be met.

It is an appeal for generous giving. The claims of Empire have met with liberal gifts of men and money. A corresponding liberality is needed to meet the calls of the kingdom of God. The need is urgent. Let the response come from every member in the State, with a liberal and cheerful gift.

## THE FINANCIAL NEEDS OF THE COMMITTEE.

W. H. Hall, Treasurer.

Owing to the war, the question of finance is one that is absorbing the attention of the

people of this world in such a way as it has never done before.

The Allied Nations have raised enormous sums of loan money for the purpose of financing the war. We conclude, therefore, that the people are behind the nations, and are willing to provide the funds that are necessary, the two things that actuate the people most in subscribing the money being patriotism to their King and Country, and the attractiveness of the investment offered.

Let us now consider the business of our Lord and Saviour, Jesus Christ, particularly the work of the Home Missionary Committee of the State of New South Wales, the financial needs of which are greater than



NARRABRI

Dr. P. Wainwright is bringing throughout the great North-West upon his "Rudde" motor cycle the travels hundreds of miles, having just completed a tour of visitation right up to the Queensland border—about 400 miles in all. Services are also held periodically at Bam Bam.

ever before. At the present time the Committee is committed to £13 per week in salaries, and £102/6 per week in subsidies, and in this way is directly assisting ten churches, two country circuits, and the Bible Schools Committee throughout the State. Speaking generally, and after making due allowance for existing conditions, it is safe to say that the work that the Committee is connected with is satisfactory, and the money is well spent. The estimated expenditure of the Committee for the Conference period ending the 29th February, 1916, is £1,304. To date the Committee has received £627, so that the Committee will need to receive £707 before the end of the Conference year to balance accounts. Of course the greater portion of this amount will have to come through the annual offering, and we do not think that too much to expect. If the brethren were to give as the Lord has prospered them the whole amount would be forthcoming.

We hear a good deal about the hard times,

and while there may be isolated cases of hardship, if we take recent banking returns as a guide, we find the position satisfactory. The latest returns show large increases in the credit balances on current accounts and fixed deposits with the trading banks, and large increases in the number of depositors and amounts deposited with the Savings Bank. The realisation of the wheat crop, combined with a freer market for both wool and mutton, will provide a large amount of additional money. As it is reasonable to suppose our brethren have not fared any worse than the average member of the community, the Committee confidently appeals for the funds necessary to continue the work. Let us be as patriotic to our Saviour as the people of the nation to their king. The investment is also an attractive one.

"Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."

## OUR EXTENSION DEPARTMENT.

A. E. Hingworth.

I had occasion one day last week to visit a large warehouse. The respective departments were marked off by signboards. One was designated "New Business." Our Home Mission Committee is the "Extension Department" of our Conference. This body of men has been chosen to push the work and be on the alert for expansion. Their main business is the evangelisation of the State of New South Wales with the Old Story. We are in danger of allowing this Committee to drift into a mere conservation section of our work. Some years back we made a distinct forward movement, and opened quite a number of new churches. Lately, we have not been so aggressive. Why? Three reasons: (1) These new congregations have been obliged to consider the "housing problem," and they have been busy in the erection of buildings. (2) We have been content to "hold the fort" in a number of places which by this time should have been self-supporting. (3) Our extension department has been hampered for want of money.

There is a big overdraft at the bank just now. Without more capital, progress is impossible. If we are to show good results we must have more generous gifts. What is needed everywhere is a passionate passion for the salvation of the unsaved. This is our business. Substitutes for the gospel are being offered the perishing sons of men a-gone. We need to direct them still to the Lamb of God that beareth away the sins of



ERSKINEVILLE.

A work originally started by workers from Europe, in a thickly populated district. Bro. Pond brought from Melbourne by the Home Missionary Committee to organise and build up the cause. In less than two years there have been 35 additions to membership, not including many who have not yet been baptised for many reasons. Bible School has 26 scholars and 30 teachers. A new school hall, valued at £250, has been erected, and £100 paid off second mortgage. It has been hard work, but the Committee has faith in Bro. Pond's ability to build up a strong cause. His work is much hampered by the local debt of about £1250, which has to be carried by less than 100 members.

the world. I have been much impressed with some pungent words of Dr. Burrell, of New York, quoted in "The King's Business."

He says, "I attended church twice every Sunday during a vacation of three months, and did not hear, even once, an invitation to accept Christ. The fact is, the church has been largely diverted from the business in hand. The spirit of the age was being exploited at the expense of the Spirit of God. . . . Others had turned aside into social service—the feeding of the hungry and the clothing of the naked, and the healing of the sick. This is a most Christlike service, but to say that it is the 'Christ life' is to say a false and foolish thing. The Lord's plans called for a marshalling of his professed followers in a crusade for souls. Let them get back to their commission; back to their business, which was to seek and to save the lost. Nothing else will answer. All other tasks are incidental to that."

These are weighty words, and if our Home Mission work is to make progress in New South Wales, it will only be when we arouse ourselves to our responsibility in this regard. I trust that the Home Mission appeal will not fail to provoke a good response, as the money is urgently needed.

### THE HEAVENLY VISION.

Chas. C. S. Rush.

The heavenly vision is always a missionary vision. The heavenly vision is a vision of Christ, a vision of Christ is a vision of opportunity, a vision of opportunity is a vision of duty. Paul was obedient to his vision; as Christians we have not received our vision in the same way as did he, but if we are Christians there surely has been a Damascus road experience in our life. And

now the vital question, Have we been obedient to the vision received? Christ, opportunity, duty, this is the vision. We cannot separate the three phases, but we can be disobedient. Duty. Look at this word a moment. In these terrible days how often are we using it? Yes, it brings us a vision—men frozen to death in trenches, torn to pieces by rain of shrapnel, choked by gas. Who have suffered these things? and why? The Empire called, and her sons responded. That's all. Heroism, patriotism; these terms are not adequate, but there is a million volts of that kind of dynamic in the British race, and the call of the Empire turned on the switch. Militarism did not pity, did not plead, did not philosophise, it relied on men. Then the heart's door was closed on loved ones, home, country, all that was dear on God's earth. Men flung back the answer, "We are coming, rely on us." Jesus is calling to a battle in the home-land. The test of militarism is the test of our Captain. Hear him: "Take no thought for your life." "Greater love hath no man than this, that he lay down his life." "Give all, and follow."

Shall we hear one call and leave our Captain to fight his battle alone? Christ is calling, have you heard him? Our cities are the opportunity; have you seen them? Our duty is to give liberally of our means; will you do it?

### THE GOSPEL IN AUSTRALIA.

Philip J. Pond.

In Green's History of the English People we read, "In the higher circles of society 'everybody laughs,' said Montesquieu, on his visit to England, 'if one talks of religion.'" Of the prominent statesmen of the time, the greater part were unbelievers in any form of Christianity, and were distinguished by the grossness and immorality of their lives. . . . At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree hard to conceive. . . . Ginshops invited the passer-by to get drunk for a penny, or dead drunk for twopenny. . . . A religious revival broke out, which changed the whole tone of English society." That which Home Missions did for England, the gospel can do for Australia. It is the salt to prevent the degradation, and preserve the purity of the Australian nation.

The call of Australia for the gospel is urgent. There is an army in New South Wales alone of 100,000 children, who are never taught Jesus in the home, nor do they darken the doors of the Bible School. Centuries ago, Gregory of Rome, seeing English captives, with their fair faces and golden hair, exclaimed, "Not Angles, but angels," and sent Augustine and others, to save them from heathenism. Little girls with golden hair and blue eyes can be heard to-day with profanity on their lips. Street after street may be visited in parts of Sydney, and not one adult church-goer found. Because of the church's negligence, sin abounds.

The career of the gospel in Australia is a

promising one. Only a little over a decade ago, our late beloved Bro. A. B. Maston published a Jubilee History of the churches. At that time (1903) only six of our churches in Sydney and suburbs were existent. The membership for the whole of the State of New South Wales did not reach the 20000 mark. Now there are 20 churches in the metropolitan area, and the membership is well over 4000. A cause which doubles its disciples in a decade is not dead, nor dying. Home Missions has answered the call, and will answer it, if the churches respond on Home Mission Day.

The increase in our Bible Schools is even more marked. Hundreds of new scholars are being gathered into our schools each year, a marked number of promising lad-are coming into service in our churches, and a preparation for wider work is manifest in New South Wales.

The continuity of the gospel in Australia is laid upon us. When the Lord said, "Repentance and remission of sins should be preached in his name, beginning first at Jerusalem," he did not say, "having preached once, quit Jerusalem." Rather the promise was, "unto your children, and to as many as were afar off" in point of time.

The call of Australia for the gospel is urgent. It rests with the churches whether the call shall be worthily answered.

The career of the gospel in Australia is a promising one. According to the response on Home Mission Day will this career be maintained.

The continuity of the gospel in Australia is expected by the Lord. How shall we face our God in the coming age, if we were slinkers in Home Mission work?

Conversions are miracles which never cease. These prodigies of power in the moral world are quite as remarkable as prodigies in the material world. We want conversions—so practical, so real, so divine—that those who doubt can doubt no longer, because they see in them the hand of God—Spurgeon.



MOSMAN.

The cause here has made great strides. In only a few years it has so advanced from very humble beginnings until it is now comfortably housed in a substantial brick chapel. Bro. Stevens is doing here. Money spent here is well spent, and will soon return profits in the coin of the realm of heaven.

**DRAGONS TO BE SLAIN.**

Linley Gordon.

A thousand church spires raised to the glory of Jesus. Ten thousand stained glass windows bearing the faces of saint, apostle, prophet, martyr. Multitudes of human beings baptised into the name of Father, Son and Holy Spirit. God hot and bold on the lips of church members. Symbols of the body and blood of Christ on many a neatly-draped table! And yet—to what end? Do not the dragons still live? And within the sound of church bells make hideous mockery of the worshippers in the temple?

Australia has several mighty dragons to meet and conquer. They stride across the continent like some prehistoric monster devouring much that is best and beautiful within her bounds. One is gambling. Its grip is tremendous. It passes from victory to victory. It is the master passion of the young Australian, and it has a hold on the life of the old. It is the peerless mania of the Commonwealth. The cancer in the vitals of every State. In hotel lobbies and in cafes, on kerbstones, in trains or shop, the last race always stands out as the leading topic.

A second is drink. It burns like a consuming fire in the blood and bones of our people. More was swilled down last year than the previous year, and considerably more is being guzzled this year than last.

And where are we to look for leaders in the slaying of these dragons? Not to the editor of our dailies—he cares less for leading public thought than for reflecting it. Nor can we look to the magazine writer—he is more or less hostile to reform. Nor to the lawyer; nor the doctor or merchant. They may help some. And we cannot look much to the laws of the land to aid us. Laws are making it easy to gamble, and easy to deal in the alcoholic curse. There is relief in one quarter only. Our only hope is in Christ.



**NORTH SYDNEY**

Bro. H. G. Payne is laboring here, right in the centre of a large population. The little band of disciples is growing. Bro. Payne is doing a line of 25 addresses the boys. Open-air meetings are held at C. W.'s Nest each Sunday night, after church. Surely this consistent labor will bear fruit. Without the help from Home Mission funds, this work could not be concluded.

There are five hundred million Christians in the world. Are Christians worth anything in the solving of great moral problems? Yes, if they consent to be dominated by the spirit of Christ, and to follow his high teaching.

To accomplish her tasks the church requires gold. Streams of it. Crusades can not be carried on without money.

And before there can be a great Home-Missionary gift this year there is one thing we all must do. We must get into a better humor. Just now we are all nerves, impatient, peevish. Gratitude is petrified if hard feelings are carried through the hours. It is hard for the human heart on this tenth day of December, in the year of our Lord nineteen hundred and fifteen, to join in the exultant shout: "O that men would praise the Lord for his wonderful works to the children of men! And still, this must be our attitude. We must be thankful that the world is not worse than it is. God is good to us. It is the foppery of the world to say that it is his doings that dragons live and thrive. It is ours. Cassius was right:

"The fault, dear Brutus, is not in our stars.

But in ourselves, that we are underlings."

The most successful method of church finance is the budget plan. This is the plan employed by Parliament in England, and Congress in America, for raising money. It works as well in church affairs as in Government. At the beginning of each church year the budget is laid before the church, and the items considered.

I am familiar with one church whose ideal it is to give as much to missions each year as to current expenses. For instance, her budget in 1912 was as follows:

Current Expenses on a Basis of £700.	
Minister's Salary	£520 0 0
Music	30 0 0
Sexton, Service	50 0 0
Repairs, light, fuel, water and incidentals	100 0 0
	£700 0 0
Missions on a Basis of £700.	
Foreign Work	£200 0 0
Home Work	200 0 0
State Work	200 0 0
Church Extension	50 0 0
Ministerial Relief	50 0 0
	£700 0 0

When the budget is passed by the church, the Financial Committee makes an every-member canvass, and there is no let-up until the whole amount has been subscribed in weekly offerings.

Such a plan as this should be workable in every church.

**UTILITY.**

H. G. Payne.

Utility is "the quality or state of being useful; usefulness; profitable to some desired end." In the light of its definition can this term be applied to the Home Mission Committee? Most emphatically, Yes!



**PETERSHAM**

Circumstances necessitated that the Home Missionary Committee should assist this church by placing Bro. Gale here temporarily. Read how the Petersham brethren appreciate the timely help rendered by the Committee. The secretary writes as follows:—

"I wish to express our gratitude to the Home Mission Committee for their very prompt and substantial help in our time of trial; also permitting Bro. Gale to come and help us, whose services every one of us deeply appreciates. It has brought to us very strongly the fact that the Home Missionary Committee is a tower of strength to the brotherhood of New South Wales."

