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A Hundred Years: A Statement Of The Development And Accomplishments Of Churches Of Christ In Australia

A. W. Stephenson

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ONE HUNDRED YEARS

A STATEMENT OF THE
DEVELOPMENT AND
ACCOMPLISHMENTS OF
CHURCHES OF CHRIST
IN AUSTRALIA.

Editor:
A. W. STEPHENSON, M.A.

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1946
Chas. Schwab,
President Federal Conference of Churches of Christ,
1946.
Introduction

This book goes forth as a concise historical record of the manner in which churches of Christ have been blessed of God throughout a century in Australia.

The evidence of progress made in evangelism, education, social service and other phases of the Christian programme are gathered from the long field of one hundred years.

It was Thomas Magarey who introduced the plea for the restoration of the New Testament order in the city of Adelaide, South Australia, in the year 1846.

The Bible as their guide for faith and practice, Christ their authority, the gospel as the only sure means of meeting the needs of men, and a sincere devotion to their task, were among the sterling assets of those revered men and women whose pioneering was not in vain.

Readers will follow with interest and profit the thrilling story of how pioneers preached, endured hardship and saw some of the fruits of their labors.

These pages carry records of how congregations and conferences came into existence. The gripping tale of the development of Home Missions will be an eloquent revelation of great exploits in the realm of evangelism beneath the Southern Cross.

The record of the romance of overseas missions will make a contribution to the evidence of the growth
of the wider vision which gradually developed and brought the uttermost parts of the earth into the programme of service.

How the cause originated in Australia and made its way down the long corridor of one hundred years will arrest the attention of every reader.

A fascinating ramble amid the realities that are created by indomitable faith, courage and devotion will be made available to readers of this unique book.

Every chapter of this historical survey will yield fertile seeds to earnest gleaners, and germinating, those seeds will find expression in the terms of greater loyalty to Christ, the Book, the church and humanity.

An invaluable contribution to the equipment of the church membership should accrue from this publication as a result of the wealth of information offered in concise terms.

Churches of Christ in Australia, and those scattered throughout other parts of the world, will appreciate the results of the editorial effort of A. W. Stephenson, M.A., and the assistance rendered by his colleagues.

May the ministry of memory be enhanced in the experience of all who read this book.

CHARLES SCHWAB,
President of the
Centennial Federal Conference,
Adelaide, 1946.
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Churches of Christ in Australia have, in addition to the one hundred years of thrilling history in this land beneath the Southern Cross, a background that extends to Great Britain and the United States of America. There were many efforts in England and Scotland to restore the New Testament church. The followers of John Glas (1730) were led to make an effort to live and worship after the New Testament ideals. Archibald Maclean and the Scotch Baptists were also seeking the same end; while the Haldane brothers gave attention to the teachings of New Testament Christianity and made efforts to lead the church away from false traditions.

Thomas Campbell, a minister of the Presbyterian Church, who lived in the North of Ireland, had been influenced by the views of leaders in these movements to restore the pristine purity of the church. He had, however, another ideal. He had a passion to re-unite the divided church. This vision for Christian unity he linked with the plea to restore the New Testament church. It was when he went and settled in America that he expressed his views logically, in 1809, in a document known as the “Declaration and Address.” His son, Alexander Campbell, had, independently of his father, come to a similar position. Both father and son then became leaders in a movement that grew rapidly in many lands.

In various parts of America there were several groups that sought to follow the simple teachings of the Bible. The chief was led by Barton W. Stone. These people united, particularly those who had been
conclusion, would lead Christians to enjoy unity in Christ, he made a statement that has been named “The Declaration and Address.” In it he sought to apply the methods of science and logic to the problems of the divided church.

Roger Bacon, who lived in the 16th century, was one of the earliest of the modern scientists to attempt to show his fellows how they might find the truth in nature. In his day many unproved opinions of the universe were held as if they were proved facts. The acceptance of these false generalisations encouraged the continuance of superstition. Bacon called upon his companions to study the facts of nature and to deduce, or to gain by induction, the laws of nature. Bacon’s plea was to urge men to approach nature rationally. Although he did not win much success in his own day, he set in motion a movement that developed the modern scientific age. John Stuart Mill, the scientific logician of the 18th century, advanced the principles of Bacon, and formed rules, or canons, by means of which we may find the causes or effects in nature. Scientists who have used those rules have gained some understanding of the mystery of the universe.

“Declaration and Address.”

Now, as we have seen, Thomas Campbell sought a basis for Christian unity. In the “Declaration and Address” he set out thirteen rules or canons which, if applied to the problem of unity, would, he believed, lead men to the truth and to the basis of a united church. The thirteen propositions are not to be likened to a credal statement, but rather to the rules of inductive logic; they are but means to an end. Campbell called upon Christians to apply those rules to the problems of the church, so that they might find the foundation of a united church. Let us sum up these thirteen rules in five general statements.
1. The church on earth is essentially, intentionally, and constitutionally one; although meeting in local churches in various centres, all these local churches must be guided by one rule.

2. That rule is the authority of Christ as set out in the New Testament.

3. No command or ordinance ought to be required of a person other than that set out in the New Testament.

4. Church membership must be determined, not by knowledge of creeds or scripture, but by surrender and obedience to Christ.

5. Division is due to the failure to do all Christ commanded and, or, to the imposing on members human opinions not found in the word of God.

**Authority in Scripture.**

In the supporting statements explaining the general principles behind the thirteen propositions, Thomas Campbell laid claim to the need of accepting the scriptures as the ground of appeal for all the practices of the Christian church. There is no other way of gaining extensive knowledge of Christ and his commands apart from a rational study of the New Testament.

Any thinker will realise that it is not enough to accept the scriptures as the ground of appeal. In addition, it is needful that they be interpreted aright. As has been noted, the Roman Catholic church says to the people: “Leave the interpretation of the scriptures to the priests; do not have a view of your own different from that supplied by the church.” No independent and rational man could countenance such intolerance.

The views on interpretation that grew up during the Reformation show how thought swung to an extreme. The tendency then was for the private inter-
pretation of a man to be given some authoritative respect. The result was that a multiplicity of sectarian groups developed within the church, and division arising with every strong assertion of a private interpretation of the Bible. Now Thomas Campbell said in effect: Let us apply a little scientific reasoning to the way we interpret scripture. Let us find by applied common sense an authoritative interpretation of scripture. Let us be scientific and examine the facts of the scripture rationally. Let us consider what are the facts, find out what scholars of all ages and places have to say and then let the consensus of those views be the authoritative interpretation. Such an interpretation will not be just yours or mine: it will have behind it the authority of Christian world-scholarship. As an example we may ask what is the meaning of the word “baptising.” All Greek lexicons agree it means dipping or plunging. The early Christian fathers accepted that as the meaning. To say that to baptise means to plunge is just “our” view, is to make a false charge; it is the view of devout, world Christian scholarship. That is the rational and scientific interpretation of the Christian facts; that was the method Campbell urged as a means of leading the church into unity.

Supremacy of New Covenant.

Alexander Campbell, the son of Thomas, showed also how scripture teaches that there is an old covenant and there is a new covenant between God and man. Since the new has made the old null and void, we must find the bases of Christian unity in the teachings of the New Testament, for therein the truths of the new covenant are set out.

Many Old Testament customs and practices were brought into the church because it had not been understood that the church belongs to the new covenant. Only the teachings and commands of the Lord and
his apostles, as taught and practised by the New Testament church, are binding upon the church of to-day. If men would recognise that fact much traditional rubbish would soon be removed from the church, and that would prepare the way for unity.

When we use the rules that the Campbells formed, we find that Christian unity can come into being only by a modern restoration of the ideals and truths followed by the New Testament Christians.

**The Church is a Divine Fellowship.**

The first important truth we find is that the church is a fellowship of brethren. There is no division into classes: no clergy and laity, but all are priests before God. Each individual may approach God without any other mediator save Jesus Christ. The church is more than a group of people. Those who come in to the church are filled with the Spirit of God, and enter Christ. The church is then a fellowship made up of converted men and women, together with the Father, the Son and the Holy Spirit. The church is divine: it is the body of Christ. That is why numbers do not count in the church. The church cannot be a minority while standing for divine truth. With God within it, the church is a major force. If God be for the church who can be against it? The church therefore exercises a greater influence in a district than the numbers in attendance at services seem to warrant. Through the church God is speaking, and that makes the true church the conscience of a community. This fact lays an obligation on church members. They must be ready to speak the truth in love and with persuasive force. Do not be afraid of standing alone with the truth, for we shall find, in declaring the truth, that Christ is with us. Did he not promise his disciples that if they preached the good news of the kingdom he would be with them even unto the end of the age?
Because the church is divine it is, in its essential being, one. Only the sins of omission and commission have brought division within it. There is need for all who name the Christ as Lord to give all to him in humble surrender of life.

**Personal Faith.**

The second truth revealed is that, in the New Testament, men and women were required to show an active faith in Christ to enjoy the blessings of the church. There is in Christianity an emphasis upon the value of a person. “Are not two sparrows sold for a farthing?” Jesus asked. “You are of more value than many sparrows,” he continued. Again he said, “There is more joy in heaven over one sinner that repenteth, than over ninety-and-nine just persons that need no repentance.” This emphasis on the value of a person had made the Christian church a champion of the rights of the down-trodden, the slave, the native and the under-privileged. In those days when the church has seen this truth and has acted upon it, it has been the most dynamic and progressive force in the world.

**Faith Expressed in Baptism.**

During the dark ages many pagan customs entered church life. Those practices ignored the element of faith in Christ as essential to the act of salvation. Such a view encouraged superstitious customs, akin to magic, to enter church life. To ignore faith in religion and to press for the practice of customs that do not demand faith as the ground of religion, is to introduce something that is sub-personal. Surely it is clear that any custom that does not touch the personality of man is non-Christian. The New Testament makes it clear that faith is necessary as a pre-requisite, if God is to touch man through the worship and ordinances of the church.
Christian baptism is not a magical rite that changes the state of a person, irrespective of his faith in Christ. The custom of sprinkling infants is not found in the teachings of the New Testament: there is no New Testament command to baptise infants; no example can be found in the New Testament church proving they were; neither is it possible to draw a just inference from scriptural facts to support that custom. Faith and baptism are linked. Because of that faith God can speak to a person of forgiveness of sins and of a new life in Christ in the burial in, and the resurrection from, the baptismal water.

**Faith Expressed in the Lord's Supper.**

From a study of the scriptures, it is shown that the early Christians met together on the first day of the week to break bread (Acts 20: 7). Evidence to support the claim that they did is found in the witness of Justin the Martyr, who lived back in the second century. He wrote, “We always keep together on the so-called day of the Sun.” He then goes on to describe the manner in which they conducted the Lord’s Supper in their service. Dr. Neander has written, “The celebration of the Lord’s Supper was still held (in the third century) to constitute an essential part of the divine service every Sunday: and the whole church partook of the communion after they had joined in the amen of the preceding prayer.” (Church Hist., p. 460.) It was through faith in Christ that a blessing came to those who broke bread and poured out the cup. In the acts of the communion service God spoke to the believers. Among church scholars there is a growing recognition that the Lord’s Supper must be brought into the centre of the church service. Illico, of the “British Weekly,” has urged that when the bombed-out chapels of Britain are being rebuilt, the buildings ought to be
so constructed that the communion table be given a central place. The trend is to follow the simple worship service enjoyed by the early Christians.

**Faith in Action.**

The possibility of allowing Christian faith find full and final expression in worship cannot have the approval of the New Testament teachings. Faith without works is dead. Faith must produce fruits. Those who were associated in the fellowship of the New Testament church were renewed by grace. They were twice-born men who, by their love for one another and for sinners in the world, turned the world upside down. "Behold how they love one another," the pagans cried when they beheld this new community of saints in action. During a plague that visited the ancient world, the pagans left their sick and neglected their dead so that they might escape. The Christians, however, nursed and buried their loved ones and then went the second mile; they nursed the pagan sick. To meet the needs of their poorer brethren they shared their wealth with them. Against heathen customs they raised protests. By their efforts the cruel sport of throwing people to the lions was brought to an end. By the cumulative efforts over the centuries of Christians, slaves have been set free, children have been saved from serving in mines and factories, orphans have been fathered, and the sick have been nursed. When faith has been applied to life's problems better conditions have been secured. From those early days till now, those who have regained the life and spirit of the New Testament Christians have lived sacrificially, adventurously and victoriously.

For the restoration of a simple faith, for the restoration of a practical Christ-like life and for the restoration of the unity of the church, we labor and plead in the name of the Lord Jesus Christ.
Evangelism and Unity.

When Thomas Campbell called the church to unite and stressed the truth that Christians ought to have fellowship in one body, he was almost alone in making such a plea. Christian ministers then saw no need to make an effort to unite the church. They strove, in fact, with all their might, to maintain denominational divisions. This voice crying in the wilderness for unity, a real John the Baptist of Christian unity, this Thomas Campbell, was not deterred by being in a minority. Had not the church itself begun as a small minority movement? Had not great reforms started with humble origins? He knew a beginning had to be made, and he was prepared to make it.

The fact that the reasonableness of the claim that Christians ought to be one was not received enthusiastically by church leaders disappointed him and his friends. If men in high places could not see the need of restoring unity within the church, then the rank and file, he thought, might appreciate the reason for action. Proof of this was shown in the response to the vigorous campaign of New Testament evangelism which Walter Scott launched. Then after the uniting of the movements led by Barton Stone, this Restoration Movement grew rapidly. Within the lifetime of Alexander Campbell there was a numerical growth in membership that was amazing, proving that a return to New Testament Christianity is the popular and practical way to Christian unity.

World Movements Toward Union.

What effect the preaching, literature and teaching of members of the Restoration Movement had on the Christian world is difficult to estimate accurately, but we find that, since the day Campbell raised his cry in the wilderness of sectarianism, men have
become interested increasingly in the subject of Christian unity.

In 1910 a great missionary council was held at Edinburgh, in which it was shown that the spread of Christianity was being hindered by sectarianism. Bishop C. H. Brent, of the American Protestant Episcopal Church, was impressed with the need of unity if the world were to be won to Christ. Encouraged by Peter Ainslie, who had been inspired by the Campbells and their ideals, Brent and others worked for a meeting of the representatives of all Protestant churches. Eventually at Lausanne, in Switzerland, in 1927, a great world conference was held. Then in 1937, at Edinburgh, Scotland, church representatives were gathered into a second conference. Prior to that meeting a conference had been held at Oxford in which Christian life and works were stressed. It was agreed that "faith and order" together with "life and work" be blended into one movement in the interests of the whole church. The Faith and Order and Life and Work Movements then became united in the World Council of Churches; this includes all the larger religious groups of the Christian church except the Roman Catholics, who have remained interested spectators of all that has taken place.

An Unfinished Task.

We are aware that the call to unity has developed along two lines. One emphasises the need of restoring New Testament Christianity in which a personal surrender to Christ is required, a surrender involving the acceptance of the New Testament commands of Christ. The second is the organised church groups drawing together in conferences in which they seek to work together.

The differences separating the various sects are real problems and the visible results of the vast amount of work that has been put into the effort to
unite the church have not been very encouraging. Much remains to be accomplished. The work of the Restoration Movement is far from being complete. We need to press on to the goal with greater zeal.

**Not Unity of Organisation, but Fellowship.**

Just what kind of a united church do we want? We are not anxious to see an amalgamation of all religious denominations in one big organisation—a kind of business monopoly with some group of executives running the whole business; that would be worse than the present set up. We do not want to see unity in organisation, but unity in Christian fellowship. If all naming the name of Christ in faith and life were one, then families would not be divided by a husband worshipping here, a wife there, and a child elsewhere. Then there would be no pride of denominational life, no despising those who belong to smaller groups; all would be one in life, faith and fellowship—one in Christ Jesus.

We seek unity in Christian fellowship, but save us from the curse of that squeezing, business organisation that accompanies denominationalism.

The purpose of a united church is to declare to men that God sent his Son into the world. Christ desired the unity of his followers so that the world might believe. Christian unity is needful to hasten the evangelisation of the world. The divided church is hindering the cause of the kingdom of God. In our land greater work to save men could be accomplished. Let the church build upon the unity of the New Testament, and be filled with a passion to save, then it will become a greater power for good.

Unity will have as its highest aim the glorifying of God. The day of Christ's triumph will be in the united church. Such a day must come, for it is declared that at the name of Jesus every knee shall bow.
C APTAIN COOK, the famous British navigator, landed at Botany Bay on the Eastern coast of Australia, April 29, 1770. The British Government became interested in this newly discovered land when seeking a place to establish a convict settlement. Eventually a fleet of ships was dispatched from England under Captain Arthur Philip. There were 757 convicted persons on board: many of them charged with very minor offences. The ships reached Australia safely, and cast anchor in Botany Bay on January 20, 1788. A more suitable site for the settlement was found around the beautiful harbour called Port Jackson. Here the newly arrived settlers laid the foundations of Sydney. As the colony grew more and more free colonists came to New South Wales and began to develop the resources of the land. Other parts of the vast Australian Continent were settled by pioneers who came from Great Britain. Tasmania, in 1803; Western Australia, 1829; South Australia, 1836; and Queensland, 1824.

Those early colonists came to this land with the hope they would find better opportunities to gain a living and also to escape, in many instances, from political and religious conditions they considered intolerable. To understand the reason why the Restoration Movement made an appeal to many worthy citizens of Australia, we must know something of this desire to be free from burdensome traditions and of the longing to find the truth in God’s Word. Cut off from an old-world environment that did not please them and being open to receive the true message of
the gospel, these early settlers were ready to heed the plea of the Restoration Movement.

South Australia.

South Australia was colonised by a company of British people who had been inspired by Edward G. Wakefield's colonisation policy. The party reached their new home-land on December 28, 1836. Colonel Light surveyed the site of the city of Adelaide and the people settled in an orderly fashion into the life of the colony. At first there were depressing days, but the development of agriculture and the discovery of copper brought prosperity and additional colonists. Between 1841 and 1850, the population increased from 20,000 to 63,700.

Thomas Magarey, a young man of twenty-one years, arrived in Adelaide from Nelson, New Zealand, in 1845. He was born in Ireland, educated near Manchester, England, and with his brother, James, went to New Zealand. During the brief period of his stay at Nelson, N.Z., he learned from Thomas Jackson, a Scotch immigrant, the truths of the Restoration Movement, and was baptised in 1845. Upon his arrival in South Australia in 1845, he sought Christian fellowship. In Hindley Street he found a meeting place of Scotch Baptists. These people moved later to Morphett Street. The young man discovered this company of devout and capable Christians to be sincere worshippers of the Lord. He was disturbed however by their Calvinistic outlook, and urged them to follow the simple truths as outlined by the New Testament writers. The convincing appeal of the young man won many of his fellow-worshippers to an appreciation of the example of the New Testament church. Those who made their stand with him included Thomas Neil, Mr. and Mrs. Philip Santo, Mr. and Mrs. James C. Verco, Amos Armour, Mrs. Henry Hussey, and Miss Procter. Land for a
building site was then purchased, and in 1846 a little chapel was erected in Franklin Street, Adelaide.

The next year, 1847, groups of brethren from Beith and New Mills, Ayrshire, Scotland, arrived in South Australia. These Christians with the sturdy background of the British churches, strengthened the new cause. They settled in the country districts and maintained a strong witness for Christ. By 1865 there were five churches in South Australia with a membership of 253.

**New South Wales.**

News of the discovery of gold in 1850 in the State of New South Wales, brought a great influx of immigrants to Sydney from many parts of the world. Albert Griffin, a young Englishman, was amongst the new arrivals. He had been brought up in the Calvinistic section of the Methodist movement, but could not find hope in the teaching that salvation depends upon some mysterious entrance of the Holy Spirit into the sinner’s heart. Downcast and drifting toward infidelity he was given new hope by a message from his brother, Eleazar Griffin, a member of a church of Christ, St. Pancras Road, London. His brother had sent him several copies of the British “Millennial Harbinger,” setting out the New Testament teaching on salvation. After examining the scriptures to see if the claims made by Alexander Campbell and others were correct, he “hastened to the Baptist minister and was buried with the Lord by baptism, and rejoiced in the hope of eternal life.”

The next year, 1852, after contacting Mr. and Mrs. Henry Mitchell, brethren from Britain, a weekly communion service was commenced in the home of Albert Griffin, situated at the corner of Pitt and Goulburn Streets, Sydney. By maintaining a steady witness this young man made converts to the cause he loved. In discussions with Joseph Kingsbury, a new arrival
from England and a leader among the Methodists, he
was able to make the truth clear. Edward Lewis,
from New Zealand, John Standen and David Lewis
also joined in the study of God’s word concerning the
way of salvation. All were convinced of the truth and
eventually the four men were baptised in Cooks River
by Albert Griffin. Dr. Joseph Kingsbury and Albert
Griffin became the leaders in the cause in Sydney,
conducting open-air services in Hyde Park and dis­
tributing distinctive literature. In 1860 a public hall
was hired. Then in the year 1846 in a school-room
in Pitt Street, near Bathurst Street, Sydney, the
church met regularly. Meetings were held also in
several suburbs. Up in the Manning River area
(235 miles North of Sydney), at Taree, the Lord’s
Table was set up during 1863. In 1864 the church
at Newtown called Edward Lewis “to do the work
of an evangelist.” Then, in 1867, Matthew Wood
Green was engaged by two churches in Sydney to
serve as preacher. His ministry was very successful
and within a short period the city church called him
to be the full-time evangelist.

Victoria.

The discovery of gold at Clunes, Ballarat and
Bendigo aroused world-wide interest. Tens of thou­
sands of people from overseas entered Victoria to
seek their fortune. Some were treasure-seekers with
no high motive, others were men of sterling worth.
It was during 1852 that members of the British
churches of Christ arrived at Melbourne. Mr. and
Mrs. J. Ingram, Mr. and Mrs. H. G. Picton, Messrs.
W. Rossell, T. S. Lyle and Luishman were amongst
the number. It is likely that some of these brethren
met in fellowship in 1852, and early in 1853, but the
definite move to organise a church was not successful
until well into the latter half of 1853. From the best
evidence available, it must be considered that the first
church of the Victorian pioneers of the Restoration Movement was established in August 1853, at Prahran a nearby suburb of the City of Melbourne. At that time the city was so over-crowded that many were compelled to live in tents. In a letter addressed to the editor of the “British Millennial Harbinger,” H. G. Picton wrote, “I know that you will be de-

James Ingram.

lighted to hear that we have commenced meeting together for the purpose of remembering our dear Lord, and showing forth his death, at the tent of Brother Ingram, at Prahran, near my own place of abode.” Other brethren arrived from Britain and strengthened the church, among them being Robert Service, who became a virile leader of the Victorian movement. Later his son, James Service, became the Premier of Victoria. After a time it was found more convenient for some of the brethren to gather in a separate meeting place in a central site. A room in the
Old Mechanics' Institute, Collins Street, Melbourne, was secured; the first service held there was on May 28, 1854. The two small churches co-operated and an interchange of speakers and preachers was arranged. An economic depression occurred at that time and affected most of the members meeting at Prahran. Many went into country districts seeking employment; the only member being left was H. G. Picton, who met with the church at Melbourne for a few months. Meeting a young clerk, S. H. Coles, and bringing before him the claims of the New Testament gospel, H. G. Picton found an able co-worker. Together they labored in the Prahran district and revived the cause there in 1855.

Those who were scattered abroad because of economic needs went everywhere preaching the word. Causes were established in the country centres of Geelong, Warrnambool, Ballarat and Maryborough.

Robert Service began to publish, in 1855, a small paper called "The Melbourne Medley." Visitors from the Brighton and Cheltenham district to the Melbourne City Market secured copies of this paper and became interested in the ideals the editor discussed. Mr. Service was invited to preach in the South Brighton district, and this led to the conversion of T. Penny. Several members in the area were encouraged then to form a church. A small building was erected at Chesterville, the first chapel built by the Victorian brethren. It was opened for worship on May 1, 1859. A few miles away, at Beaumaris, a group of Bible students, by independent study, discovered the teachings of the New Testament church and were baptised, and then met for the breaking of bread. After a time the churches at Beaumaris and Chesterville united to form the Cheltenham church.

S. H. Coles, who had helped so well at Prahran, went to reside at Brighton and there gathered brethren into a regular communion service in November, 1859.
Thomas Magarey and Philip Santo, of Adelaide, South Australia, visited the Melbourne brethren in February, 1860, and encouraged them to make every effort to spread the gospel. At that time there were 230 disciples and twelve churches in Victoria. The next year, 1861, a State evangelist was appointed, by name I. Mermelstein, who was sent to help the small cause in Chilters Ovens, 200 miles from Melbourne. During this period the city church made good progress. From 1854 to 1861, 106 names were added to the roll. Services were commenced also in a schoolroom in Rathdown Street, Carlton, in February, 1861.
Visiting Evangelists.

