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VISIONS OF THE CHRIST.



The Saviour's Humility.

M. W. GREEN.

"Behold, where in a mortal frame
Appears each grace divine!
The virtues all in Jesus meet,
With mildest radiance shine."

"Faith must obey our Father's will,
As well as trust his grace,
A pardoning God requires us still
To walk in all his ways"

"How often those who have the best spiritual opportunities are slowest to appreciate them. Many shall come from the East and the West (from afar off) and sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out."—SELECTED.

"If ye know these things, happy are ye if ye do them."—JOHN 13: 17.

The events of the last week of the Saviour's life pass with great rapidity. On the Sunday

the Lord had performed his triumphal entry into Jerusalem, and made his visit to the temple. As he went from Bethany to Jerusalem on the Monday, occurred the incident of cursing the fig tree, and a second time he entered into the temple to assert his right to cleanse his Father's house by casting out the money changers and other traffickers, returning in the evening again to his beloved retreat at Bethany. Tuesday appears to have been one of the busiest, stormiest, and most fruitful days of his ministry.

During the course of that day, Jesus sat down upon the Mount of Olives, over against the temple; and as the shadows of evening deepened in the valley of Kedron, and crept up its sides, he addressed to his wondering disciples the parables and prophecies preserved in the 24th and 25th chapters of the gospel by Matthew. It was either before he rose from his seat on the hill side, or on his way out afterwards to the village, and after he

had finished these sayings, that he said to his disciples "Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified." In his discourse, he had been dealing previously with a broad and distant future, been sketching the world's history, describing its close—giving no dates, leaving much as to the sequence of events shadowy and undefined. He turns now to a nearer future, to an event that was to happen to himself; and in terms free from all ambiguity and indistinctness, he declares that the day after the next he would be betrayed and afterwards crucified.

It may have been about the time that Christ was himself thus speaking of his impending betrayal and crucifixion, that a secret session of the Sanhedrin was assembling. It did not gather in its usual place of meeting, which formed part of the Temple buildings, but in the house of Caiaphas. They met in chafed and angry mood. For three consecutive days Jesus had been denouncing and defying them in the most open manner and most public places. They had done their utmost to weaken his reputation, or to entrap from him some saying that might betray ignorance or involve blasphemy or treason, and thus put him wrong with the people or their rulers. But their weapons had been turned against themselves, and bitter humiliation had been inflicted on them. There was, therefore, but one remedy, but one seal for lips like his—the seal of death, and the sooner it were imposed the better; hence they had no difficulty in coming to the conclusion that he must die. But an open arrest at that time would have been inconvenient, so, curbing their wrath, they think it wise to wait, and said, "Not at the feast time, lest there be an uproar among the people."

And now there is a pause in the current of a narrative which has been getting quicker and more disturbed ever since our Lord's arrival in the neighborhood of Jerusalem. On the Tuesday evening Jesus retired to Bethany. The intervening Wednesday would doubtless be given up to quiet and repose. It was on the morning of Thursday that some conversation took place between Jesus and his disciples about the paschal feast. As he had now withdrawn from public teaching, and was apparently spending this Thursday, as he had spent the previous day, in complete seclusion, they probable thought that he would eat the Passover at Bethany, which for such purposes had been decided by rabbinical authority to be within the limits of Jerusalem. But the Lord's plans were otherwise. He, the true Paschal Lamb, was to be sacrificed once and for ever in the Holy City, where it is possible that in that very Passover, and on that very same day, some

260,000 of those lambs of which he was the antitype were destined to be slain.

It was on the afternoon of Thursday, probably when the gathering dusk would prevent all needless observation, that Jesus and his disciples walked from Bethany by that familiar road over the Mount of Olives, which his sacred feet were never again destined to tread until after death. He was to celebrate the Passover with his disciples that evening, and much in the way of preparation had to be done—the selection of a suitable apartment, the killing of the lamb, the providing of the bread, the wine, and the salad of bitter herbs. Nothing as yet had been arranged, and there was now but little time to spare.

The disciples come to him saying, "Where wilt thou that we prepare for thee to eat the passover?" Singling out Peter and John, the Lord said, "Go into the city, and when you enter there shall meet you a man bearing a pitcher of water: follow him. And wherever he shall go in, say ye to the good man of the house, the Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?" Upon these Passover occasions the inhabitants of the metropolis opened their houses freely to strangers coming up from the country; but was there no danger, if it were known that this accommodation was required for him whose life the authorities were seeking, that it might be denied? The instructions, however, are precise, and Peter and John follow them. All happens as Christ had indicated. They go into the city and meet the man with the pitcher; they follow him, deliver the message, and whether it was that the man himself was a disciple of Jesus, or that he was otherwise influenced, not only is there a ready and cordial compliance on his part, but when Peter and John are shown into the apartment, they find it already furnished and prepared.