Two phases of usefulness are here presented.

1. Insurance. The desired end of Home Mission effort is to conserve the interests and extend the borders of the church, which is equivalent to saying, the confirming of saints and the saving of sinners.

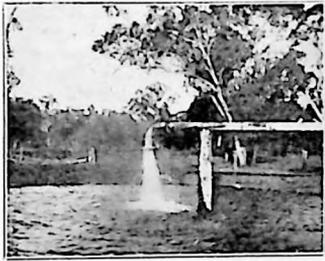
As far as it effects this the Committee insures against loss, not in the ordinary



**H. G. Payne.**

sense of an insurance transaction, but in that it is the source of assistance in church difficulties. Thus when a church meets trouble, financial or otherwise, it naturally and voluntarily appeals to the Committee. That body being in high esteem and good report among the brethren, has advice and assistance solicited in matters that are generally known, and in some that are not made public. Thus congregations have been helped, and in some cases saved from disaster by the wise counsel, practical sympathy, and financial assistance of the Home Mission Committee.

2. Incentive. While the incentive to and inspiration for the extension of the kingdom of Jesus may, and frequently does, find life in local congregations, the usual tem-



In a land that oft is dry and droughty, where, ensnared by the dreadful mirage, man and beast both have perished, and bush fires oft had swept from the face of the earth every living thing, there burst forth "rivers of living water"—the artesian bore. Up from the depths—a thousand, two, three, four thousand feet beneath—flows the crystal stream. Like love, it never fails. Life for man and beast has been redeemed.

So comes my Saviour's love. Life is transformed, and the desert blossoms as the rose. "Aqua Vita" flows free to all.

"Lord, make me a 'channel of blessing.' £500 on February 6th will cause to flow anew the living stream of life eternal.

deney is for a church to be so engrossed in its own problems and plans that other fields are overlooked. Usually some external incentive to outside service is needed; in this we are too much like the church at Jerusalem.

If the requirements of other communities and causes be felt, it is not easy for a church to decide on the best place for a new cause, or which of several which are struggling should be helped. The Committee, with intimate knowledge of the past and present history of all the churches, possessing facilities for the obtaining of information about prospective new fields; exercising mature judgment, not affected by local factors; and being in a position to take a comprehensive view of the whole State, is ideally placed for the production of the maximum of effort and result with the minimum of cost.

A reminder. By its constitution the Committee cannot exercise ecclesiastical powers. It is appointed to do the work of, and be responsible to, the brotherhood; so in appealing for funds it is simply asking those who gave it being and business to provide the cash, that it may be "profitable" to the "desired end."

### THE GREAT NORTH-WEST.

P. Warhurst.

Whilst on a visit to the scattered members in the North-Western District, it was my privilege and pleasure to have fellowship with the few faithful at Moree. They were indeed a few—Bro. and Sister Hodson (who entertained me in their good homely way), Bro. McAffey, who is the leader really of the little church, for is it not he who presides at the Lord's table, and who refuses to allow the chapel doors to be shut

Sunday mornings? and Bro. Nelson—these four with Bro. Peter Winter, who had come from Brockburn, 55 miles away. How often are we preachers disconsolate because of a sparse attendance! But this service had about it such an air of expectancy, that one never thought of being "down"—with the result that the chapel became a veritable Bethel, where God met us and blessed us.

Moree is some sixty miles further along the railway from Narrabri, with a population of 3000. There is a comfortable chapel which will hold about 150, and lit with electricity. In this place these loyal brethren meet week by week. What an appeal they make, not by words, but by their action, to "come over and help them." More men and still more men is the urgent military appeal of to-day, but is the appeal, nay, command, of the Great Master any less insistent to-day than of yore; and is not that Macedonian cry becoming pathetically stronger in our ears? And Moree, alive with possibilities—wants to be heard, and many other places, too; and it's more men, still more men, and consequently money to support them that is wanted. Here is a fine opportunity for missionary enterprise in the homeland if someone desires to help in this way the work of God in New South Wales.

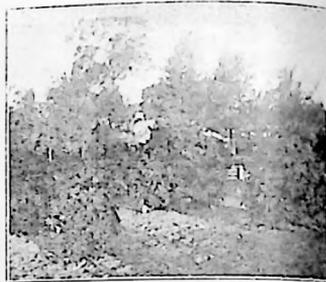
### "OCCUPY TILL I COME."

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."—Luke 19: 13.

We have four things here, which, keeping the metaphor of the text, I may designate as the Capital, the Business, the Profits, and the Audit.

The Capital.—A pound was a very little thing for a prince who was going to get a kingdom to leave with his servants to trade on. The smallest gift is, I think, an essential part of the representation. May it not be intended to point out to us this lesson—how small, after all, even the high gift that we all receive alike here is, in comparison with what we are destined to receive when the kingdom comes? Even the salvation that is in Jesus Christ, as it is at present experienced on earth, is but like the one poor pound that was given to the servants, as compared with the unspeakable wealth that shall be theirs—the ten cities, the five cities, and all the glories of supremacy and sovereignty, when he comes.

The Business.—Now a word about the trading. You Christian men and women ought to make your Christian life and your Christian service a matter of business. Put the same virtues into it that some of you put into your trade. Your best business in this world, as the Shorter Catechism has it, is to glorify God and enjoy him for ever. And the salvation that you have got, you have to trade upon, to make a business of, to work it out, in order that, by working it out, by living upon it, and by living by it, applying its principles to daily life, and seeking to spread it among the people, it may increase and fructify in your hands.



### GOD'S ACRE.

Is the means adopted by one brother to be assured that there shall always be money for the work of the Lord. This section of the orchard has in it the finest trees, and generally yields the best results—all the proceeds are the Lord's Money from these trees has for many years reached the Home Mission Committee, and some has reached the far distant, China, Japan, and the Islands of the sea. Bro. William Winter, of Inglewood Forest, Moree, had faith in the Lord, and we surely blessed him. Though dead, he yet speaketh, and his works do follow him. How are you giving to the Lord?

The Profits.—The immediate results are in direct correspondence and proportion to the immediate activity and diligence. The truths that you live by, you will believe more because you live by them. The facilities that you employ in Christ's service will grow and increase by reason of your employment of them.

The Audit.—"Till I come," or, "Whilst I am coming." As if all through the ages the king was coming, coming nearer. We have work as remembering that every one of us shall give an account of himself and his trading unto the Proprietor when he comes back.—A. McLaren.

### AN OPTIMISTIC PROPHECY.

Dr. R. F. Horton, of Hampstead, made this optimistic prophecy in a public speech: "A day was coming when a great revival of Christianity would take place," "for," said Dr. Horton, "I shall never believe that the gospel of Jesus is intrinsically less attractive to men and women than the cinematograph."

He believed that after a while folk would return to the Bible as to a new book, and it would grip them once more just as it did in 1611, when the Authorised Version was published and began to mould the language, the life, and the thought of the whole of England. For the Church of Christ the prospect was ahead, not behind; it must fix its gaze not on the past but on the future.

Living Christ, grace-given relation;  
Source of holy inspiration;  
Living Christ, that souls he won,  
His name exalted, his kingdom come.

—T. N. Wade

## Auckland District, New Zealand.

Our NEED: £150.

### HOME MISSIONARY EVANGELIST'S REPORT.

F. W. Greenwood.

The gospel meetings at Point Chevalier have been continued regularly since the Conference at Easter, with the gratifying result that seven more have become obedi-



F. W. Greenwood.

ent to the faith. This necessitated something being done to establish a meeting for our young Christians, and it was decided to hold a meeting for the breaking of bread after the gospel service, and so the Lord's table was set up on May 10th, when ten partook of the feast of love divine. The eight converts have been most regular in attendance, it being an exception for one to be absent.

The Sunday School numbers 85 scholars, and has now six teachers. The succession of wet Sundays reduced the attendance, but with the advent of finer weather the scholars are again mustering well. The anniversary services were held on October 10th, when 120 to 150 were present at the gospel meeting. The scholars rendered several choruses under the baton of Bro. H. Edwards. At the entertainment the hall was full, and a feature of the evening was the action songs under Sister Ivy Greenwood.

There is no church building of any kind in this growing suburb, though the Episcopal Church and the Methodists, as well as ourselves, all have suitable sections of land. There is no doubt that the religious body that has the faith and courage to build first will score a great advantage. Where will the Churches of Christ come in?

The Home Missions Evangelist has paid seven visits to the little church at Papakura to help and encourage the brethren. One Lord's day was spent at Helensville, when good audiences gathered, and one young man, the son of our Bro. and Sister Paulson, was baptised. A week was also spent at Waipua, to help the brethren in the back blocks, when gospel meetings were held in the public hall. An effort is now being made to help the church at Richmond, and Bro. Greenwood is preaching to good audiences.

Wide open doors are everywhere inviting us, and if we would be loyal to Christ, and respond to the great heart cry of humanity, we must enter them. This may mean sacrifice, but the world has lately shown us how men can sacrifice, and what sacrifice can do. Shall we lag behind when the Captain of our salvation leads the way?

### NORTHERN UNION DISTRICTS.

W. E. Vickery, President.

It is truly said, "Union is strength." But it is a fault of our times that we accustom ourselves to look away altogether from our personal efforts in the work of converting our fellows, to the greater efficiency of aggregate movements. We are therefore apt to lose sight of what is required from ourselves individually in our anxiety to push forward what others seem to be doing. But there is in Christ an idea of individuality and an idea of unity. Let there be no abuse of either of these; for we are engaged in a great work, the greatest of all works. We are endeavoring to unite God's scattered children by elevating the Bible to its proper position in the minds and hearts of our fellow men.

The brain and voice of living men are the chief instruments for carrying this cause forward. The great means ordained by Christ for spreading the truth is indisputably the living voice. Therefore the necessity of our united effort in sending forward this living message.

During the present year Bro. Oram has accomplished a good, steady work among the scattered churches of the Northern Union. The success that has attended his efforts especially at Dome Valley, should give us encouragement for the future.

Our requirements for the coming year to amount in the present effort will be £150, and this can only be accomplished by the whole-hearted co-operation of every brother and sister in the Associated Churches of the Northern Union.

### RIGHTEOUSNESS EXALTETH.

Prov. 14: 34.

P. D. McCallum.

The powers of this earth are the kings and queens, knights and rooks, bishops and pawns which the Almighty moves on the intricate chess board of earth's history, fashioning the course of the ages, and the development of civilisation. Every country has its destiny, its purpose to fulfil in the plans of God. Christian nations, or Christians within a nation should be especially concerned that God's will may be done on earth as it is in heaven. To aim definitely to promote the great, good and beautiful traits of individual and national character is to seek

to further God's purposes. What are some of the most pure, noble and best national characteristics?

1. A righteous nation must love humanity. It must hold life sacred. It must preserve the rights of all, especially of the women, children and the weak. Children must have the right to develop naturally, healthily, in pure and simple, trusting faith in God. Woman must be placed side by side with man in her merited station of dignity and worth as a factor in the struggle for exalted life. The true nation will have a broad, compassionate creed of brotherliness to guide all its internal affairs.

2. A righteous nation must hate unjust inequality. The God who espouses the cause of the widow and the fatherless, who identifies himself with the poor to the extent that gifts to the poor are loans to the Lord, will not hold him guiltless who grinds down the starving millions for the sake of dividends.

3. A righteous nation must abhor wrong customs. Customs are good or bad. Good customs are conservers of freedom, and guardians of liberty. Evil customs enslave and destroy. The people must be taught from the highest standards to value good customs highly, and to discredit and discountenance the harmful.

4. A righteous nation must love justice and insist upon absolute fairness to all classes of its citizens. The just balance which is the Lord's delight must be kept in commerce, law, society, and religion. No class must be allowed the prerogative of curtailing the liberties of other classes. Such an ideal condition could only be where each would look not only at his own things, but also upon the things of others.

5. The righteous nation will love mercy. No pound of flesh exacted becomes its honor. The fallen, degraded, waifs and friendless, aged and infirm, unfortunate victims of entrenched wrong and hateful physical and moral disease must receive its unrestrained compassion and unlimited practical aid.

6. The righteous nation will respect the marriage vow. The marriage altar will be the altar of true love, not misguided, hasty, designing passion; the altar of inviolable vows, not of separation and divorce. The least deviation from the path of virtue must be abhorred, the effort to win the erring from his error a mighty one, and loving as it is strong.

7. The home in an ideal nation must be made beautiful and attractive in every way. Here peace and moral power, prosperity because of thrift, the family altar with its ennobling influence must be; the thoughtful care of father, the sacrificing love of mother and the deepest, kindest affection of brothers and sisters must, for the nation's highest good, be abundant and sincere.

8. The best nation must be a nation of saved men and women—men and women who are born again and consecrated to the supreme efforts of the Christian life, the attainment of heavenly conditions in an earthly environment.

How better implant, nourish, and permanently incorporate these and other glorious features of true national life and mind into our own nation than by preaching Christ and him crucified for the world's redemption? He, in the beauty and glory of his matchless life, directs individual and nation alike to the supreme attainments of character in all walks of life. The world must be overflowed with the gospel stream of beneficent influence. God's Word must be taught and preached more and more, persistently, enthusiastically, efficiently. Our Home Mission agencies are especially engaged in the work of widening the scope for preaching the pure gospel of Christ; the greatest, most needed factor in individual and national uplift. Help their work now, in the formative period of our country's life, in these days when our own peculiar national traits are being acquired, and we are building for the ages; we are shaping the destinies of generations yet unborn.