The Australian brethren kept in touch with the British churches through the "British Millennial Harbinger." Visits of leading brethren in the Motherland encouraged them. T. H. Milner's visits to churches in South Australia and Victoria were much appreciated. So delighted were the brethren with the public meetings which he conducted on their behalf that they made a strong bid to get a regular evangelist to come to Australia and lead the work. The brethren appealed to James Wallis to send a man. The British brethren could not help. An appeal was sent next to America. H. S. Earl, an Englishman trained in America, agreed to assist the Melbourne church. Reaching Melbourne in July, 1864, he secured the use of one of the city's best halls for the Sunday services. At the first meeting, July 31, 1864, 800 persons were present, the next Sunday, 1200. At the end of the year 297 persons were added to the church. Land was secured in Lygon Street, and a building capable of seating 600 persons was erected. The opening services in the new chapel were led by H. S. Earl, on October 15, 1865. About sixty members of the Melbourne church did not go to Lygon Street, but remained in the city and eventually established the present Swanston Street church on October 22, 1865. Mr. Earl next went to Adelaide. He was there in November, 1865. His efforts brought many into the churches of South Australia.

Conferences.

From time to time the brethren met in fellowship teas and discussed the work of the churches, but in 1865 J. W. Webb, an evangelist, urged the need of an annual conference. The first Victorian annual conference was held April 2, 1866, in the Lygon Street chapel. "About 300 delegates and
brethren from the country, suburbs and city assembled." H. G. Picton was elected president and J. W. Webb secretary. The statistical report revealed that there were in Victoria 749 brethren, 377 Sunday School scholars, 58 Sunday School teachers, and 10 chapels belonging to the brethren. Conferences were held in 1867 and 1868, then for three years they were suspended. There

was a division of opinion concerning the nature of the conference. Some brethren desired to make the decisions of the conference binding on the churches; others held out against it, seeking to make conference merely advisory, believing that congregations must remain independent. So strong was the clash of opinion it was not deemed wise to call a conference for two years. When the conference of 1872 was called, the principle of congregational independence prevailed. (see "Pioneering for Christian Unity in Australia and New Zealand.")
American Evangelists.

H. S. Earl returned to Lygon Street for only a few months and went to South Australia again; eventually he went on to New Zealand. The churches now sought the leadership of well trained evangelists to minister for local churches. An appeal was sent to Alexander Campbell to send help. Two young men were selected—T. J. Gore and G. L. Surber. They left America in 1866, travelled to Great Britain and then on to Australia. They reached Melbourne on February 19, 1867. G. L. Surber remained in Melbourne and T. J. Gore went on to Adelaide. Mr. Gore’s work in the city church was on a high level for eighteen years. He conducted a training class for young men, and enabled many to become effective preachers of the word.

Mr. Surber continued at Lygon Street for five years. His sermons were characterised “by clearness, fire and vigor.” He introduced to Australian churches the method of calling for an open confession and decision at the close of the gospel address. Other American brethren came and assisted the churches. Names remembered include H. L. Geeslin, O. A. Carr, J. J. Haley, A. B. Maston. Those who came later include Messrs. Allen, Brandt, and Blakemore.

Tasmania.

Mr. and Mrs. R. C. Fairlam, of the church at Chesterville, near Cheltenham, Victoria, went to live in Tasmania during 1865. Later, in 1871, George Smith, of Melbourne, moved to Hobart. He invited the American evangelist, Oliver Carr, who had been preaching at Collingwood, Victoria, to spend a period in Hobart. As a result of Mr. Carr’s efforts, the membership of the church at Hobart grew, within one year, from sixteen to one hundred and eight. Mr.
Carr had to resign from the work because of ill-health, and then G. B. Moysey became the new preacher.

**Queensland.**

By independent study, a young Tasmanian school teacher, Stephen Cheek, began to preach New Testament truths in the country districts of Tasmania. He proceeded to Victoria and worked in the Elphinstone-Taradale-Drummond district. After studying the teachings of Thomas and Alexander Campbell, Stephen Cheek saw that his ideas were similar to theirs. He and his followers then united to serve in a common cause.

This Stephen Cheek and F. Troy, of Queensland, became friends. Mr. Troy had come from Queens-
land to seek help from Victorian churches for evangelistic work in Queensland. Stephen Cheek accepted the call and went North to Queensland, leaving Melbourne in July, 1882. After successful periods of service at Zillmere, Lanefield, Toowoomba, Stephen Cheek died suddenly at the age of 31 years, and was buried at Warwick.

**Western Australia.**

During 1889 an inter-colonial conference was held in Melbourne, and it was then urged that the colony of Western Australia be evangelised. T. H. Bates went to Perth, gathered a group of members into the Temperance Hall, and conducted a service in 1891.

**Foreign Mission Enterprises.**

After the visit to Australia of Mr. G. L. Wharton, American missionary in India, much interest was taken in the needs of people living in non-Christian lands. The women of the Australian churches raised funds to send the first missionary of Australian churches of Christ to India. Miss Mary Thompson was invited to represent the Australian churches in India; she sailed for the mission fields in 1892. There were, in 1946, 18 missionaries at work at Baramati, Dhond, Diksal and Shrigonda, and a church membership totalling 500. In 1946 Dr. G. H. Oldfield was in charge of a hospital at Dhond. Dr. L. J. Michael, who had been called up for service in the Army, returned to the work. At Baramati there is a boys' home, and at Shrigonda a home for girls, in which, on an average, 200 orphan children are given care and training. On the New Hebrides there are forty-two native churches with a membership of 1285; in addition 500 are gaining instruction.

In Queensland, J. Thompson served amongst the Kanakas working in the cane-fields. Some of these
were converted. When these Christian “boys” were sent back to their homes on the Pacific Islands, they preached the gospel to their friends. In response to an urgent appeal to assist them in their work, G. Filmer, of Norwood, South Australia, went out to their aid.

Interest in China was aroused by the mission schools working amongst Chinese in Australia. Miss Rosa Tonkin went to Shanghai. In 1921 a mission station was established at Hueilichow, in the Szechuan province.

Work in India, the new Hebrides, and in China has been well supported by the Australian churches.

**Literature.**

A. B. Maston, who had come to Australia from America as a preacher, was aware of the value of literature. He persuaded business men to invest money in a printing establishment. With a capital of £941, The Austral Printing and Publishing Co. Ltd. was established in Melbourne in 1891. By taking over two religious journals circulating amongst Australian churches, the company was able to publish a weekly journal named “The Australian Christian.” This paper has a growing circulation and is well supported by churches throughout the Commonwealth. The Austral Co. also publishes, with the Bible School Committee of Victoria, Austral Graded Lessons for Sunday Schools. From time to time books and tracts are added to a varied range of religious literature.

**Training for Preachers.**

As the result of a decision of the Federal Conference of 1906, a College of the Bible was established in Melbourne in 1907. At present the college build-
ings are situated at Glen Iris, Victoria. Over 500 students have been enrolled throughout the years at the college, and more than 150 churches in Australia are served by men trained at this institution.

In 1942 a Bible College was commenced by the N.S.W. churches; a valuable property has been secured at Woolwich, a Sydney suburb. There were fourteen students in residence in 1946.

**Provident Fund for Preachers.**

A preachers' provident fund, controlled by a board in N.S.W., seeks to help aged or infirmed preachers. Preachers are encouraged to make provision for old age, and the amounts set apart for that purpose by them are supplemented by subsidies and interest. The committee held funds in 1943 exceeding the amount of £16,000.

**Social Service Boards.**

From 1927, churches took a greater interest in trying to meet all the social needs of people. Christian Fellowship Associations were established in several States. By weekly contributions members provided funds which may be used to help unfortunate members of the association. These mutual-aid societies have met a real need, and have raised considerable sum for social work. In N.S.W. there is a boys' home, "Dunmore House," at Pendle Hill, and a home for the aged, called "Ashwood Home." Victorian churches established a "Christian Guest Home" at Oakleigh, for aged men and women. Efforts were being made, in 1945, to secure funds for a hospital to meet the needs of guests and others. Western Australian church members established, in 1945, a fine hospital at Claremont, beautifully situated in grounds overlooking the Swan River.
**Aborigines' Mission Work.**

In 1941 the Federal Conference authorised the commencement of organised work amongst aborigines. A mission station of 20,000 acres was secured, in 1945, near Norseman, W.A., and four missioners were serving there in 1946. Work has been extended to a site at Carnarvon, W.A. In Victoria, a mission work is being conducted, under the guidance of Doug. Nicholls, a converted aborigine, at Fitzroy, for natives who are living in Melbourne.

**Federal Conference Committee.**

In addition to State Conference Committees, there is a Federal Executive of the Federal Conference. The Federal Conference meets every two years in a State appointed. The Federal Executive was located in Adelaide in 1946, the centenary of the commencement of the Restoration Movement in Australia being celebrated that year at the Federal Conference.

**Statistics Reported December, 1943.**

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30,239 23,240 3633
Flames of Zeal

Evangelistic Enterprise in the Home Land.

VICTORIA.

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

—Psalm 42:1.

H. G. PICTON, a member of a church of Christ in Kensington, London, landed at Hobson’s Bay, Victoria, September 23, 1852. Through the medium of the “British Millennial Harbinger” he expressed a deep desire to be realised in the land of his adoption: “We are going to arrange for meeting together on Lord’s Days; I greatly long for it.” In November, 1853, he wrote per the same medium: “I am glad to say my hopes are being realised. I know that you will be delighted to hear that we have commenced meeting together for the purpose of remembering our dear Lord, and showing forth his death, at the tent of Bro. Ingram, at Prahran, near my own place of abode.”

Thus the plea for the restoration of the simple faith commenced to take root in Victoria at a time when gold stirred the enthusiasm and captured the thought of the tent-dwelling citizens. The small beginnings and the feverish quest for the precious metal notwithstanding, in the first eight years of the Restoration Movement in Victoria (i.e., from 1853 to 1861), twelve churches were established, and this without the aid of a full-time preacher.

The advent of Mr. and Mrs. Thos. Hughes Milner in 1862, on a visit from England, and the attractive and forceful preaching of Mr. Milner, convinced the brethren that they stood in need of
trained evangelists to bring the message before the wider public. This led to the calling of H. S. Earl, of America, who commenced in 1863 a ministry which is an inspiration to the present day.

The first full-time preacher, however, to be appointed was I. Mermelstein, who was sent out by the churches to preach on the diggings in 1861. In 1866 the first “mission” was held on the goldfields by J. W. Webb, in the year that the first Victorian conference was held. The first Home Missionary Committee was appointed in 1873 and J. W. Webb became the first home mission evangelist.

It is regretted that we cannot here even mention the heroes of the early days, but the progress of the Restoration Movement in this State is the eloquent testimony to the faithfulness of the pioneers. As brethren moved to the various parts of the State, and there bore witness to their Lord, churches began to increase. Then came the period in which large circuits of churches were associated, and the committee sent out men such as Thomas Hagger, A. W. Connor, Thos. H. Scambler, H. P. Leng and A. R. Benn, who laid excellent foundations over a very wide area. This led to establishment of strong independent churches, which in turn have given of their means and young people for the spread of the gospel at home and in the overseas fields. In the year 1902 it was reported that there were 89 churches in Victoria with a total membership of 6232.

As in other States, so in Victoria the desire for worthier progress called for specialised evangelism. There was no alteration of the message, but a ready breaking away from any conventional presentation which failed to give it the publicity the needs of the people called for. Men of consecration, learning and ability led fruitful tent campaigns. Prominent among these were H. G. Harward and his singer, E. W. Pittman; Gilbert Chandler and his singer, Will H.

One outstanding feature has been the visits to this country by leading American evangelistic teams, including the Scoville, Vawter and Kellems parties.

These helped to keep to the fore the work of evangelism which has been a distinctive feature of home missions down the years.

Home missions have played a very large part in the development of the Restoration Movement in Victoria. Many causes in city and country were initiated and developed by the Home Mission Committee. It has been a principle of the committee always to seek out men of vision and evangelical fervor to be its secretaries, and in this they have not been
disappointed. Here the name of Thomas Bagley appears, and that of Thomas Hagger. Just now the present secretary, W. Gale, is in his twentieth year of service; a period which included the arduous days of a depression and the more trying years of a devastating world-war. Yet Mr. Gale comes to the twentieth year with his interest in the work of the kingdom still fresh and his hope undimmed.

It will be conceded that the College of the Bible, that aggregate of youthful Christian zeal, has had much to do with the growth of the churches in this State. By the students, churches have been commenced and guided through their early stages, and small churches in the country have been nurtured by the week-end help.

The latest statistical returns will show that since the days of H. G. Picton many, very many have quenched their deep longings for God at the streams of the river of life laid on to the various parts of this populous State. There are now 126 churches and a membership totalling 12,069. And we stand at the threshold of great adventure. In the new set-up of post-war years, with entirely new areas being built-up by government agency, and in the widespread dispersal of industry, very heavy burdens will be placed upon home missions. It must fall to this department to take the initiative in establishing new causes in the populous areas rapidly expanding, and in the new settlements springing up in all parts of the State. It would seem that to this department will fall most of the new work, which will be very costly. But the inspiration of past achievement, the challenge of other men's labors, the sure right of our cause, and the unfailing blessing of God will prompt the brethren to address themselves to this, confident of a glorious victory.
In 1850 young Albert Griffin found the light of his faith waning, but just when infidelity threatened to extinguish it, “pure olive oil beaten for the light, to keep a lamp to burn continually,” came to hand. His brother, Eleazer, a member of a church of Christ in St. Pancras Road, London, sent him a case of books, and copies of the “British Millennial Harbinger” and the “British Advocate.” These directed Albert Griffin to the “pure olive oil” and his light has never gone out.

In 1852, in the home of Albert Griffin, situated at the corner of Pitt and Goulburn Streets, Sydney, Henry and Mrs. Mitchell met with Albert to commune; these meetings were held regularly from November of that year.

Other lamps were soon lighted, and they who held forth the simple word of life increased. Among them were Joseph Kingsbury, Edward Lewis, John Stan- den, David Lewis. At the beginning of the year 1854 the church membership had grown to sixteen. Impelled by strong conviction these, and others who later were added, by tract distribution, out-door preaching, preaching in public halls propagated and contended for the faith once for all delivered to the saints. Disciples were made and churches were formed.

Early in 1865, the churches at Sydney, Newtown, South Creek and Fairfield formed an Evangelistic Committee. At the request of this committee the Newtown church gave an unanimous call to Edward Lewis, a stone mason by trade, to become the first full-time preacher of our churches in New South
Wales. The next year the four churches reported an aggregate membership of 106; there were also 72 Sunday school scholars and 12 teachers.

The first conference was held in Elizabeth Street chapel on Good Friday, April 23, 1886, with 40 delegates representing eight churches. The report submitted to this conference reviewed the previous six months and showed an aggregate membership of 684. R. C. Gilmour was the first evangelist to be engaged by the conference. Throughout the nineties brotherhood work was greatly hindered by the financial depression. This is strikingly shown by the fact that from 1892 to 1898 individual contributions to home missions amounted to only £6/15/4. But the Spirit was not quenched. Records show that out of their straitened means the brethren maintained the work and looked for better times. Outstanding success was commencing to attend the ministry of some churches. Of Enmore we read (1902): "Geo. T. Walden, on June 7, 1896, took up the position of evangelist, which he has held ever since with marked success. At present the church numbers 571 members, and exercises a considerable influence in the locality. The meetings are well attended and, despite alterations effected to the building in 1900, it is not large enough to seat comfortably the audiences at the gospel services, and at times the building is dangerously crowded." Enmore church at that time had a Bible school of 485 scholars.

It might be said that the city meeting place of our brethren, the City Temple, constitutes a memorial to the triumphs of the Christian faith in the late nineties. It was built by the Secular Anti-Christian Thinkers for the propagation of their gospel of "theology is the curse of the world." The adherents of the cause evidently thought that what they were getting was not worth paying for and the society was compelled to offer the building for sale. Our
brethren bought it at less than cost. "He maketh the wrath of man to praise him."

In 1902 there were 20 churches in New South Wales with a total membership of 1936. Associated with this achievement we find the names of many able ministers of the word and evangelists:


Years of consolidation and extension followed. The Home Mission Committee, the chief executive committee of conference, lost no opportunity to
secure men of deep spirituality and godly vision to lead the work forward. State evangelists were now employed on special evangelistic missions; these included Thomas Bagley, who held a mission at Erskineville with 80 additions, where a strong church was immediately formed; he was succeeded by D. A. Ewers who held the dual office of State evangelist and organising secretary; then came Thomas Hagger and others in succession. In 1904, the evangelistic party enterprise was being tried with success and H. G. Harward, with his singing assistant, E. W. Pittman, visited and held a successful mission at Enmore. H. G. Harward later became State evangelist.

Returns to conference, 1916, showed a total of 41 churches in the State.

The era of special missions had its prelude in very early efforts. The earliest mission of which there is any record was conducted at Rookwood, in December, 1897, by G. T. Walden and P. A. Dickson. There were two confessions. Frank Goode held a mission at Bungawalbyn in 1898, with three decisions. Gradually missions became more frequent. Singularly successful in the leadership of these have been some visiting American evangelists: John T. Brown, Chas. Reign Scoville, and the C. R. L. Vawter party, also some of our own Australian brethren: Thomas Bagley, H. G. Harward, T. Hagger and at the present time, the director of evangelism, E. C. Hinrichsen. Perhaps to the last-named more than to any other must be attributed, under God, the most heartening advances of recent times.

The value of special mission efforts will in part be seen by the following. "Records show that a total of 276 missions have been held in this State. Of these 114 were in the country, and 162 in the metropolitan area. The result of 54 missions was
never recorded; these were mostly small efforts in the country. From the remaining 222 missions, reports of 6553 confessions of Christ were received.

The most recent factor added to the evangelistic efforts of the State is the newly-formed Bible College. Latest reports tell how scores of additions are won to Christ and his church by the preaching and personal efforts of the students.

There are now 58 churches in New South Wales with a total membership of about 6500, ministered to by more than 30 full-time preachers and a number of other consecrated men of the word.

SOUTH AUSTRALIA.

Before the advent of Henry S. Earl and T. J. Gore in the sixties, the pioneers advanced the cause by establishing churches wherever they happened to go in the pursuit of their ordinary avocations. In this way churches were organised at Burra and Port Pirie in the North, and Point Sturt and Milang in the South. Hindmarsh began chiefly through the initiative of Thomas Magarey, whose flour mill was situated in Robert Street. Queenstown (at first Port Adelaide) was opened up with the help of city brethren. With the coming of the American evangelists, the churches already in existence released their preachers to go afield to open up churches in other parts. Now existing churches at Strathalbyn, Stirling East, and Norwood appeared at this stage. Others formed then have since closed.

Co-operative evangelism began in 1875 with the appointment of an evangelist committee at a meeting of delegates held on March 29 “to devise some measures for securing further evangelistic power.” The immediate result was the appointment of Jesse Colbourne as general evangelist. The committee consisted of 13 brethren, viz., Philip Santo, W. Bur-
ford, Thos. Magarey, A. T. Magarey, W. H. Taylor, W. Shearing, S. Kidner, J. Weeks, T. Harkness, F. Reeves, Jas. Hales, G. W. Smith, and — Stoddart. In 1876 seventeen churches reported a membership of 1204, and five evangelists, including the general evangelist, were employed full-time. At the annual meeting that year, T. J. Gore made a strong appeal for a greater evangelistic effort. He pointed out that it was the duty of the church to preach the gospel. A church that settled itself down with the comfortable notion that it had nothing to do but edify itself was on the highway to a cold and selfish state, the end of which was death.

Steady progress marks the first 25 years of home mission enterprise, the total membership of the churches rising to between three and four thousand. The funds of the committee were inadequate to the demands to meet the crying needs of the country districts, and churches which should have received financial help to enable them to employ an evangelist were forced to depend on local resources, with occasional visits from preachers employed by the bigger city churches. These were the days before the regular annual offerings on a fixed date. Only sporadic help was forthcoming from churches, individual contributions, and conference appeals.

The period prior to World War I. was one of rapid progress. The membership advanced from 3388 in 1902, to 6772 in 1914—an 100 per cent. increase. Over 20 churches were organised, including Goolwa, Wallaroo, Mt. Hill, Tumby Bay, Ungarra, Railwaytown, Murray Bridge, Moonta, Berri, Dulwich, Forestville, Mile End, Maylands, Croydon, and Semaphore, most of which were supported by the committee and assisted to secure a building by the Church Extension Building Fund, established at the 1907 conference. This fund has continued to operate and now has assets amounting to over £9000.
From 1914 to 1928 thirteen churches were established:—Blackwood, Saint Morris (now Beulah Road), Gawler, Cowandilla, Brooklyn Park, Fullarton, Colonel Light Gardens, Flinders Park, and Nailsworth, besides some smaller causes. Since then difficult years have been experienced, but churches have appeared in Central Eyre Peninsula (Wudinna), Moorook (River Murray), Victor Harbour, Edwarstown West and Whyalla, through the enterprise of the Home Mission Committee and local initiative.

Several outstanding events in evangelism since the days of Henry S. Earl, in White’s Rooms, Adelaide, may be recorded. G. T. Walden (then of Enmore, Sydney) conducted a united mission at Grote Street, in 1902, with 196 confessions, which more than anything else awakened the churches to the value of co-
operative efforts. During the era of tent missions, which started in 1903, and the employment of a State evangelist, the cause of the Restoration Movement has been brought prominently before the people at large as it could not have been done in any other way. J. T. Brown, from America, conducted missions at Norwood and in the heart of the city in 1906, with a total of 338 confessions. S. J. Griffiths used the tent in State-wide missions for three years from 1909, in which there were upwards of 700 confessions. Two big central missions in the Exhibition Building, the Scoville and Kellems missions in 1912 and 1923 had remarkable success, the total number of confessions in the two efforts being over 1400, most of the people being baptised and received into church membership. Secretaries of the Home Mission Committee who have made outstanding contributions to the cause of evangelism are John Verco, G. P. Pittman, D. A. Ewers and H. J. Horsell.

G. T. Fitzgerald served as State evangelist during the centenary year. The committee, following the population movement in suburban and country areas, plans to take advantage of opportunities for expansion.

**TASMANIA.**

“Among whom ye shine as lights in the world, holding forth the word of life.”—Phil. 2: 15.

The early history of Tasmania presents a dark background to the light-bearers of the word. That background enhanced the light of the early pioneers, and they themselves enjoy a perspective which they will never lose. Like the evening star, the harbinger of the constellation, they seem to shine with more welcome brightness and glory. It was the pioneer of the heavenly host, on the plains of Bethlehem, that longest held the attention of men, but two brief
verses sum up the supporting testimony of the multitude.

Mr. and Mrs. R. C. Fairlam, of the little church at Chesterville, Victoria, in April, 1865, settled at Northdown, on the North-West Coast, Tasmania. At once they set up the Lord’s Table, and soon their faithful witness won Stephen Piper. The little church thus commenced was in 1872 transferred to Latrobe.

The Restoration Movement was planted in Hobart in 1872, when the efforts and witness of a young man, George Smith by name, of Melbourne, were supplemented by those of Oliver Anderson Carr, while taking holiday. The visit was extended to a year, and at the end of that time there was a church in the capital city of one hundred and eight members.

G. B. Moysey, a young man of 23 years, who had been led to Christ by H. S. Earl, succeeded Mr. Carr at Hobart. His ministry was noted for the zest with which he committed himself to it, but more because of a paper correspondence on the matter of baptism in which he took part, which brought the ordinance to the notice and understanding of a young school
teacher and a Congregational adherent named Stephen Cheek. Stephen soon abandoned himself to the preaching of the full message of redemption, first among the “Brethren” and, as he saw the truth, with the churches and disciples of Christ.

Churches were now being founded in quick succession. In 1879 W. Moffit visited New Ground, and after three lectures on scriptural baptism, thirteen were immersed and a church of Christ established. In the same year Stephen Cheek began to preach at Bream Creek, and in spite of intense opposition soon established a strong church of upwards of fifty members. At the same time several brethren from Bream Creek migrated to Impression Bay and at once beginning to meet in the scriptural manner established a church. Early in 1884, in response to a notice appearing in the Launceston papers, nine baptised believers gathered to form themselves into a church of Christ.

In 1890, Mr. J. Byard, formerly of Launceston church, commenced to preach the word in his own home at Mole Creek, and precious souls were added. In 1896, through the work of W. Donaldson and J. G. Price a church was formed at Zeehan, seven members being present at the first meeting. M. Taylor, of Lygon Street, Melbourne, was used to establish a church of sixteen members at Primrose Park, in 1898.

The first conference was held in Launceston in 1894. Messrs. G. Smith and D. Purvis were president and secretary respectively. Not until 1901 was the Home Mission Committee formed. Mr. A. W. Adams, of Hobart, became secretary and treasurer, and the churches contributed a quarterly quota to the home mission fund. A munificent bequest by Mr. W. Davies, of Hobart, made it possible to employ two evangelists in the field. For a considerable time
Messrs. W. J. Way and Charles Hale served the churches.

In 1913 the S. G. Griffiths tent mission was arranged by the joint effort of the Launceston church and the Federal Executive. The mission continued for ten weeks, and over three hundred people confessed Christ. The present building at Margaret Street was purchased. Other successful missions followed at intervals, conducted by E. C. Hinrichsen and C. H. Pratt, H. G. Harward, F. A. Youens, L. A. Trezise, H. Ball, P. R. Baker and K. A. Macnaughtan.