One of the most difficult questions presented in the history of the Lord's ministry is as to the time at which the Lord ate this supper, which must have been in some sense, at least, a Passover. That the supper described in John 13 is not the feast at the house of Simon the leper in Bethany, but the Paschal Feast described by the other evangelists, at which the Lord's Supper was instituted, seems very evident. At this feast Judas was exposed and the fall of Peter predicted, events that took place on the evening of the Paschal Supper. Another, and perhaps more difficult question, is as to whether the Lord's Paschal Feast was eaten at the regular time of the Jewish Passover, or one day before. If we were to take only the first three evangelists, we might conclude that he ate the Jewish passover at the regular time; but if John's account only be taken we would be compelled to conclude that the Saviour died on the day the Passover lamb was slain, before the Jews ate the Passover. We shall not attempt to solve these difficulties, but let it suffice simply to state them.

The accounts of the evangelists are somewhat broken and confused, so that is not easy to give a regular and connected narrative of what happened that night within the guest-chamber. "Shortly after they had sat down to the table, he arose, laid aside his outer robe, girded a towel upon him, and began the

lowly office of washing the feet of twelve men, without a word of explanation. Something more than ordinary must have caused so remarkable an act. The fact that the cause has been lost sight of has caused many to misunderstand the significance and to think that the Saviour was instituting a church ceremonial, rather than a deep, practical, spiritual lesson for all ages. 1. The disciples still expected the immediate manifestation of the kingdom. When they sat down to this supper they felt that it was a kind of state occasion, and a strife arose among them for precedence. Each wanted the chief seat at the feast. An account of this unseemly controversy over the old question, "Who should be greatest?" is found in Luke 22: 24-30. 2. The owner of the house had furnished the guest chamber for the feast, had provided tables, seats, water and vessels, but his duties to passover occasion had ended there. He had to arrange for the Passover with his own family. Jesus and his disciples had come in hot and dusty from their walk from Bethany; their sandals had been laid off according to custom. They sat down to the table with dry and dusty feet, but no one brought water to wash their feet, an eastern duty of hospitality made necessary by their hot, dusty climate. No apostle volunteered to attend to the office, the duty of a servant. They were rather filled with angry, envious thoughts who should have the most honorable place. 3. Then, when they were filled with their ambitious, envious feelings, and had engaged in strife right at the Lord's Table, after waiting long enough to have it shown that no one would condescend to the menial but needful duty, the Lord, the Son of God, full of conscious divinity, arose, girded on the towel, and began the office—a rebuke, an awful rebuke, to their ambitious strife, far more powerful than words could have spoken; such a rebuke that never again do we see a hint of the old question, who should be the greatest? It was Christ's answer to their unseemly conduct, and a lesson to those Christians who love the pre-eminence for all time. It said: "Let him that would be greatest become the servant of all."

As none of the twelve would do the part of minister or servant to the others, Jesus rises from the table, and putting aside his upper garment, pours water into the basin, girds him with a towel, and begins himself to do what none of them would undertake. It may have been that one the first before whose feet the Saviour stooped was Judas. He had thrust himself into a seat near to that of Christ. He allowed his feet to be washed, probably not without a strange feeling at his heart, but without word spoken or remonstrance made. When Peter's turn comes, the impetuous apostle cannot keep silent. Lost in wonder, moved with deep reverence, he asks, "Lord, dost thou wash my feet?" and gets the calm reply, "What I do thou knowest not now; but thou shalt know hereafter." But the impatient apostle will not submit and wait. Strong in his sense of the unseemliness and unsuitableness of the act, impelled by the love and reverence which rose up within him, it seemed impossible for him to do other than declare, "Thou shalt never wash my feet," and received his Lord's calm rejoinder, "If I wash thee not, thou

hast no part with me." A slender beam of light from the Saviour's word seemed to flash across the mind of Peter, as though he caught sight of a deeper meaning than the merely physical act, and hence his instant reply, "Lord, not my feet only, but also my hands and head."

Taking up his act once more in its symbolic character as representative of spiritual cleansing in the new birth, Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit." Just as he who in the ordinary roadway washes himself from outward defilement is wholly clean, and needs no after washing save that of the feet. So it is of him whose heart has been sprinkled from an evil conscience in the precious blood of Christ, and whose body having been washed in the clean waters of baptism, symbolic of entire submission to God's will, has all his sins forgiven and stands accepted in the beloved Son of God.

It is reasonable to regard the feet-washing in the guest chamber by our Lord, as the greatest instance of his humiliation as a man, in the common intercourse of life in the discharge of its ordinary duties. He himself, took pains to guard it against misinterpretation. "So after he had washed their feet and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am." It was this claim to an infinite superiority over man that makes the case of Christ so unique. No one ever claimed to stand so far above the ordinary level of our humanity; and no one ever made himself so completely one with every human being whom he met, or was so ready with the services that in his need one man may claim from his brother.