### THE FIELDS ARE WHITE.

F. Evans.

Delay in harvesting means the fully ripe corn will fall from the ear and be lost. The reapers must operate at once or they will gather only empty husks and straw. The white fields which the Lord saw as he looked down the ages are the men and women of to-day in this land of New Zealand who must at once be harvested for God or be for

ever lost. The underlying thought is "urgency." To-day—now—the work must be done. To-morrow will be too late. The need is pressing; we must rise early and work hard and long, for we gather not wheat, but the souls of men. Their eternal destiny hangs in the balance. Your effort will decide it, for life or death.

Lift up your eyes and look. In our search for earthly treasure—for the things which satisfy not—our eyes are turned earthward and selfward. Lift them up! Look to right, left, ahead! Oh! the need of a Saviour! How apparent on every hand. Oh! how little has been done! What opportunities there are in our own Auckland Province. What fields unharvested! How long and difficult is the work of planting securely one new church. What money it requires! What work! What patience, and how many towns and villages are yet unentered. Truly the work is great: the laborers few.

Shall we therefore in despair lay down our tools and give up? Never! Have we not on record the fact that a woman whose whole possessions amounted to one half of a farthing, yet with that limited capital rightly used, she drew from the Lord's own lips such commendation as made the great gifts of the wealthy pale into insignificance in comparison. Shall we then with our greater gifts and opportunities fail to use them? Never!

When the harvest is past, and the summer is ended, the Lord will call together his laborers. Will you be there, and I, confident of a hearty "Well done, good and faithful servant"? We may be absolutely sure of such commendation if we are faithful with the "little" with which he has entrusted us.

### PERSONAL RESPONSIBILITY.

A. A. Creamer.

When will the church through the quickening of its individual members be aroused to a full sense of personal responsibility? What a mighty difference it would make! The very dynamo of Christian vitality is a highly developed apprehension of this much neglected faculty.

Our Saviour said: "As the Father hath sent me, even so send I you." There is a tendency to limit the charter under which we work by living and acting as though the church was for heaven, and heaven alone. We are apt to forget the church is for earth as well as heaven; and eternity will be all right if we by our individual energies make time right. Think of the result to the world with one Saviour in it! Think what our home land would be to-day with every member of our churches imbued with the idea that the duty of Saviour rests upon them. And why not? The gospel story fairly rings with the persistent note of individuality, and the Lord depended on the preciousness of personality more than any other factor for the propagation of his sin-destroying, soul-saving truths.

The shepherd leaves the ninety and nine, and seeks the one lost. The woman sweeps the house to find the one piece of money. Hear the word ringing down the centuries: brethren! "Even so send I you"! Words clearly addressed not only to his disciples of that day, but also of this. Two outstanding characteristics of the Master's teaching are that he spoke chiefly of God and chiefly to the individual. His way of approach was not by outward organisations and movements, and influential deputations, but by the quickening of individuals by the force of personality, or, so to speak, from within.

Can we imagine our Lord agreeing to set up a small committee, and upon them as a body place the chief responsibility of missionising the home land, and to the very great majority of his disciples granting immunity from personal effort or sacrifice for the purpose of spreading the truths imparted to them?

Only once, and that at the very beginning of his ministry, and then to a small select group, does he announce anything like what might be called general principles. For the most part he impresses his hearers with their personal responsibility.

He loves to discourse with the few. He takes people one at a time. Lavishes his rich instruction on one Pharisee at dead of midnight and one unresponsive woman at the well.

Now, if this extraordinary individualisation indicates to us the instrument to which our Lord was willing to trust his hope for the world, why should we go back on that now?

Let us quit relying so much on this band of ten talent men, and rake up all our scattered talents from the unresponsive soul, and send them, as they are, if invested forthwith in the Lord's work nearest at hand, they will surely earn for us the Master's welcome salutation: "Well done, thou good and faithful servant."



THE COMMITTEE.

Back Row: G. Moyle, F. Evans (Treasurer), W. Cammell.  
Front Row: W. Page, R. J. Dick (Secretary), E. Vickers (President), G. Collier.

# Middle District, New Zealand.

## THE PRESIDENT'S APPEAL.

Milton Vickery.

1150 for Home Missions.

After last Conference the most pressing problem for the Home Mission Committee was the securing of a preacher for the Palmerston North Circuit. In this district hundreds of pounds have been spent; two fine well-situated chapels have been erected, and there was a most urgent need for a preacher to follow up the work done. For months the outlook was gloomy, but at last, owing to the splendid liberality of the Nelson, Spring Grove, Vivian-st., and Wellington South churches, Bro. P. Bolton was offered a six months' engagement. We earnestly appeal to the brotherhood to give sufficient money to continue this engagement. The field is most promising—the call most urgent. In the Hutt Valley Circuit, Bro. Grinstead is doing a splendid work, meetings are better attended, the schools are making new records, and the people are responding to the invitation to accept Christ. Much of Bro. Grinstead's time is taken up as a chaplain to the large Trentham and May Morn Camps.

Bro. Phillips' visit to Nelson convinced the Committee of the need of placing an additional man in the Nelson country districts. "The fields are white unto the harvest; pray ye therefore the Lord of the harvest that he will send reapers." Think of how God has blessed you—of what he has given you. Then remember that you are God's steward, and give—not grudgingly or of necessity; God loveth a cheerful giver.

## A TRIP ROUND THE WAIRARAPA.

Herbert Grinstead.

It had long been my desire to visit the brethren in this district, and at the wish of the Executive Committee, I recently spent a week end, commencing Friday morning, and finishing Thursday night. Leaving Wellington, a few hours took me to Levin, where I had the pleasure of meeting Bro. and Sister Dawson, and a few of the brethren that uphold the banner there. I spent the afternoon in visiting, and the evening in speaking. Our brethren here are sadly handicapped, but they do well with what they have. Levin is to be in the Palmerston North Circuit. I passed on to Palmerston (30 miles), arriving Saturday afternoon, and staying with Bro. and Sister D. Cairns. You have heard a good deal of Palmerston North, and some of us have an idea that you will hear much more. The faithful service of Bro. and Sister L. Johnston will yet bear fruit. I spoke here on Sunday morning and evening, and lectured to a fine audience on Monday evening on Lloyd George, the man and his religion. Gave the members a cheering up and encouraged them to hold fast. Palmerston North will be the centre of our new effort.

From Palmerston to Pahiatua—the home of the "Hays." Spent the day in visiting the members, and right royally was I received. Bren. Manifold and Anderson took me to see the chapel, and several of the brethren. I told them what we intended doing—namely, to place a man in the circuit, and their eyes glistened with pleasure. Had a

cup of tea with Bro. Thomson—in real bachelor style, and walked a Scotch mile to see Bro. John Hay. It was good to be in his company, and to know that he, with others, would be ready to back up the suggestion of the Executive.

It's a big proposition to work three places, but it can be done. It could be done much better and easier with a motor-bike. Indeed it is almost impossible without. Who will send the motor bike, and give our new evangelist a chance? On to Masterton, that fine progressive, No-license town—the capital of the Wairarapa. I visited Bro. and Sister Anstee and one or two others who are isolated. When I think of Masterton, without either a Baptist Church, or one of ours, I long for the day when men will first of all give themselves to the Lord, and then give their substance. On to Petone—over the famous Rimutaka incline, through the beautiful suburb of Lower Hutt, into the town of woollen mills, freezing works, and railway workshops, and a fine town for all that. To bed with an earnest prayer that God would raise up speedily a man to help these brethren in these churches. He has answered the prayer—now support the man.

## UNITY ALL THE WAY.

Wm. Phillips.

It is impossible to be a mediator of peace and reunion in the midst of God's people, if there are disunions, alienations, and enmities in our own church life. If we desire the union of churches, what manner of person must we be? The time is surely at hand,



when we must begin a little self-scrutinising. Let us be honest and brave, and put our fingers on the weak spot in our Home Mission work. There are so many radical differences, in the worship, life and efforts of the church, that at times it is difficult to see the likemindedness that Paul speaks of in his letter to the church at Philippi.

The emphasis which we place on unity in connection with the essential steps leading into the church, is inspiring indeed. In the midst of the rise and fall of religious bodies, in their onward sweep over past years, with their varying and unreliable opinion, we have been pleased to draw attention to John 17: 21; and remind God's people everywhere of the desire of Christ. However, after we leave the baptistry, the emphasis is often lost. Division comes, and we fail to keep up the spirit of unity. Why not unity all the way? Why not unity in worship, methods, giving, and in all Home and Foreign Mission efforts?

The Home Mission work in some places is in a deplorable, divided state. Such a condition creates suspicion, provincialism, rusticity and indecorum of speech, and results in lack of needed co-operation. Solidity means success to the armies of the great conflict. Solidity will still the hearts that exclaim amid all the unrest, agitation and confusion, "What part of our work will remain?" Our plea must not be lost at the water's edge, but should be emphasised in all organised efforts, toward stretching forth the curtains of His habitation.

### PREACH THE WORD.

J. G. Price.

The obligation to "preach" is as imperative as to what we preach. We accept the commission of the Saviour as final, and profess its instructions as our marching orders. We are, overtly, loyal, but in our loyalty to a correct doctrine, we forget the imperativeness of its promulgation. If not, why the constant appeals for finances? To "Go" means cash. Without it, the command of Jesus to activity must be neutralised. We placidly rely on our being fundamentally correct, whilst practically ignoring the financial claims which it demands. To "begin at Jerusalem," is to begin at "Home." "Go home to thy friends, and tell them how great things the Lord hath done for thee," is the command of Jesus (see Mark 5: 19). This command to "go home" is the order of the Master, and is the first step in gospel proclamation. Ignoring this, we ignore the Christ,



C. Downey

and this is what a number of our churches, and individuals, are doing.

The stress of the "home" is the appeal of the Lord, and after this the distant. Touching the near, and then the "afar off." His message, like all unseen forces, must affect and influence the proximate, and frustrating this, we bear the onus.

To neglect the home work, we neglect the basic, and neglecting this, we are faulty in our strategy.

Those who withhold, bury in a napkin, and are in danger. We must touch those who are near, or be out of touch with the Father, and to be out of touch with him, imperils our prospects. The possession of the means, involves the obligation of giving, and in giving quickly because the days are evil, and in the giving some home will be touched by an everlasting Power.

### FACING FACTS.

C. Downey.

All observant people, particularly those who profess to be interested in the great work of the Master, must have been deeply impressed this last eighteen months with two outstanding facts. Firstly, the remarkable and inspiring manifestation of loyalty by the people to their King and Country, and secondly the appalling apathy and lack of loyalty toward the King of kings and Lord of lords.

The first great fact fills us with pride and enthusiasm, the second with shame and regret.

However, it is not with the first, but the

second of these facts that this article is concerned.

Can anyone positively state the reason why the churches to-day have such a secondary place in the hearts and lives of the people?

Surely there never was a time presenting grander opportunities than the present, and yet the church is prevented from availing itself of these opportunities owing to lack of financial support.

Now it is imperative that we should realise that the weak church financially is more often than not the weak church spiritually, but the truly spiritual church is rarely if ever weak financially.

Let our members support the Home Mission Executive with the same enthusiasm as we see manifested in patriotic affairs, and then the church will achieve victories that will fill us with pride, and redound greatly to the honor and glory of the King of kings

Nothing to do in a world like this,  
With thousands around us dying?  
Nothing to do when at every turn  
Children for bread are crying?

Nothing to do while the drunken fool  
Reels back to his cheerless home,  
And smites the face which once he kissed,  
And in murder seals his doom?

Nothing to do while the heathen wait—  
For words of the Better Life,  
To banish the gloom from eternity,  
And end his years of strife.

Nothing to do. Say, wilt thou dare  
With the judgment throne in view,  
To utter these words of guilt and shame,  
My God, I found nothing to do?



## Southern District, New Zealand.

### THE EXTENT OF OUR RESPONSIBILITY.

T. J. Bull.

Our ability is the measure of our responsibility. What we are able to do, we ought to do. The terms "Home" and "Foreign" should never be put in opposition when thinking of our missionary obligations. The work is one, whether carried on in our home land, or in the distant field that we label "foreign." There are no hard and fast geographical boundaries beyond which our responsibility does not reach. There are very many towns in New Zealand in which we are not represented, to say nothing of the "back-blocks." We have three Home Mission Committees supervising separate districts, but even in these circumscribed areas a more vigorous policy must be pursued if we are to meet the responsibility created by our ability. If we were really "striving together for the faith of the gospel" as we ought to be, we would not be content with anything less than New Zealand as a whole being the recognised extent of our Home Mission responsibilities in these islands. Before we can meet this geographical responsibility we must face our financial obligations. Do our pocket-books, our purses, and our bank accounts belong to the Lord? They ought to be, they must be; for until they are, we will never measure up to the extent of our responsibilities. Money is not everything by a very long way, but it is an important factor in carrying on any work in a world constituted as ours is. Satanic strategy seems to be in evidence in the way in which the wealth of God's people is commandeered for purposes other than the preaching of the gospel of the grace of God. Some Christians seem to be ignorant of Satan's devices, forgetting the testimony of Scripture that "Satan fashions himself into an angel of light." When Eve came under his awful influence, the forbidden fruit looked good and desirable; and God's word, expressing his will, was neglected and disobeyed. To-day God's people are often led away by the comparative good in commerce, in world-improvement, in reforms and benevolences of one kind and another, and put their wealth into these things rather than into the superlative good, the preaching of the Word of the Lord. Brethren, let us consecrate all our material resources to God, and be very jealous of the proportion that goes definitely and directly into the work of preaching the Lord Jesus. Not less business sense, nor smaller gifts to express our human benevolence, but a truer sense of proportion, and greater gifts to express faith in God's gospel.