It is not possible to speak of all the eminent men and women of God who have served in the gospel in the Island State. While we mention a few, the et ceteras must be many more:—Messrs. Collins, I. A. Paternoster, R. L. Arnold, L. A. Bowes, who became a vital force in the cause of temperance reform, served the larger churches at Launceston and Hobart. George Spaulding, a faithful home mission preacher, F. E. Smith, a tower of strength to the churches at Nubeena and Tunnel Bay, W. Clifford, Peter Orr, F. Ashlen, for years caring for the church at Geeveston as preacher and secretary, D. Purvis and Harper Knight, of Dover, Jabez Byard, Senr., who commenced and carried on the work at Mole Creek and Caveside districts, A. Harvey, elder and Bible school teacher. These but represent a vast host of unassuming, faithful followers of the Lord Jesus, whose names are written in heaven, and who week by week bear their faithful testimony throughout the Island to their Lord.

At the present time the Island is blessed with a fine band of competent leaders and the future is bright as the promises of God. There are now about nine hundred members of churches of Christ in Tasmania, and sixteen churches.
FLAMES OF ZEAL

QUEENSLAND.

Seedtime and Harvest.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit"—John 12: 24.

The selfless ministry of the pioneers of the Restoration Movement in Queensland and the harvest of to-day impressively illustrate our Lord's words.

A simple stone, in the town of Warwick, marks the burial place of a young man named Stephen Cheek, who on February 17, 1883, at the age of 31 years, laid down his life for Christ, in the Northern State. This Spirit-filled life, though so brief, has for more than sixty-three years called faithful men and women to enter into his labors, and reap what he has sowed.

It was James H. Johnson, a young man from Cardigan, Victoria, who, having married Miss Troy, settled in the Warwick Main Range, Queensland, 1867, and commenced to sow the seed of the Restoration Movement. Frederick Troy, a devout young man, was soon persuaded. These two zealously strove to plant the plea in their State. In 1882 Troy attended an annual conference in Victoria and pleaded for help. Stephen Cheek was present, heard the plea and by July, 1882, the two men arrived in Brisbane. With meteoric movement Stephen came to Zillmere, and on August 1, 1882, commenced to preach. In six days, having baptised sixteen people, he formed a church of twenty members. With unflagging zeal he went from place to place claiming the territory for the Lord, until his promotion, less than a year after his landing.

"God calls away his workmen, but carries on his work."
In the meantime God had prepared David A. Ewers, born at Enfield, S.A., April 28, 1853, baptised by H. S. Earl, ample in natural gifts, to answer the call of Queensland. He reached Brisbane on April 26, 1883, and during his stay of four years considerable progress was made. Churches were established in eleven centres, including Brisbane, Ipswich, Charters Towers and Gympie. David Ewers called the first conference of Queensland churches of Christ in 1883, which met on August 9, at Toowoomba, in the house of F. W. Troy. The seven churches represented reported that, during the year, one hundred and fifty had been added. Theo. Wright was made the first president; Carl Fischer, vice-president; J. H. Johnson, secretary and treasurer.

Under the aegis of conference the work spread and prospered, and the names of E. Bagley, A. Mordaunt, J. Park and Carl Fischer are identified with the commencement of other churches. Space, unhappily, forbids the inclusion of much fascinating detail. One writes: “It was quite a common experience for settlers to handle no money. Produce would be taken by the dealer and goods given in exchange as required. I remember the official opening of a new place of worship at Mt. Whitestone. The secretary read out among the list of contributions the following: Brother Simpson’s scalp, 5/-; scalps of the Young family, 12/6. Mr. Simpson was the highly esteemed elder of the church at West Haldon. The entry referred to a dingo scalp handed in by that brother, for which 5/- had been collected. The Young family mentioned included Mr. Charles Young, well and favorably known both as chaplain with the A.I.F., and as an evangelist in various States of the Commonwealth.”

From time to time conference engaged State organisers to consolidate and extend the work. In this role the names of W. Jinks, W. J. Way, A. J.

With the passing of the early pioneering period came the need for more organised and sustained effort. Men specially gifted for evangelistic missions visited the State, among them being from U.S.A., Messrs. O. E. Hamilton, Andrew Meldrum, John T. Brown, C. R. L. Vawter and Mrs. Vawter with Mr. Howard House. Other missions were held by Messrs. S. G. Griffiths, G. Chandler, H. G. Harvard, H. Ball, J. E. Thomas and K. A. Macnaughtan. The evangel in song was brought by W. H. Clay, H. B. Robbins, Les. Brooker, D. D. Stewart and others.
Outstanding in the work of special missions is the work of E. C. Hinrichsen, a Queensland boy. Not only has he been greatly used to build up the work in his own State, but has had remarkable success in the larger field of the British Isles, and all the States of the Commonwealth, and in the Dominion of New Zealand.

From the small beginnings of 1867 the Restoration Movement has spread and become known throughout the whole State, claiming as its exponents some of the leading citizens as well as those of lowlier life and occupation. There are now more than forty churches and an aggregate membership of more than two thousand. The interests of the brethren throughout the State are world-wide. Their sons and daughters represent them in the mission fields, and their gifts are not wanting in any good cause.

WESTERN AUSTRALIA.

The Materialising Mirage.

"And the glowing sand shall become a pool."
—Isaiah 35:7.

The glowing sand and the illusive mirage were the terror of the Western traveller. Perhaps this more than any factor delayed the colonisation of the great Western State. But this illusive foe is being disarmed and the glowing sand is becoming a pool. Waters conveyed by nearly four hundred miles of pipe-line cause the wilderness and the solitary place to be glad and the desert to blossom as the rose.

In the year 1886 Mr. and Mrs. Henry Wright, Mrs. James Bell, and Mr. J. Chapman, all members of churches of Christ, arrived in Perth and became the pioneers of the Restoration Movement in Western Australia.
The establishment of the cause in W.A. was first discussed at the South Australian conference in 1889, under the chairmanship of Mr. T. H. Bates. The matter was referred to the Inter-Colonial, held in Melbourne in October, 1889, when it was resolved:

1. “That in the opinion of this conference the time has arrived for planting the cause in Western Australia,” and

2. “That Brethren J. Verco, T. J. Gore and A. T. Magarey be a committee to carry out the above resolution by raising funds in all the Colonies, and securing a suitable man to undertake the work.”

Mr. T. H. Bates was eventually appointed to this work, and arrived in Perth on “Proclamation Day,” October 21, 1890. On Lord’s Day, November 2, 1890, a band of eleven disciples gathered in Veryard’s Temperance Hall, Barrack Street, to “break bread in memory of our Lord.” In the evening a gospel service was conducted at which about fifty people were present.

The first convert, Mr. Albany Bell, was baptised in the Swan River in March, 1891. The work was regarded as a mission, and it was not until December 4, 1891, that officers were appointed by the little church. Mr. Henry Wright was elected secretary; Mr. O. Bates, elder; Messrs. Wright and Cribb, deacons. Mrs. Wright was organist.

In 1892 the cause was extended to Fremantle “as a branch of the Perth church.”

Non-members were rigidly refused the Lord’s Supper, and unimmersed people were denied the privilege of participating in the offering. The baptistery of the Trinity Congregational Church, St. George’s Terrace, was used for baptism. C. A. G. Payne was baptised there in June, 1895.
Members who took an active part in the church of those days were Messrs. F. Illingworth, A. E. Illingworth and Albany Bell, while in 1896 the work was considerably strengthened by the arrival of Messrs. D. M. Wilson, A. Shaw, J. Rhodes, E. Hart and others.

In 1897, the Lake Street chapel, built on a piece of land donated by Mr. Horton, of Victoria, was opened for worship. Mr. A. B. Maston was the preacher on this occasion. This was followed in
1898 by the building of the Fremantle chapel. F. Illingworth did much to encourage this by the gift of a piece of land in High Street.

John Silvester and S. Greenwood commenced a meeting for the breaking of bread at Coolgardie, in 1894, two years after gold was discovered in the district. Here John Silvester, Jnr., was baptised in a tank.

At the first conference, which was held in Perth, April 7, 1898, churches at Perth, Fremantle, Coolgardie, Preston and Burswood were represented by twenty-three delegates; the aggregate membership at this time was 289. Conference officers were elected:—President, A. Shaw; vice-president, D. M. Wilson; secretary, A. E. Illingworth; treasurer, J. Talbot; assistant secretary, A. Lucraft. Conference deliberations were followed by a home mission rally. The subject for the evening was, “Our Plea—Its Beginning, Its Progress, Its Demands, Its Prospects.” The speakers were Messrs. A. Shaw, F. Illingworth, D. M. Wilson and A. Lucraft.

During the first conference year churches were established at Kalgoorlie, Harvey, Kanowna, Subiaco, Boulder, and Southern Cross. The additions for the year totalled 192, of whom 112 were by transfer, 58 by faith and obedience, 22 formerly immersed, bringing the membership to 481.

H. J. Banks, of North Carlton church, reached Coolgardie in 1897, and in 1898 the Home Mission Committee secured him to be their pioneer evangelist in that district. This move not only meant much to the churches, but introduced to the brethren one destined to be a great man of God. On August 7, 1898, Mr. Banks called the brethren of Kalgoorlie together, and on that date the church was commenced. After a most helpful ministry in the Eastern goldfields, Mr. Banks in May, 1903, was called
to Subiaco; with this the great days of Subiaco church began. His outstanding leadership, personality and influence were recognised throughout the State. When later, as organising secretary, Mr. Banks entered the wider field of service, his confidence in God and the future of the Movement proved most contagious.

Early in the century the churches of the West were greatly blessed by the ministry of Thomas Hagger, first as State evangelist and then as the resident evangelist of the Fremantle church.

Some idea of the rapid strides of the early years may be gathered from the fact that between the years 1894 and 1904 the membership increased from 40 to 1282, of whom not less than 1035 were added by faith and baptism.

Home Mission enterprise continued and the church at West Guildford, now called Bassendean, was commenced in 1911. In 1912 the Scoville Mission Party visited Perth and Fremantle.

A period of difficult years was ushered in by the first Great World War, and the difficulties were accentuated by the untimely death of H. J. Banks, who lost his life in a boating fatality, while trying to save the life of another member of the party. The splendid action of W. L. Ewers, in returning to the State for the sole purpose of assisting the brotherhood in that most difficult time, was appreciated throughout the churches.

During 1921-22, the Federal evangelist, H. G. Harward, conducted successful missions, resulting in 104 decisions for Christ. In 1926 the coming of the Hinrichsen-Brooker Mission Party aroused great interest and enthusiasm. Missions were held at Victoria Park, Bunbury, Cottesloe, Inglewood, Kalgoorlie, Northam, Subiaco and North Perth. At the conference of 1927, the total number of confessions...
recorded was 837, which together with the number included in the previous year’s statement, made a grand total of 850. The total membership had now reached 2794.

It is now 45 years since D. A. Ewers conducted the first tent mission in Perth. Since that time extensive tent campaigns have been conducted by Messrs. Hagger, Harward, Hinrichsen, Buckingham and Thomas. A review of statistics discloses that a large proportion of the members of the churches in this State were won by this evangelism. It is recorded: “Undoubtedly the greatest spiritual uplift our churches in this State have ever received came from the inspiring tent mission campaign of 1926-27, when the proclamation of the gospel by E. C. Hinrichsen resulted in winning something like 850 souls to Christ. Prominent in the minds of the brethren is the historic Kalgoorlie mission, in which 297 persons confessed Christ and the membership of the church soared from 60 to 325 in six weeks.

For the ten years ending 1938 work of consolidation rather than extension was done. Yet the brethren were awake to opportunities. The vast Eastern and Northern wheatbelts were surveyed, with the result that, in 1936, the Home Mission Committee inaugurated the Wheatbelt Circuit. Here Mr. and Mrs. C. H. Hunt succeeded in pioneering one of the best causes opened of recent time, with the central work at Narembeen. It is expected that a second preacher will soon be called into this field, which extends for one hundred miles, touching Bonnie Rock. For the past four years Mr. and Mrs. D. T. Maiden have led the work here.

A similar work has for some time been contemplated in the Northern Wheatbelt, where a number of faithful brethren and sisters gather at Gutha to commune and preach the word. Beyond this
point a small church meets at Geraldton, where Mr. and Mrs. Ernest Eaton faithfully bear their witness and encourage their brethren.

The devastating effects of the Second World War may be gathered from the decline in membership from 2700 in 1939 to the present total of 2454. Yet since the latest records show an increase in the conference year of 53, we may believe that the tide has again turned in our favour. Bible schools show the encouraging total of 2615.

During the Second World War the Home Mission Committee felt that, in the absence of preachers to lead the churches, and the loss of almost all the young men who, though not in the full-time ministry, were able to preach and minister in the word, something extra should be done. Largely owing to the foresight and generosity of J. Rhodes, a ministry over the air was commenced. By this means thousands of people throughout the State heard week by week the gospel and the plea for Christian union.

The committee also appointed J. Wiltshire as general evangelist to go from place to place ministering to small churches and to encourage the isolated brethren. "The Western Christian," too, assisted greatly to keep the evangelical flame aglow.

Immediately at the close of the war efforts to revive the Western Bible College were made, with the hope that the services of young men would be available to the weaker churches, and that meetings by them in likely areas could be called together. Four students did commendable work both in their studies and in assisting the churches in the first year. The second year of the college is in progress.
Beyond the Seas
Missionary Work in Overseas Lands.

The Birth of a Mission.

No general concern was felt for overseas work prior to 1889, but after the visit of G. L. Wharton and wife to Australia, immediate steps were taken to commence such work. G. L. Wharton was among a group of American pioneer missionaries sent to India in 1882. Enthused with a tremendous passion, the Whartons returned to America, via Australia, for their first furlough. G. L. Wharton inspired his audiences in Melbourne, Sydney and Adelaide, which included the Victorian Conference (1889). Immediate action was taken by leading brethren to raise funds to help in building projects in India, and the view kept in mind of sending at least one worker to India at an early date. At the farewell meeting of the visitors in Melbourne, an offering (in cash and promises) of over £70 was received towards the erection of a school house. The visit of these American friends left such a lasting impression that the traditional aspect of its value has been handed on to succeeding generations. The first Federal Conference (then Intercolonial), October, 1891, had great significance. A report was submitted to conference setting out several practical proposals. After discussion, one of the most important resolutions ever placed before a Federal Conference was carried, namely:

"That the Intercolonial Conference is in full sympathy with foreign missions, and noted with pleasure the liberal response of the colonies to Bro. Wharton’s appeal for help, and trust that the conferences of the various colonies will give
this important matter the attention it deserves, and further would suggest that the conference treasurer of each colony be appointed to receive donations."

Following G. L. Wharton came Archibald McLean, secretary of the F.C.M.S. (1896), F. M. Rains (1910) and Dr. W. E. Macklin (1914), all of whom represented F.M. interests, and helped cement the tie between the American and Australian brotherhood.

The First Missionary.

The call for a male worker to go to India and work at Harda under the American Board remained unheeded. "The Christian Pioneer," May, 1890, then made a direct appeal for a young lady volunteer, and the help of the sisters was solicited to foster the suggestion. The appeal stated, "We are persuaded that the sisters have a mind to work. Our young sisters cannot all be missionaries to India, but they can all assist in upholding the hands of the noble women who are laboring amongst the dark sisters there." Through Milner Black, who was the first secretary of the F.M. Committee, Victoria, Mary Thompson was introduced to the acting committee. She had signified her willingness to serve, though modesty compelled her to say, "I feel I am not fitted for this work."

On April 6, 1891, she was appointed the first missionary of the Australian churches of Christ. The minutes record: "Miss Thompson goes to India with the idea of giving her life to the work." Farewel led in Melbourne and Sydney in May, 1891, she proceeded to Harda where she remained, save for furlough periods, till 1934—she died in Melbourne, 1936, ripe in years and honored by the whole Australian brotherhood. During her long period of service she was a stimulation to her Australian sisters, and was known to the Indian people as "Beloved Mary." It is fitting
to note that she went to Harda within ten years of the commencement of that work by the American disciples. She worked under them, and with them, for many years, and for the last five years she carried on alone, as the American Board had withdrawn from that area. When asked by the Australian Board to withdraw at that time, she replied with spirit; “No, no, what would become of my people who need me so?”

It was this noble spirit which characterised the whole of her life’s work. The brotherhood of Australia honored her by subscribing to the Mary Thompson Memorial Bungalow, which cost approximately £1000. Her American friends in India sent nearly £100 to have a share in honoring her memory.

**Joining Hands with American Disciples.**

Other links were formed with the American disciples before the Australian brotherhood felt they were sufficiently strong to carry on their own missionary programme.
Second Indian Missionary.

F. E. Stubbin, of Queensland, went out to India in 1898, and with his wife (nee Pfrunder) was associated with the American brethren for about ten years. Harda and Hatta were the chief places of location, but being appointed as an industrial missionary, his services were extremely valuable in the initial stages of the mission. He was so versatile that the natives were amazed at what he could do. He not only built houses and necessary buildings, but prepared all the materials required for same. The practical and spiritual help of these workers made a valuable contribution in the pioneering stages of the American work.

Missionary in Japan.

Probably very few of the present generation remember or ever knew that the brotherhood had a link with Japan for eighteen years (1901-1919). P. A. Davey, a Victorian by birth, went to America for education, and was sent by the American Society to Tokio in 1889. The Americans had commenced work in Japan in 1883, the year following their entry into India. The Australian brotherhood undertook the support of this worker and his wife in 1901, and continued that support until 1919. They continued as missionaries under the American Society. P. A. Davey was well known in educational circles and did much preaching in English. F. M. Rains, when visiting Australia in 1910, said of him: "He is considered by some to be the best all-round missionary in Japan to-day. He preaches, teaches; evangelises, is secretary and treasurer of committees, and is doing a work that is owned of God."

Missionary in China.

Work among the Chinese was commenced in Melbourne, 1893, but the work of Rosa Tonkin belongs
to this section since she worked under the American Society. Interest was focussed in the Chinese abroad because of the splendid work being done amongst the Chinese in Australia. In 1899, £21/10/- had been sent to help the American work, and F. M. Lüdbrook, secretary of the Victorian F.M. Committee, reported that this was the first money sent from Australia by

the Australian churches of Christ outside the Queen's dominions. The American Society began work in Shanghai in 1890, but owing to the demands of their work in the interior, they withdrew in 1915. Rosa Tonkin, of South Australia, went to Shanghai in 1901, and was mainly associated with Mr. and Mrs. James Ware. During her nineteen years in China, she was able, through teaching and visitation, to win many of the women and girls to Christ. She did much for orphan children and amongst the downtrodden mill
hands. For years after her return home she was in constant touch with her girls, some of whom were married, and had established splendid Christian homes. One of her own young men became the leader of the Sunday School Promotional League, which aimed at having a Sunday school in every place of importance throughout China. Through this agency alone over 1000 young people have owned Christ. After the withdrawal of the American Society, it was seen that Miss Tonkin would have to withdraw, and the question had to be faced as to whether workers should be sent out, or some other provision made to carry on the work. Fortunately, Mr. and Mrs. W. S. Cameron promised to supervise the work, and consideration for future work in China was inland. With a little supervision from Mr. Cameron, and later by Dr. Carleton Lacy and others, the schools and church continued to make progress. During the years of depression, the Chinese brethren decided to purchase the building and relieve the home board of financial strain. The sum of £800 was thus credited to the West China mission. Unfortunately, the property was destroyed by the Japanese in 1937, and the Christians scattered. Scant news was received of them from the beginning of the Pacific war, 1941-1945. Since the cessation of hostilities, however, word has come through former friends of the American Society, that the church is now meeting in two separate places in Shanghai, and is still carrying on a successful work. Thus, Rosa Tonkin's years in China were not given in vain, and many of her spiritual sons and daughters rise up and call her blessed.

**Australia and New Zealand.**

Shortly after organised F.M. work commenced in Australia, New Zealand churches shared that interest and sent contributions until they began their own F.M. work in 1905. Early in the 20th century,
the Australian brotherhood began to feel their way toward the establishment of a station in some land entirely controlled and financed by the Australian churches. John Sherriff, a New Zealander, migrated to Victoria, and became a member of the church at North Fitzroy. Leaving for South Africa, in 1896, he finally reached Bulawayo in August, 1897. Though a stone mason by trade, he was filled with evangelistic zeal, and by teaching in schools and witnessing on every available occasion, had up to the end of 1904 baptised a few white people and over seventy-three native people. Financial assistance had been sent Mr. Sherriff by the Federal Committee to help in building projects. There was a constant call, however, for a missionary, and serious consideration was given by the Australian committee as to whether an Australian station could not be established there. By mutual consent, the work of Mr. Sherriff was taken over by the New Zealand brethren, and their first missionaries proceeded to the field. Since that time the New Zealand brethren have carried out an aggressive work in South Africa, and many workers have been sent forward. The Australian brotherhood remembers with gratitude the loyal co-operation of the New Zealand churches in these early years.

Chinese in Australia.

Though G. L. Wharton was a missionary to India, he had a vision of the world field. In his appeal to the Australian brotherhood, G. L. Wharton stated: "The brethren (Australian) can easily open and support a mission in Japan, China or India." By the time of Mr. Wharton's visit the Americans had work in all three countries mentioned. It was natural therefore that the Australian brotherhood should think of the Chinese people. Already there were Chinese located in the capital cities of Australia, and it was felt that work should commence with "the
stranger within thy gates.” The purpose in mind was two-fold, the evangelisation of the Chinese close at hand, and thence through them, to reach out to China itself. The first aim was abundantly fulfilled, the second was fulfilled in a way, entirely different from the plans envisaged.

If the Chinese at home were evangelised, it was considered that some might return to their own country as missionaries. This did not eventuate, but they did something of equal value, for at great personal sacrifice, they made plans to open work at Canton, Hong Kong and Kowloon, and strong causes were established which were entirely supported and controlled by the Chinese. In addition, the Australian Chinese were able to help support Chinese evangelists brought out from China to work amongst the Chinese in Australia.

Early in 1893, Mr. F. McClean, of Melbourne, organised the first Chinese school in his own home, with an enrolment of five students and five teachers. The venture was an immediate success, and the school, outgrowing his home, was moved to Lygon Street. The need of a more suitable building was soon apparent, and with the help of the F.M. Committee, a building was erected in Queensberry Street. This was opened amidst great rejoicing in December, 1904, and the work continues there to this day. In the course of the years, the work has changed; in the earlier stages there was a need for the teaching and the study of English. As our Chinese brethren gained a knowledge of the word of God and were able to converse freely in English, the need for such intensive teaching became unnecessary. To-day it is largely to a younger generation already brought up in Christian homes, and the work now develops more along ordinary channels.

Similar types of work followed in other capital cities, Sydney (1899), Adelaide (1900) and Perth
BEYOND THE SEAS

These cities also shared the services of the Chinese evangelists above mentioned, and financial help was given to maintain work in China. With the passing of the years, the brethren in Perth, because of diminished numbers, have linked with other Christian Chinese, whilst the work in Adelaide entirely ceased because so few Chinese remained in that city. The work in Sydney, like that of Melbourne, continues in a comparatively healthy state and is entirely self-governing. Chinese preachers who strengthened the work throughout Australia were Sam Ah Wong, William Hing, John Sing, William Jame, Shee Ping, Chi Bik Fung, Au Kuang Hon and Kuan Young Man. The first four named were men taught in Chinese mission schools, and did a valuable work—in some cases a remarkable work. The others mentioned were men trained in China and came to work among their countrymen in Australia. We have to-day in Australia, descendants of some of the original Chinese groups who are making a splendid contribution to the churches where they are in fellowship. We could not fail to mention the name of Mr. Harry Pang, one of the earliest members of the Melbourne mission. He preached his first sermon in 1899, and became elder, advisor and preacher to the local church and beyond. He did much to foster the idea of sending the gospel to his own people in China, was generous in his support of the wider overseas work and was a member of the State F.M. Committee. His passing in 1937 was deeply regretted by both Chinese and Australian friends. In closing this section, we pay tribute to the many loyal souls who followed in the footsteps of Mr. F. McClean—to name some, and leave others unnamed, would be unkind—their name is legion, and “verily they have their reward.” We can say with truth, that the close contact with our Chinese brethren in Australia engendered that spirit which sent Rosa Tonkin to Shanghai (1901), and led
us to enter the wider work in Hueili, West China, (1920).

Western China.

Having decided not to send further Australian workers to Shanghai, choice of location had to be made for an interior work. Through C.I.M. missionaries, the town of Hueili, Southern Szechuan, was recommended. This town of 25,000 was to the North of the C.I.M. tribes' work of Northern Yunnan and was the political and educational centre for 250,000. The altitude being 8000 feet made it an ideal climate for the greater part of the year, and there was always an abundance of food supplies. Save for its isolation—ten days overland from Kunming (Yunnanfu), it was a splendid location. This town had been worked as an outstation by the American Baptist F.M. Society, who had a fairly large work, five days to the North, at Ningyuenfu. Owing to the lack of both workers and funds, Ningyuenfu was not manned by missionaries, though the work still functioned under Chinese co-workers, and Hueili had one Chinese evangelist. Little had ever been done at Hueili, and the little church numbered only fifteen members.