"If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done unto you." It has been well observed that in this illustrious instance or humiliation, "Christ gave an *example*, not a church ordinance. It is our duty to follow the example and render the same kind of service to fellow-Christians. To make his example a ceremonial and follow it literally would be to lose its spirit. Nowhere is it referred to in the New Testament as a church ordinance, and only once mentioned at all. . . Christendom, from the days of the apostles to our time, has looked upon the Saviour's example as a sublime act of humility whose spirit must always be followed, but has rejected the idea of him establishing a church ordinance. The Saviour, the night before he was crucified, established a church ordinance, the Lord's Supper. We discover it just as soon as the church is organised on the day of Pentecost. The converts continued steadfastly in the apostle's doctrine, and in the fellowship, and in the *breaking of bread*, and in prayers. In his commission, just before the ascension, he established another ordinance—baptism. This we find, also, to appear immediately. On Pentecost Peter commands it, and 'they that gladly received the word were baptised.' Thus it continues. These undoubted church ordinances are constantly named throughout Acts, through the Epistles, the Apostolic Fathers and early writers of Christianity,

while feet washing is named only once more in the New Testament, and then in such a way as to show that it was observed as a private benevolence, not as a church ordinance, and is never mentioned in the latter aspect until the time of Augustine, the Bishop of Hippo, when the Apostacy had been fully inaugurated and the Bishop of Rome was claiming to take precedence of all other dignitaries in the church. This silence during the ages of apostolic purity settles the interpretation we are to place on the Saviour's language. It is our duty to be

always ready to do to others as he did, to serve them in a spirit of humility and self-sacrifice."

On each returning Maundy Thursday, the day before Easter, the Pope washes the feet of twelve poor men. A better comment has never been made upon the act than that by Bengel. "In our day," he says, "Popes and Princes imitate the feet-washing to the letter, but a greater subject for admiration would be, for instance, a Pope in unaffected humility, washing the feet of one King (his own equal in rank, and so the exact analogue to the disciples' mutual

washing of each other as brethren) than the feet of twelve paupers." "If ye know these things happy are ye if ye do them." There is no virtue in knowledge ALONE, any more than there is in faith ONLY; that knowledge must show itself in actions, as faith must be made perfect by works. The disciples saw and consequently knew what Jesus had done—that he meant to teach them to be humble and useful, but now, if they would be happy in his approval, they must catch his spirit and show it in their treatment of each other in all their relations in life.

GOD'S SPIRIT AND THE SPIRIT'S WORK.

By W. C. MORRO, B.A.

3.—THE MIRACULOUS WORK OF THE SPIRIT.

Among the works of the Spirit of God is the endowing of Prophets and Apostle with power so that they were enabled to work miracles. Miracles are such events in external nature or history, as can not be wrought by natural force or human means, but only by divine or super-human power. This definition would actually exclude creation, for it deals with nature as already existing; and also the spiritual reformation of sinful men, for it has to do with external nature. If the word miracle be used in a larger sense than permitted by this definition, there must have been a miracle in creation, and probably the greatest miracle that has ever been wrought is that which takes place in the transformation of a human soul from a child of Satan into a child of God. There is absolute certainty of this, that Jesus regarded the collected achievements of his Apostles in this sphere as of far weightier importance than His own miracles, for he said, "Greater works than these shall ye do, because I go unto my Father." These works are sometimes called miracles; sometimes signs, indicating their purpose; sometimes wonders because of their effect on the human mind; and sometimes mighty works because of their character. The first task is to collect the proof that they were wrought by the Holy Spirit.

While the Spirit does not figure so extensively in the Old Testament as in the New, yet a few passages teach us that the miracles of that age were wrought by God's Spirit. Men often prophesied under the sway of this Spirit (1 Sam. 10: 10; 19: 20; 23). Samson's mighty strength was neither permanent nor inherent, but engendered by the Holy Spirit (Judges 14: 6, 19; 15: 14). Jesus expressly stated that his own miracle working power was traceable to the Holy Spirit. When accused of casting out demons by the power of Beelzebub, one of his answers was, "If I by the Spirit of God cast out demons, then the kingdom of God is come unto you," (Matt. 12: 28). A passage from Isaiah descriptive of the Messiah, though not mentioning miracles, traces all his work to the anointing of the Holy Spirit. "The Spirit of the Lord

God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and then opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified," (Is. 61: 1-3). In the case of the Apostles there is not even a shadow of a doubt but that their miracles were wrought by God's Spirit. They spoke with tongues at Pentecost as the Spirit gave them utterance (Acts 2: 4). By the Spirit Agabus predicted a famine throughout the land (Acts 11: 28). The Apostles were filled with the Spirit, and in this power they did the wonders that are recorded. Paul's preaching was accomplished by demonstration of the Spirit and of power (1 Cor. 2: 1). The power to speak in tongues and perform miracles was called spiritual gifts. The presence of the Spirit was indispensable to the performance of signs and wonders. These facts establish the certainty of the Spirit being the agent by which mighty, divine demonstrations were wrought.