Spiritual responsibilities are very great. A stumbling is of little or no avail, separated from praying. If Paul needed the prayers of his brethren in his ministry of the Word, much more does the minister of to-day need the prayers of his brethren. In the interests

of the gospel, churches should give greater "diligence to keep the unity of the Spirit in the bond of peace." Internal strife wastes energy that ought to be concentrated on our foes. So far as we know, it are responsible to declare "the whole counsel of God." "Paul, an apostle of Christ Jesus," uses this expressive phrase, and we are exclusively dependent on his writings for very important parts of "the counsel of God"; especially for the truth about "the church which is his (Christ's) body, the fulness of him that filleth all in all." The church as thus defined can not be limited to any body of believers on earth, much less can the language be applied to that awful thing called Christendom, including Romanism and all other departures from the pure Christian faith. There are many stereotyped moulds of doctrine in Christendom to-day, most if not all of them being different from that mould of doctrine into which believers were delivered in the teaching of Paul. We are responsible to be true to our plea for Bible Christianity. We must always put apostolic traditions above the traditions of our "restoration" fathers. No inferences from Scripture, however "necessary" they may seem, should ever be put on a level with Divine Scripture itself. Brethren, let us seek the help that cometh from God only to measure up to the extent of our responsibilities which as thus reviewed are very great.

### WORKERS TOGETHER.

Chas. Watt.

Let it be observed that, for the best results, we must all be workers, not shirkers, and we must be "workers together." The real secret of success in any undertaking, whether temporal or spiritual, is, each unit in his proper place, and at his proper duty. But there is this tremendous advantage on the spiritual plane, that we are "workers together with God." Therefore in every church, in every community, in every Conference, let us faithfully work together with the Divine Partner, and then what a powerful conservation of energy, what a mighty volume of results, what a glorious reaping into the everlasting garner of our God. However, the highly skilled engineer with the full plan before him in all its elaborateness of detail, cannot perfect the work except the humblest worker does the part committed to him. Now God has taken us into partnership with himself, and we are the humble workers to whom he has committed our sacred work. And while recognising that we cannot achieve results without him, because, although Paul planted and Apollis watered, it was God who gave the increase, we yet see that but for the planting and watering no increase could have been given. And in this mighty work—the work of winning souls to a waiting Saviour—we may either help or hinder the Lord's purpose. Nor does it require an active opposition to

hinder; we can accomplish this to the utmost satisfaction of the arch enemy by merely refraining from helping it. The warning which the Lord gave the church through his apostle was, "How shall we escape if we neglect?" This is one of the divine questions to which no reply can be given. The man who has been engaged to do a certain work does not need to be a reprobate to be refused his pay. If he merely neglects his duty and leaves the work undone, he will look in vain for the remuneration when pay day comes round. Brethren and sisters, let us not neglect the work our Master has committed to us. This work is comprised in that under the control of the Southern Conference, and we must do it or it will be left undone.

Let us rise to a full realisation of our responsibility in this matter. No doubt there have been many claims upon us through this terrible war, but surely we will not permit these to prevent us giving as liberally as possible to the Lord's work. Our Home Mission Committee is sadly hindered for lack of funds, and many districts are perishing for want of the bread of life. We have been patriots for our earthly citizenship, let us be equally patriotic for our heavenly citizenship, and let us determine that what we can do we will do for Christ's sake.

### OUR FUTURE PROSPECTS.

J. M. Innes.

What are the future prospects of the church? is a question easier asked than answered. "Prospect" means a view into futurity, a reasonable hope of future good; it is this hope which has largely sustained the church in the past, and must influence her to greater interest and zeal for the conversion of those who are alienated from God by sin and unbelief.

An unreliable and unstable army cannot gain a victory. We need daring and determination such as distinguished the Australian and New Zealand troops in the present terrible conflict for universal supremacy. They could not have distinguished themselves and crowned the Commonwealth with glory had it not been for the training in camp. If the church resolves that the coming year shall be one of battles fought and won for Christ and his church, it is necessary for every member to go into the training camp.

Christ said to his disciples, "Come ye yourselves apart into a desert place." Brethren and sisters, we need to go apart with the Captain of our forces, for self-examination, in order that we may ascertain where there is an indication of weakness, whether it be in our private life or church life. Begin now by putting away all hindrances, then we shall have bright prospects, and visions which come from the excellent glory will rise before our eyes, filling us with wisdom, courage, love and holiness.

May we yield our mind, our will, to the supreme control of our Lord and Master, then the Holy Spirit will direct and guide us in waging war against all ungodliness and sin—putting life, fire, and soul into every church member. At the rallying of the forces for the coming year, all must fall into line; no shirkers, but every one ready to do his or her best when the command is given. "Lo, I am with you," says your Commander.

Oh, that there were might in the power of pen or lip to move the thousands of croaking Christians to obey this command, by giving honestly of their means as God hath prospered them on Home Mission Day.

### HOW CAN WE HELP?

M. Bell.

Almost daily we read in our daily paper—some reference to the terms "workers," "shirkers," and "slackers." The latter class while professing to be working for the good of the Empire are really thinking only of themselves, and hindering those who would help. The shirkers are profuse in their criticism of others, and are anxious to direct the affairs of the nation, provided no hurt shall come to themselves. We may despise the slacker, and be frequently deluded by the critical shirker, but the fate of all depends on the proportion of workers there are to just-do-things.

As it is in our Governments, so in the church, everything depends upon the doers of the Word. The success of every congregation depends upon the proportion of these three classes. How often those who are doing their best to extend the kingdom of God are discouraged by the blighting criticism of those who are so superior in their own estimation, that they will not take off their coats and help pull the gospel chariot out of the rut and slough of despond. One hearty lift will do more toward success, than volumes of criticism from those who are purely and simply shirkers, and are hiding under the cloak of kindly (?) criticism. The church, the mission field, and the mission worker, are being killed by adverse criticism. If you want to help, extend the Home Mission, and God knows how much your help is needed; don't criticise, but work; don't pull down, but build up; don't talk, but do. We need more doers of the Word.

There is another way in which we may, and must help. One of the greatest problems of the Home field is the financial one, and it does not require a prophet to tell us that it is going to prove a greater problem each year as the day of the Lord approaches. The world is making greater demands than ever for the upkeep of home, and Empire, and particularly for pleasure. Thus many find they can spare less and less for the work of the Lord. It is easier to withhold the Lord's portion now than it was once. If the gospel of Christ is to be taken into the Home field as it should be, every body must help by devoting their talents to the Lord. How can we help? A widow gave all the eggs laid on Sundays, and was

none the poorer. Another poor sister gathered rags and bones, and was much despised for so doing, but she was able to give £10 to Home Missions when those who despised her only gave threepence. A young sister helped both Home and Foreign Missions by devoting her hobby of photography, and was surprised how much she was able to give without hurting. A brother gave the proceeds of part of the vegetables raised in the garden; another gave a portion of his potatoes, and the Lord blessed the whole field. These are not ideas conjured by the imagination, but are all facts about people who were poorly circumstanced, and loved to help the Lord's work in a humble way. May the Lord put it into the hearts of all to be practical helpers in the work, for we can all help, if we will.

### UNPOSSESSED FIELDS.

N. G. Noble.

Christianity is an irresistible power, which aims at universal conquest. Jesus was a leader, for he said, "Follow me," and Paul called him the "Captain of our salvation." His plan was the will of God, his forces human and divine, and he said, "The field is the world." Moreover, his method is attraction, and not compulsion; for, said he, "I will draw men." Wholesale murder, lust and violation of right, honor, and innocence, with pain, bitterness, sorrow and poverty, are not left in the rear of his conquering army. And his leadership is not a vindictive despotism. If claims are judged by merit, then Jesus has amply justified God's promise to give him the "utmost parts of the earth for his possession." Therefore as his followers, we have every right to design the possession of the world for him.

New Zealand is a most fruitful land in many ways. The wealth and influence from so small an area is remarkable. Her people are homely, prosperous, and have every British educational facility. Reforms are many and useful, and public tendencies indicate further upward movements even in the near future.

But like all countries she could be more devoted to her Lord, and to the work of saving precious souls. Even our own church battle line is disjointed—lacking unity and co-operation. We lack enthusiasm and sacrifice in our Provincial and Dominion Conferences, and in the work of our Home and Foreign Mission Committees. And our Bible School and Church Extension work deserve more earnest and practical attention. Some companies are but marking time, others hesitantly moving out, and a few are in full victorious stride. Our "Jerusalem"—city—churches lack their one time material strength and care. New Zealand, from the North Cape to the Bluff, constitutes our "unpossessed fields," for even our present fields are but partly possessed.

But many are the fields completely unpossessed. We have no special work amongst our Maori citizens, nor have we made an adequate attempt to remove the godless socialism from the West Coast coal-fields. We have yet to possess the Southland towns, and

the Otago railway centres of Clinton, Balclutha, Milton, and Mosgiel. Have we no responsibility towards the agriculturalists of Central Otago, and the Canterbury and North Island plains? Would not circuit evangelism reach them? Shall we lift our eyes and look on the prospective suburban fields of Invercargill, Dunedin, Christchurch, Nelson, Wellington, and Auckland, not yet properly possessed? Space does not permit of further enumeration, so one must stop and sadly repeat after Jesus, "The field is white already unto harvest, but the laborers are few."

Dear brethren, remember that conquest for Christ depends upon (1) our own personal loyalty to our Captain, (2) adhering to his plan of campaign, (3) the unity and efficiency of our forces, and (4) our utmost willingness to sacrifice. Let us prepare for Home Mission Sunday.

### THE MEASURE OF OUR PRIVILEGE.

Chas. Watt.

When our Lord asked his audience (Matt. 5: 47) "What do ye more than others?" he wished them to institute a healthy comparison. This is wise, because inspiring. But we must change the pronoun into the first person, and ask, "What do we more than others?" "Do," what a lot there is in that small word! If the question were, "What do we believe more than others?" most disciples could no doubt supply a satisfactory answer. We put forward a very lofty claim, greater fidelity to the teaching of the Word than others. We claim to have treated the ordinances more faithfully than others. To have discarded sectarian names and traditions more than others. But in view of these claims, how transcendently important becomes the question, "What do we more than others?"

(1) We have greater privileges than others; are we taking advantage of them? If our lofty claims be just—and they are—then think of the many privileges they unfold. Paul terms the gospel a "sacred deposit" (2 Tim. 1: 14), and in 1 Thess. 2: 4 he says, "we were allowed of God to be put in trust with the gospel." So the Eternal makes us trustees of this "sacred deposit." When a lawyer has "trust fund" committed to him, and proves unfaithful, he is called by a very ugly name.

(2) We have greater opportunities than others; are we seizing them? The world is thirsting for the simple truth as it is in Jesus. In the sectarian bodies the gospel is "cribbed, calined and confined," and men are fired of the empty husk of party theology. How often the opportunities to speak a word for Jesus are allowed to pass unimproved! and these opportunities are as irrevocable as innumerable. Brethren, let us "buy them up" as they come. The great opportunity of the year will come on Feb. 6th. Seize it, give freely as God has prospered you, and you too will "do good" that will last throughout eternity.

We regret that no pictures were supplied for this section.

## Preaching in Solomon's Porch.

Bible School Lesson for January 30, Acts 3.

W. C. McCallum.

### The hour of prayer.

The power of Christianity is found in the person of Christ, but Christ himself came of the nation of the Jews. Jesus had a mission of God, but the missionary must have a field, and especially a place from which to begin. We condemn the Jews for their rejection of him, but we ought not forget that the work of Christ was made possible by the deep piety that existed among the Jews, in spite of the religious perversion of many of them. The hour of prayer speaks of this spirit of reverence and seeking of God. It was not an occasional, but a daily occurrence. It is through the fear of God and in the atmosphere of prayer that human lives are shaped to the service of God and fitted for his indwelling presence.

### A lame beggar.

This beggar was not friendless, for he had to be carried daily to the gate of the temple to beg. This carrying had to be done by his friends or his family. He was very well known amongst the frequenters of the temple, for after his healing they recall his story, and marvel at the miracle wrought in his case. He was just one of those beggars that are to be found everywhere in the East. In his case he was known because he was always found at the same spot, and the pious Jews for whom almsgiving was a religious duty grew to know him, and interested themselves in his story.

A beggar at the temple gate! Are we not all such? With lives crooked by sin, spirits broken by disillusionment and disappointment, we are in the gates of God's great temple of life as the suppliant beggar.

### Receiving better than he asked.

The beggar asked a coin of Peter and John, and received bodily soundness and strength. His expectation had not gone beyond a few pence, and he was surprised into an ecstasy of joy at the boon he received.

How like is this to our petitions to God, the Father! Paul asked deliverance from his "thorn in the flesh," but he received something infinitely better—the grace of Christ, that made him superior to weakness, so that he could rejoice even in the discipline of his "thorn." How poor and distorted our lives would be if we always received just what we asked in just the way we requested it! In his infinite wisdom the heavenly Father gives that which is a truer and more enduring blessing.