The Baptist mission welcomed our entry into Hueili, and even before our missionaries arrived, were proposing that the Australian churches of Christ undertake the whole area, with headquarters at Ningyuenfu. They made a generous offer regarding much valuable property in that city. The Federal Conference, 1920, having approved of the Federal Board opening a station in China, decided to advise the Baptist Society that the Australian churches of Christ would enter Hueili, but consideration would be given to entering Ningyuenfu after our workers arrived on the field.
The pioneer missionaries appointed were Mr. and Mrs. A. Anderson and Mr. and Mrs. A. C. Garnett (later Dr. Garnett). This party left Australia, November, 1920, arriving in Yunnanfu, December of the same year. An immediate start was made on the Chinese language, to enable the male members of the party to go on a tour of inspection as early as possible. Within twelve months it was felt that such a visit could be undertaken. Ill-health of Mrs. Garnett caused the return of these workers late in 1921, but A. Anderson and wife, accompanied by Mr. and Mrs. E. Metcalf, of the C.I.M., went on a sixty-six days tour of the Hueili-Ningyuenfu area. As a result of their report it was decided that only Hueili be entered for time being. W. Waterman having arrived early 1922, the party made plans for an early entry in the Hueili field. Due attention having been given to language, Messrs. Anderson and Waterman left for Hueili early in 1923. Their entry was loaded with tremendous possibilities and heavy responsibilities—both were young and had little experience. The Andereons had been in the country a little over two years, whilst Mr. Waterman had only spent one year there. They were the only English speaking white workers for scores of miles. They received an enthusiastic welcome, and immediately set about to find housing accommodation, renovate and alter the mission property, making it suitable for church gatherings and school work. After two months it was necessary for Mr. Anderson to return to Yunnanfu to make preparations for the arrival of Miss Grace Metzentine, and later that of Dr. Killmier, Nurse Gladys Mudford and Nurse Adelaide Masters. All these workers duly arrived, and with the return of W. Waterman to Yunnanfu, the marriages of W. Waterman and Miss Metzentine, and Dr. E. R. Killmier and Miss Mudford took place. The Andersons and Miss Masters then proceeded to
field, the others remaining for a period, allowing Dr. Killmier to have some hospital experience under local conditions. It was a great day indeed when the whole party were together in Hueili, February, 1924.

From the commencement, the work made good headway, from two baptisms in 1923, to twenty-three in 1924, and each year onwards increases were reported. Crowded meetings in chapel were recorded, and huge crowds attending street preaching. Outside villages were reached, and the work spread out to the tribes' centres. Even after allowing for deaths, removals, and lapses, there were more than one hundred members in the Chinese and tribes' churches by 1934.

Schools for both boys and girls were popular and from among these groups have come some of the present church leaders. Dr. Killmier being the first medical man, attracted wide attention, his skill, tact and devotion to duty won high praise from officials, educationists and peasants alike. In this work he was ably assisted by his wife (Nurse Mudford), Nurse Masters (Mrs. A. G. Saunders), and afterwards by Mrs. H. A. G. Clark (Nurse D. Ludbrook). The work received a severe setback by the anti-foreign activities which began about 1926, and had by 1927 forced consuls to order nearly all their nationals from China. This caused the withdrawal of the Killmiers and the Clarks (the Anderson family had already left for furlough), and the Watermans had left in 1924 owing to the severe illness of Mr. Waterman. There is no question that the attitude of the people in Hueili did not call for withdrawal, but events were happening in other parts of China that caused the consuls to give the necessary order. Because of the troubles, the field was without missionaries for nearly three years. A. Anderson and family returned to the field early in 1930, but Dr. Killmier and family were prevented from returning owing to
severe sickness of their second son. The loss of Dr. Killmier was a blow to the mission, and personal loss to both families concerned. On their return, the Andersons found the work in remarkably good heart. The Christians, for the greater part, had been faithful, and the pastor then in charge, Loh Hao Ming, ably supported by the senior member and elder of the church, Fuh Cheng Chang, had given a splendid witness. The first Sunday after the return was a great day of rejoicing; twenty were received into the church by faith and baptism.

Dr. Hsueh, a well qualified man, was secured for the medical work, and having his own Chinese nurse (Miss Loh), the staff was well set up again. A dispenser was also secured from Ningyuenfu, Mr. Lu, who not only proved to be a capable dispenser, but an able preacher and a man of tact and judgment.

The return of the missionaries allowed thought to be given to the waiting tribes, and Loh Hao Ming, former Chinese evangelist, volunteered to go amongst them, the result being the establishment of a church and school, residence for preacher, scores of tribes' men won for Christ, including their leaders, and the education of a people who had never, during all the centuries of their existence, had a school in their midst. The tribes' work was one of the outstanding triumphs of the work in interior China.

Late in 1932, the little group of Australian workers were joined by Mr. and Mrs. W. Waterman. Great plans were laid for both the Chinese and Tribes' work. Already, under the capable direction of Dr. Hsueh, a fine brick building had replaced the old church and school in Hueili. School work was still carried on in the back of the old building, and an adjoining temple in addition, but the new building had a well set-up dispensary with waiting rooms and chapel, all on the ground floor, and residence for Dr. Hsueh on the second floor. Humanly speaking it
could be said the mission "had arrived." The equipment was there; a fine large home, giving plenty of living room, was occupied by Messrs. Anderson and Waterman. Four missionaries were on the field, ably supported by a capable staff of Chinese co-workers. The city and district were peaceful after suffering a severe setback because of a tribes' rebellion, and China had just been through her first ordeal with the Japanese.

Just at this moment, Mr. Waterman was taken with his fatal illness. He had returned to witness; God gave him his desire, by allowing his lonely grave to witness on the hillside overlooking the city he loved. The death of Mr. Waterman had far-reaching effects, for it was anticipated that, being experienced workers, they would remain, and allow an early furlough for Mrs. Anderson who, owing to sickness and the unsettled conditions, civil war, communisti terroris, persecution of Christians, etc., was in need
BEYOND THE SEAS

of a change. Mrs. Waterman and her girls had to return to Australia as well, and no other experienced Australian workers were ready to take hold of the work. Arrangements were accordingly made with the Chinese Home Missionary Society to enter Hueili, and for this consideration, they would take over all existing property, and receive a subsidy of £250 per annum for five years. The whole Australian party then withdrew, leaving behind them an established work, a city at least friendly disposed towards the gospel, and a host of friends.

**Chinese Home Missionary Society.**

Assisted by the old leaders, the C.H.M.S. started work by sending an evangelist and his wife, and later Dr. Gee and wife, and a capable Chinese nurse arrived. They were not long in establishing themselves, and Loh Hao Ming continued at the Tribes. Outstations were opened in five centres, and plans made for reaching out to tribes in the far West. A severe break came when the government troops, under Chiang Kai-Shek, forced Communist troops to the far West. One arm of the Communists came into the Hueili area, and though they did not enter the town proper, because of the defensive wall, they looted and burned over eight hundred houses outside the wall. Our mission property, being outside the wall, was practically burnt out. With energy and courage the C.H.M.S. built anew and carried on. Later students from both the Chinese and Tribes' schools were sent to Yunnanfu for education, some of them to the C.H.M.S. Bible training centre, thus assuring workers for future years. Despite the war and general upset in China, the work was continued throughout all the war years. For some time there was a break in communications, but since the end of hostilities it is known that the work was carried on throughout the war, and that a general rehabilitation process is being taken in
hand by the C.H.M.S., who also have large interests in the Yunnan Province. In this work of rehabilitation is included the work at Hueili, and at time of writing, a depuation is visiting the area and will report on its future needs.

As an earnest of our desire to help the Chinese people in their struggle to build up and carry on, the subsidy of £250 per annum continues (now in its twelfth year), and consideration is being given to offering financial assistance to educate promising students as teachers, preachers, doctors, nurses, etc.

Pearl Anderson, the Chinese girl adopted by Mr. and Mrs. Anderson, was a nursing sister in the Chinese Army during the war, and is now under engagement with the C.H.M.S. in their very promising work in Southern Yunnan.

THE ISLANDS OF THE SEA.

The Kanakas.

To write the full story of the Kanakas who came to Queensland, would take a book in itself. The Kanakas were mainly from the Solomons and New Hebrides groups, and were ignorant of the ways of the white man. Most who came were either deceived concerning what awaited them on arrival, or were kidnapped by blackbirding captains. Cruelty and abuses were so frequent that the Queensland Government took action, and guarantees had to be made by those engaged in "the trade" and certain obligations had to be undertaken. Thus did many of the abuses cease. These recruits were brought to Queensland to work on the sugar cane fields, their weekly wage approximately 3/6 a week with "living quarters." It is reported that whilst most plantation owners observed the letter of the law, the Kanakas in the main were regarded as useful beings—nothing more, and nothing less. There were few to care for their moral,
physical and spiritual needs, and being in a strange country the Kanakas faced loneliness, sickness and fevers, and were for the most part miserable beings. In 1886, Miss Young decided to work for the moral, physical and spiritual uplift of the Kanakas. They were then estimated to number about 9000. The work made slow progress, for the native had tasted the fruit of the white man, and it was bitter. Kindness won the day, and from her small beginning of eight students, the class grew to eighty. Securing the help of Mr. Johnson, the work continued, and through common spiritual interests, Mr. Johnson and John Thompson were brought together.

**John Thompson.**

John Thompson was a rugged, strong man, of robust faith, and still under thirty years of age. He had been brought up a Roman Catholic, abandoned that faith at the age of thirteen, and finally joined with the group meeting in the Christian Chapel, Elizabeth Street, Sydney. He was working at a saw bench in the Bundaberg district when he met Mr. Johnson, and was already an experienced personal worker. His interest in the Kanakas was immediate. Associated with Miss Young and Mr. Johnson, the first year, despite a certain suspicion among the natives, brought forty souls to the Lord. It is reported that for the first baptismal service, five hundred Kanakas and two hundred white people attended. It was not long before the Kanakas themselves built leaf huts and invited others of their brethren to hear the word of God. After the first five years, five hundred had been won to Christ, and from 1886-1895, nearly one thousand Kanakas had become Christians.

Recognition was now given John Thompson for the work he was doing. Sir Joseph Verco and others had sent some financial help, but in 1891 he visited Queensland conference. A visit in 1892 to South
Australia, Victoria and New South Wales, gave John Thompson’s work Federal recognition.

Now under the Federal Committee, John Thompson commenced work at Childers, 1893. John Thompson was building far greater than he knew, and during the next ten years hundreds of Kanakas were brought to Christ, but that story continues to-day in our Island work. A mission chapel and two-roomed
house were built at Apple Tree Road, one and a half miles from Childers, Sir Joseph Verco, of Adelaide, supplying the funds; and subsequently a new chapel was built at Childers (1899). The work continued to progress till Federation (1900), when the White Australia policy caused the long process of deportation to commence, and, by 1906, this humiliating work was complete. A few hundred old, sick and infirm Kanakas were all that remained in Australia to remind her peoples of a sorry page in her history.

**Pentecost.**

We now enter upon one of the most romantic stories in the history of our missionary endeavor. Early in the new century many Kanakas had returned from Queensland to their own islands, and outstanding among these returned men was Tabymancon, a native of Pentecost. With a burning desire to make Christ known to his own people, this man soon had many of the Pentecost Islanders turning to the Lord. Feeling the burden of the work too heavy, he called upon his old teacher to come out to them. John Thompson visited Pentecost in 1903, and was welcomed by a great crowd at the water’s edge at Ranwadi. Tabymancon and his large following led their missionary to a new school house made ready as temporary quarters for the missionary. Through many acts of kindness, they revealed the genuine depths of their welcome, and soon had a hut erected for his special house. It was a sad disappointment both to John Thompson and his many friends, that frequent attacks of malaria drove him out within a few months. During his short stay fifty-eight people were baptised, and five hundred attending schools at Ranwadi, Naroowa and Lalbeck. The visit of John Thompson served a very useful purpose—it encouraged the native peoples, it revealed the depth of the islanders’ sincerity, and decided the ques-
tion as to whether an Australian missionary should be sent to the islands.

After the departure of John Thompson, Tabymancoon and his helpers carried on for some years in a magnificent way, and looked with confidence and faith to the coming of a missionary. It took much faith and courage for Tabymancoon to keep on cheering his workers and people when month succeeded month, and year succeeded year, and no missionary arrived. To his followers, Tabymancoon said: "We pray plenty much God him send white missionary to Pentecost. God him hear us . . . Missionary may come plenty quick. When him come he want house." So a good, one-roomed thatched house was built, 20 ft. by 12 ft. Still no missionary! Again Tabymancoon rallied his forces: "When God him send missionary he must have chapel, plenty much people come to church." So these earnest people set to work and built a chapel 30 ft. by 15 ft. The chapel was finished—yet no missionary. It is reported that even Tabymancoon was a little disconcerted, but in faith triumphant, he again challenged his helpers: "God him see we have no baptistery ready, when missionary come plenty people want to be baptised." So they made a baptistery in the coral reef, and from a spring they led water down a channel of bamboo sticks and filled the baptistery. It was four and a half years after the departure of John Thompson till the arrival of Frank Filmer—yet their faith held.

**Pioneer Missionary, Pentecost.**

Frank Filmer, of South Australia, landed on Pentecost, March, 1908. He was the right type of man for pioneering work, strong physically, alert mentally, with sufficient spiritual qualifications to complete the splendid combination. His welcome by the native peoples was almost overwhelming. For the first few months the new worker could not cope with
the work, and within a few months one hundred and sixteen souls had been baptised into the Lord, and before the end of the first year, including Kanakas returned from Queensland, there was a church of three hundred, and eighteen schools were in operation with more than seven hundred scholars. Later Frank Filmer married, and a happy relationship continued between these workers and the native peoples, lasting more than ten years. Many of the earlier years were spent in breaking down opposition, training teachers, superintending the gardens for the support of teachers, and constant visitation. With zeal and enthusiasm, he was "in dangers oft," and was to his people, pastor, evangelist, minister, teacher, doctor, nurse, ships' captain, builder, father and friend.

Others who followed in this successful work were Mr. and Mrs. F. Goodwin, Mr. and Mrs. T. Waters, Mr. and Mrs. F. McKie, all of whom transferred later to Aoba, and Mr. W. E. Black and wife (1920) remained only two years, owing to sickness. David Bullicasso, a boy trained by Frank Filmer, carried on the work for a few years until the arrival of Mr. and Mrs. R. Sandells (1930). David Bullicasso had real qualities of leadership and fought against the superstitions of the people—ironically, it was deep superstitious custom that caused his death. Falling sick during the absence of the missionary, he was "treated," when lying too ill to protest, by a heathen native woman. The treatment consisted of cutting his head and body with broken glass—tetanus supervened, and he died, not as a result of his original sickness, but of the super-imposed malady.

A word of commendation should be added concerning the work of Mr. and Mrs. R. Sandells. They arrived when the work had passed through the first flush of enthusiasm—many of the old Queensland workers were dead, including Tabymancon, and the constant changes did not allow for continuity in the
training of teachers. As young people, they came into a work that was already there, and they were not privileged to grow up with that work. During their stay the work was reorganised, a mission house built nearer the centre of the work, and much hard work done amid isolation and loneliness. Their going left a gap not easy to fill. A. Dow, son of an original Queensland Kanaka, spent a few years, but withdrew after one term of service. To-day, the church on Pentecost has a membership of approximately three hundred and fifty, with eighteen churches. Occasional visits have been paid by the missionaries from Aoba, but when building and transport restrictions are lifted it is planned to have at least one couple resident on the island. This will call for a new mission house, and some proper facilities for medical work. Epidemics in the past have carried off hundreds of the people at a time. The hope is that these sad happenings might be checked. The work on Pentecost has had a glorious past—by the grace of God we can look forward to a still glorious future.

Aoba.

Like John Thompson, Mr. Fred Purdy worked among the Kanakas in Queensland, and after the deportation of the natives, Mr. Purdy was sent, in 1907, by Aoba-Pentecost-Maewo Mission to Aoba. Landing at Ndui Ndui, he set out to found a mission. A mission house and other buildings were erected, and amidst enthusiasm a splendid commencement was made. By 1910 it was reported that fifty schools were opened, sixty teachers at work, and upwards of one thousand students—four hundred and ten baptisms, bringing the total membership of the church to about five hundred, after including Queensland Kanakas. Sixty others were awaiting baptism. Despite these splendid figures it was found that this Independent Mission could not carry on financially,
and the mission was willing to allow Mr. Purdy to take over all their assets and carry on the work. Not desirous of having the property in his name, Mr. Purdy approached the Federal Committee of the churches of Christ with a view to their taking over the mission with Mr. and Mrs. Purdy working under their direction. This offer was accepted.

_Aoba and the Australian Churches._

Mr. and Mrs. Purdy returned to the work in 1910 and under their hands it continued to make great headway, so much so that Mr. Purdy, who had already spent fifteen years in the tropics, felt compelled to ask the Federal Committee for someone to take his place in 1911. The foundations were well laid, and though Mr. Purdy resigned as missionary, he has been a valuable helper and advisor to the mission during the intervening years.

The practical successor to Mr. and Mrs. Purdy were Mr. and Mrs. T. Waters (1911-1924). During their long period of service, the work moved from its actual pioneering stages to its more settled form. Mr. Waters was a great walker, and generally discarded horse or launch and tramped all over the island. Being a strict disciplinarian, the work was strong spiritually. Through these formative years, he did much to make the churches self-supporting, cleared the bush and had good roads for upwards of seventy miles around, and made a translation of parts of the scripture. He was described as a tireless worker, and when, through the breakdown of Mrs. Waters, these workers had to retire, the mission lost faithful workers and the natives very good friends.

Mr. and Mrs. F. McKie followed with a term, and continued the good work already in progress, and fostered the idea of self-support. During some of these years upwards of £150 per annum was sent to the Home Board. Because of the depression at home
and the desire of some of the native leaders, the mission sought to carry on without the help of Australian missionaries. A close link was kept with the Home Board, and substantial donations sent by native churches to Australia. The experiment could hardly be called a success, for there was a decline in spiritual growth, and witnessing power. Many of the older island folk called for the return of the closer bond between Aoba and Australia. When missionaries did return only two churches decided to remain outside the united group, but even so, they hold a loose link still and many individuals come to the mission for spiritual guidance and medical help.

The Modern Era (Aoba).

Though extremely important, our survey of this section must be brief. Mr. and Mrs. L. Dudley (Vic.), a young couple fresh from college, went forward in 1936, and fulfilled an excellent term of service. Theirs was the task of building up the work spiritually, and since no missionary had been in charge for about four years, it was not easily achieved. To a certain extent, they had to break down some opposition, and in many cases check indifference, and correct abuses. They paved the way and made it easier for the coming of Mr. and Mrs. D. Hammer (N.S.W.). On medical advice, Mr. and Mrs. Dudley did not return for a second term. Mr. and Mrs. Hammer were able to set about a real work of consolidation. Schools were more firmly established, and once again training classes for teachers operated—some of the students even coming from Pentecost. The arrival of Miss Mary Clipstone (Vic.) was an outstanding event in 1941, since she was the first qualified nurse ever sent to our station, and later in the same year she had a companion in Miss Violet Wakely (N.S.W.), also a nurse. A big advance was thus made in the medical work, and it could be said
that the work was being placed on a very sound basis. The return of Mr. and Mrs. Hammer for furlough left the two nurses to face the task alone. This was undertaken cheerfully and carried out well, but by now the Pacific war had become a menace, and with the Southward drive of Japan, the ladies were forced to return to Australia in 1942. Later, when men were allowed to travel, Mr. Hammer volunteered to

Mission House, Aoba, New Hebrides.

return, and had as companion Mr. Harold Finger (Qld.). The going of these workers at this time was most important, for it allowed the natives to see that the Australian churches were prepared to share their dangers, and more so, the natives needed careful spiritual guidance because of the many troops located in the group, and the scores of young men taken for military duties. Mr. Ron Saunders (Vic.) was enabled to gain leave of absence from the College of the Bible, Glen Iris, and go to Aoba as companion to Mr. Finger when Mr. Hammer had to retire, and shortly afterwards the brightening of the war situation allowed the return of Miss Clipstone (now Mrs.
H. Finger), and the addition of Mrs. Waterman (Vic.) to the ranks.

It can be said now that the consolidation of the work is practically complete, and the time to advance has come. Future plans include fully equipped medical work, better facilities for school work and adequate housing. These are in the process of being carried out, and the newly arrived workers, Mr. and Mrs. J. Smith (Vic.) will allow for expansion, and provide the help that Aoba needs, and allow at least one couple for Pentecost. Future needs for all the group will have to be considered when present plans are nearer completion. The present strength of the Aoba church is about eight hundred members, with approximately twenty churches.

**Maewo.**

Only one attempt was made to have a resident worker on this island. Mr. Alf. Chappell was sent in the first instance to help in the Aoba work, but after visiting Maewo felt the call to do pioneering work. After a sojourn of a few years, it was seen that the numbers on the island were so few that it did not seem to warrant the expense of a resident man. There were also less returned Queenslanders on the island than anticipated. The experiment was not in vain, for the work commenced has continued to this day. The year 1914, the second year of Mr. Chappell’s stay, sixty-six baptisms were reported. Since Mr. Chappell’s day missionaries have paid occasional visits, but the honor for the continuance of the work belongs to the late Tarlee Tow of Aoba. More than twenty years ago Tarlee volunteered to work there—sickness of himself, and the death of wife and children did not deter him. In weakness of body he continued, so that to-day there are still four churches with a membership of one hundred and thirty-five. One of the last acts Tarlee did was to send his adop-
ted son to the training school on Aoba. He inherited many of Tarlee's spiritual gifts and has the qualities of leadership. To-day this lad is known as Abel Barney, the respected and loved leading teacher at Ndui Ndui, thus the work of Tarlee lives on in Maewo, and he has bequeathed to Aoba this "son in the faith."

"OUR INDIA."

Choice of Field.

Approval being given for the commencement of an Australian station, it was now the task of the Federal committee to choose where the first station should be—China, Japan, Africa, India, or elsewhere? Much time and prayer was devoted to the choosing of

2. Location within that country.

It was a venture of faith, for the Federal committee to think of launching out on a task that would commit the brotherhood to heavy initial expenditure, and the knowledge that expenses would increase as the work expanded. That year the total income was less than £1300, and in June, 1905, the treasurer (Robert Lyall) wrote: "The treasury is quite empty and we need money." Nevertheless, in December, 1905, the new station was opened. The committee also had to accept in faith that sufficient volunteers would come forward to meet the demands such a step would involve. Feeling led of God, and with the knowledge that an Australian work would stimulate the brotherhood, the Federal committee proceeded with the plan.

India was the country chosen, and Mr. H. H. Strutton, a member of the Hindmarsh church, South Australia, in India since 1895, was asked to accept the commission of recommending a suitable area, and accept appointment as missionary. The commission was undertaken and the offer of appointment
of Mr. and Mrs. Strutton as pioneer missionaries accepted. Having a wide knowledge of the Poona area, a wide itineration was made in the Taluka district. Reporting on his journey, our pioneer missionary says (Nov. 5, 1905): “When we reached Baramati, the chief town of the district, we were surprised to find such a fine place. After going through the streets examining the place and seeing the go-ahead appearance of it, and noting the difference in the bearing of the people to that noticeable in Poona... we felt that whether the home churches agreed to our plan or not, we would take up our abode there...” The report was endorsed by the Federal committee, and Mr. and Mrs. Strutton “moved in,” December, 1905.

Establishment First Australian Station.

Baramati, the town and area chosen, was described as having a population of 15,000 (probably an overestimate, for later reports give lower figures), the chief town in a district of approximately eight hundred and fifty square miles. As far as any part of India can be described as reasonably “famine free,” this area was so regarded. Important as a town already, it was regarded as likely to increase in importance because of proposed railway, linking Baramati with Dhond. This eventually took place in 1914, and did increase the standing of the town and district. In an early report after locating at Baramati, Mr. Strutton wrote: “Baramati has scope for six workers for a life-time, to say nothing of the large villages far away.” Here then was an area sufficient to challenge the brotherhood and right nobly they accepted the challenge. The area proposed was nominally under the jurisdiction of the United Free Church of Scotland, but little consideration had been given to its working; visits had been limited to about once a year, and no church had been formed—not
even a place for meetings. It was therefore correctly called "virgin soil." This mission welcomed our entry into Baramati area, and later asked our mission to take the oversight of Indapur.

Since those far-off days in 1905, forty missionaries have been sent to "Our India," twenty of whom were on the field in 1945. The first year of occupation, £318 was sent to finance the work, whilst for the year 1945, over £8000 found its way there. For a brief period, Mr. and Mrs. Strutton lived in rented rooms, but a site was purchased within two minutes' walk from the edge of the town—in extent about three acres. To-day missionaries point with pride to the spot under the trees where Mr. and Mrs. Strutton pitched their tent, and in which they lived until a group of rooms were erected to serve as co-workers' and servants' quarters, but occupied as their first home by the pioneer workers. Because the new station would make many demands on the financial resources of the brotherhood, some were a little concerned that we might lose sight of the fact that we had workers in India, China and Japan who still depended on us for support, though working under the American Society. At the third Federal Conference (Melbourne, 1906), a resolution was passed which, in effect, fully endorsed the action of commencing an Australian station, and made clear our intention concerning those already supported. The resolution stated: "That this Federal Conference of churches of Christ in Australia, now federated for F.M. work, should proceed to found and direct their own mission in foreign lands, undertaking meanwhile to provide for missionaries now in fields who remain associated with us."

Settling In.