What was the design of miracles? In these days we see nature moving on in its accustomed course, undisturbed by such manifestations. There are no men living who can calm the storm, strengthen the wasted limbs of the lame, nor bring the dead back to life. Yet the Bible teaches that such once occurred. What was their purpose? Certainly the Being who made the world and fashioned it in wisdom had a great and good design in miracles. The design of the miracles of the Old Testament is clearly revealed in their declared purpose and in their results. In the case of those wrought by Moses before Pharaoh and the Egyptians the purpose is expressly stated. That of the turning of the rod into a serpent was declared

to be "That they might believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee." The purpose of the leprous hand was that if the king did not hearken to the voice of Moses, nor to the first sign, he should give heed to this one. All the other signs were for the same purpose and that to convince the people and the king that God had appeared to Moses and that he (Moses) was speaking the will of God. The miracles that were wrought for the confirming of Gideon's faith were to prove the divine presence and God's will. The miracle of the fire falling upon Mount Carmel was to convince the people that Jehovah is God rather than Baal. These examples might be multiplied many fold and each one would only show that the worker was in some way a servant of God and was doing God's will.

In even plainer language than this Jesus states the mighty purpose in his own miracles. "The works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me" (John 5: 36). "The works that I do in my Father's name, they bear witness of me" (John 10: 25). "Believe me, that I am in the Father and the Father in me; or else believe me for the very work's sake" (John 14: 11). Jesus claimed that his miracles were witnesses to men. They were the trumpet on the mountain, in the fields, on the street, proclaiming his Messiahship and Sonship. They produced this effect, for Nicodemus said, "We know thou art a teacher sent from God, for no man doeth the works which thou doest except God be with him."

One among the many miracles of the apostolic age, was that of speaking in tongues never previously learned. This power is traceable directly to the Holy Spirit, and its object Paul expressly states, "Tongues are for a sign, not to them that believe, but to the unbelieving" (1 Cor. 14: 22). The speaking in tongues was designed as a convincing proof to those who did not believe, and this very purpose they served on the day of Pentecost. When the mystery of their

origin was explained by Peter, they were a powerful support to the truths of the sermon. Thousands fell upon their faces and worshiped God, declaring that he was with the apostles indeed.

There was a great and noble purpose in every miracle of Christ and his apostles. The Saviour's heart was filled with sympathy, as seen by his actions at the bier of the widow's son and at the tomb of Lazarus, but it was not sympathy alone which called forth these mighty works. Nor can we trace even the slightest vein of selfishness in the motives leading up to them. Neither he nor they ever worked a miracle from which they were benefited. Christ fed the five thousand lest they should grow faint from hunger, but he would not turn a stone into bread for himself. He thirsted for a drink of water, yet how much more potent than that of Moses would his staff have been to call forth a fountain from the earth. Possessing all power, he nevertheless had not where to lay his head. On the cross he suffered reproach, insult, and death, yet at the voice of his call ten legion of angels would have come to his assistance. His miraculous power never saved his disciples from a day's suffering. Paul feared the death of his beloved Timothy, and thought never to see Tychicus again, yet the power which delivered others never seems to have been invoked on their behalf. Nor were they wrought for the mere purpose of display. By the miracles of one day, Jesus aroused the city of Capernaum, yet the next morning he left before it was light. The five thousand were willing to follow him, and gaze upon his wonders, yet he departed from them, because they saw nothing in his miracles higher than an occasion for wonder and bodily gratification. He took the blind man of Bethsaida away from the city to effect his cure. His frequent instruction to those whom he healed was "Tell no man." The miracles of Jesus were not prompted by the common motives which influence men. They were born of a great purpose. The fruit of the miracles of Moses was the Jewish religion. The fruit of Christ's, was Christianity. Who then can estimate their benefits?