### A great audience attracted.

The cure of a man lame from birth would be remarkable enough at any time, but in this case the well-known character of the man among the temple goers served to attract a large crowd. The spectacle of this lame beggar transformed into a worshipper, leaping in his joy and gratitude for the wonderful cure, brought those close by at the

run to see what had happened, and their running attracted others until a great audience had gathered. The people were "filled with wonder and amazement." It was an audience then likely to give a respectful hearing to those who had been principals in this wonderful cure, and with the true instinct of a preacher of the gospel, and not merely a miracle and wonder worker, Peter used the open mind of the people as an opportunity for preaching Christ.

### The cure explained.

The question in the mind of the people was, what had happened to the lame man? Peter has an explanation of the wonderful cure, but the explanation involves the setting forth of the still more wonderful grace of God in Christ Jesus.

At the outset Peter protested against the thought expressed in the way the people eyed Peter and John. To the crowd they were the miracle workers. With true humility Peter renounced all claim to a worthiness fitting him to work wonders, and drew the mind of the people away from the instrument to the divine power that had made the lame man whole. This power of God was mediated through Christ. It is thus the explanation of the cure led quickly and directly to the apostolic preacher's great theme, Christ Jesus.

### The preaching of Christ.

With the freedom that the cure of the lame man had given him before this audience, and with a burning passion of adoration for his Lord whom they had rejected, Peter magnifies his Master, and paints the blackness of their sin of rejection. God had glorified his servant Jesus, they had delivered him up. When Pilate the Gentile was determined to release him, they had eagerly denied him. They had not only denied the Holy and Righteous One, but had asked in his place a murderer. They had killed the Prince of Life, but God had raised him from the dead.

Thus briefly the preacher magnified the Christ, showed the folly of lying in the face of God's designs, and sheathed him in the charge of sin. Christian preaching is never vital without this exaltation of Christ. In fact, without it, it is not Christian.

### The power of faith.

Peter declared that it was faith in the name of Christ that had made the lame man strong, and a second time he emphasised the statement. He does this, first to prevent them from thinking that the name of Jesus-Christ had been used as a magical formula, a thing quite common in those days, and in the next place to magnify the Christ further before them. The man who had been lame standing before them, perfectly sound, was a proof of the truth of all he had contended about Jesus, for faith in his name had

wrought this great cure. This faith is that of the apostles, not of the man, for the lame man had no faith, and no expectation beyond a few coins. Peter and John had the faith in Jesus that made it possible for them to be used to heal this man. When some of the apostles were perplexed about their inability to help a poor afflicted boy, Jesus told them that their inability was explained by their unbelief. But in the case of the lame man faith had triumphed.

### Sin in ignorance.

At this point there was a change in the tone of the preacher. His direct and burning words had evidently moved the people deeply, and with a sympathetic understanding, he acknowledges that they had sinned in ignorance. Was Peter right in making this admission in their favor? Had not Jesus taught throughout the country and healed the sick? Had he not preached the kingdom faithfully? How, then, could it be in ignorance that they had sinned? Yet Peter said they had. How often have we heard brethren say, "But they must see it; they cannot help seeing it!" We too frequently underestimate the bias and blindness that long training develops in the mind.

### The way of life.

While Peter admits the sin in ignorance, he did not withdraw the charge of sin. This sympathetic understanding established confidence in his hearers, and they would be far more ready to respond to his message. The charge of sin in rejection of Jesus remains but they are pointed the way of pardon.

"Repent ye, therefore, and turn about." "Repent and turn." Do the words describe the same change or act? Yes, but it is the process of change in different stages. "Repent" refers to the change of heart, the change of will in regard to the Holy and Righteous One, and their sin against him. "Turn" refers to the changed conduct which must express this change of heart and will.

### Promises.

As on Pentecost, Peter holds out the gospel promises. His hearers are assured of pardon, their sins will be blotted out. They are promised "seasons of refreshing from the presence of the Lord." This reminds us of and undoubtedly includes the Pentecostal promise of the gift of the Holy Spirit. The third promise is that of the coming of the Christ, his second coming.

### Final appeal.

Peter closed his discourse with an appeal to his hearers as the "sons of the prophets." He referred to the promises of the Christ that had been repeated all down the line of the prophets from Moses on. He reminded these Jews that they were the inheritors of these prophecies, and not only so, but they were blessed with the privilege of the thing predicted. They were living in the days of blessing that had been foretold, and to them first among men God had sent his servant with blessing. Days of privilege must be days of action, or their possible blessing may be turned into a curse.

## Reports from the Field.

### New Zealand.

**AUCKLAND** (Dominion-road).—Since last report Flower Sunday has been observed, when the Sunday School children brought bunches of flowers, which were taken to the hospitals. The Sunday School is growing, and the Boys' Scout Troop has grown from seven to twenty-four. A concert was held on December 22, when the Ponsonby Boy Scouts gave a display. The evening meetings were all attended. The Young Ladies' Bible Class have a camp at Northcote, and the Young Men are in camp. The Boy Scouts are also in camp at Manukau Harbor.—J.W.

**WELLINGTON SOUTH**.—Last Lord's day morning D. Campbell gave a helpful address. In the evening Bro. Phillips delivered his Christmas sermon, and we rejoiced in seeing the wife and mother of one of the members stepping forward on the side of Christ.—A.L. Dec. 28.

**INVERCARGILL**.—On Dec. 20, we had a fine gathering on the occasion of the prize giving of our Bible School. At 8.30 p.m. the scholars were treated to a feast of good things. At 8 p.m. a fine programme of musical and elocutionary items was rendered by the scholars. In the absence of the superintendent, Bro. Bewley, Bro. Pryde presided, and presented the prizes. He also presented Sister L. McKie, one of our teachers, who is resigning on account of her approaching marriage, with a handsome fern bowl and bronze vase, as tokens of esteem from the teachers and members of the church choir. Sister McKie suitably responded. We have not yet secured a suitable preacher, but hope to be successful in our quest at an early date.—I., Dec. 31.

### Tasmania.

**LAUNCESTON**.—On December 30th a number of members and friends met at the residence of our esteemed preacher in the form of a surprise party, to present Mrs. Day with a beautiful silver teapot, and to wish them a very happy new year. On Friday night a watchnight service was held, when a good number attended. On Sunday morning Bro. Day presided over a fine attendance. At the gospel service Bro. Day took for his address "If Christ came to Launceston." At the close one young man confessed his faith in Jesus Christ.—D. Dawde, Jan. 5.

**KELLEVIE**.—On Christmas night the scholars of the Bible School gave an entertainment consisting of hymns and recitations. On New Year's Day we held our Bible School picnic, when the prizes were given to the deserving children. Last Lord's day we had an attendance of over forty children.—A.S.C., Jan. 4.

### West Australia.

**FREMANTLE**.—On December 26 Bro. Taylor presided over a good meeting. In the evening, in the absence of the evangelist, Bro. Lucraft delivered the message, and at the close one confessed Christ. On Jan. 2, Bro. Whelan presided. In the evening the writer gave an address on "Jesus the only Mediator." The Senior C.E. Society, Dorcas and Mission Band have been in excess during the Christmas holidays. They begin work next week.—E. G. Warren, Jan. 4.

**FREMANTLE** (Chinese Mission).—On Boxing Day the Chinese and their teachers, with the members of the Young Women's Mission Band, held their picnic at Peppermint Grove. A good number of the Perth Chinese Mission were with us. After tea we had a song service. Five of the scholars sang solos, after which their president, Mr. E. G. Warren, gave an address on missions.

**ST. BLAISE**.—A deep sense of loss is ours in the passing away of Mrs. Richardson. She gave to her Lord and his cause her very best. On Sunday, December 26, two ladies of 16 confessed Christ at the evening service, when special reference was made to our sister's home-going.

**PERTH**.—On Dec. 26 Bro. James Johnston, of Port Pirie, delivered an instructive address. We held a Christmas service in the evening. Bro. H. Wright, and Sister Netta Wright sang selections from the "Messiah," and Bro. Blakemore spoke on "Christmas Meditation." Sister Bevilacqua, of Grote-st., has been amongst our visitors, and delivered a helpful address to the women of the church on health matters last Thursday evening. A young man made the good confession on Jan. 2, at Bro. Blakemore's address on "Confidence, Strength."—W.A., Jan. 4.

**NORTHAM**.—At the special meetings held in the Palace Theatre every Sunday evening, during September, October, and November, we had good gatherings, and a greater interest has grown. We heartily appreciate the services of Bro. Scambler, Blakemore, Connor, Fitzgerald, and Banks, from Perth, who give splendid addresses. We also are indebted to Bro. Henry Fisher, and Misses, who led the singing during the special meetings. The effort was closed by Bro. Banks, who kindly offered his services for a fortnight's mission. The missionary with our evangelist made a house-to-house visit, calling at 620 homes, and with but very few exceptions were well received. As a result of these meetings 31 persons stepped out on the side of the Lord.

**VICTORIA PARK**.—On Nov. 27 a missionary "at home" was held at the "Dahli Gungyah" Aborigines Orphanage. A number of C.E. Societies and friends availed themselves of this opportunity to visit the Home and see the native children. The grounds were prettily decorated with palms and bunting. The work stall was well patronised, and the sweets stall with its peach blossom decoration looked most attractive. The sale of goods amounted to £5/12/- for the afternoon. The Christmas week was one of continuing surprises to the children. Mr. Hunt sent them a three-store Christmas cake, gaily iced; Mr. Marr sent six fowls; Miss Lewis sent a Christmas pudding, a Christmas cake, toffee, and other sweets. Several C.E. Societies sent toys and gifts. The Sulhaco Sunday School sent 7 dozen eggs. A number of new frocks and other garments were also given for the children. On Christmas Day we had a special gathering around the Christmas tree, and the children received the toys. The "Daily News" office sent in £4/10/- for Christmas cheer, and with this the Council decided to give the children a picnic to Medlands on January 8. We heartily thank all who have helped to make this Christmas such a happy one for the little native children.—Laura Black.

### Queensland.

**BOONAH**.—One confession last Lord's day. The Mission Class held a picnic on January 1. Meetings keeping up fairly well.—W. A. C. Wendorf.

**BRISBANE**.—The attendance at worship yesterday was above the average. Two women who were baptised during the week were welcomed into fellowship. In accordance with the wish of the Federal Government, prayers were offered up for the British Nation. The gospel was preached by A. C. Rankine. At the close a Christian woman came forward, desiring to be baptised and unite with the church. A large increase of membership in the kindergarten school has taken place during the quarter. Sister Miss A. McCosh is sparing neither time nor energy to make the school attractive, homely, and efficient. The key-note of success is obviously the love obtaining between the kinders and their superintendent.—H.C.S.

**ELLIOTT**.—We have received a helpful visit from W.J. Way, extending over three Lord's days. A number of gospel services were held, visiting from house to house was carried out, and a very appropriate sermon preached on Christmas Day. With joy we report two additions, a man and a wife, by faith and immersion. Our brother also

presided over our first anniversary service, held on December 12. The school is in a healthy condition, with 25 on the roll.—J.H.A., Jan. 4.

**TOOWOOMBA**.—Our watchnight service was fairly well attended. Bro. Ernie Leve was married to Miss Levlina Blackwell (Lansmore) on New Year's Day. We held our annual church picnic the same day. Our meetings to-day have been very encouraging. We have had amongst our visiting brethren Sisters Miss and Mrs. Davis, and Bro. W. Davis (Lansmore), and Bro. and Sister (2) Smith (Montrose). Bro. Davis, of Lismore, gave a helpful address at the morning meeting. Four new scholars were enrolled at the Bible School. The attendance at the gospel meeting was a record (130), when Bro. F. Davis preached.—Reg. Clopman, Jan. 2.

**HAWTHORNE**.—The gospel has been faithfully preached. Bro. Ross Graham, S. Truinks, and some of our brethren from Ann-st., have laboured and conducted the gospel service. The Bible School continues to prosper under the sage intendency of G. Cane, assisted by a band of consecrated teachers, the average attendance here, in the nineties. Next Lord's day Bro. Rankie will exhort. The Young People's class (Y.P.C.) has resumed its meetings, which are enjoyed by its members. One young lady stepped out the line, and now rejoices in her new-found Friend and Saviour.—R.H., Jan. 7.

### South Australia.

**HINDMARSH**.—On December 26, a combined service of the Congregational Church was held. A combined choir supplied the music. Mr. E. Joseph and Bro. Cuttriss took charge of the service, which proved very successful. A helpful watch-night service was held, about 50 members being present. On January 1 the Junior C.E. Society held an enjoyable picnic at the Grange. On Sunday afternoon the Bible School held their day of promotion. Two young people made the good confession.—J.L.R.

**GLENELG**.—On December 23 the writer was encouraged by receiving from the representatives of the Remnant Section at Morphettville Camp, enlarged photo, beautifully framed and inscribed of himself, surrounded by the trouper. Speeches of appreciation were made by the men, and the writer did his best to express his pleasure at this comradeship that prompted the gift. Well, a well-attended and helpful watchnight service on Friday, and to-day we have had good meetings especially to-night, when, after an address by John G. G., one young man made the good confession.—E. W. Pittman, Jan. 2.

**SOUTHERN CONFERENCE**.—A largely attended committee meeting was held at Strathalbyn on January 6, to make arrangements for the coming Conference. We were pleased to have present the Acting Sec. of the Home Mission Committee (W. J. Manning), his keen business suggestions greatly assisting the committee. Proposals are being made for a record Conference, and important business was placed on the agenda to be discussed at Conference. Conference was held on Feb. 15. Will all brethren and sisters in the South kindly keep the day in view.—W. Yelland.