Mr. and Mrs. Strutton, because of their past experience, made admirable workers for this pioneer
venture. Their first concern was to make friendly contacts. Very early after occupation, Mr. Strutton wrote to the Federal committee: "Our spare time is mainly given to making the acquaintance of the officials of the place, and to establish a spirit of friendliness amongst them, and so laying a foundation for something more serious to follow. We are assured that this work has not been fruitless, for we are now able to exchange visits with almost all of those in positions here, and have numerous opportunities for discussion upon the subject nearest our hearts." Though friendly contacts were made, the work was never easy, deep-rooted suspicion and opposition by caste Hindus hindered the good impression made upon many hearts. Tersingrao Papani (now pastor of Baramati church) who came to Baramati in 1907, and became one of Mr. Strutton's first converts, tells how at that time there were only ten converts in the infant church. "Idolatry and the caste system were very strong in the town, and it was difficult to preach because the Hindus gave trouble on account of their caste distinctions, and always argued with us. . . . In the surrounding villages things were the same, and we found opposition everywhere." This opposition, with various fluctuations, has been with the work throughout, though with the present rising tide of nationalism it has raised its ugly head with increasing force.

Street preaching, visitation to some of the larger villages, notably Tandalwadi, Wadgaon and Diksal, and weekly preaching at the village bazaar occupied the greater part of the missionaries' time. The weekly bazaar presented one of the finest opportunities for contact in those early days, for those coming to market often were farmers from distant places—they not only heard the gospel, but carried the message home in their hearts, and oft-times in their hands, for the distribution of the scriptures was a
feature of street and bazaar preaching. Many such visitors heard, for the first time, that there was another religion besides Hindu or Mohammedan, and many interested people often remained after the preaching to ask questions. It is estimated that the town's normal population of 15,000 swelled to over 50,000 on bazaar day. The coming of Stephen Ludbrook (1907) and Nurse E. Terrell helped to make closer contacts with the people because of their help in medical work.

Establishment of Church.

October 3, 1906, is looked upon as one of the greatest days of the history of the Indian mission. On that day five persons were baptised into Christ and the Indian church was established, October 7. The first meeting house was opened for worship, December, 1909, which was followed by the more permanent and commodious building, October, 1919. From that small church of five members, we have today in "Our India," a church of over five hundred members, with several hundreds more either transferred to other areas, or whose life on earth is closed. The Baramati church has approximately a membership of three hundred and fifty.

Development.

The development of the mission moved along well defined lines. The first house to be built was the A. T. Magarey Memorial Bungalow, Baramati—the funds being supplied by the South Australian brotherhood to honor a beloved name in the history of that State. Schools were established, some industrial work undertaken, notably that of weaving, a few orphans began to have our care and attention, and definite consideration given to the idea of forming a settlement for the Bhampta or thieves' caste. As early as 1910, it was reported that there were forty families at
Wadgaon willing to settle in the Baramati area if provision could be made for their reception and accommodation. Space will not permit more than a brief survey of the development of the mission over the years, and for convenience will be classified under group headings. Nor will space, nor time, allow for the mention of individual missionaries, save where it has a direct bearing on the work mentioned.

**STATIONS.**

**Shrigonda (1914).**

As an outcome of the visit of Théo. Fischer (1912), then secretary of the Federal committee, the second station was opened at Shrigonda. Mr. Fischer had seen the need for expansion and had visited Shrigonda. The matter had been favorably discussed with the missionaries then on the field, and recommended to the Federal committee. This place of 7000 inhabitants was the chief town of the area in the Ahmednagar District, with a weekly market. Its location was about twenty-five miles from Diksal, and twelve miles from Dhond. Mr. and Mrs. H. Watson, who had already been two years at Diksal, were chosen to become the pioneers of this area. Like the Struttons, the Watsons had already had a term in India, and were well fitted for this new task. The wisdom of entering this area has been fully justified. It has proven in recent years to be one of the most fruitful areas in "Our India." Entering the area in 1914, they were later joined by Miss F. Cameron, of whom it was said at the time: "We expect great things of her," and now, after thirty-one years have passed, we still continue to hear great things of her. The visit of Mr. Watson and his preacher was not received in a friendly manner, nor yet when land had been purchased and buildings commenced. Gradually opposition was broken down, and during a plague epi-
academ Mr. Watson's skill was recognised. Fifty plague cases were treated, of whom forty recovered, and from that time onwards the friendliness of the people became more marked. Miss E. Vawser, who has spent the greater part of her service at Shrigonda helping in the Girls' Home, and in education, etc., has for many years been the efficient treasurer of the Indian field.

_Diksal (1921)._

The work of this place has had a chequered career. From very early days it was worked by Mr. Strutton as one of his preaching centres, and later an Indian preacher was located there. The Bhampta work at Baramati to which Mr. and Mrs. Watson were appointed not being sufficiently advanced, this couple resided at Diksal for two years, 1912-1914. This period allowed for some development, but from thence till 1921, it had no long periods with resident missionaries. In this year, Mr. and Mrs. T. Escott were appointed to take charge of the work. Here they spent the greater part of their future service, till their retirement in 1945. These workers did a splendid work along individual lines, which included a fairly large medical-dispensary work, much village preaching and some educational work. It is of special interest to note that it was through bazaar preaching at Borj, that the late head man of that place became a Christian, and later his son, Hariba Waghmodi, not only became a Christian, but is furthering his education with a view to becoming a preacher. Already a B.A. of Wilson College, Bombay, this young man is planned to enter the College of the Bible, Glen Iris, for Bible training.

_Dhond (1927)._

Prior to the establishment of Dhond as a station, Mr. Watson and others visited this centre, and ere
missionaries were in residence there was a small Christian community. Early in 1922, we have reports that a small building had been erected as an Indian evangelists' residence, and work carried out amongst Indians, Eurasians and Europeans, and several baptisms were reported in 1924. Dhond being an important railway centre, brought many outsiders to reside there. Land had been purchased as far back as 1918 in readiness for hospital work. Dhond being of easy access to all our stations, made it ideal as the location for the future hospital. To-day a fine chapel, in harmony with all the hospital buildings stands, because of a gift from Mr. R. Campbell Edwards, in memory of his mother.

**Indapur.**

Though this area was taken over from the United Free Church of Scotland when our missionaries commenced at Baramati, little has been done for this town of over four thousand people. Time and time again the matter has been considered, but numbers on the field have have precluded taking definite action about opening the place as a station. Apart from missionary shortages, there has always loomed the problem of housing and other expenditure. As early as 1918, an Indian evangelist was placed there, and follow-up work has been done ever since. This area still presents a challenge to the Australian brotherhood for further expansion and missionary endeavor.

**Educational Work.**

Our school work has naturally developed more around the centres where our homes are located—Baramati and Shrigonda—though the other areas have not been neglected, even including many of the outlying villages. Many of our teachers were former inmates of our children's homes, and were sent to other areas for training. Up to the present
our teaching has not taken scholars beyond the primary stage, but promising students have been assisted through the Baramati High School, or other centres of training. Thus there is slowly being built up sure foundations for the self-development of the work among the Indians themselves. Apart from Hariba Waghmodi, already mentioned, another student, Ratan William Parkhe, is doing a medical course at Poona Medical School. In addition, John Bairagi, B.D., of the Baramati staff, has given better standing to our educational work there. Through the magnificent legacy of the late Mary Ellen Tunstall (Queensland), a sum exceeding £4000 has been made available for the training of students. Some students are already being helped from this fund.

**Children’s Homes.**

Some attention had been paid to the care of neglected and needy children, but Board and missionaries were not anxious in earlier years to be committed to a wider work in this direction, for the expense would be heavy and manpower diverted. However, events happened that clearly revealed the necessity of establishing such homes. Work commenced on the home at Shrigonda early in 1918, though at that time it was never dreamed that this work would develop as it did, nor bear such abundant fruit. The home was no sooner finished when the tremendous influenza scourge, which reached most parts of the world, swept India. It is estimated that six million died in India, millions of others were left helpless. Following the influenza epidemic the rains failed, and the year 1919 brought famine in its wake. All missionaries worked nobly in the work of rescue, but that of Miss Blake (Baramati) and Miss Cameron (Shrigonda), ably assisted in both places by Miss Caldicott, deserves special mention. Many sick and dying were nursed back to health because
of the devotion of these heroic ladies. At first the boys were housed at Shrigonda, and the girls at Baramati, but later it was seen the boys would have more opportunity for learning trades at Baramati, so a change over was made. Mr. J. Leach was appointed to take charge at Baramati Boys’ Home when change over was effected. To-day, the Blake Memorial Home at Baramati stands as a tribute to Miss Blake’s brother, who fell in the first world war. Miss Blake devoted the whole of a legacy for this purpose, whilst the Lyall Memorial Home stands to remind succeeding generations of the late Mr. and Mrs. Henry Lyall—the money for this purpose being donated by members of the Lyall family.

The home at Baramati has had many “fathers” and “mothers” caring for them, but at Shrigonda, though assisted at times by others, notably Miss Vawser, Miss Cameron has remained “mother” to succeeding generations of girls. The original need of these homes remains, and will remain whilst India lives so near the borderline of starvation and want. Numbers have varied in the homes, but the over all average per year must have exceeded one hundred and fifty inmates. Again in these days of want, numbers register up to and over the two hundred mark. Hundreds have passed through the homes throughout the years—most form the backbone of the Christian church in “Our India” to-day, and many are listed in the ranks of our co-workers.

**Evangelistic.**

As this has always been to the forefront of our work, it must be said that all our work is evangelistic—our main aim is to bring men to Christ, and though many agencies might be used, all have but one objective. India has a staff of over fifty co-workers, a large proportion of these workers being preachers and Bible-women; in addition, our Chris-
tian teachers do a great deal of voluntary preaching work. Daily these men and women are out on their tasks, and are to be found with missionaries when on itinerating or camping expeditions. As we have more trained leaders, more of these workers can be engaged on this vast task. India is a land of villages, estimated number being seven hundred thousand. "Our India" has its share of this number, and our task is to continue in the hope that all will be brought to Christ.

**Medical.**

"Heal the sick" was a commission given by Christ, and the Master himself was "moved with compassion" when he witnessed the sufferings of humanity. The modern missionary follows in the steps of Christ. No missionary shuns doing some medical work. Modern transport has helped considerably in allowing missionaries to send the more serious cases to Dhond. In earlier days, missionaries like Messrs. Watson and Escott did considerable medical work, but the demand for such work will lessen in future. Baramati was the centre of a large medical-dispensary work in earlier years, but to-day the town itself provides ordinary medical facilities. It is certain, however, that child welfare work will be necessary for some years to come.

**Child Welfare Work.**

Baramati has provided this type of work for several years. The appalling ignorance of Indian mothers is amazing, and the infant mortality rate extremely high. Miss Caldicott and her staff of Indian helpers have been able to help scores of mothers and babies each year. Pre-natal and after treatment is given, and the results satisfactory. More and more interest has grown, and two centres are now operating—one at the mission itself, and the
other in one of the many wadas near the town. It is planned that the fellowship centre being considered for Baramati, will also include space for a health clinic.

**Dhond Hospital (1927).**

The honor of pioneering the medical work at Dhond, and the establishing of the Ashwood Memorial Hospital, fell to Dr. G. H. Oldfield. After completing his medical course in Melbourne, Dr. Oldfield proceeded to India in 1925—our first medical man to India. After a period of language study, and spending several months at Wai Hospital for experience, Dr. Oldfield was ready to commence this important undertaking. When Dr. and Mrs. Oldfield came to live at Dhond in 1927, the “Winterbourne” Bungalow (so named because of the generous gifts of Mr. Peter Winter) was about completed, and staff quarters and a garage already built. There were patients waiting on the doorstep ready to be treated by “the new doctor.” The garage was made ready for a dispensary, and here Dr. Oldfield began a work which has continued and increased in scope and influence for nearly twenty years. Later, some temporary rooms were built, which allowed for two small wards and dispensary. This allowed for some surgical work and small provision for inpatients until the more ambitious plans were carried out.

In 1929, the out-patients and administration block, including the operating theatre, were completed. The money for this came from the original legacy of the late Mr. J. F. Ashwood, and added to by the members of his family. The Gwynn Grace Edwards block followed, the cost being met by Mr. Campbell Edwards, in memory of his daughter. Through other contributions, wards in these blocks were made possible, and many named after the donors. One such ward is named after Sir Leslie Wilson,
who gave a splendid donation when Governor of Bombay; another is named after Mary Thompson, our pioneer missionary. The Mary Thompson Memorial Bungalow for nurses was built in 1937, with donations from the brotherhood. Other wards contemplated, and for which funds are available, are the Marion Garland Maternity Ward, left by the late 

C. J. Garland in memory of his mother, and the William Morrow Children's Ward, from the estate of the late chairman of the F.M. Board. A bungalow for Indian nurses is also contemplated, for which funds will be needed.

For a period Dr. Oldfield had the help of Dr. Lindsay Michael, but military duties called him away, and the assistance of several Indian doctors; the present one, Dr. S. S. Patil, has been at Dhond for fourteen years.
Australian nurses who have given assistance are Mrs. Oldfield, Miss Caldicott, and for brief periods, Miss Lambert and Miss Wiltshire. The present sister in charge, Miss Foreman, has given splendid service over a long period of years. The hospital is financed wholly without coming on the general funds of the mission; approximately two-thirds of its upkeep being found in India, the remaining third comes mainly from the young people’s groups in Australia. The hospital ambulance often travels miles to bring patients to and from hospital, and being set up as a dispensary is of value in outlying parts.

From the day of small beginnings, when a few patients came to the temporary quarters, till to-day, there has been built up a great and important work. Each year creates its own record. The figures returned for 1945 are given as:—10,163 new cases; 31,511 re-treatments; 806 in-patients; total, 42,534. Truly from a very tiny infant a strong lusty child has grown.

The Bhamptas.

The name “Bhampta” means a thief or rogue. Several names have been given these people, but all meanings are variations of the same thing. Of their origin and descent, little is known, but being pushed from pillar to post, they gradually formed a caste and accepted thieving as their trade. Though numerically not strong, they were a thorn in the side of the government. As an experiment the Salvation Army commenced a settlement in North India with good results, and other settlements were commenced—one of the best known being that at Sholapur. When Mr. H. Strutton resigned from the work in “Our India,” he became superintendent of the Sholapur settlement, and for a short period, H. R. Coventry also had charge of this work.
Some Bhamptas came voluntarily to the Baramati area in 1913, and were contacted by Mr. H. Strutton, and gradually, with the sympathy of the government, the idea of forming a settlement for such people was mooted. The departure of Mr. Strutton caused a delay in carrying out the proposal, for it was considered necessary for Mr. H. R. Coventry, then new to the country, to have some experience before taking charge of a settlement. As early as 1917, fourteen mud-walled, grass-roofed huts stood in one corner of the mission land, tenanted by Bhamptas who were under the protection and oversight of a friendly missionary. These people had come from the Wadgaon area, fifteen miles away. More people came, and a new site of fifteen acres purchased, and in 1920 the Bombay Government gave sanction to the establishment of a settlement under the management of the Australian Churches of Christ Mission. This recognition meant grants towards cost of building, staff salaries and educational expenses. The settlement was enclosed according to orders, but settlers were allowed out by day to work. All had to be in for roll-call at night. Some of these men had served long sentences in gaol, but in the course of time, reformation began. After six years of good behaviour, they were free to go back to their own villages, though many elected to live in free colonies under the charge of the mission. In the peak period of the settlement, more than four hundred were in the enclosure and over three hundred outside—nearly eight hundred men, women and children. The young people were educated and taught trades, and were fitted to take their place in life as ordinary citizens. Though other missionaries assisted at various times, the success of the Bhampta work was due to the untiring and patient work of H. R. Coventry, over the long years of its operation. During the period upwards of eighty joined the church of Jesus Christ,
and their numbers form a considerable group of our Baramati church to-day. Some have become preachers and teachers. The government called for the official closure of the settlement late in 1940—probably a further few years of operation would have made

the work even more complete than it was, but we can thank God that many were set spiritually as well as physically free.

Final Word.

"Honor to whom honor is due"—and to-day as we look back over the fifty-seven years of overseas history, we honor the pioneers both in the homeland and those who served overseas. We hardly dare begin to mention those of the homeland, for fear some
worthy names be overlooked, yet nevertheless some names of the pioneers must be preserved:—

F. M. Ludbrook.  
Robert Lyall.  
H. D. Smith.  
Andrew Rankine.  
D. A. Ewers.  
Milner Black.  
Theo. Fischer.  
P. A. Dickson.  
G. T. Walden.  
Joseph Pittman.  
F. McClean.  
F. G. Dunn.

We owe a debt of gratitude, too, to men who have served over long years on State Committees—such men as Len Gole (40 years), H. W. Hermann (31 years), and a long line of men, such as J. E. Allan, Ira Paternoster, etc.—time would fail to tell of them all. Of the honorable company of women who have worked throughout the years, supplying the first missionary, and the larger proportion of workers ever since. Foremost in every good work and the inspiration in every department of our work.

Words fail to express our admiration of the majority of those who have served overseas, some of whose names did not appear in the story of our work. We thus append the full list of eighty-eight names.

**India**

Mary Thompson - 1891-1936  
Mr. and Mrs. H. Strutton, 1905-1917  
Mr. and Mrs. F. Stubbin, 1898-1908  
Mr. S. Ludbrook - 1907-1910  
Miss E. Terrell - 1909-1911  
Mr. and Mrs. G. P. Pittman, 1909-1939  
Miss R. Tilley - 1910-1916  
Mr. and Mrs. H. Watson, 1911-1929  
Miss F. Cameron - 1915-—  
Miss F. Tole - - 1915-1916  
Miss E. Caldicott - 1916-—  
Mr. and Mrs. H. R. Coventry, 1916-—  
Miss V. Blake - 1917-1936  
Miss L. Redman - 1920-1926  
Mr. and Mrs. J. Leach, 1919-1924  
Mr. and Mrs. T. Escott, 1919-1945  
Mr. and Mrs. F. Killey, 1920-1925  
Dr. and Mrs. G. H. Oldfield, 1925-—  
Mr. and Mrs. A. A. Hughes, 1926-1933
Miss E. Vawser - 1926 — Dr. and Mrs. L. J. Michael, 1938 —
Miss L. Foreman - 1929 — Miss H. Wiltshire - 1939-1942
Mr. and Mrs. R. C. Bolduan, 1943 —
1929-1945 Mr. and Mrs. B. V. Coventry,
Miss G. Lambert - 1935-1938 Miss K. E. Taylor - 1945 —
Mr. and Mrs. C. G. V. Thomas, 1945 —
1935 —

China.
Miss R. Tonkin - 1901-1920 Dr. and Mrs. E. R. Killmier, 1923-1928
Mr. and Mrs. A. Anderson, 1920-1934 Miss A. Masters - 1923-1925
1920-1934 Mr. and Mrs. H. A. G. Clark, 1926-1928
Mr. and Mrs. A. C. Garnett, 1920-1921 Dr. and Mrs. W. S. Hsueh, 1930-1934
Mr. and Mrs. W. Waterman, 1922-1924; 1932-1934.

New Hebrides.
Mr. and Mrs. John Thompson, 1930-1936
1891-1911 Mr. and Mrs. R. Sandells,
Mr. and Mrs. F. Purdy, 1936-1949
1910-1911 Mr. and Mrs. L. Dudley,
Mr. and Mrs. F. Filmer, 1936-1939
1908-1919 Mr. A. Dow — 1939-1943
Mr. and Mrs. F. Goodwin, Mr. and Mrs. D. G. Hammer,
1911-1912 1941 —
Mr. A. Chappell - 1912-1916 Mr. and Mrs. H. J. Finger,
Mr. and Mrs. A. T. Waters, 1941 —
1911-1924 Miss V. Wakely - 1941-1942
Mr. and Mrs. W. E. Black, 1943-1944
1920-1922 Mr. R. W. Saunders,
Mr. and Mrs. F. McKie, 1944 —
1924-1932 Mr. and Mrs. J. Smith,

Japan.
Mr. and Mrs. P. A. Davey, 1899-1919

Federation.
Much credit is due for the success of our early work to the Victorian Committee, who really acted as a Federal Committee until a Federal Committee was
appointed by the Federal Conference (1910). Since 1915, the Federal Board has been located in Adelaide. The Chairmen and Secretaries who have served since Federation are:

**Chairmen.**
- F. M. Ludbrook.
- J. E. Thomas.
- W. Morrow.
- J. W. Cosh.
- A. L. Read.
- P. S. Messent.

**Secretaries.**
- Theo. Fischer.
- J. I. Mudford.
- I. A. Paternoster.
- J. Wiltshire (acting).
- G. T. Walden.
- G. P. Pittman (acting).
- A. Anderson.

**Finance.**

The brotherhood has poured out prayers, lives and gifts in a lavish manner. The lives we can mention, the financial side we can assess, the prayers are impossible to estimate. Financially, it was a small beginning—the year 1890 records the sum of £56—five years later, the income had grown to £196. In 1900 the aim of £1000 and fell short by £3. The first ten years, £4900 was given—the last ten years brought a grand total of £109,000, whilst for the whole of the period, exclusive of the local state expenses, it amounts to over £301,000. The amount for 1945 created an all-time record, £14,000, whilst that for 1946 seems likely to reach, if not exceed, that of 1945. For these wonderful tokens of God’s blessing and brotherhood appreciation, we take courage and go forward into the new century.
On the Threshold of Life
Youth's Life and Ideals Sanctified.

Our minds tend to measure time by progress in locomotion. The century under review, 1846-1946, has given pride of place to horse and buggy, bicycle, motor car and aeroplane.

The youth work of the century has shown a progress somewhat akin to the slow-going transport mediums to the power-driven machines requiring efficient control. The century's progress in youth work is reviewed in four periods.

Period 1846-1871.

These were the brave days when congregations were being formed and responsibilities accepted. The meagre records indicate that the task of teaching youth was gradually undertaken, but without any regularity or definite organisation. When adults came together for worship they made provision for the instruction of children either before or during the service. The teaching was generally the responsibility of one person. F. G. Dunn (Victoria), referring to this period writes, “My earliest memories go back to the Sunday School in Mechanics’ Institute, Collins Street, Melbourne, and later on I had a class in the Temperance Hall. It was a morning school only, and for a time consisted of two teachers—
Robert Service and myself." Schools of an early
date are Hindmarsh, S.A., 1853; Grote Street, Adel­
aide, S.A., 1855; Collins Street, Melbourne, Vic.,
1858; Wedderburn, Vic., 1861; Sydney, N.S.W.,
1864; Alma, S.A., 1864; Ballarat, Vic., 1865; Swans­
ton Street, Melbourne, Vic., 1865. The story of the
century proves that great oaks grow from little acorns.

**Period, 1871-1896.**

The bicycle calls for indi-
vidual action and control.
So the second quarter of
the century accounted for
definite action and organ-
isation. Sunday Schools
gradually won for them-
selves a place in the min-
istry of the church and
worthy of co-operative ef-
fort. The Sunday School
Union of Churches of
Christ in Victoria was
formed on May 9, 1881,
with J. Colbourne, presi-
dent, W. C. Thurgood, treasurer, F. G. Dunn, sec-
retary, and M. McLellan, assistant secretary. This
union became the parent institution of all those of a
similar nature which sprung into existence through-
out Australian colonies. The union gave attention to
annual scripture examination of teachers and schol-
ars, periodical visitation of schools, conduct of teacher
training classes, and addresses for the diffusion of
temperance principles amongst scholars. B. J. Kemp,
J. Y. Potts and J. H. Drummond (Victoria), Geo.
Stimson (New South Wales) and J. W. Cosh (South
Australia), did yeoman service as school visitors.
Such men in all States were forerunners of the youth
directors. Sunday school work was now deemed im-
portant enough to set aside buildings for the express purpose of teaching the young so that, by 1901, Grote Street, Hindmarsh, and Norwood, South Australia, had school buildings.

A survey of available records of the century evidences periods when aims and purposes of youth work were clarified, leading to unity of action. These occasions were followed by distinct advances. The formation of Sunday school unions was one such occasion in the growth and development of schools. The following statement of particulars presents a picture of the unions:

**New South Wales.** Established May 17, 1892. First secretary, D. R. Hall; first president, John Kingsbury.

**Victoria.** Established May 9, 1881. First secretary, F. G. Dunn; first president, J. Colbourne.

**South Australia.** The union was formed on May 12, 1891, and Dr. Joseph Verco, J. C. Dickson, T. A. Magarey, Wm. Brooker, W. Hannam, J. Rudd, J. W. Cosh and M. Wood Green were appointed a committee to draw up a code of rules. Eventually Wm. Burford was appointed the first president; H. D. Smith, vice-president; R. Forsyth, secretary; Dr. Verco, treasurer.

**Queensland.** It was not until 1912 that a union was inaugurated. Nevertheless a vigorous work was in progress, for the earliest records indicate that in 1902 there were 15 schools, with a membership of 700, being only 150 less than the total church membership at that date.

**Tasmania.** No statistics are available for this period, as Bible school work was still in its infancy. It was not until 1926 that united work was promoted under a union.