A frequent mistake is the belief that miracles produce faith. Into this error many modern wonder workers have fallen. They think that if they can show what seem to be miracles, then their teaching must logically be accepted. Many Christians also do not see that there must be an intervening step between the miracles and faith. Their logic says, Christ wrought miracles, therefore he is the Son of God. But belief was produced by something other than the miracles. On the day of Pentecost the tongues made the multitude scoff, till Peter preached. It was this which caused them to believe. The light and the falling to the earth perplexed Paul, but had the Lord not spoken he would have remained unconvinced. In the same manner the words of Jesus arrested the attention of people, but his word caused them to believe that he was the Son of God. Faith is produced by hearing. Tongues are for a sign, to those who believe not. Yet if the whole church should come together and speak in tongues, the unbeliever would say they were mad. But if all prophesied (preached) he

would be convinced. The preaching must attend or follow the signs. If the miracles do not convince, what then is their connection with belief? They prove the worker of the miracle to be worthy of attention. At Pentecost they opened the hearts of the multitude to receive the preaching. The miraculous appearance transformed the persecuting Saul into a willing listener with a readiness to grant the truth of what was spoken. The speaking in tongues in the Christian Assembly at Corinth tended to produce the same effect. Sometimes the preaching comes first as in the case of the healing the sick of the palsy. Jesus hinged his claim upon his power to work this miracle, and the latter confirmed the former. The preaching must always be worthy of the display of divine power. This is the rock upon which many modern beliefs come to grief. The reasonableness and moral character of the preaching which follows signs and wonders is a test of their genuineness which is sometimes overlooked. Miracles are but a means. The end is embodied in the doctrine of the preaching. It therefore follows that the latter can not be beyond the former in character.

Of every miracle it is reasonable to ask: (1) Is it selfish? Is there anything about it which brands it as having been done for the benefit or good of the man who performed it? Was it done merely for display? If the Spirit of God Omnipotent works, we do not expect that his power will be exerted for the advancement of some ambitious scheme of selfish man. If there is selfishness in the miracle, it was not done by the Spirit of God. (2) Is the miracle of a good character? If God, the good and all merciful, should exercise his power in the working of miracles, then they must bear the stamp of morality. Every miracle recorded in the Bible as having been wrought by the power of God's Spirit was for the amelioration of mankind. Not one was of an evil character. Not so among the heathen wonders, nor even so in the apocryphal gospels. These latter ascribe to Jesus acts of vindictive hatred and malice. (3) Is the miracle trivial? None of those performed by Jesus were. Each one taught that he had supremacy over some one of the powers that work ill to man. The miracles of Moses may seem at first glance trivial, but a more intimate knowledge of the Egyptian religion will show that they were not. This was a contest between Jehovah and the many gods of the Egyptians, and every plague was a direct thrust at some one of their numerous deities. They had a god whose function was to restrain the locust and prevent the land from being infested with them. When the swarms of these insects settled down upon the land, it was a most convincing proof that this god could not stand against Jehovah.

Some who deny miracles attempt to meet the argument drawn from them in this way: Miracles were claimed to have been wrought in the remote or obscure ages of the world, but as time and knowledge advanced, they became less and less numerous, and finally disappeared altogether. Thus they are put down as false, the earlier races of men having been deceived. But a study of the Bible narrative shows that the facts are against

this supposition. No real miracle is recorded till the time of Moses, and instead of decreasing gradually, as claimed, they became most numerous and wonderful in the time of Christ, just before they ceased altogether. Miracles came at crucial points in Israel's history. In the time of Moses, when Israel was to be delivered from bondage. In the time of the Judges, when the idolatry of the surrounding nations was about to overrun the worship of God. Again in the times of Elijah and Elisha, when the sensual worship of heathen deities was contaminating that of the true God. In the time of Daniel, when Israel needed winning back to Jehovah; and finally in the time of Christ, the intervening periods being comparatively free from demonstrations of divine power.

I have presented at some length the design of the miraculous works of the Holy Spirit. Its general design was to indirectly call forth belief by powerfully attesting the truthfulness of the preaching. Whether the miraculous power manifested itself in the speaking of tongues, in prophesying, or in healing the sick, its general aim and purpose was either the awakening or confirming of belief. The Apostle says that prophecies shall fail and tongues shall cease (1 Cor. 13: 8). God purposed to give evidence sufficient to convince men, but when the book of testimony was completed, belief was to depend entirely upon preaching (Rom. 10: 17).

Miracles served a wise purpose in the founding of the church and the establishment of the faith, and then the so called age of miracles came to an end. Some writer has compared miracles to the scaffolding used in the erection of a building. When the building is completed the scaffolding is removed, for it has fully served its purpose. The illustration is admirable in showing the design of miracles but is defective in this: When the building is completed the scaffolding is useless, in truth it would be an impediment and so is removed entirely. Not so with the miracles of Christ, however. They still serve to awaken belief, to edify the church, and will in ages yet unborn. They are more like the iron framing of the edifice. It is covered up and concealed. It can not be seen, yet it gives security and strength to the structure. Remove the framing and the building would fall. So the miracles inspired and wrought by the Holy Spirit give strength and permanency to the divine structure. They impart to it the stamp of divine origin. Overthrow them, and our faith would fall. The church is founded upon a rock, and framed and held together by demonstrations of the Spirit and power.