**KADINA**.—On Christmas day a special service was held in the Town Hall, when all the members of the town took part. The Christmas message was given by Mr. Trevis, of the Methodist Church. Christmas Sunday we had special services in chapel. The writer presided in the morning, the choir sang Christmas pieces. In the evening the choir again took a special part. Bro. J. W. sang a solo, and a young girl made the good confession. Our watchnight service was well attended. One young lady was baptised at the meetings on Jan. 2. In the evening, after the service, Bro. Warren sang a solo, and three young ladies made the good confession. On Tuesday night Sister Cicely Giles passed away in the K. Private Hospital, after a long and painful illness. The funeral took place on the Wednesday. Thursday evening one young lady was bap-

Bro. Dyer has been appointed to take charge of the prayer meetings, both morning and evening, on Sunday. This morning Bro. Warren gave the exhortation. The writer announced that we were £12/6 behind this month. This amount was given before the close of the service. Splendid service to-night. One received in. Record attendance at the evening prayer meeting.—Jas. H. Thomas, Jan. 9.

**WALLAROO.**—On December 5, Bro. Warren, from the College of the Bible, was with us all day, and we much appreciated his services in music and song. On December 10, at the close of Bro. Wilson's address, one young man made the good confession, and has since been baptised, and was received into fellowship, together with another by letter from Moonta, last Lord's day. This morning one of our isolated members, Sister Mrs. Corston, of Snowtown, was with us. Sister Emma, from Moonta, was received by letter.—E. H. Jan. 2.

**BERRI.**—On December 26, we had Bro. W. Chapple with us prior to his departure for the front. In the evening we had a good gospel meeting, when the subject was "The Immutability of God." At the worship meeting to-day Bro. Ferris, of Croydon, addressed the church. The church now meets in a large hall which Bro. Edwards has had erected. Our watchnight service was a good one.—R.R.

**CROYDON.**—Splendid meetings to-day. In the morning J. S. H. Ferris, president, and H. J. Horsell made special reference to our late Bro. Bartlett, our Bible School attendance, 164 scholars; one new scholar. At the gospel service H. J. Horsell rendered his second address of the series, "The Manner of Christ's Second Coming."—E.H.

**PROSPECT.**—Good meetings have been held lately, and on Sunday evening a young girl from the Bible School confessed Christ. The Bible School is doing good work, although several teachers are away on holiday.—I.A.P.

**BALAKLAVA.**—On Jan. 3, the Y.P.S.C.E. held their annual picnic at "The Rocks," when an enormous time was spent in a very fair and good attendance at worship. Bro. Tuck, president, and Bro. Taylor gave a fine exhortation. At the gospel service E. Roberts gave a helpful address on "A Study in Conscience." Bro. Alex. Smith passed away last Thursday night, after a painful illness lasting over many months. He bore his sufferings patiently, and exhibited a calm and steadfast trust in his God. Our sympathies are extended to his sister wife (who so lovingly ministered to her husband's needs) and the little daughter. On Saturday the mortal remains of our brother were laid to rest in the local cemetery, Bro. Taylor conducting the service.—P.H.R.

**QUEENSTOWN.**—On December 31, the united watchnight service was held in our chapel. Bro. Brooker, president, C. L. Sanders and F. E. Stanley read the Scriptures, and D. Davis delivered a splendid address. On Jan. 1, good meetings. At worship, C. E. Lavin, president, we were pleased to have amongst the visitors Bro. King and his daughter from Clunna, Vic. Bro. Brooker addressed the church. In the evening Bro. Brooker gave a helpful address. On Jan. 4, Bro. Brooker, president. We were pleased to welcome Sister Sweet, Broken Hill; Sister Bushbridge, Balaklava, by letter; Bro. Bushbridge, by confession, into fellowship, also to have Bro. Martin, who has been laid aside for some time, Bro. Hawkes give a splendid exhortation. In the evening Bro. Roy Coventry, missionary-elect for India, delivered an inspiring address.—D.L.W.

**MILE END.**—Last Sunday, at the morning meeting, Bro. Tom Hardy, the youth who made the confession on the previous Sunday, and was immersed during the week, was received into fellowship. At the evening meeting, at the close of Bro. Wiltshire's address, three young girls from the Bible School made the good confession. They were immersed on Wednesday last, and were welcomed into the church this morning. To-night we had Miss Henry, of the C.I.M. She gave a stirring address. In response to Bro. Wiltshire's

invitation a lad from the Bible School made the good confession. On the holiday Bro. Wiltshire, assisted by a number of the brethren at Mile End, held an open air meeting at Henley Beach, and was so impressed with the favorable reception accorded him that he proposes to try it again on some future occasion.—M. J. Jan. 9.

**STIRLING EAST & ALDGADE VALLEY.**—Since last report Sister G. Halliday provided for the J.C.E. and Intermediate Societies' Christmas tree. Each member received a present. The Senior C.E. found a little Christmas cheer for a few families in the district. T. J. Gore opened the new year for us. He addressed the church at Stirling in the morning and the Valley in the afternoon. Both messages were needed, and greatly appreciated. Yesterday in connection with both schools we commenced a contest. We hope to increase the membership and ensure more regular attendance. The attendance at an evening service, which has been flagging during the past month or so, improved last night.—T.E.

**GROTE-SET.**—On Dec. 26 we had a fine address from W. C. Beiler, who with his wife was visiting us. At the evening service we had R. W. and J. A. Ewers, from W.A.; Percy Ewers, from Victoria, with Mrs. D. A. Ewers and Miss Nettie. We were also pleased to welcome T. J. Gore and his daughter. Our young people, conducted by R. S. Madden, went as usual on Christmas morning to sing carols at the Adelaide and Children's Hospitals, and the Destitute Home. Their visits were much appreciated. Our Endeavor Society entertained about 70 of our old folk as usual in the Christmas week. We had a fine, helpful meeting, and all partook of supper generously provided by Mrs. Major. We have welcomed Miss Annan, Sergt. Leslie Lamney, who has been invalided home. This makes five of our brave young men who have returned. A presentation was made to Private T. M. Glover and his wife, who have been splendid workers in the Sunday School. Private and Lieut. J. Madden also received books as tokens of esteem from the teachers of our school. We have been glad to have with us Bro. and Sister E. Garnett, from the Pt. Pearce Aborigines Mission Station, and at the close of our evening service their son and daughter John and Alice were upon a confession of their faith baptised and welcomed after into the church on Jan. 2. After an address by Bro. Thomas we were glad to hear a young man and a young woman confess their faith in Christ, while to-night we were pleased to hear one of the young men from our Sunday School confess Christ.—Jan. 9.

**NORWOOD.**—On New Year's Eve we held our usual watchnight service. Large attendance, and an interesting address from our Bro. Baker. This morning Roy Coventry gave the exhortation. At the Brotherhood, A. G. Saunders spoke on "The Personality of a Man." To-night L. W. Baker preached a fine exhortation. One young man made the good confession—niece of Elder Wilson. We are anticipating most interesting mid-week services. Four of our young men are leaving for the war during the week.—G.H.J. Jan. 9.

**New South Wales.**

**CANLEY VALE.**—Meetings are keeping up well. Bible School improving. A junior department is being initiated to-day, which will be a big step in the organisation of the school. Last Sunday we had a record attendance at the gospel meeting, when the soldiers from Liverpool again conducted the meetings of the day. Bro. Bayall, of the Baptists, preached.—A.O.W. Jan. 2.

**HURSTVILLE.**—Last Lord's day was the closing of Bro. Gardin's labors with the church here. It is about four years since he offered up his services, and through his preaching many have been won for Christ. We trust that God's richest blessing may rest upon him in his new sphere of work. Bro. Buckley ably conducted the watchnight service. Yesterday morning Bro. Grant exhorted the church.—B. C. Heasman, Jan. 3.

**NORTH SYDNEY.**—On Dec. 21 our Bible School held an enjoyable social to commemorate the conclusion of their rally, and the Christmas

season; also to make a presentation to Sister Miss Woodhouse, who had resigned from the teaching staff owing to ill health, after seven years' service. On the 23rd ult. a Christmas tree for the primary department was all attended by the children and their parents. With regret we have to state that one of our cradle roll babies died during Christmas week, and that another is seriously ill. Our meetings to-day were very well attended. Bro. and Sister W. J. Madral, from Prahran, Vic., were again welcome visitors. Our brother, who is sicked over the Lord's table, Bro. Payne ably exhorted on "Morality." Another good meeting to-night, when Bro. Payne preached to a large number on "A Nation in Arms." After the gospel service Bro. Payne again addressed a good meeting in the open-air at Crow's Nest.—C. T. Garrett, Jan. 2.

**THYVILLE.**—Our branch school at Marulan now has an enrolment of 36. Recently they held Children's Day. The offering was £2. A social was held in the chapel to farewell Bro. and Sister Saunders, and to welcome Bro. and Sister J. S. Gordon. A nice set of silverware was presented to our departing brother and sister. Bro. Saunders gave thanks, and said good-bye. On the 28th, Bro. Gordon commenced a series of addresses from the Book of Revelation. At night he preached to a good gathering. Bro. E. Brown is now superintendent of the Bible School; Bro. W. R. Andrew, general secretary.—A.A.S.

**INVERELL.**—Last Lord's day Bro. Cosh exhorted. Bro. Waters conducted meetings at Gum Flat, Little Plain, and returned to Inverell in good time for another gospel address. Interest in the Bible School is still increasing. Three new scholars were enrolled last Lord's day.—G.B. Jan. 4.

**SYDNEY (Chinese Mission).**—The Chinese brethren and pupils of the school tendered the teachers and friends a very enjoyable picnic at Cannon's Hall, Balmain. About 200 guests were entertained at luncheon and tea, after which scholars and teachers took part in games. Our school has been in recess during holidays, and resumed class on Jan. 11. We will be pleased to welcome any new workers to our school, near Wentworth Avenue, near Campbell at—E. J. Priddell, Jan. 4.

**WAGGA.**—Bro. Brown has been faithfully preaching, and on Sunday week last two came forward; one a senior scholar of the Bible School, and one a restoration, having been previously immersed by Bro. Hagger in Victoria.—W.F.W. Jan. 9.

**BRISKINEVILLE.**—Yesterday a young man was welcomed to fellowship. In the afternoon there were five new scholars to the school. At night one lad, a baptised heathen, decided to serve Christ with us. He is £30 recently raised to augment funds, another £30 is promised towards a scheme to clear second mortgage on building. One brother has promised £25 conditional on balance (£40) being raised by November next. Two donations of £5 each, and smaller amounts, are gladly received. Any brother or sister who can spare even a shilling, send it, and help this struggling and heroic band of Christians.—P. J. Pond, Jan. 10.

**SYDNEY (City Temple).**—Fine exhortation by Bro. Illingworth at the morning service. Two received into fellowship. Larger attendances at all the services. Bro. Harward at the night service gave a splendid address on "So Near to the Kingdom." A baptism was held after the service.—J.C.

**BELMORE.**—Mr. and Mrs. Burgess, baptised last Lord's day, were yesterday received into fellowship. Cecil Hill, at the worship meeting gave a very helpful message. Another of our young men, Harry Harrison, has gone into camp. Bro. Frank Morton, a member here, late of the College of the Bible, has been wounded in the shoulder by a bomb. He cables, "Doing well"—I. Roberts, Jan. 10.

**AUMURN.**—This morning Bro. Clydehall, on behalf of the church, welcomed into our fellowship Bro. Reg. Smith, recently baptised. Bro. Clydehall was with us to exhort. This evening

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# The Family Altar.

Conducted by A. E. Illingworth.

## HOLIDAYS.

The monotony of the common round and the irksomeness of the daily task have been broken by our recent holidays. An occasional chance from the drab routine of toil is both desirable and essential to the healthful enjoyment of our working hours. "The bow cannot possibly stand always bent, nor can human nature subsist without recreation."

This relaxation from labor to refreshment should serve to stimulate us to more earnest endeavors in the pursuit of knowledge, virtue and holiness.

If all the year were playing holidays,  
To sport would be as tedious as to work—  
But when they shall come, they will'd for come,  
And nothing pleases but rare accidents.  
—Shakespeare.

## SUNDAY, JANUARY 23

Seed Thought—*The Expectant Church.* He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus.—Rev. 22: 20.

Selected Gems.—  
"Till he come." At the Supper, Jesus points us not only backwards, but also forwards. From the suffering he points to the glory; out of the depths he calls to the heights. Because the Supper is the remembrance, the communion of Jesus, the living Saviour, it sees him before us in all that he was, and is, and shall be. It is only in the future that we can expect to have the full realisation of what is begun at the Lord's Supper.—Andrew Murray.  
Scripture Reading.—Rev. 22: 16, 21.

## MONDAY, JANUARY 24

Seed Thought—*The Preparatory Schools of Life.* I want into Arabia.—Gal. 1: 17.

Selected Gems.—  
Ernest Dimmet, in his biographical introduction to Gen. Joseph Joffre's book, "My March to Timulacore," shows the long years of preparation in which the Generalissimo of the French armies passed through ere he reached his present position of mastery; but, as Mollere's "Misanthrope" says, the time spent on a piece of work matters little; it is the result that counts.  
Scripture Reading.—Gal. 1: 13, 24.

## TUESDAY, JANUARY 25

Seed Thought—*The Perils of Pre-occupation.* But their eyes were holden that they should not know him.—Luke 24: 16.