**Western Australia.** Since no conference was held in the State until 1898, statistics are not available.
Youth work in this period was not limited to Sunday. Through-the-week activities began to appear and find strength in such organisations as Band of Hope, Young People’s Society of Christian Endeavor, Mutual Improvement Class. Many regard the latter as the most intensive and fruitful youth work of the century. Young men imbued with a sense of responsibility to the work of the church, and a desire to preach the gospel, found the classes a training centre. Christian Endeavor Societies gradually supplanted Mutual Improvement Classes and exercised a more extensive influence. The earliest records available give the following information:—On June 5, 1883, Mrs. C. L. Thurgood organised a society at Geelong, Vic., for ladies only, with Look-out and Literary Committees. President, Mrs. C. L. Thurgood; secretary, Miss E. Murray. On May 7, 1891, the Collingwood, Victoria, society was organised, and held its first meeting. On April 4, 1892, it was decided to form a society at Grote Street, Adelaide, but not till August 29, 1892, was the first consecration meeting held, under the presidency of M. Wood Green. On December 7, 1896, the first society in New South Wales was formed by G. T. Walden, at Enmore: Societies formed themselves into State unions. The initial stages and promoters of the unions are indicated in the following summary:—

Victoria. Union reorganised October 3, 1902; first secretary, G. S. Bennett; first treasurer, W. A. Kemp.

South Australia. Organised June 19, 1908; president, J. E. Thomas; secretary, Will C. Beiler; number of committees in union societies, 54 in Y.P., 37 in Juniors; total, 91. Associate members who joined the church during the year, 68; members who taught in schools, 57; contributed to foreign missions, £65/18/2.

New South Wales. Organised August 11, 1908; president, J. Clydesdale; secretary, A. A. Barrett.
There was a rising tide of spiritual fervor in youth work at this period. The principles underlying the societies, and the splendid leadership, accounted for Christian action by young men and women. Through the work of committees mission funds were swelled by hundreds of pounds, native teachers and orphans supported, local hospitals visited, and thousands of tracts distributed. Erskineville church (N.S.W.) is the fruit of a Christian Endeavor committee. Miss Rosa L. Tonkin, who represented our Australian churches in China for many years, was vice-president of the first Christian Endeavor Society established in South Australia, and stated at her farewell meeting in Adelaide, 1908, that “what she was to-day, her interest and work in the mission field, she owed as a direct result of her connection with the Grote Street society.” Miss Tonkin was the forerunner of a long line of young people who credit their “wider horizons” to the work of Christian societies.

Period
1896-1921.

The speeding up of standards and efficiency characterised this period. Schools were graded and teacher training classes established. The advance in standards and methods involved the churches in improved or separate school buildings. Kindergarten departments received special consideration. Miss Emily C. Gill, of Victoria, exercised a purposeful influence in
kindergarten work by carrying over her practical experience in State school work into the life of the Sunday school. Her influence reached other States through the booklet, "The Kindergarten." Teaching aids suitable to departments began to appear as approved methods of instruction. "Handwork for Child Education," by A. J. Fisher, was early in the field to give guidance to teachers.

Overseas lesson material proved inadequate to the needs of Australia. Two men, believing that difficulties were made to be overcome, enterprised and established the Austral Graded Lessons. The brotherhood will, for ever, be indebted to Reg. Enniss and R. T. Pittman, B.A., Dip.Ed. They performed a work that we must not willingly let die. It is one of the boldest literary enterprises in the history of the brotherhood in these Southern lands. The Austral Graded Lessons have been a silent force in the life of the brotherhood for over a quarter of a century. God's greatest forces are silent forces. An army of teachers have been provided weekly with Bible centred lessons designed to convey suitable teaching material according to age of scholars under their control. Handwork books have engaged the mind and hand of a still greater army. R. T. Pittman continued as editor for 28 years. He was followed by A. W. Stephenson, M.A., editor-in-chief. W. B. Blakemore, Ralph Gebbie and W. R. Hibburt have also served on the editorial staff. Constant efforts are still being made to improve the presentation of the lessons according to changing times and demands. In 1902, "Pure Words," a monthly paper for juniors, was issued and continues to circulate throughout all schools with increasing popularity. "Young Worshippers' Leagues" have been sponsored, with success, by this paper.
Period, 1921-1946.

Certain progressive features that were in the making in previous years take definite form in this fourth period of the century. Youth work extended itself beyond Sunday into a day-by-day concern and a fourfold programme — physical, mental, social and spiritual. The recognition of recreational activities as a sphere of Christian character building immediately enlarged the field of youth work. Rallies, conventions, hikes, clubs, cricket, tennis, basket ball, and football associations became the order of the day. The tennis association affiliated with the Victorian Young People’s Department has a constituency of 600 members. While this is in excess of other groups, it nevertheless indicates the extent of influence and responsibility of this new trend in youth work. This widening of interests called for the co-ordination of all youth auxiliaries and activities under one directing body. In all States re-organised young people’s departments fostered Sunday and week-day activities. With this development came the need of setting men apart as youth directors. The following have served in the respective States in this capacity:—


South Australia: J. Wiltshire, W. Beiler and G. R. Stirling, B.A.


Tasmania functions with the services of honorary secretaries.

Departments have inter-church affiliation through such bodies as State Councils of Religious Education.

The evangelistic motive has been dominant in this period. Not only has there been a constant inflow of additions to church membership from the school, but at times the school has been the forerunner of the church. Bambra Road, Caulfield, Melbourne, and Inglewood, Perth, are notable instances. P. J. Pond, during his youth leadership in N.S.W., made the school the spearhead of new causes. In very recent years “Happy Hours” in late afternoons, after school, have been used as a teaching and evangelistic medium.

Despite a decreasing school membership the increase to church membership remains more or less constant. A concern for efficiency and interest in through-the-week activities accounts for this. Missionary enthusiasm has been constant and more purposeful. Large amounts have been raised by schools and societies for the upkeep of orphans. The youth of Australia pledge themselves to be partners with
Dr. G. H. Oldfield in his work in India. After 20 years of this partnership he said, "I constantly thank God for the help of the youth of Australia in developing the Ashwood Memorial Hospital at Dhond, India, which tries to carry out a very active idealism in caring for the medical and spiritual needs of India's sufferers. Great numbers bless the youth of Australia for the help received."

A feature having no counterpart in other periods is that of young people's camps. All State conduct camps at stated periods. Victoria has two permanent camp-sites, and Western Australia and Queensland each have one, while New South Wales and South Australia have hopes of soon possessing one.

An extension in leadership training prompted the first camp. Camps with that aim still continue, but camps with a bias toward instruction, inspiration and evangelism have come into being, and also camps for boys and girls during school holidays. Most camps are sponsored by State departments, but in addition a few individual churches conduct local camps.

The establishment of the Federal Bible School and Young People's Department in 1924 was an event of historic importance. The Victorian Young People's Department has been re-appointed at each Federal Conference to serve in that capacity. Up to the present it has been largely concerned with the conduct of the Federal Scripture Examination. During 1944-45 co-operation was extended to Youth-Week literature, Youth's Own Diary, efficiency campaign literature, the unification of club activities, and the promotion of a Christian Youth Fellowship for young adults. A study manual and magazine has been commenced to serve the fellowship.

The following statistics were presented at the 1944 Federal Conference: Schools, 313; teachers, 3631 scholars, 23,222. Additions to churches from the
school in 1942 totalled 647, and in 1943, 736. Further figures indicate the nature and strength of other youth auxiliaries. Christian Endeavor: 116 Junior Societies, 2185 members; 62 Intermediate Societies, 961 members; 111 Young People's Societies, 1506 members; 45 Good Companions' Clubs, 754 members; 45 Explorer Clubs, 764 members; 38 Phi Beta Pi Clubs, 583 members; 23 Kappa Sigma Pi Clubs, 355 members.

The Federal Department is destined to play an important part in the second century as a Board of Religious Education.

Since 1943 State youth directors have met in conference annually with a will to co-ordinate, federalise aims and activities, create greater efficiency, and to build to-morrow out of to-day.

A noteworthy trend at the close of the century is teacher efficiency. The necessity of making Sunday schools conform to the principles of religious education is being recognised over a wide area with the result that leadership courses are held frequently, together with galleries of ideas to exhibit teaching aids and methods to increase skill in their use. Schools are also beginning to use anniversary periods to exhibit the work of scholars in order to inform and gain the co-operative help of parents.

The outstanding contribution to the century's progress in youth work is the continuity and tenacity of purpose displayed by a company of men and women who carried forward the experience from one generation to another. The most signal examples are of T. H. Brooker, South Australia, who served for over 60 years in Sunday school work, and S. Gole, who was a member of the New South Wales Young People's Department for 43 years, and treasurer for 33 years.
The second century will pay even better dividends if those who receive the heritage of the first century labor with a similar loyalty to their Master in the cause of youth.

I thank thee, Lord, for those whose crimsoned feet
Scored in the rock this plain and simple path I tread;
For those of long ago whose steadfast eyes
First shaped this Vision from a glowing maze of skies;
Whose hands, though oft thorn-bruised and stained with red,
Wen from the wilderness of Truth this safe retreat,
Where 'mid a thousand paths that twist and wind,
Our boys and girls a simple faith may find.
Taking Up the Torch

Training Young Men and Women for Christian Service.

In the early days of the Restoration Movement in Australia, the proclamation of the message depended on the efforts of consecrated men who, while earning a living at secular callings, found time to preach the word of life. Doubtless these pioneers learned much in the school of hard knocks, as their zeal led them into many discussions concerning the teaching of the New Testament. It was not long, however, before it was realised that men must be set apart for the ministry of the word. This fact led not only to the appointment of brethren in Australia as evangelists, but to the coming to this country of preachers from the United States. These preachers from overseas proclaimed the gospel with notable results; they also sought to give some training to the young men of the churches. “Adelphian” classes and mutual improvement societies were formed in many congregations, with the result that a considerable number of men became speakers and teachers. F. G. Dunn, who had much to do with the establishment of subsequent educational movements, was a member of the Adelphian Society conducted by H. S. Earl.

Something more definite for the training of preachers was undertaken when classes were formed, one in Victoria by O. A. Carr and G. L. Surber, and another in South Australia under the tuition of H. S. Earl and T. J. Gore. From these classes came several preachers who rendered long and faithful service. Among them was G. B. Moysey, who min-
istered the word ably and faithfully in various parts of Australia.

It was realised, however, that something more than training classes was required. In the second volume of the "Christian Pioneer" (1870), the announcement was made that H. S. Earl intended to visit America, and that while there he would solicit help for an educational institution in Australia. In the next volume a report from H. S. Earl was published under the heading "The Bible College of Australia." He had collected a sum of 5000 dollars, and expected more. Some money had been contributed in Australia. A. T. Magarey, of Adelaide, was appointed treasurer of the fund, which was to be operated under trustees. For some time no definite step seems to have been taken. Further interest was kindled when, at a meeting of the evangelistic committee in South Australia, attention was drawn to the fund, and the trustees were asked to take the necessary steps to carry out the wishes of the donors. Correspondence was opened with brethren in Victoria, as it was realised that the training institution should be not merely local, but Australasian.

At the Victorian conference for 1885 it was decided that the essay for 1886 should be on the subject, How can we best educate and train young men for evangelistic work in the colonies? The appointed essayist was A. B. Maston. When the essay was delivered, it was deemed of such importance that a committee was appointed to report on it at a subsequent session of that conference; and that committee recommended that further deliberation be given to the subject. In December, 1886, this committee reported the reception of a draft of the trust deed of the Bible College, prepared by the Adelaide committee. Later a supplementary trust safeguarded certain aims of the donors. Provision was made for a board of twenty-four men, representing all the
Interior of Chown Memorial Chapel.
colonies and New Zealand. In 1887, M. W. Green visited England and America, and raised a further sum of 3790 dollars for a Bible college. The ideals of the board were only partly realised, however, as the training work under this trust was practically limited to South Australia. Much good work was done there under the capable leadership of T. J. Gore, with the help of A. C. Rankine and others. When Mr. Gore retired from the work, T. Hagger carried on for a time, and since then several brethren have given valuable assistance, among them being L. C. McCallum, H. R. Taylor and C. Schwab.

At the first intercolonial conference, held in Melbourne in 1889, a resolution expressed admiration of the efforts of the brethren in South Australia to establish a college, but the conviction was expressed that it should be in Melbourne. Before then classes had been set up in Melbourne under J. K. Henshelwood, assisted by A. B. Maston and G. B. Moysey. These classes came to be known as the Victorian Biblical Institute, and for a number of years this school functioned satisfactorily. For a period C. L. Thurgood assisted in the teaching. Some of the preachers still in the field received help in the classes.

About the turn of the century there were other educational movements. In the “Australian Christian” for 1900 reference is made to a speakers’ training class conducted by G. T. Walden in Sydney, and similar classes at Prahran and Lygon Street in Victoria, under J. Pittman and W. C. Morro. The class in Sydney was given much encouragement when R. C. Edwards offered to pay the expenses of a secretary for Mr. Walden, so that the latter could give more of his time to training young men for the ministry. The class from 1902 was known as the “Campbell Edwards Training Class.”
Federal Conference, held at Lygon Street Chapel, Melbourne, April 16 and 17, 1906.

Front Row.—J. Johnston (V.), W. C. Craige (V.), A. T. Magarey (S.A.), T. H. Brooker (S.A.), R. Lyall (V.), F. G. Dunn (V.), R. C. Edwards (V.)


Missing from Picture.—M. McLellan, B. J. Kemp (V.), G. A. Arnott, T. C. Walker, S. G. Triglone (N.S.W.), H. K. Carter (Q.), D. W. Adams (T.), P. F. Ewers (W.A.)
In Melbourne the work of W. C. Morro led to further developments. The work started by him was continued by J. Johnston, and after some time the “Australian College of the Bible” was established—an evening school with classes in several subjects. Lecturers, in addition to J. Johnston, included F. G. Dunn, J. T. T. Harding, A. J. Saunders, H. D. Smith, J. Pittman, G. P. Pittman and A. R. Main. Some of the men trained in this school entered the preaching ranks; others became prominent as leaders in various departments of church work.

Further development was necessary, however. Some of the brethren began to appeal for a college wherein students could give their whole time to preparation for the ministry. By some the idea was opposed on the ground that students would not enroll in sufficient numbers to justify the expense of a full-time college. However, a committee was appointed with representatives of Victoria, New South Wales, Western Australia and South Australia, and in 1903 a report was made. In the “Australian Christian” for 1905 a symposium was published on the subject, “What steps must we take to prevent our young men going to America to study?” Twelve brethren contributed to this symposium. In the same issue a photo of “an ideal building for a College of the Bible” was presented, the building being the one now used at Glen Iris as a principal’s residence, students’ dining room, and quarters for the domestic staff.

In the issue of the “Australian Christian” for January 25, 1906, prominence was given to a “proposed scheme for a College of the Bible.” This was prepared by the educational committee of churches of Christ in Victoria, and was presented in considerable detail, revealing very careful and painstaking deliberation. The scheme, subject to some modification as found necessary, was adopted at the Federal conference held in Melbourne on April 16 and 17,
1906, under the presidency of R. Lyall. It was resolved that the school be started in Melbourne under the name “College of the Bible.” A preliminary meeting was held on August 22, at Lygon Street, when a representative audience listened to addresses by several brethren upon the importance of the new move.

The inaugural session of the College of the Bible was held in February, 1907. A leading article in the “Australian Christian” pointed out the significance of the fact. “It marks,” wrote the editor, “a distinct advance in educational sentiment, and indicates a laudable desire to get out of the rut which is content with ‘the day of small things.’” H. G. Harward and J. Johnston had charge of the teaching, but in the latter part of the first year a change was made, in that H. G. Harward became principal and A. R. Main lecturer. Tuition in secular studies was given by W. W. Mantell. At first, while a suitable building in Rathdown Street was being prepared, classes met in the lecture hall of the Lygon Street chapel, and there were sixteen day students (among them the writer) during the first term. Rathdown Street was for a short time the home of the college; then for a brief period classes were again held in Lygon Street, pending further development.

An important advance was made when the property at Glen Iris already referred to was secured—a valuable building with several acres of land. In 1909, “That They All May Be One” was published, a brief historical review of a century’s progress of the movement. This included an article by T. J. Gore on “Our Educational Institutions.” The article, which dealt chiefly, of course, with our American colleges, closed with a statement concerning the College of the Bible, Australia. These words were included: “A fine building has recently been purchased about eight miles from Melbourne, at Glen Iris. This Bible college all brethren in Australia and New Zea-
land will recognise as one much needed. In the chief cities of these lands there are colleges and universities which afford special facilities and splendid opportunities to secure a liberal education. Our Bible college, taking advantage of these opportunities, can supply to our young men who desire to enter the Christian ministry such Biblical instruction as will best fit them for their life’s work.”

At the end of 1910, H. G. Harward retired as principal of the college. He had been very eager to establish the school on a sound basis, but he had great gifts as an evangelist, and felt called to the sphere of work for which he had specially prepared himself. Those who studied under his guidance hold in grateful remembrance his deep piety, his evangelistic zeal, and his firm loyalty to Christ.

A. R. Main was appointed principal, and C. M. Gordon became lecturer and organising secretary. Owing to the retirement of W. W. Mantell through ill-health, the teaching of secular subjects passed into the hands of F. H. Sampson, F. E. Thomas, Miss Sims, and J. S. Taylor. Mr. Taylor began his work in 1914, and has given valuable service to the college through the years. He still has the greater part of the secular studies in hand. C. M. Gordon left for America at the end of 1913, and R. Enniss became organising secretary, a position which he held till the end of 1924. During his term of service he also gave lectures in practical church work, and for a time resided at the college as house-master. H. E. Knott became lecturer in Bible subjects in 1914, and continued his work till 1921. In 1915, R. T. Pittman joined the teaching staff, and at the time of writing this brief history is still engaged in lecturing. T. H. Scambler became a lecturer at the end of 1921 and continued in that position till the retirement of A. R. Main in 1938. During the principalship of Mr. Main many developments took place. A new building for class-
rooms was erected, and by careful planning the staff was strengthened and the course improved. An additional property was purchased as a hostel for lady students. A. R. Main was not only strong in organisation and leadership; his ability as a lecturer and teacher was outstanding, and his influence was very great. In 1939, T. H. Scambler became principal, and E. L. Williams was added to the faculty. Mr. Scambler was esteemed throughout the brotherhood as preacher and teacher, and his sudden death at the end of 1944 was keenly felt. E. L. Williams, a graduate of the college and of Melbourne University, became principal in 1945.

Through the years the board of management has sought to make improvements as finance allowed. R. Lyall became chairman of the board in 1914, and held that position till his death in 1943. Dr. W. A. Kemp is the present chairman. F. T. Saunders, who became organising secretary in 1925, is still serving in that capacity. A very beautiful chapel has been erected, endowed by the late Mr. Chown. There is need for other endowment funds for extension and repairs. Students benefit from a number of scholarship funds. During the present year (1946) over 40 students are attending lectures.

Instead of appointing one lecturer to fill the vacancy caused by the death of T. H. Scambler, the Board of Management divided up the work among several visiting lecturers, namely, T. Hagger, A. W. Stephenson, C. G. Taylor, and R. L. Williams. Recently many improvements have been made in the college property, and others are being planned.

In 1942, the brethren in New South Wales opened a college at Woolwich, Sydney. It was urged that there were a number of small churches needing assistance, and that the demand for preachers was greater than the college at Glen Iris could supply. A fine property overlooking the harbor was se-
Bible College, N.S.W.
cured, and A. R. Main became the first principal. He was assisted by several visiting lecturers. Mr. Main retired after a short term of service, and was given the title of principal-emeritus. He retained his interest in the college affairs till his death in 1945. H. J. Patterson, a graduate of Glen Iris, is the present principal, and he is supported by A. W. Ladbrook (also a graduate of Glen Iris) and several visiting lecturers.

In Western Australia a move was made to inaugurate a college in close co-operation with Glen Iris. It was planned that students should do a two years' course covering some subjects taught at Glen Iris, and that examinations should be conducted by the Federal college. A start was made with two students in 1945, and later two others entered. J. Wiltshire, supported by several brethren who had passed through Glen Iris, was in charge of the work till he left for Victoria. He was succeeded by A. G. Elliott.

In bringing this historical statement to a close, it must be observed that the limits of space permitted only brief reference to the chief movements in the education of preachers. Other movements associated with the training of teachers and leaders made a valuable contribution, and credit must be given to many brethren who in a quiet way gave encouragement and help to young men who entered the work of the ministry.
Faith in Action

Social Service Activities of a Brotherhood.

SOCIAL Service in churches of Christ, as it is understood to-day, dates back to about the year 1923. It was at this time that the Victorian Temperance and Social Questions Committee seeing that this name did not fully represent the work which was involved in social reform, decided to change the name to the Social Service Committee. The character of the work was broadened and the committee entered upon a new era.

The Jubilee History of 1903.

The only records of social service conducted by churches of Christ up to this period refer to the State of Victoria. The first brotherhood paper, "The Melbourne Medley," asked its readers, as far back as 1858, "How long shall we be guilty of supplying liquors and licences which dement and destroy?" In the year 1874, and onwards, social problems were featured at our conference gatherings. In 1885, W. W. Davey addressed himself to the subject, "The relation of the church to the Temperance Movement," and in 1893, Isaac Selby, who is still living, but is not associated with our churches, spoke on "The Problem of Christianity and Social Reform."

The first Temperance Committee was elected by a Victorian Conference in 1895, and the Sisters' Conference Committee conducted public temperance meetings and lantern displays. Temperance principles were also introduced to our Bible schools by the then Sunday School Union.

Institutional work was neglected, but certain individuals and groups, apart from conference commit-
tees, struck out more or less on faith lines. In 1889, Mr. and Mrs. Joseph Pittman made plans for a Rescue Home, and this was opened the following year. The Jubilee History records some time later, "We are beginning to learn that Jesus is the Saviour of the body as well as the soul." As we look back on those early years and the sacrificial and devoted service of these faithful, Christlike souls, our hearts are filled with sorrowful regret that such a work was allowed to die. Yes, we were beginning to learn. What prayers, toils and tears went into this work only few of our brethren know.

The Burwood Boys' Home, which is still with us, and has now a name and reputation in the records of social institutions in Victoria, was founded by R. Campbell Edwards, who received his inspiration from the records of Dr. Barnado's Homes in London. It is strange that our conference did not, so far as available records show, make any attempt to take any responsibility for this work. For many years the home was recognised as being associated with our churches. The committee of management was almost wholly composed of our members. R. C. Edwards is now in advanced years, and we pay our honors to him.

It should be stated that representations were made by a member of the Board of Management, who is also a member of the Victorian Social Service Committee, with a view to the home being brought under our conference authority, but without success. Since that time certain valuable bequests have made substantial progress at the home possible.

Temperance.

For more than 70 years in Victoria, and for many years in all other States, temperance has
been featured in conference programmes. In South
Australia, Dr. Sir Joseph Verco, Dr. Magarey, and
W. C. Brooker (the latter still fights for the cause),
and others were amongst the champions of their
day. In Victoria, C. M. and Gifford Gordon, and
the Hon. J. G. Barrett, honored the church and the
State in the part they played. No other church has
made a larger contribution in men of outstanding
merit for the temperance cause than the
churches of Christ. In addition to those names men­
tioned are: J. E. Thomas, A. G. Bennett, A. C.
Garnett, W. J. Woodbridge, T. Whitelaw, H. B.
Robbins, G. B. Moysey, R. H. Bardwell, T. H.
Scambler, J. E. Allan, J. G. Hare and J. E. Austin;
the last named is still a member of the committee.
All served conference with distinction in the early
days.

**Unemployment.**

As events occurred it would appear that the pro­
gressive move of the Victorian department was
timed to meet the extraordinary conditions which
accompanied the depression following World War I.
Commonwealth and State relief was most inadequate
and many good people, young and old, suffered
privations of food and clothing, and many lost their
homes. A conference of preachers and officers of
churches was held. In a report, following upon the
issue of a questionnaire, it was disclosed that, al­
though all churches had not reported, 209 male
members, 73 dependent women, 84 boys, and 194
fathers of children attending our Bible schools were
unemployed. In addition, 170 members were em­
ployed only part-time. Arrangements were made to
send fifty children to country homes which were
opened to our brethren. These stayed for a period of
three months. Some later returned to permanent
country life. The department reported to confer-
ence of 1931 of having helped 2800 individuals, representing 1200 different cases.

League of Friendship.

During the depression an effort was made to provide employment for a number of men. A scheme was adopted, to collect at regular intervals at homes for waste material. This necessitated the renting of a suitable property for storing, sorting and packing. Men were engaged in soliciting patronage. Eight thousand calico bags were obtained, suitably branded, and distributed. Three motor vans were purchased and commissioned. One, and in some cases two men accompanied the drivers. A manager was appointed, and every unemployed man of our churches was offered employment. Due to the War Salvage Commission, which made prior claim to salvage, and increasing difficulties in collecting, marketing and employment, we were compelled to relinquish the business. Financial losses were considerable, but the funds of C.F.A. were at our disposal. The effort, however, must not be judged in terms of finance. For nearly eighteen months we distributed thousands of pounds amongst needy brethren and saved many homes.

Benevolence.

In the year 1904 a benevolent work of some magnitude was carried on from the Burnley church. This really originated with the Christian Endeavours at North Richmond. In 1917, Charles Young was preacher at Burnley, and entered into benevolent work with enthusiasm. Mr. and Mrs. J. W. Nichols, and several faithful women formed, with Mr. Young, a "Ministers' Aid Society." Conference of that same year appointed a Superintendent of Benevolence, and gave the work official recognition. Mr. Young, however, very shortly afterwards
moved to Maryborough, and Mr. Nichols succeeded him to the office, which he held for about seven years. The Home Mission Committee subsequently appointed five brethren to assist him. Sub-committees were formed at Collingwood, North Richmond, South Richmond and Burnley and much interest was created in the work. Churches throughout the State made contributions of food and clothing which were carried free on railways. Cash donations were also received. This benevolent work has been carried on ever since, and during the depression years assumed large proportions.