The Traveller.

A. M. LUDBROOK.

Thus far I have been brought safely on my way, and have much enjoyed my journey. In my last letter I gave some account of my trip up to my arrival in Rangoon on January 15. I had brought with me a general letter of introduction to the Y.M.C.A. secretaries, and this ensured me a welcome from Mr. McGowen, secretary at Rangoon, who also kindly entertained me the two days I was there.

Human life in Rangoon is even more varied and interesting than in Colombo. Here, as there, many display a vast amount of naked skin. The Burmans seem to be something between the Hindoos and the Chinese, possessing somewhat the complexion of the former and the features of the latter. They are indolent, light-hearted, polite people. They are sometimes styled "the Irish of the East." The women go about with perfect freedom. Some of them dress very prettily. Some of them don't dress much any way! Young and old of both sexes smoke, sometimes huge cheroots a foot long and as thick as a child's arm. A missionary told me that he had even seen a baby turn from the mother's breast to a cigar. These cheroots, as they are called, are filled with chopped wood and tobacco, and occasionally a little sugar.

Besides the Burmans proper, there are Karens, Talains, Chinese, Malays, Tamils, etc., as well as Europeans and Eurasians, as the half-castes are called, and who are rather numerous.

Rangoon is a flourishing city with a population of about 200,000. It is, indeed, the third part of our Indian Empire. The chief exports are rice and teak. Of course I visited the world-renowned Shive Dagôn Pagoda. Situated on a hill, and rising to a height of 370 feet, it can be seen for miles around, its gilded surface tapering to a spire glittering in the sun. Every few years it has to be re-gilt. For this object there was raised by public subscription in 1887 the sum of £9000—raised at once and directly for this purpose—not even a raffle or a bazaar! All around it are numerous marble figures of Gautama, nearly all in a sitting posture and with a very interesting sameness about them. Everywhere, too, are bald-headed, yellow-robed priests, but anybody can walk about with the utmost freedom, as crowds do. Some of the floors and pillars are covered with the curious glass mosaics for which the Burmans are noted.

A pagoda is simply a Buddhist shrine, and one meets with them everywhere, in town and country, in Burma. Why are they so numerous? Simply because of all works of merit the building of a pagoda is reckoned to be the most effectual. Poor benighted Burma, when will the Light shine over all? Rudyard Kipling, in his "Song of the Cities," puts into the mouth of Rangoon the words—

"Hail, mother! Have they made me rich in trade?
Little care I, but hear the shorn priest drone,
And watch the silk-clad lovers, man by maid,
Laugh 'neath my Shive Dagôn!"

On Thursday, January 17, at 7 a.m., I left Rangoon per paddle steamer Rasmara for Moulmein. This is 9 or 10 hours' run across the Gulf of Martaban. Arrived at Moulmein at 4.30 p.m. It is a long, straggling town of some 50,000 inhabitants, with several large rice mills. I was soon hospitably welcomed and comfortably settled in the home of Mr. and Mrs. Stevens, of the American Baptist Union. These two friends are both children of missionaries, and were both born in Burma. Mr. Stevens has charge of the Burman department of the mission at Moulmein, Mr. Rusnell of the Karen, and Mr. Crawley of the English. I visited all these,

and was surprised at the fine, commodious and well-furnished church and school buildings possessed by the A.B.M. At one or two of the schools, in which hundreds of children are being taught, I gave short addresses, interpreted where necessary. Mr. Stevens also showed me some interesting relics of Dr. Judson—a tree he planted, his pulpit, etc.

Next morning, after *choti hazri*—as early tea is called—we visited a timber-yard to see the elephants at work there. The intelligence and strength of these animals is something wonderful. A word or prod from the *mehout* and they know just what to do. There was one elephant that could understand directions from drivers of three different races, each speaking a different language. That's more than I could do. Another elephant could lift and carry with its trunk and tusks logs of wood weighing a ton and a half apiece. That, again, is more than I could do. This animal, I was told, was worth about 9000 rupees (£600).

At 6.30 p.m. on Friday I began my night journey by river to Amherst, a run of about 35 miles. For this I had engaged a dinghy—No. 297; proprietor, Ahmed Ali. It was a narrow boat some 40 feet long, the hinder part roofed with bamboos. It was worked by four oarsmen. As I lay on my mat writing up my journal, their figures as they stood to their oars were silhouetted against the starry sky. The trip only cost me 5 rupees, and those men earned it. I wouldn't like to be one of the four to row a stranger 35 miles for a quarter share of 6/8, and then row back for nothing! When I laid down to sleep no sound was heard but the rippling of the water, which was soothing as a lullaby, and the horrible creaking of the oars—which wasn't!