Selected Gems.—  
There is a pardonable pre-occupation, which by blinding the eyes to the many things concentrates the abilities and the energies upon the loving and the advising of the one. The physician stands in the world's grand infirmary, and sees humanity wounded and bruised in every organ and limb, but he only notices the throat or the heart, and the consumptive specialist is the result. But the perils of pre-occupation are still many. The eyes of the two disciples were not blindefolded, nor were their eyes shut down—they could see the road to Emmaus perfectly well. Yet they could not see their Lord. This is the pathetic tragedy of hidden eyes.—W. Scott, "King, or Open-eyed Blindness."

Scripture Reading.—Luke 24: 13-16; 28: 31.

## WEDNESDAY, JANUARY 26

Seed Thought—*The Eternal Will.* Not my will, but thine be done.—Luke 22: 42.

## Selected Gems.—

To war the armoured nations march,  
With shining tread and thud of drums;  
E'en under heaven's triumphant arch  
A King usen in conquest comes.  
A thousand wills are crossed in war,  
A thousand vicaries lost and won,  
They alter not his changeless law,  
One will is destined to be done.

—Ernest Warburton Shurtleff.

Scripture Reading.—Luke 22: 39-40.

## THURSDAY, JANUARY 27

Seed Thought—*Service and Honor.* If any man serve me, him will my Father honor.—John 12: 26.

Selected Gems.—  
Heaven doth with us as we with torches do,  
Not light them for themselves.—Shakespeare.  
Scripture Reading.—John 12: 20-33.

## FRIDAY, JANUARY 28

Seed Thought—*Troubles—Real or Imaginary.* What profit hath a man of all his labor.—Ecc. 1: 3.

Selected Gems.—  
An Indian king who had hours of discouragement, asked his courtiers to devise a motto short enough to be engraved on a ring which would suggest a remedy for his evil. Out of many phrases proposed, one by his daughter was accepted. "This, too, will pass," engraved in Arabic on an emerald. Warren Hastings said: "When I appear at the bar and hear the violent invectives of my enemies, I arm myself with patience, I reflect upon the mutability of life, and I say to myself, 'This, too, will pass.'"

Only the sunny soul respects its God,  
Since life is short, we need to make it bright;  
Since life is brief, we need to make it bright.  
Then keep the old king's motto well in sight,  
And let its meaning permeate each day,  
Whatever comes, "This, too, shall pass away."  
—Great Thoughts.

Scripture Reading.—Ecclesiastes 1: 2.

## SATURDAY, JANUARY 29

Seed Thought—*Christian Confidence.* We know that all things work together for good to them that love God.—Rom. 8: 28.

Selected Gems.—  
All nature is but art unknown to thee;  
All chance, direction which thou cannot see;  
All discord, harmony not understood;  
All partial evil, universal good,  
And spite of pride, in erring reason's sight  
One truth is clear, Whatever is, is right.  
—Alexander Pope.  
Scripture Reading.—Romans 8: 16-28.

## FOR THE WEEK-END.

### OUR FATHER.

Matt. 6: 9.

The "Beautiful Gate" of this temple is the Lord's prayer. It is only if we can say, "Our Father," that the rest will be prayer. The heart craves a personal Father. If he is not this, we have made ourselves orphans, and have sinned or wandered.—F. R. Havergal.

### Northern Union, New Zealand.

W. G. Oram.

The Northern Union Executive met on Dec. 4th to make arrangements for the annual picnic of the Union. The Union has been in communication with the Auckland Home Mission Committee re a monthly visit to Waiapu. Sister Sheffan, a former resident of Waipoua, who has been most lib-

eral in attempting to establish a cause at that place, has again placed a sum of money to provide a monthly visit. The object is to keep in touch with the few brethren meeting there until such time as a greater effort can be made.

Meetings have improved throughout the Union since the advent of fine weather. Forty were present at Dome Valley at a mid-week meeting, and over seventy on Sunday.

A wedding having some unusual features was celebrated in the Pt. Albert chapel on December 15, the contracting parties being Bro. T. H. Wetherford and Sister Alfreda Shepherd. It had been the first wedding in the building, and it had been up for thirty-two years.

All efforts to get official information of the fate of Willie Underwood have so far failed, and Bro. and Sister Underwood are naturally very much concerned, seeing the last message was dated August, and received in September, stating he was wounded.

Bro. Eric Smith, of Whangaripou, a promising young man, has made arrangements to enter the College of the Bible when the next term begins, his intention being to thoroughly equip himself with a view of becoming a preacher of the gospel.

The readers of the "Australian Christian" will miss the pen of our late beloved D. A. Ewers. It was worth the small annual subscription to the "Christian" to become acquainted with his writings alone; and yet we meet with quite a number of members who think it is not worth while spending a matter of seven shillings a year for a weekly spiritual feast! It is very hard for us to imagine anyone having even respect for our plea and not taking the "Christian." It is much easier, however, to imagine our cause—as we understand it—lying out where there is no "Australian Christian."

## Obituary.

**MITCHELL.**—Quite a gloom was cast over the church when it became known that Private Bro. Gilbert Mitchell had suddenly been called home, having fallen a victim to meningitis. Our brother was at the gospel service on Sunday evening, and on Monday went with a church party on a hat picnic. He took suddenly ill on Wednesday morning, and passed away the following day. Bro. Mitchell was baptised during the Griffith mission, and for a time was secretary of the Bible School. A number of soldiers were at the graveside, where Bro. A. C. Rankine and the officers of the L.O.L. conducted the funeral service. Some time ago one of his brothers volunteered for the front, and was temporarily deferred, when Gilbert promptly offered his services, and was accepted. "Greater love hath no man than this, that he lay down his life for his friends."—H. C. Stitt, Brisbane.

**UNDERWOOD.**—On December 16, Sister Mrs. Underwood passed from the scenes of earth to her long home, at the advanced age of 84 years. For a little while before her death, although able to get about, she expressed her self as feeling weary, and on the morning of the 16th suddenly fell asleep in her Saviour, being privileged to pass from this life to the greater life without suffering. Our late sister had been a member at Keremua for many years, and will long be remembered for her kindly, cheerful disposition, her regular attendance at the meetings, her generous giving, and active participation in all good work. During her life she had lived with her sister, Mrs. Hussey, and together they busied themselves in making clothing, quilts, and other necessities for the poor. Since the war began, Mrs. Underwood has knitted a great number of scarves for the soldiers. Our sister possessed a splendid faith and confidence in her Saviour, and you could not be in her company without feeling that you were in the presence of a saint of God. Just a few days before her death she said to the writer, "I don't know when the call comes; I am ready to go." We can rejoice that our sister was spared for such a long, useful life, and like a ripe sheaf, she was garnered in at the last. Knowing something of



## From the Field—Continued.

Bro. Breach preached, and at its close baptised one of our senior Bible School scholars, Myra Freund, who now is teaching in the kindergarten department.—G. Stieb, Jan. 9.

**PADDINGTON.**—On January 2 we had good meetings. P. T. Saunders gave the address morning and evening. On Jan. 6, in the morning, Rev. Bro. Forscott presided. B. Wlatchy, from the Bible College, gave a much appreciated address. Bro. Forscott gave a fine address at the gospel service. Sister Miss Forscott sang a solo. We express our thanks to all who have helped us while Bro. Collins is away on holiday.—A. W. Shearston, Jan. 10.

**MARRICKVILLE.**—Bro. Gale gave a stirring address this morning on "The Needs of the Home Mission Committee." Cecil Hall preached to-night in place of Bro. Rush, who is on holidays. We were pleased to see Sister W. H. Hall again after her recent operation. Sorry that Bro. G. McEwing, who recently met with an accident, is not making as good recovery as we would wish.—J. T. Jan. 9.

**ENMORE.**—At the watchnight service on Dec. 31, a woman made the good confession, and was immersed the same hour of the night. A fine, 20 special interest services all day. A. E. Hine, worth speaking. One confession at night. There were very large audiences. Visitors, Mr. and Mrs. Barratt, of Swanston-st.; Mr. Robins, of Stowell. Vic; Mr. Hall, of Middle Park; Mr. J. Hunter, of Wellington, N.Z. Our New Year's thank offering, which had reached far, has been further increased by a special gift from one of our dear brothers, so that it now stands at £90.

## Victoria.

**SURREY HILLS.**—Good meetings, six being baptised since last report. Pleased to have Bro. Shain, Bro. and Sister W. Lawson, from Mildura, also Bro. and Sister Slesnar again with us, after some time away in the country. The Ladies Guild have presented a magnificent organ to the church, the result of their year's work. A social evening was held to celebrate the occasion. Another of our young men has enlisted. He obeyed his Lord before going into camp, and was presented with a Testament and pocket diary at our social evening.—W. L. L., Jan. 9.

**SOUTH RICHMOND.**—The work is progressing very satisfactorily. All departments are doing well work. Good meeting on Sunday evening, and two confessions. Good meeting again this evening. Bro. Jones took for his text, "Thanks be unto God for His Unspeakable Gift." At this time three more confessions.—We believe that we are entering upon a time of reaping.—O. A. C. G., Jan. 9.

**WINDSOR.**—On December 26, we had Bro. Clarence Long with us all day. He gave two earnest addresses. On the first Sunday in the new year a Junior Endeavor was started, with Mr. Miller as president. A Church Attendance League was also formed in connection with the Bible School. Miss Foster was received by letter. At night a lady made the good confession. Improved attendance to-day. Rob. McLeod, who has come from Queensland to enlist, was shipped with us this morning. Fine address to-night on new year's resolutions.—Jan. 9.

**LAWTOWN.**—Good meeting this morning. Scamblers' text for the theme of his exhortation, "The Revelation of God." To-night a large congregation listened to the gospel, the subject being "A New Beginning"—P. R., Jan. 9.

**MORELAND.**—On January 9, Bro. Ewers presided. We were pleased to welcome Bro. A. Taylor and son, who for the past nine months have been in Queensland. Substantial attendance at the evening service. Bro. Ewers' theme was "A Grain of Wheat." With regret we have to report the removal from the district of Harold E. Hayward, a former Junior Endeavor Secretary. This minister presented him with a small memento.

**NORTH RICHMOND.**—On Christmas Sunday, at the conclusion of Bro. Procter's address, a

man made the good confession, and was baptised the following Thursday. Bro. Procter is away for a few weeks' holiday. Prior to his departure he was presented with a purse of sovereigns from the members. Bro. A. Friece took Bro. Procter's place to-day, and his addresses were much appreciated.—A. H. P., Jan. 9.

**EMERALD (East).**—Splendid attendances at all meetings. Bro. Conning, from North St., spoke last Lord's day. On Jan. 5 we held our annual business meeting. At the past year left us with a good membership, and a fair financial position. It has been decided to hold a combined Bible School picnic with our Emerald friends on Jan. 20.—R. S., Jan. 10.

**EMERALD (Township).**—We regret to record the passing away of our aged Bro. David Charman, on the 5th inst. Bro. Paterson conducted last service at the graveside. Splendid meeting last night. Next Wednesday evening our mission exercises, Bro. W. L. Ewers preaching.—W. Boldman, Jan. 10.

**CARLTON (Hog-st.).**—J. Pittman's exhortation in the morning was full of teaching and instruction. At night S. G. Griffith gave a splendid discourse, his theme being "The Father's Gift." A young man confessed his Saviour. Farewell meeting to S. G. Griffith on the 28th inst. (Tuesday).—J. McC.

**BOORT.**—Meetings to-day were bright, and the attendance has again reached its normal condition. We were glad to welcome Bro. and Sister Letts, who came to us by transfer from Wedderburn. Kindergarten and Bible School are progressing favorably, and gospel meetings are hopeful.—A. J. L., Jan. 9.

**PRAHRAN.**—Since our last report our meetings have kept up well. Through the holidays a number of visitors made up for those of our members who were away. Five confessions have been taken. Good progress has been made during the past year. Bro. Gordon's addresses are keenly appreciated. The attendance at our gospel meetings is very encouraging. We started the year with the duplex envelope system.—A. E. M., Jan. 10.

**HARCOURT.**—Good meeting this morning, several visiting members being present, one of them the speaker, Bro. Edwards. The theme of the gospel will be preached by Bro. Young, who has been with us since the College vacation. We have with us to-day Sister Mrs. Griffiths, whose little daughter of eight has been singing for the churches around the city, and we expect a treat to-night and the coming week.—E. P.

**STAWELL.**—Bro. Robbins had charge of both services yesterday. In the evening he preached on "The World's Christ—God's Jesus," and made a telling reference to the life of our late Bro. T. Gilbert, who, as previously reported, has died of wounds. Sisters May Wood and Pearl Payne rendered a duet. At the Bible Class Bro. Robbins presented certificates to Sister Miss Prior and students Michael Middleton and Thelma Porter, who were successful in connection with the recent examination. The annual meeting of church members will be held on January 27.—A. D. G. Sheppards, Jan. 10.

**MARYBOROUGH.**—Since last report the church here has suffered the loss by death of Bro. E. Alderson. He was a faithful member for years, and also an officer of the church. On Christmas Day Bro. Burden was taken into hospital, suffering from typhoid fever. He is just as well as can be expected at present. We would be glad to know of any speaking brother who could spend a Sunday with us. The Lord's day morning meetings are still improving. A goodly number of children are also attending the morning service.—L. Larsen.

**NIAMMARKET.**—A Red Cross social held on December 21, under the auspices of the Young People's Circle, proved very successful. Our studies during the holiday season have been marked improvement. The church has invited a present preacher to continue in office for a further term, the ball-taken showing that a practically unanimous vote was recorded. On Saturday Mrs.