The plans for a wider interest in social welfare by the Social Questions Committee made it desirable that, as far as possible, the benevolent work of the brotherhood should be conducted by the conference committee. A deputation waited upon the Burnley Benevolent Committee with a view to effecting this change, but while some progress was made the purpose of the deputation failed. The conference committee, some years later, upon the appointment of a full-time organiser, completed arrangements for taking over this work, which continued to operate from Burnley. This, however, was never entirely satisfactory, and provision for a depot in Melbourne was made. A Women's Social Service Auxiliary was formed, and has been responsible for a wonderful service for more than twenty years.

**A Progressive Policy.**

With the coming of C. R. Burdeu to the committee in June, 1922, who at the following State conference was appointed secretary, the ideals of the committee began to take shape. At this conference the following were elected to the committee: J. E. Austin, R. H. Bardwell, J. G. Barrett, C. M. Gordon, J. G. Hare, J. T. Mahony, H. J. Patterson, J. W. Nichols, C. R. Burdeu; and Mesdames Gra-
ham, Darnley, Moate and Newham. The following were elected to office: President, C. M. Gordon, vice-presidents, J. G. Barrett and R. H. Bardwell; secretary, C. R. Burdeu; treasurer, R. H. Bardwell; superintendent of benevolence, J. W. Nichols.

It would appear from the records of the committee that the forward move in Social Service which for years had been contemplated, was commenced at this conference. The committee decided to hold its meetings at Clyde House, in Collins Street, the office of the Anti-Liquor League. The return of Gifford Gordon from U.S.A., in May, 1923, gave a fillip to the work and, without doubt, his influence was being felt.

A Budget

The committee decided to launch a definite policy with the churches, but in this no consideration was given to institutional work within the brotherhood. It was proposed to make an attempt to raise £500, which might be distributed as follows: Children's Hospital, £90; Benevolence, £200; Austin, £80; Burwood Boys' Home, £60; Anti-Liquor League, £50; General Expenses, £20. An appeal was made to the churches to make an offering at the evening service. Deputations were arranged and a visit was paid to the Preachers' Fraternal Association. The total assets of the committee at this time were £15, and liabilities £12. The expectations of the committee were far from realised, and churches did not respond as was expected.

The lack of financial assistance still continued to hamper the work of the committee, and Gifford Gordon was appointed financial secretary, but his departure for U.S.A., soon afterwards, nullified the value of the appointment. The departure of C. M. Gordon for U.S.A., the same year, was a serious blow to the committee. Both were given tangible
Christian Guest Home, Oakleigh, Vic.
recognition for the valuable services they had rendered over many years. Without doubt they were amongst the first of our brethren to emphasise the need for a stronger social appeal to be made.

**Home for Our Aged.**

For several years the need for a home for our own aged and infirm was keenly felt and warmly espoused by numbers in all States. Especially in Victoria, where the membership is larger, the need for a home was obvious. A questionnaire revealed that at least a dozen members were prospective guests. All kinds of suggestions were made as to the kind of home which might be provided.

In August, 1926, the Victorian Social Service Committee organised a banquet for men, at which the question of a home was discussed. At this meeting, which was attended by 250 men, a resolution was unanimously agreed to which endorsed the aims of the committee, and promised financial support. A sum of nearly £500 was announced in cash and promises, but, alas! the depression following the Great War was nearly upon us. The funds of committees of conference were causing anxiety, and the Social Service Committee was compelled to withhold its home appeal. However, a special account was opened at the bank and a credit was slowly built up. In May, 1937, a meeting of a special sub-committee recommended “that immediate steps be taken to establish a Home for the Aged, and that properties offering be inspected with a view to renting with an option of purchase,” and further, that steps be taken to secure a suitable matron for the home. It was at this stage that the property which is now the Christian Guest Home came under offer at £2850. We later secured this for £2250. A deposit of £250 was paid, and the authority of the Oakleigh Council, subject to no
opposition by residents, was obtained to conduct the home. In January, 1938, the contract was signed. The cost of renovations, alterations and furnishings brought the initial cost of property and plant to nearly £4000. In March following, the secretary became ill and was unable to leave his home for four months. During this period, right up to the time of the opening of the home on July 18, 1938, by the then conference president, Rowland T. Morris, the responsibility for the preparation of the home for opening had fallen upon the president of the committee, J. E. Austin, and the acting secretary, A. J. Fisher. Too much credit cannot be given these brethren and the then committee for their foresight and labors, which resulted in such a beautiful home being established. Some thought the furnishings too elaborate, but subsequent years' experience has vindicated every expenditure.

It is an interesting fact that, since the home was opened eight years ago, the number of female applicants has been at least three times greater than males.

In 1940 a little cottage was donated to the home under special circumstances by William Ward for his special use. In 1942, another cottage was donated by J. E. Austin, in memory of his father, and is known as the F. F. Austin Cottage.

The Need for a Nursing Home.

It has been borne upon us that a home such as we conduct must provide for such as are no longer able to stand alone. While the adopted policy of the home requires a medical certificate of health and fitness, it is not surprising that from 50 to 80 per cent of our guests come to that stage when these qualifications are no longer maintained. It may be said to the credit of our matrons, of whom we have had three (the present being Mrs. R. Ross,
who has been in the position for five years) that only on few occasions has it been required of relatives to remove their charge. The committee has now planned for a hospital in association with the home. A property has been purchased and plans for alterations and additions are being considered. The uncertainty in regard to government requirements, staffing and present-day costs, however, is causing concern.

It is interesting to record that the whole cost of the property, 139 Atherton Road, Oakleigh, viz., about £5750, was fully subscribed within five years of the opening.

Christian Fellowship Association.

For some years the secretary had pressed for an investigation of the possibilities of a fellowship following the New Testament pattern. Times were bad and we had learned that money was the solution of at least 90 per cent. of the problems we had to face. The proposition was first put to the women. Were each of 20 to subscribe 1/- per week to a common fund, in one year the total would reach £52. It was reasoned that the 20 subscribers would be the exclusive proprietors of this amount. The children of the world might decide to use it for themselves, but the children of God might regard it as a fund from which any among the twenty, if in need, might be relieved. In any case, the shilling per week might be regarded as a thanksgiving for blessings received, and in no case would any subscriber receive a benefit unless to meet a need. Twenty women actually agreed to pay the shilling, but it was pointed out that some might find the payment difficult, while others would not. From this it was agreed that each woman would give what she could afford, from 1d. upwards per week. This is where C.F.A. had its origin. The Social Service Commit-
committee met again and again to consider the whole plan. A. L. Gibson, a banking authority and a man of big vision, became interested. He told of a Bankers' Thrift Scheme, which was most successful in New Zealand, and of big sums that had accumulated to the credit of subscribers. It had all the features of other saving schemes which regarded the contributions as being the property of the individual subscriber. The secretary submitted his plan, which required all contributors to give, without any claim, to the contribution. It was based upon the apostolic injunction, "We that are strong ought to bear the infirmities of the weak." Upwards of £100 was spent in launching the scheme. Receipt books, cards, forms, record books in duplicate and in triplicate were printed, and the C.F.A. Christian Fellowship Association was launched by A. L. Gibson at a big fellowship rally in the Melbourne Town Hall, on Sept. 30, 1935. Some 400 enrolled and an immediate income was assured. From £5 per week the income soon increased to £10, and at the present time the income of C.F.A. approximates £30 per week. It still continues to expand. For ten years the story of C.F.A. was left almost entirely to the secretary to tell. In August of 1945, F. E. Buckingham resigned his work with the church at Malvern to become the C.F.A. field organiser, and he has set himself the task of adding 1000 members to the Association in twelve months.

The record of C.F.A. for ten years makes remarkable reading. Loans without interest, and gifts where loans cannot be repaid, have exceeded £2000, and sums of £5 monthly are being paid to some unfortunate members to supplement their meagre income. Homes have been saved and positions secured. In one case over £200 was involved. This has been repaid. No financial organisation would consider this application.
C.F.A. has established a substantial bank credit which, by the consent of members, sets off indebtedness on other accounts. This arrangement greatly assisted in the purchase of the Christian Guest Home and subsequent purchases.

C.F.A. is now established in New South Wales, Queensland and Western Australia, where substantial credits have been built up. It is also endorsed in South Australia and Tasmania. In all these States the work being done is honorary.

**Staff.**

In all States except Victoria the work of the Social Service Department has been carried on in an honorary capacity. New South Wales, for some time, made a small allowance to the secretary. In Victoria, the matter of the employment of a part-time paid secretary was considered over a long period. Much fear existed in the minds of some that the necessary money to pay a salary and the rental of an office would be difficult to raise. It was not until voluntary service could no longer meet the need that the committee was compelled, by force of circumstances, to venture. C. R. Burdeu, the honorary secretary, was in danger of a break-down in health. He himself had given such an impetus to the work that it had increased beyond his own power to meet its demands. With an almost depleted bank balance, an advertisement was placed in “The Australian Christian” for applications for the position of secretary to the department. W. H. Clay, who was engaged with the Home Mission Committee with the churches at Ormond and Chelsea, was appointed in 1926, part-time secretary. In June, the same year, he was appointed to full-time work. He immediately began to establish the department’s finances. Every Sunday, both in the suburbs and the country, he presented the claims of the department to the
churches. An office was taken at 49 Elizabeth Street, Melbourne. With voluntary assistance from Misses L. E. Reeves and G. Peyton, a humble beginning was made, which gave the committee a standing in the community. When voluntary assistance could no longer be obtained, a junior typist was secured. A junior who started in 1930 has continued ever since—Miss Coleman is a most valued member of the staff. In order to meet the need for visitation to the homes of the people, particularly our own, Miss V. Callinan, a graduate of the College of the Bible, was added to staff. In 1938, she was succeeded by Miss M. Smith, who is still with the committee. We were fortunate in securing the services of such competent workers.

Although much voluntary assistance had been given the secretary by assistants who had been appointed from the committee, it was not until December of 1944 than an associate was appointed. W. T. Atkin, A.F.I.A., who completed nine years' successful ministry with the church at Northcote, was called and he commenced his duties with the committee a year later. About the same time F. E. Buckingham, who had completed over six years' successful ministry with the church at Malvern, became a field organiser. Thus in 1946 three full-time men and two women were on the paid staff.

Women's Auxiliary.

One of the first moves of the secretary in 1926 was to enlist the sympathy and assistance of the women of our churches. Up to this time four women had been appointed by the Women's Conference to the committee.

A request to the Women's Conference Executive for assistance in connection with a banquet resulted in a temporary auxiliary being formed. From this, due mostly to the enthusiasm and ability of Mrs.
C. Gill, an auxiliary was formed and has continued for nearly twenty years. Mrs. Gill was appointed president, and has held this position for the whole period. It is safe to say that the women of the churches, through her inspiration and personal effort, have raised for social service and the Christian Guest Home thousands of pounds. Only two secretaries have served the auxiliary for twenty years—Mrs. D. Allen and Mrs. J. L. Ward. Both have distinguished themselves by exceptional service. Mrs. Ward continues in the office and, with Mrs. Gill, enjoys the confidence of both the Social Service Committee and the brotherhood. The auxiliary, during the depression years, and also in other years in a lesser degree, conducted the benevolent section of the department and handled many thousands of garments and footwear. Four members of the auxiliary are appointed to meet with the committee elected by conference.

An Immigration Policy.

In 1924, Leslie Morgan paid a visit to Australia as a representative of the Y.M.C.A., in the interests of an immigration policy, which provided for nominations from churches in Australia of members of their own communions. The Y.M.C.A. offered its organisation at both the port of embarkation and arrival, and generous financial assistance to the churches. In return, it was suggested that some responsibility be accepted for meeting the expenses entailed in Great Britain. Churches of Christ, through the Social Service Department, were the first to take advantage of the proposal. It was expected that two families per month would come to us. Of all who came (probably fifty) it must be stated that fewer than a dozen are associated with our churches to-day.
Some Outstanding Occasions.


2. The purchase of two properties at Murrumbeena, in 1945, at a cost of £8000, to be used for a hospital and a children’s home.

3. Successive rallies held in the Town Hall, Melbourne, over five years. Up to 1200 were accommodated at tables, and nearly 2000 attended the meetings which followed. (Catering was in the hands of the Women’s Auxiliary.)

4. “A house in a day” was built for a family in the country by voluntary labor under C.F.A. auspices.

Properties Held by the Committee.

By negotiation with owners who desired to help the committee, by deed of gift, and by wills, property, mostly residential, valued at from £6000 to £7000, is held by the committee. (A church property included in this summary has been sold to the Loyal Orange Institution for a Protestant Witness Centre, realised £1750. The trustees of the North Melbourne church disposed of their property in 1940 and presented the greater portion of the proceeds (£800) to the department. A tablet in the dining room of the Christian Guest Home bears witness to the gift. Assets of C.F.A. total several thousands of pounds.

Some Outstanding Names to be Remembered.

1. Hon. J. G. Barrett, who for many years was a member of the Temperance Committee and a pioneer of the department.

James Gordon Hare—a member of the Temperance and Social Questions Committee for many years, and a member of the committee responsible for the acquisition of the Christian Guest Home. Died March 21, 1938. Affectionately remembered.
3. J. E. Austin. For 23 successive years a member of the committee, and president at the time of the acquisition of the home; also the donor of the F. F. Austin Cottage.

4. Mrs. C. Gill, who for nearly 20 years has led the Social Service Women's Auxiliary, and has been instrumental in raising thousands of pounds for the Christian Guest Home. A past president of the committee.

5. C. R. Burdeu, to whose untiring labors and consecrated service as secretary to the committee in the early years the success that has been achieved by the department is largely due.

6. R. P. Clark, for many years a member of the committee who, with J. G. Hare and J. E. Austin, was a joint guarantor for the overdraft at the bank, and is still an interested worker. (All the brethren named were for one or more years presidents of the committee.)

Other States.

In no State except Victoria has Social Service functioned apart from institutional work. Service has continued in an honorary capacity.

New South Wales.

In this State social questions have occupied most attention. Mission work has been carried on for more than four years. Meetings for men and women are conducted on Saturdays and Mondays. Three members of the committee are on the board of the Boys' Home, which was originated by the Social Service Committee, but is now controlled by board elected by the conference.

A Christian Legion for Service and ex-Service men and women was formed in February, 1946, the objects of which are to foster good fellowship and
co-operation. W. J. Crossman is the first president, and is the salaried Rehabilitation officer. The committee has conducted benevolent work over many years, and aims to put a big programme of social service into effect in the near future. C.F.A. has made considerable progress, and a good credit balance is in hand. T. P. Dale for many years was secretary to the committee. He was succeeded by Geo. Morton, in 1945.

"Dunmore," Pendle Hill, Boys' Home, N.S.W.

Queensland.

The available records of the committee date back to 1933. Reference was made to a meeting held in Brisbane. E. A. Arnold was chairman and C. R. Burdeu secretary. The committee has met regularly, but has always labored under many difficulties. C. Young, some 25 years ago, did an individual work, but this died with his departure from the State. In 1934 the Social Questions Committee gave place to the Social Service Committee, and in that year it gained, for the first time, a place on the conference programme. The committee functioned more effectively, and adopted an ambitious programme. A
fellowship rally was held in 1935. In 1939, C.F.A. was formed and has been most successful. That same year conference decided to separate C.F.A. from Social Service, and a C.F.A. Board was appointed. T. A. Ferguson was appointed secretary, and has continued to this date. The removal of Mr. and Mrs. C. R. Burdeu to Perth, in 1942, was a serious blow to the committee.

Western Australia.

Like other committees who depend on honorary officers to fill the key positions, progress in practical work is found difficult. For some years the committee has aimed at the establishment of Homes for Aged, and has £120 in hand. The Social Service Department was formed by resolution of conference, 1929, and much progress has resulted from that time. Conference was reluctant to give encouragement to the home proposal, but in 1942 C.F.A. was formed and increased financial support for the committee’s appeals has been received. In 1943 two acres of land were purchased at East Victoria Park for £320. Plans for ten cottage homes have been prepared, and it is expected that the first of these will be built at an early date. Considerable work has been done in other directions, in which some hundreds of pounds have been expended.

A property has been purchased at Claremont for £8000, by a few members of the church, which is known as the Bethesda Hospital. The American Forces had occupied this building as a rest home, and it continues to serve a benevolent purpose. The committee hopes to bring this property under the conference authority. At present churches of Christ management is assured by the terms of the trust, which stipulate that the directors shall be members of the church. Will H. Nightingale is the secretary of the committee.
South Australia.

First temperance meeting in connection with conference took place in 1899. Thomas Adcock, a well-known temperance advocate of those days, and James Manning, well-known churches of Christ supporter, gave two of the addresses.

Temperance committee elected in 1900. Main efforts were directed against liquor traffic. Sought to place restrictions upon manufacture, sale and consumption of alcohol. About this time barmaids were abolished from hotel bars.

Temperance committee combined with other organisations in fighting for six o'clock closing of hotel bars, in 1915. J. J. Franklin, one of our brethren, was brought over from Victoria to carry on open-air work and indoor public meetings for three months prior to referendum.

Social work extended to an affiliation with other religious bodies in establishing the Morialta Protestant Children's Homes, in 1925. Each associated body raised £200, and now gives £25 per year.

During financial depression 400 acres of land were leased on the Finnis River, near Mount Compass, and several families were given the opportunity to settle there. It was called "Enterprise Colony," and was taken over finally by the government.

Question of a Rest Home was mooted in 1939, to provide a home for elderly brethren and sisters. Now taken up by the conference and Sisters' Auxiliary Conference. Eighty per cent of the total amount (about £3000), raised as a Centenary Fund, is to be used for this purpose. C.F.A. has been endorsed by the conference, but has not been organised. The secretary of the committee is D. A. Lewis.
Tasmania.

The work in this State is largely confined to temperance, but with such stalwarts as Josiah Park, and L. A. Bowes, now deceased, the committee's influence was much greater than the numerical strength of our churches would infer. The work of Mr. Bowes, both with the pen and over the air, will long be remembered.

In 1945, Mrs. Harper Knight donated a property as a home for boys at Dover, and it is expected that it will be ready for occupancy in the near future. The committee is giving the matter much consideration.

Josiah Park has occupied the position of secretary to the committee for the past 19 years.
Not Forgotten

A Ministry to the Australian Aborigines.

No written history and no rediscovered dead language written on ancient stone or ceramics tells of the past of the Australian aborigine. He is pre-historic, and at the same time the puzzling problem of the anthropologist. He is an unidentified fragment of the human race; from where and when separated nobody knows. It is evident that when he came to Australia he found himself in a large place capable of contributing to him all that he needed without any effort on his part. Hence he learned no agriculture, no cultivation, no domestic arts, and successive generations left no legacy of knowledge. The aborigines were people of a day.

When the old world found his country it did not find the challenging millions of China, or Africa, or India. There may not have been more than 200,000 natives in the whole of the continent. They were simple and unsophisticated. They owned what they held in their hands, and as soon as they dropped it it reverted to the common right. They were socialists.

The aborigine was not without his religion, but all traces indicate that it was a fearsome religion. Through fear of death they were all their lifetime subject to bondage! They sat in the region and shadow of death, and there were haunted by demons. Satanic power and ingenuity led to the invention of destructive customs, and these obtained when the white man came.

It was one of the greatest misfortunes that the Australian aborigines suffered when England
covered in Australia a place suited to a convict settlement before the Christian church discovered in Australia a possible mission field. The lot of the dark people might have been very different to-day. The idea that the black man must die would not have prevailed, as it has prevailed, for more than one hundred years. But this tragic story has been written elsewhere.

It is recorded that the earliest attempt to evangelise the aborigines of Australia by a separate mission was that of the Church Missionary Society in 1825. This work centred at Wellington Valley and Moreton Bay, but was given up in 1842. A new beginning was made in 1850 by the Anglican Board of Missions for Australia and Tasmania. But these attempts did not touch the nomadic tribes. The Christian conscience did not awaken in time to forestall the utter extinction of the Tasmanian aborigines: the last pure-blooded native died in 1876.

For more than one hundred years the Roman Catholic Church has had her missionaries in the North-West of Western Australia. The territory under their control would probably be several millions of acres. The Presbyterian Church and the Hermansburg Mission have stations in Central and Northern Australia. In the eighties of last century Mr. and Mrs. Matthews were doing a fine work among the natives on the Murray, a work which later passed under the control of the New South Wales Government, and became the Cumeroogunga Station. Here Mr. W. B. Payne, while following his avocation as locomotive driver, ministered in the gospel to the natives for about sixteen years. From here Messrs. Atkinson and Doug. Nicholls, native Christian gentlemen, and others have emanated.

Early in the present century interdenominational missions commenced to operate, chief among these being the Aborigines Inland Mission, founded by
Mrs. Long, and later The United Aborigines Mission. The combined operations of these two societies comprehend all the States. Included in the missionary personnel of the two societies the names of several members of churches of Christ appear. Among them are Mr. and Mrs. Hedley Wright, who under the ægis of the U.A.M., have developed an important station at Gnowangerup, W.A.; Mr. Buckley, who for 14 years served the natives at Palm Island; Norman Williams and his wife, who have served for years in the North-West of Western Australia; Miss Bentley and Matron Murray, both at the present time at Mt. Margaret, Western Australia, and we could continue. In recent years the work and benevolence of Albany Bell, and his son Maston, have come to view in the Roelands Native Mission. A valuable property, worth about £10,000, has been vested by Mr. Bell in a committee for the housing and training of native children. About fifty children are at the present time in the home. But a passing reference can be made to that great man, John Thompson who, having served the islanders while in Queensland, and later when deported to their own island homes in the New Hebrides, performed a kindly and continuous ministry to the aborigines until his death in 1944.

A. P. A. Burdeu did similar service for the natives. Their material poverty sadly impressed him. For a time he served them as from the Victorian Social Service Committee, but later founded the Aborigines' Uplift Society. This society became the material arm of missions throughout Australia. Mr. Burdeu secured free carriage of goods to all parts of Australia, and by the many routes his material aid was sent. He edited "The Uplift," to bring the needs of the people before the public. On his retirement from the railway service he gave almost full-time to lecturing, to promote public interest and sym-
pathy. In Melbourne, Mr. Burdeu organised an employment centre for native girls and women, and complementary to this, when the need was apparent, he established a hostel. He received and answered letters from hundreds of natives. It is said that his representations at Canberra exceed all others. Probably many of the social services the natives now enjoy are traceable to his influence.

Yet no organized effort was made by churches of Christ up to this time. The condition of the natives was mentioned at the Federal Conference of 1928, in Adelaide, during the F.M. session, but the reply was made that it was a home mission matter. However, at the Federal Conference of 1938, held in Sydney, there was a direction given to the incoming executive to endeavor to commence work among the Australian aborigines and half-caste people. As the executive was located in Western Australia, the State in which the greatest number of natives is found, the urgency of the work was apparent. A committee was appointed, and far-reaching enquiries were made with the result that an amendment of the Federal Conference Constitution was drawn up to admit of the creation of a Federal Aborigines Mission Board. This, together with a workable policy was submitted, amended and approved by the conference, in Adelaide, in 1941. This marks the commencement of our organised effort to evangelise and uplift materially the Australian aborigines.

The Board's Policy.

The policy submitted and approved is of interest:

"1. The Christian education of the young, to the end that they may be led to Christian decision, and by virtue of good character, skilled craftsmanship and professional understanding, take their place with other citizens of the Commonwealth."
"2. The evangelisation of the mature and elderly aborigines and half-castes. The evangelical note to predominate throughout the effort.

"3. Such industrial enterprise as may promote industry among the aborigines themselves, and any other matters which will improve their general well-being.

"4. The board will recognise the Federal character of its work, and will, with the assistance of the State Committees, prosecute its task wherever there is need, according to its ability, and will work in closest co-operation with the States."

The first board personnel were:—J. Wiltshire (chairman), Albany Bell (vice-chairman), R. Raymond (secretary), A. G. Elliott, J. Gordon, T. M. Marsden, C. Olds—all members of churches of Christ in Western Australia, and resident in that State.

Our First Station.

Miss Eadie, a young woman, a member of New Zealand churches of Christ, heard the call of God to work among the native people of Australia. She accordingly underwent a course of study and preparation, and for some years served with the Aborigines Inland Mission. Miss Eadie at length felt the need of the native people of Western Australia, and in the year 1936 she and Miss Ethel Bentley, previously mentioned, commenced a faith mission station at Norseman. For five years these two godly women unremittingly served in the gospel. Under their Christly influence a deep and widespread impression for good was made upon the natives of the district. Twenty native people were baptised and a church was formed. The Western Australian Home Mission Committee made a small regular contribution to this work. In 1942 Miss Bentley retired from the station for health reasons, and later Miss Eadie expressed a desire to return to her aged mother in
Natives Trained in Mission.
New Zealand. The board had already expressed a willingness to assist Miss Eadie, and when her retirement from the field was impending, she asked the board to take over the station. This was agreed to. The utter selflessness of the two sisters is shown in the fact that they handed over the property, consisting of a neat mission chapel, without compensation.