At Amherst, where we arrived in the grey dawn, I found comfortable accommodation at the home of Miss Haswell (A.B.M.), who, however, is away in America. The only Englishman I met here was a Mr. Iliffe, an old soldier of Indian Mutiny days. He has a pension and lives alone, his wife having died about a year back. He has a son who is a teacher at Prince Alfred College, Adelaide. I had some interesting talks and walks with him.

Our mission boat from Ye arrived on Sunday afternoon. I went aboard in the evening, but we did not actually start till the turn of the tide at 2 a.m. on Monday. It is a nice craft 48 feet long and 9 feet wide, drawing about 18 inches. In the back part are little dining, sleeping and bath rooms. There is a crew of four. The wind being favorable, we had a quick run of 70 miles down the coast of Yenasserim to the mouth of the Ye River. Then after a two hours' wait for the tide and a three hours' row up the river we reached Ye, the first objective point in my journey, at 11 p.m. A tramp of a mile through the town to the mission bungalow, and I was soon most heartily welcomed by Bro. and Sis. Halliday, and Bro. Hudson. The latter only returned from England a week ago. They did not expect us till next day, and were intending to surprise us by meeting us at the river mouth. We surprised them instead.

I have now been here nearly a week, and have been much interested in all I have seen.

The mission bungalow is built up on piles, something like many of the houses in Queensland. This for coolness, and to escape vermin, snakes, &c. In the compound is the new mission school (two floors), also serving as chapel. There are about 40 scholars, 20 of them being boarders. The house of Ko Win, our Burmese evangelist, is also the Missionary Committee's property. He preaches to the Burmans: Bros. Halliday and Hudson more especially to the Talains. The people in the villages of Lower Burma are mostly of the latter race. I have visited a number of villages with our missionaries, some of them by boat, others by walking. They will accost a native in front of his house, sit down on his verandah, sing a hymn to attract the people, and tell them the gospel story. Sometimes I have sung a hymn in English, and they the same in Talaing, verse by verse. We have now 20 members here. Altogether, I am very much pleased with the progress and prospects of the mission at Ye.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

In your issue of the 7th inst., appears a statement, culled from an American paper, re action taken by an Association with respect to F. F. Fuller, a preacher who had "dishonored his calling"; and your commendation of the Association's action is freely expressed. Can such action be sustained by scriptural warrant? Was not Aaron continued in office as a leader of Israel after making the golden calf? Was not Manasseh restored to his kingship over Israel on his repenting of his evil deeds? Did not David say that if the Lord would restore him and uphold him after his sins of adultery and blood-guiltiness, "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee" (Psalm 51: 12, 13.)? Was not Peter continued in office as Apostle after repenting of denying his Lord with oaths and curses? Whence, then, is the scriptural authority derived by which our erring but repentant preacher can be deprived of the exercise of his talents as a preacher? And would such deprivation be consistent with the fact that condemnation is to be meted out to those who bury their talent? A clear, scriptural statement of the grounds on which an erring but repentant preacher could be called on to cease the exercise of his talents in the Cause, would, no doubt, be generally and greatly appreciated.

If it is right to debar a man from "preaching and pastoral work" on account of sin (although directly repented of), what other work for the Master would he be thought fit to engage in?

Respectfully urging an early reply, I am,
yours, &c. ENQUIRER.

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The Leader.

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

The Christian Ministry and Its Responsibility.

The letter from "Enquirer" which appears in another column opens up a question of very considerable importance, viz, is it right to bar a man from "preaching and pastoral work" on account of sin (although sincerely repented of)? And presuming it is right so to bar a man, what is the scriptural authority for assuming such a position? It is scarcely necessary to say that the question is a very grave one, and one not to be answered without thoughtful deliberation. In answering it the interests of three parties have to be considered. First, those of the erring brother; second, those of the church, and third, those of the public generally. And because of the interests thus involved every case requires to be considered and dealt with, as it effects these interests. But while every case calls for separate treatment and discri-

mination, there are general principles which will be found useful in dealing with all such cases. What these general principles are we will endeavour to set forth later on.