Bramhall, one of our Red Cross workers, was united in marriage with Mr. Charles Rohjant, who was officiating. Bro. Isaac Mansfield, one of our oldest members, both in years and in term of membership, passed away somewhat suddenly on Sunday last. Last night a farewell evening was tendered to Mr. and Mrs. G. W. Mitchell, who are leaving us for Sydney. Several speakers bore testimony to the work of Bro. Mitchell as deacon, church treasurer, and Bible School teacher, and to the assistance rendered by Mrs. Mitchell as well. Handsome presentations were made on behalf of the church and Mr. Mitchell's class of boys.—J. I. Mudford, Jan. 11.

**FOOTSCRAY.**—Since last report we have had three additions by baptism. We note with regret the loss sustained by Bro. and Sister Buckingham in the loss of their child, also our Sister Coxhead, in the loss of her brother, Bro. E. Alderson, who passed away at Maryborough. The mid-week prayer meeting, which has now combined with the C.E., is proving a great success. On the 28th ult., the Young Men's Brotherhood held a pleasant evening, the occasion being "President's Night." Among the visitors were Miss Woodhead, of Surrey Hills, Miss Organ, and Miss Johnson, of Fitzroy, who contributed to the programme. A small presentation was made to Bro. Whelan, in the form of a well-bound volume on "The Problem of Logic," on behalf of the class, and Bro. Whelan suitably responded.

**BRUNSWICK.**—On December 26, in the unavoidable absence of our preacher, W. L. Ewers exhorted, and Bro. Ley, of Footscray, took the gospel service. In the afternoon, Wm. Jenkin, vice-superintendent of the Bible School, handed the superintendent, W. Hardie, two valuable books entitled "Recent Discovery of the Trustworthiness of the New Testament" (Ramsay), and "A New Translation of the New Testament" (Moffat), as a token of esteem from the senior scholars and teachers. Bro. Hardie has been in the school for about 14 years—7 as teacher and 7 as superintendent.

## SHORTHAND

103 Words a Minute  
in 18 Days

MISS J. FRANKELL.

who attained a speed of 103 words a minute in eighteen days on a new system of shorthand, for which Bradshaw's Business College, of 236 Hindlers Street, Melbourne, has acquired the rights for Australia and New Zealand.

on. On the 27th the C.Y.P. Bible Class held a picnic at South Murr. On the 31st we held the usual watchnight service. On Jan. 2 we observed special intercession for the war; W. D. More led in prayer, spoke in evening and evening and announced having heard from Bren, Victor Bridges and John Howgate, at the Dardanelles. On Jan. 3rd, Sister Mrs. Brooks (mother of our deceased Sister Mrs. J. Siah Jenkin, aged 53) passed away on her 83rd birthday, and on Tuesday the remains were laid to rest in the old Melbourne Cemetery. Bro. More officiating at the grave-side. Sister Miss Janeie Farrett, who for 13 years has worked hard in the school, both as scholar and teacher, and sang in the choir for several years, and assisted materially in the sales of work, has gone to Sydney. To-day, good attendance at worship. Prior to his exhortation W. More made feeling reference to the death of Sister Brooks, who had suffered much. One sister received in on transfer from South Melbourne church, and a young brother on immersion. The C.Y.P. Bible Class, in the afternoon, settled on a campaign to further increase its numbers. Splendid sermon by our preacher at night; topic, "What is the gospel?" One young sister and two young men immersed at the close. Our young Bro. James Melody (junr.) is the church organist pro-tem.—W.T., Jan. 9.

## Here and There

**Home Mission Offering, Lord's Day, February 6.**  
 "The most direct way to the uttermost parts of the earth is the way of the home-land."

There is nothing so important as the upbuilding of New Testament, undenominational Churches of Christ in every community where opportunity exists.—American Home Missionary.

Extra copies of this issue are being sent to all agents. A wise distribution is urged. This would also be a good opportunity to invite non-subscribers to become regular readers of the paper.

Let no brother or sister throughout Australasia fail to participate in the great Home Mission offering on Feb. 6. This is for the work among our own folk, and should receive unstinted support.

If any reader could oblige with a copy of the Selby-Green Debate on "Secularism vs. Christianity," we shall be glad. This has been asked for with a view to its being donated to a public library.

G. P. Cuttriss said at the Adelaide preachers' meeting concerning dancing, that he agreed with Stall, "That if a man can invent a swifter way of going to hell than dancing, he ought to take out a patent for his diabolical invention."

A public meeting will be held at Lygon st. chapel on Tuesday, January 25, to say good bye to S. C. Griffin, who is leaving to take up the work at Dunedin, N. Z. J. W. Webb will preach at Lygon-st. until another evangelist is secured.

Mrs. P. Luke, of Brighton, now at the front, writes: "I came across an old friend lying in the dirt this morning—the 'Christian,' of Sept. 4. I've had no mail for over a month, and I got quite a bit of news from it. While in Egypt I was with Fraser Ludbrook, and we spent some time together. He returned two days before me. There are opportunities of visiting your friends here, which compensate a little for failure of mails."

W. A. C. Wendorf, of Broomah, Qld., writes:—"Will you kindly insert the following in the 'Christian' as being omitted from the recent Bible School Year Report sent in by me as Secretary of the Queensland B.S.U.?"—Elsie A'ernum (Vernon) secured the medal for highest in the Intermediate Division with 68 per cent. marks. Annie Hirtlebsen (Rosevale) secured 86 per cent. First Certificate in the Adult Division. Arthur Weissmann should have been (Elliot) instead of Gypmie."

Our Home Missionary policy must be to enter and remain; to get and keep; to conquer and to occupy.

We hear of good audiences at Brighton, Vic., and nine converts since last report, Geo. E. Moore preaching.

We are pleased to hear of three additions to the church at St. Kilda, Vic., by faith and baptism during the past few weeks.

"The preaching of the gospel, and the teaching of disciples the 'all things' of Christ, are the fundamental duties of this day and hour."

"If ability and opportunity are heaven's call to service, then by every token God is speaking to the disciples of Christ; that they go forward."

T. J. Gore said recently at the preachers' meeting that he believed the devil had invented the terms essential and non-essential in order to help preachers at a tight corner.

Claude M. Verco, one of our well-known Adelaide brethren, received his B.A. degree recently from the Commencement of the University of Adelaide. We extend our congratulations.

A. G. Sambers gave a fine paper dealing with essentials and non-essentials in our plea under the title, "These Necessary Things," at the Preachers' Fraternal in Adelaide on Monday last.

Meetings for worship have been commenced in the Mechanics' Hall at Dronin (Vic.). This is extension work from Warragul. Anyone knowing of members in that district, please write to H. Gray, evangelist at Warragul.

We are glad to notice that the two most recent additions to the preaching staff of the Victorian Home Missionary Committee—H. Gray, at Warragul, and A. J. Fischer, at Warrnambool—are beginning to reap in their new fields.

Folders and envelopes in connection with the annual offering for Home Missions have been sent by the secretary to every church in Victoria. Should supplies not come to hand, or should the number be insufficient, please write him at 15 Walsh-st., Coburg.

Now—as never before—men are realising the eternal antagonism between the Mailed Fist and the Scathed Hand. Hence an intense need for Christ-like men to win folk to the unselfish life. Our pioneer preachers require the loving co-operation of our sympathy, prayers and gifts.—James A. Wilkie.

South Australia has lost its most prominent citizen in the death of Sir Samuel James Way, Bart. He has held the distinguished office of Chief Justice of that State for 40 years. He has been for 25 years Lieutenant Governor of the State. He will be greatly missed from the public life of South Australia, in which he has long been a leading figure.

Give, give, give.  
 For the servants who willingly live,  
 That the plea we admire,  
 Like fire  
 Shall spread through the land of our birth—  
 The greatest and grandest on earth.  
 Then give, open heartedly give  
 The Day of Opportunity, February 4.—W. Heiler.

War for righteousness sake is as a wooden crotchet. It would seem to be a necessity, but it can never be a cure for that which is broken. Christ Jesus and his gospel if love all we can make anew. And while the war stretcheth a broken people head up towards heaven, let the Christian open his treasure out and in life and service tell the suffering of Him who has a balm for every wound.—F. R. Morris.

It will doubtless be of interest to the many friends of the late D. A. Ewers, that his sons are now making a collection of his one of the best of his writings, which are to be published in book form, to be procurable at about 1/- per copy. It is expected that the book will be ready in a few weeks time. It was the first intention of the relatives to reprint a few of the early writings, for their own use; but so many others have expressed a desire not to miss any of his writings, that they have undertaken on a copy that the work is being undertaken on

a larger scale. It will contain a biographical sketch, and chapters on early writings, such as "Clips from the Wheelwright's Block," "Sketches from the Berger," etc.; Letters of Travel; Editorials; Reminiscences; and a General Article, etc., and should be a valuable addition to the literature of our brotherhood as well as a book of most interesting reading. Only a limited number of copies will be printed, and it would be well for any desiring a copy to send in orders at once to W. L. Ewers, 41 Merdoun-road, East Brunswick, or to the Austral Publishing Co. Any profit from the sale of the book is to be handed to the Aged Evangelists' Trust.

### WHAT THEN?

"He is counting on you."  
 He has need of your life  
 In the thick of the strife,  
 For that weak one may fall,  
 If you fail at His call.  
 He is counting on you.  
 If you fail Him—  
 What then?

"He is counting on you."  
 On your silver and gold,  
 On that treasure you hold,  
 On that treasure still kept,  
 Though the doubt over you sweep,  
 'Is this gold not all mine?  
 (Lord, I know it was Thine!)"  
 He is counting on you.  
 If you fail Him—  
 What then?

"He is counting on you."  
 On a love that will share  
 In His burden of prayer,  
 For the souls He has bought  
 With His life blood; and sought  
 Through His sorrow and pain,  
 To win "Him" yet again.  
 He is counting on you.  
 If you fail Him—  
 What then?

"He is counting on you."  
 On life, money and prayer,  
 And "The day shall declare"  
 If you let Him have all,  
 In response to His call;  
 Or if He in that day,  
 To your sorrow must say  
 "I had counted on you,  
 But you failed Me!"—  
 What then!

"He is counting on you."  
 Oh! the wonder and grace  
 To look Christ in the face  
 And not be ashamed,  
 For you gave what He claimed,  
 And you laid down your all  
 For His sake at His call,  
 He had counted on you—  
 And you failed not.  
 What then?

—Selected.

### DEATH.

CHARMAN.—On Jan. 5, at Emerald, David Charman, late of "Brookdale," Emerald; born at Brighton, Vic., 1842, the dearly loved husband of Elizabeth Jane Charman, and father of Mrs. P. Ferry, Hena; Mrs. P. Hargreaves, Lilydale, Tasmania; Edgar, Emerald; Percy, Escondido, and step-father of B. T. Darby, of Emerald.

### EMERALD.—"CARDIFF GRANGE."

For a pleasant, comfortable holiday in our healthy mountains, beautiful fern gullies. Good piano, attention, and cooking.—Mrs. Mee.

### Healesville.

Come to "Denholm Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Claffer.  
 Tariff: Adults, 2/- per week, 5/- per day.  
 Children: 15/- per week, 3/- per day.  
 Trains met when advised.

The Society of Christian Endeavor.

January 23 to 29—CITIZENSHIP. Patriotic Evening, C.E. and Church Members. Foundation Day, January 26th.

- 1. Pioneers needed to lead reforms. Neh. 13: 1-31
2. Vast tracts yet unscaped in civic life. Isa. 1: 21-26
3. Public questions: gambling, profanity, etc. Hosea 4: 1-8
4. The influence of an individual. Neh. 8: 1-18
5. The contagion of a public reform. Neh. 4: 6-23
6. The difficulties of reform. Ezra 10: 1-14
7. The joy of accomplishment. Neh. 12: 27-47

ACKNOWLEDGMENTS. AGED AND INFIRM EVANGELISTS' TRUST.

Contributions by Churches: Owen, S.A., £2 12-6; North Perth, W.A., £1; Berri, S.A., 4/-; Queensberry St., Melbourne, Chinese Church, 10/-; Contributions to Endowment Fund: South Australian Evangelist, £5; W.A. Evangelist, £1; S.A. Evangelist, £1.

Miscellaneous Receipts: Interest received on funds invested, £177/6. The members of the Committee desire to again thank the churches and individual brethren who have contributed during the past year, and express the hope that they will contribute again during 1916. We also thank those churches who wrote and endorsed the objects of the Trust. We hope they will be able to contribute something this year. The Committee would like to receive a contribution from each church in the Commonwealth at the rate of 6/- per week for each 100 members or part of 100 members. If this is not possible, please send what you are able. Every church should be interested in this fund. It is as much a benefit to the churches as it is to the evangelists.

We are glad to receive contributions to the Endowment Fund from two new contributors. If sending money orders or postal notes, please make same payable to me at Sydney—W. H. Hall, Hon. Sec. and Treas., Messiter-st., Canterbury, N.S.W.

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# No Retreat in Home Missions

"Is this the time, O Church of Christ! to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their  
ground?"

Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard when God's will was found?

"No, rather strengthen stakes and lengthen cords,  
Enlarge thy plans, and gifts, O thou elect!  
And to thy kingdom come for such a time;  
The earth with all its fulness is the Lord's.  
Great things attempt for him, great things expect,  
Whose love imperial is, whose power sublime."

---

Every Christian in Australasia carries a  
Commission direct from his Lord to Help  
make this Homeland Christian

Home Mission Sunday, Feb. 6

# CHURCHES OF CHRIST

## Annual Offering

Lord's Day,  
FEBRUARY 6th,  
1916.



Lord's Day,  
FEBRUARY 6th,  
1916.

What will **YOU**  
give that day for our own Folks ?