At the invitation of the board, Miss Eadie visited Perth, and at a crowded meeting, characterised by a deep desire not only to honor one who had worked so nobly, but to see the work carried to greater achievement, she was presented with a useful voluntary testimonial in notes.

Before Miss Eadie left the station, in 1943, Misses Joan Saunders and Elsie Roxburgh commenced to enter into her and Miss Bentley's labors. Both were new to the work, but with patience and care they grappled with their strange problems. Work among the children began to take shape, and a dormitory was placed on the station site. By the marriage of Miss Saunders to Mr. K. N. Roberts, another worker was added to the staff, and the work further developed. A larger dormitory was built, and the number of children cared for increased.

**The Sisters' Conference Support.**

An evidence of the irresistible desire of the Australian brotherhood to see this work go forward may be seen in the first Biennial Financial Statement presented to Federal Conference. The receipts aggregated £3298/7/10, but a special note should be made of the ready effort of the sisters' conferences. As soon as it was known that Miss Saunders would enter the mission field they determined upon her support, and she became their "living link." They have supplemented this by placing a valuable refrigerator and a fine piano on the station. And this does not end their thoughtful providence.
Our Second Station.

The board felt, however, that the Norseman station was by no means the measure of the Australian brotherhood’s strength. The Native Affairs Department of Western Australia had asked them to consider the native situation at Carnarvon. The secretary of the board, at this time, J. Wiltshire, and K. N. Roberts, were accordingly asked to visit the area. They recommended an immediate effort. A small cottage was bought in the town of Carnarvon, and Mr. and Mrs. David Hammer offered to enter the field. They were accepted, and in September, 1945, in an army truck purchased in Perth, Mr. and Mrs. Hammer and their four children motored to Carnarvon to commence their great work. Soon the hostility of the Pastoralists to the effort became evident, and a long time of patient waiting and statesmanlike planning ensued. Faith and patience won, and at the time of this record about seventy acres of land are coming into the possession of the board, and about seven miles from Carnarvon a station will be established. Already children are coming under the care of the missionaries, and other missionaries are offering for service. The names of Mr. and Mrs. W. Berthelsen appear here. These young people have served at the Roelands Mission for about two years.

Further Development.

Meanwhile a change has taken place at Norseman. 19,500 acres of land have been made available to the board by the Crown, about nine miles from Norseman, for the transfer of the mission station. The transfer has been made, and by the timely purchase of military huts, etc., and the vigilance of the board, especially the vice-chairman, Mr. Albany Bell, and the secretary, Mr. Maston Bell, there is now a station equipment on the site valued at £1500. Workers have removed. Mr. and Mrs. Roberts and
Miss Roxburgh have withdrawn, and Mr. and Mrs. Norman Kingston and Miss Ball have succeeded them.

Efforts have been made by the board to meet the needs of natives who gather about the city areas. Considerable time was given to this in Perth, where it is estimated that 200 natives gather. Land was purchased to build a hostel, but Road Board resistance has hindered the project. In Melbourne, however, under the superintendency of Mr. Doug. Nicholls, a very commendable and useful work is carried on.

Changes.

The personnel of the board has changed: most noteworthy in the changes is the fact that C. R. Burdeu, brother to A. P. A. Burdeu, for two years, until his removal from Western Australia to give expert service in the Commonwealth Social Services in the Eastern States, was chairman of the board. With characteristic energy he strove for its useful aggression. At the same time Mrs. Burdeu, so recently called to higher service, did much to stimulate interest in this work among the sisters of the churches. Maston Bell, full of zeal for every good cause, succeeded J. Wiltshire as secretary, while Albany Bell sustained the chairmanship.

The personnel of the board now is: Messrs. Albany Bell, A. M. Bell, W. S. Bown, J. J. Collingwood (treasurer), A. G. Elliott, C. Hollett and R. Raymond.

Final.

It is impossible to pay due regard to all who have co-operated. It will suffice them to know that under God they are being used to save, from death perhaps, the most sadly despoiled people within the reach of the gospel story.
THE end of the eighteenth and the beginning of the nineteenth centuries were remarkable for the new ideas, the new powers, and new life which were breaking in on society. The old ways of thinking and of life in Europe and America were over, and the dawning of a new day was imminent.

In the religious world, a new spirit was moving in the hearts of men. It augured a break with the traditions, the creeds, the forms and the interpretations which had been binding upon the hearts and consciences of men for centuries. The student of that period could see the changes slowly taking place. Out of the religious conditions obtaining both in the old and the new worlds emerged what has become known in church history as the Restoration Movement.

Every movement, whether political, social or religious, develops its own literature. The Restoration Movement has been no exception to that rule. A voluminous literature, and that mostly of a very high standard, has grown out of that Movement all over the world.

The early restorers in Britain and in America, in the main, were not only scholarly men; they were likewise practical men, and saw the necessity of getting their distinctive message into the homes of the people. They knew the value of the printed pages as a means of propaganda. If the principle for which they stood were to become widely disseminated more than preaching was necessary. So, from the inception of the movement, there has been no lack of literature, which has been poured out in the
form of books and booklets; journals, weekly, monthly and quarterly; folders and tracts. A large proportion of that literature has been polemic in character.

Through the years it has proven beyond the shadow of a doubt that these publications have wielded a mighty influence for good, and have been instrumental in vindicating the truth and in propagating the principles of the Restoration Plea around the world.

According to historians it was literature sent from America that helped to start the movement in England. W. T. Moore, M.A., LL.D., the author of “The Life of Timothy Coop,” speaking of the origin of the Restoration Movement in England, said, “It is rather a remarkable thing that a religious movement should be started in a country simply from the influence of the writings of a man. Usually it is necessary to unite personal magnetism with argument and persuasion in order to secure a following. But it seems that this was not the case as regards the matter under consideration.”

The origin of the movement in England was on this wise. Mr. William Jones, of London, who was the author of the “Biblical Cyclopedia,” the “History of the Waldenses,” and other volumes, was the first to introduce amongst the Scotch Baptists the writings of the Disciples of America, and especially the writings of Alexander Campbell. After a study of the writings he had received he found that he could accept most heartily the main things in the plea which was being made in America. And, shortly after this, Mr. Jones started to publish the British “Millennial Harbinger,” with the hope of bringing the Scottish Baptist churches in England into line with the new movement.

At the end of a year and four months Mr. Jones ceased the publication of the “Millennial Har-
binger,” and Mr. James Wallis, of Nottingham, who, with some others left the Baptists, and had formed a church after the New Testament order, commenced to publish the “Christian Messenger.” He started his paper in order to continue the republication of Mr. Campbell’s writings, and thus bring the principles of the movement to the attention and study of the people.

It was largely due to the distribution of the distinctive literature that came from England and America that the Restoration Movement came to New Zealand and to Australia. A perusal of all available records discloses that frequent reference is made to the fact that literature from abroad strongly influenced the earliest pioneers in the lands of the Southern Cross. It was extensively used by them in spreading the principles of the movement.

Thomas Jackson was associated with the plea for restoration in Scotland. Emigrating to New Zealand, he at once began to make known the religious principles which he had embraced, by the distribution of literature brought with him, and with which he was regularly supplied by James Wallis. Chiefly by means of the printed page, Jackson won others to the New Testament ideal. Among those won was Thomas Magarey who, leaving New Zealand and settling in Adelaide, South Australia, began to advocate the cause of New Testament Christianity, making liberal use of the literature which the movement in England and America was producing.

Restoration literature from overseas was largely responsible for the origin of the churches of Christ in New South Wales. Albert Griffin was won to the New Testament position by studying copies of “The Millennial Harbinger,” and other literature published by the British brethren, which was sent him by his brother Eleazer Griffin, a member of the
Writing of the churches of Christ in Queensland, the late A. R. Main, M.A., said, "The power of the written word, as well as the spoken message, has been manifested in Queensland. In some places the inception of the cause was due to our literature. F. W. Troy, who has done a good work in Australia and elsewhere, was helped to a knowledge of the truth by Campbell's 'Christian System,' and some of the writings of O. A. Carr." Speaking of several men who established churches in that State, he said, "They were greatly influenced by reading the 'Christian Pioneer.'"
A century has now passed since the Restoration Movement began in Australia, and as with the movement in other countries, there has been developed a literature purely Australian. It has been said that the conditions of life in early years of this land were not conducive to the production of any literature of outstanding quality; the last half century has seen a change in this regard. What was true in a general sense was also true in respect of the literature of the movement now under consideration.

The earlier writings were not of a great literary standard, yet they exerted a tremendous influence upon the men and women of that day. Many were led to the truth by what was then written. The earliest literature of the church in Australia was in the form of papers. The first we have record of was the "Melbourne Medley," published in the fifties of last century. Following that there came "The Australian Christian Advocate," in the seventies; others were the "Australian Christian Witness," the "Australian Christian Watchman" and the "Australian Christian Standard." Stephen Cheek published a little paper, "Truth in Love," printed in Taradale, Victoria. The last issue came out at the end of 1882, and in the January of 1883 the "Christian Pioneer" was first published. It was printed in Warwick, Queensland, but after the third issue ceased, owing to the death of Stephen Cheek, the editor.

D. A. Ewers began, in 1888, to publish the first weekly, the "Christian Pioneer," and in 1898 the "Pioneer" and the "Standard" gave place to the "Australian Christian," under editorship of A. B. Maston. The time came when each of the States of the Commonwealth produced their own monthly papers. These have come and gone under various titles, but at this time of writing there is being pub-
lished, "The Christian Messenger," New South Wales; "The Christian Echo," Queensland; "The Western Christian," Western Australia; and the "Fellowship News," in South Australia. In addition to these many of the churches in all the States publish their local, unpretentious, but useful bulletins.

The various State Executives produce each year their respective conference reports. In each case these are of literary merit. The Federal Conference, when convened, publishes its report in an attractive form, and at various periods issues an excellent "directory."
Overseas interests are published by a splendid quarterly under the title, “Goodly Pearls,” and by pages in the “Australian Christian,” and in each of the State papers. One of the chief contributions to the literature of the Australian churches is the “Austral Graded Lessons.” First published in 1918, these “lesson helps” have proved invaluable in the work of the Bible schools. As a lesson help it is equal to anything of its nature published anywhere.

Mention must also be made of a very interesting monthly paper, “Pure Words.” This magazine has been in regular publication since 1902, and is in popular use by the Sunday schools throughout Australia.

It was in 1891 that A. B. Maston originated the Austral Publishing Company. Speaking of this, one writer said, “Under A. B. Maston’s devoted direction, the Austral Company accomplished wonderful things in publishing. An immense number of tracts were specially written by well-known brethren, and printed in large numbers, constituting a most valuable force in the dissemination of the principles of primitive Christianity.” That was written thirty-seven years ago, and since that time many thousands of other tracts and pamphlets, written by other well-known writers, have been printed and distributed. Most of these have been printed by the Austral Company.

Most of the literature of the brotherhood has come from the Austral press. Each year a large number of the Austral Almanac, featuring the suggested Bible readings and hymns for the Lord’s Day morning meeting, goes into the homes of members.

In 1887 the first hymn book was published, known as “Psalms and Hymns,” and contained a selection of seven hundred and ninety hymns. In 1931 a new hymn book, for more general use, with a selection of eight hundred and fifty-eight hymns, under the
title, "Churches of Christ Hymn Book," was published, and has been largely adopted by the churches.

A hymn book under the title, "Austral Songs," for missions and evangelistic services, compiled by Ernest W. Pittman, was published by the Austral Company. This book was used extensively in the early days of tent missions and in other evangelistic campaigns in this country.

In 1903, there was printed the largest and most elaborate book ever published by the churches of Christ in this country. Bearing the title, “Jubilee Pictorial History of the Churches of Christ in Australasia,” it was edited by A. B. Maston. This beautiful volume, now out of print, is valued by all who are fortunate enough to possess it.


Of late years the war has restricted the output of literature, but there is a clamant need for a newer literature to meet the needs of an ever-enlarging brotherhood, and to get the dominant principles of the Restoration Movement before the attention of the reading public.
A Pioneering Partnership

Growth of Women’s Organisations.

Among our Australian pioneers, we may be sure, were many women who would remind us of Martha and Mary of Bethany, Lydia, Dorcas, Priscilla, and other New Testament worthies. The apostle Paul, with good reason, considering the times and circumstances in which he founded churches, advised against women speaking in the assemblies; but he refers most gratefully to several noble women who afforded him help and hospitality. The churches could not possibly live and advance without their zealous and wholehearted aid. And our churches in Australia could not have been established without the consecration of women’s love and service to evangelism and the building up of Christian character. The sisters endorse the statement of Mr. A. W. Stephenson, M.A., in his excellent book, “Pioneering for Christian Unity”—“We are not out to build up another sect, but rather to bring all Christians together in one body in the truth. This attitude, however, must not interfere with efforts to bring the unsaved sinner and non-churchgoer to Christ and into the church. The church must evangelise or perish.” The earnest seeking after a return to the beautiful simplicities of belief and practice of the churches formed by the first apostles, is inseparable from a fervent desire to win souls for the Redeemer’s kingdom; and the remarkable headway made in the latter half of the 19th century, starting in or about 1853 in Victoria, New South Wales, and South Australia, testifies, as nothing else could do,
to the zeal with which the truth in Christ was proclaimed. The rapidly growing numbers of people who "put on Christ" publicly in believer's baptism, and thereafter attended the ordinance of the Lord's Supper on Sundays, showed plainly that the Holy Spirit was applying his written word. Considerable numbers of our sisters in the older churches were baptised in rivers and creeks, in the presence of large attendances of sight-seers, and became mothers in Israel, beloved for their high Christian characters and good works.

**Gracious Influences.**

Records of early church pioneering contain very few references to the work and influence of women, but it would be a grave mistake to conclude that they played no important part in forwarding the Restoration Movement. Certainly they took no part in any public controversy on Christian doctrine or practice; but this does not prove that they were not deeply interested in such discussions. The fact is that the pioneer brethren preferred to keep the fields of theological arguments to themselves and discouraged the sisters from entering them, as though such a course would be unseemly; and the sisters more or less willingly submitted to their lords' ruling. But then, as always, the feminine influence was felt, and it had softening effects. It went for the prevention of asperities and the preservation of charity and brotherliness. How often has the wife, mother, or sister poured oil on troubled waters, and led disputants to recover composure and learn the better to understand and appreciate each other's Christian virtues! It has been and is the woman's peculiar privilege to bring sweetness and light into church activities and associations.
Then, again, what has she not done in the realm of provisioner? At our annual churches of Christ conferences, warm and spirited debates may be in progress, when a halt is sounded for bodily refreshments. Following the gracious example of our Master at the Galilean lakeside to his disciples, the sisters are calling, "Come and dine!" What a transformation in a few minutes! With the efficient and smiling sisters waiting on them the menfolk become jovial and happy, and when appetites are satisfied, they listen encouragingly to addresses of kindly goodwill from representatives of churches which curiously cling to sectarian names! Direct from everybody's heart comes a sincere, "Thank you, sisters, for the fine spread you provided for us."

Help to Preachers.

Many women quietly and unobtrusively, but gladly and effectively, assisted husbands and brothers to awaken interest in the Restoration evangel and bring people to Christ. They found joy and satisfaction in what they did for the Lord, and we are inspired by their fidelity. We think of the many wives and daughters of dairy farmers, wheat-growers, and graziers, far away from the cities, and working hard and long hours daily, yet finding time and opportunity for religious service in the church and Bible school, and providing lodging and entertainment to visiting preachers—women who were ready always with words of cheer and gratitude for young men who were seeking to expound the word of God and acceptably lead the worship of his people. Many churches had their origin in the homes of these devout sisters. Bread and wine were set out on a spotless cloth and a small gathering adoringly remembered their Lord in his sacrificial death. These
dear women left fragrant memories. We rejoice to know that their example is being worthily followed by large numbers of our country-women to-day.

The labor and testimony for the Master of the wives and mothers of our pastors and preachers have earned our affectionate admiration. We hold in high honor the women who stood by and encouraged the men who, often amid many hardships and difficulties, ministered to the churches in towns and widely scattered villages and hamlets throughout Australia. Their varied experiences and many trials are mostly unrecorded; but we know they are remembered by the Lord. We can heartily sympathise with pastors' wives in having, usually every few years, to move into new and possibly strange localities, bringing with them children and all worldly belongings, and having to settle in new homes, form new friendships and associations, leaving behind friends and relatives whom they loved and would like to have always near them. Truly, a pastor's wife needs to be brave, tactful, cheerful, patient, and a never-failing helpmeet to her husband. Ordinarily, much is expected of her—sometimes perhaps a little unreasonably—in the performance of work for the church, the Bible school, missions, and in visitation of sick and troubled members. We owe a big debt to the women who have served the churches in these ways. For the sisters who played their part nobly in pioneering our churches in the beginnings of the Restoration Movement in Australia we may well be devoutly thankful. A practical way of expressing that gratitude, of course, is by showing understanding regard and loving goodwill to the sisters who to-day are following in the steps of the dear women who did so much to help start our movement here.
Important Steps in Advance—Auxiliary Conferences.

We gladly give credit to our Victorian sisters for breaking new ground. The "Jubilee Pictorial History," published in 1903, states that the first united meeting in Victoria for sisters only was for prayer. This was started by Mrs. J. A. Davies in or about 1863. They met at each other's homes, and presided in turn. What a grand example for us in these dark days! The first sisters' conference is believed to have been held at Buninyong, near Ballarat, in connection with the Ballarat and District Evangelistic Union in 1884. Mrs. C. L. Thurgood presided. Essays were read on Dorcas work, sisters' prayer meetings, mothers' meetings, visiting committees, and teachers' meetings. An annual conference,
approved by the president of the general conference, was inaugurated in April, 1886. Mrs. Thurgood was appointed president, and Mrs. Norfolk, vice-president. There were 60 sisters present. “In 1887,” we read, “it was resolved by the Sisters’ Conference to entertain the general conference at dinner and tea, free of charge, on Good Friday. This was done for many years, until the number became so large that it was found too great a tax; so a small charge was made. Over 1000 meals are prepared on Good Friday.” Generous, active, and thoughtful sisters!

Regarding New South Wales, on the Monday before Easter, in 1894, the first meeting of sisters representing the churches was held, on the invitation of Mrs. W. T. Clapham, in the old church building in Elizabeth Street, Sydney. Between 80 and 90 attended. It was resolved, “That annual conferences be held on the Monday before Easter of each year, to discuss the need and arrange for the more effective use of the talents of Christian women in the Master’s service.” Mrs. Clapham was unanimously elected the first president—a happy choice! Later on Mrs. D. A. Ewers occupied the office for some years.

In South Australia some conservative brethren opposed the starting of women’s conferences on the supposed ground that they would lessen interest in the general conference. Mrs. E. W. Pittman and Mrs. Dumbrell, assisted by Mrs. Ewers from W.A., led the defenders of the women’s rights, and the first conference was held in Sept., 1906, with Mrs. Mauger as president and Miss Norman secretary. Thereafter all criticism soon ceased. The sisters conducted their business with ability and decorum, and their annual gatherings have been increasingly helpful to the churches throughout the State. As these are held on a day prior to the general confer-
ence, delegates the more readily and happily assist in catering for the larger gathering.

It is remarkable that our churches in Western Australia should have developed from a mission promoted by the South Australian conference held in March, 1889, and at general conference held in October of the same year, in Melbourne. Mr. T. H. Bates was the first missioner, and he received a hearty welcome from Mr. and Mrs. H. Wright and other friends in Perth. Mrs. Jane Bell, mother of Mr. Albany Bell, was one of the pioneers, and Mr. and Mrs. D. A. Ewers did valuable service. The cause made rapid headway and women gave their services freely. Nowhere in Australia has the move-
ment made more satisfactory progress. The first women’s conference in the State was held in 1906, with Mrs. D. A. Ewers as president and Mrs. A. C. Allen secretary.

The earnest preaching of O. A. Carr and Stephen Cheek started the cause in Tasmania. Two churches came into being in 1879 in the South-Eastern portion of the Island. Mrs. Charles Bradley, Mrs. Geo. Smith and Mrs. J. Brown are mentioned among the group of women who labored for the Lord. The first women’s conference was held in 1911, with Mrs. Manifold as president, and Miss Whitworth as secretary.

The year 1876 marks the beginning of a plea for the Restoration Movement in Queensland, but a church was not organised until 1882. On August 1 of that year, Stephen Cheek began preaching at a place now known as Zillmere, ten miles North of Brisbane. He soon baptised 16 persons and formed a church of 20 members. He continued his mission in other places with great success until February, 1883, when, after a brief illness he died from pneumonia at the age of 31 years. The sisters in Queensland appear to have taken special interest in Bible schools and Dorcas work. They held their first conference on March 21, 1913. Mrs. Nightingale was president; Mrs. Haigh, recording secretary; Miss State, corresponding secretary.

**Federal Unity.**

It was natural that the State auxiliary conferences of women should hold consultations in connection with the general Federal conferences. Appropriately, this practice was mothered by the Victorian Women’s Past Presidents’ Association. In Sept., 1936, it advised that the women’s executives of the States organise a business session at the Federal
Conference with a view to closer co-operation and more effective services. As a result, when the Federal Conference was held in Sydney in August, 1938, the women's executive in each State sent representatives to discuss matters with the New South Wales executive. Mrs. J. Leach was elected as president and Mrs. Palmer as secretary of this first Women's Federal Conference. One of the Victorians explained that the remarkable contribution made by the women of our churches to the brotherhood would be intensified if the work was united in a Federal way. In the resolutions passed the main purpose seemed to be united missionary work. Much was said about Mission Bands and their educational work. It was decided that the next Women's Federal Conference be held in Western Australia, but at the 1941 State Conference in Perth it was resolved to transfer the Federal gathering to Adelaide. The women's sessions of that conference were held in the Mile End chapel on Sept. 26, 1941, with Mrs. A. L. Read as president, and Mrs. M. Trowbridge as secretary.

**Overseas Missions.**

Until the year 1891 our Australian churches gave no official support to Overseas Missions, but the visit in 1889 of Mr. and Mrs. G. L. Wharton, American missionaries of Harda, India, and their appeals led the women of the churches to offer help, and in 1892 Miss Mary Thompson sailed for India to work at Harda under the American Mission Board. The untiring labors of Mr. and Mrs. H. H. Strutton over an extensive area of Bombay Presidency are well known. Work in Shanghai, China, was entrusted to Miss Rosa Tonkin. For many years these missionaries performed services which were richly blessed; and our India field is to-day occupied by men and women who are doing splen-
did work as evangelists, doctors, nurses, and teachers. Many orphans and outcaste girls and boys are rescued from lives of shame and want. Large numbers of converts have been won, chapels, hospitals, orphanages and schools provided. Fresh demands are made on our faith and liberality, which we pray God we shall be able to meet. In China, regular assistance is given to the China Home Mission Society; we are conducting an independent mission of great value and promise in the New Hebrides. In all these enterprises women are taking a very active part.

Duties of Citizenship.

Our churches were directly affected by the grant of the Parliamentary suffrage to women under Federation, a step in advance which South Australia had taken some years previously. Christian women thereupon began seriously to study public questions, in order that they might use the suffrage intelligently and seek thereby to advance righteous causes. This led to their making their voices heard more plainly in matters of church government, as well as on urgent moral issues affecting the community generally. The suffrage movement undoubtedly caused an awakening which promoted the desire to make publicly known the wishes of women on important social questions. It may be fairly said that our sisters have been well to the fore in exercising their political rights, and in doing so not for party ends, but for the moral well-being of the public; and they have not allowed the performance of this duty to the State to lessen their sense of supreme obligation to the interests of Christ's kingdom. They have taken a strong stand openly against the liquor trade, and in some States helped to reduce considerably the bar trade by cutting out night drinking. They are uncompromising advocates of total
abstinence, and are constantly warning young people that "wine is a mocker." They are equally strong in denouncing the widespread evil of gambling and are opposed to the churches raising funds by such questionable devices as raffles. The idea of supporting hospitals and charities by means of public lotteries is degrading and hateful. The sisters never fail to urge the teaching of Bible truths and stories to children in the State schools, and they are thankful that gains are being made in the children's spiritual interests. Our women are loyally supporting the Women's Christian Temperance Union and the Young Women's Christian Association. These bodies are invaluable sisterhoods for the Christian welfare of all classes of society.

Challenge for the Future.

This survey of our sisters' work is necessarily very brief and imperfect. Very much could be said of the far-reaching labors of women and girls in our Bible schools, Christian Endeavor Societies, Dorcas Guilds and Mission Bands. Women usually predominate in our ministries of song and praise and in prayer meetings. Many are welcome visitors at hospitals, and the private homes of sufferers. While we humbly realise that we come far short of our desires, and, at the best, are "unprofitable servants," we rejoice to believe that our Lord finds pleasure in using us in his service. We therefore thank God and take courage. There is a great and glorious future lying ahead for the church. We should not apply the word "pioneer" only to first sowers of the seed of the kingdom. Pioneering work is being done now, and very much more must be done in years to come. Again and again the fields are white unto the harvest. Serious study of the dreadful condition of the world today reveals a greater need for the saving power of
Christ than has existed possibly for centuries past. Since Adam and Eve fell, God has had nothing but trouble with the human race. But the Lord Jesus, having died for the world’s sins, is certainly coming again to earth as the Sovereign Lord of all the nations. Meanwhile he is calling on all our sisters to accept the challenge to labor through and for his church. God grant that we may prayerfully obey the call.