In a matter of this kind we do not think that examples found in the Old Testament can be regarded as a final settlement of the question. Our correspondent appears to think that they can be so regarded, and in support of this idea, cites the cases of Aaron, Manasseh and David. Apparently he forgets two things, first, that the men referred to lived in an age when the general sense of right and wrong was exceedingly defective. Second, that the standard of morality among the nations generally was of the lowest kind, and that this standard was one which Israel more easily approximated to than to that which they had received from the hands of Moses. Men like Aaron and David when viewed in the light of contemporary history, and notwithstanding their faults, were very much the superior of the general run of men in their own days. The sins which they committed would not be regarded as so serious and unfitting as similar sins in our own times. In any case it is scarcely wise to look for examples in a period which may be regarded as the twilight of spiritual development. Even Peter's case can scarcely be regarded as relevant to the issue under consideration. For his was a sin that was made possible by the darkness and desolation of the hour, When he must have shared with others the thought that they had been mistaken in thinking that the Jesus to whom crucifixion was possible could be the Messiah in whom all their hopes were centred. In such a frame of mind he could deny his Master, but such a thing became impossible, when in the light of the resurrection morn he recognised and understood that Jesus was indeed the Christ, the very Son of God. What had been before to him mere words, the meaning of which he scarcely understood, had now become living truths. It is from this period that Peter's Christianity must be dated and his actions judged, and from this period that we should commence to look for examples illustrative of the Christian Ministry.

The authority to bar a man who has "dishonoured his calling," from "preaching and pastoral work" is not to be looked for in the Old Testament, but in the New. The requisites for fitness for office in the Christian Ministry are clearly set forth by Paul in his letters to Timothy and Titus. And what is said in the Epistles is applicable to a man, whether he be considered in the light of an elder or a preacher, for both functions are in the mind of the Apostle at the time of his writing. Our own sense of the fitness of things, tells us that the same high type of

character must be found in the preacher as in the elder. Nay more, that in the preacher the need for high character is emphasised, from the fact that his life is lived more under the public gaze. And as in our days the exercise of the functions of the elder and the preacher are usually combined, there is no escape from the conclusion that the qualifications set forth by Paul in his pastoral letters, apply with considerable force to such as fill the dual position. Of the elder it is said that he "must be blameless," or as the revised version gives it, "without reproach." The exact meaning of the Greek is expressed in the words "giving no handle," and implies the absence of definite acts or habits to give occasion for reproach. Probably, it will be urged here, that this does not touch the question—that it is conceded that definite acts and habits of a more or less sinful character, are a disqualification—that the question is not this, but of a single act duly repented of. If this difficulty is raised, there is no occasion to argue the point, for further on another qualification is insisted upon, which covers the ground. "Moreover," says the Apostle, "he must have a good report of them that are without." Here the effects of sin are considered. If a man's sin, whether a single act or acts repeated, bring him into discredit with those without, this circumstance, in itself alone considered, unfits him for the position of an elder. The question of repentance does not come in here. It is possible, of course, that some act of a preacher may bring him into temporary discredit, which may be removed by a practical and tangible repentance, which may restore him to the esteem of those who are without; here, repentance will remove the hindrance. But in those cases in which nothing can be done to remove the reproach, such reproach appears to form a disqualification.

So far as the man and the church are concerned, the repentance may be valid enough, but if the sin repented of be of such a nature as to bring the preacher into permanent disrepute, such disrepute forms a bar to his doing pastoral and preaching work. Sins of the nature committed by the American preacher referred to, come under this head. Those "without," whatever else they may be prepared to put up with, never can view with toleration any preacher who has sinned in this way. Nor can any church that has any sense of propriety in its composition, agree that such an one shall be restored to the high and responsible position he has lost. It is no argument to say that such a preacher has talents which ought not to be buried. For in the particular direction in which they once were used they have lost their effective

force. By his own act he buried them, and any sphere of usefulness that he fills henceforth, must be of that nature that it does not bring with it any compromise of the church's honour and purity.

In one thing the New Testament and the World are in agreement; they both demand from the preacher a practical exposition of holy living. To use the words of John Angel James, "A minister's character is the lock of his strength, and if once this is sacrificed, he is, like Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies." We are not now referring to those cases in which the characters of ministers of the gospel are undeservedly maligned. Happily, such cases are rare. The rarity of these instances is noted by the author quoted above, and is regarded by him as being due to the special interposition of Providence. Cases such as these can be readily discerned. It is otherwise with those whose sin stands self-confessed, or those with whose names rumour is persistently making itself heard.

It is the solemn duty of the church to maintain a high spiritual and moral tone in the ranks of its ministry. Preachers of the gospel should be men whose lives are sermons read and known of all men. "There are men so holy," says La Bruyère, "that their very character is sufficient to persuade. They appear, and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence. The discourse which they deliver does the rest." It may not be given to all to reach this great spiritual height, but it is undoubtedly the ideal to which all should strive to attain. Bishop Burnett, in speaking of the responsibility of the Christian Ministry, says:—"He who looks this way must break himself from the appetites of pleasure or wealth, of ambition or authority; he must consider that the religion in which he intends to officiate calls all men to great purity and virtue, to a probity and innocence of manners, to a meekness and gentleness, to a humility and self-denial . . . all of which were eminently recommended by the unblemished pattern that the author of this religion has set to all that pretend to be his followers. These being the obligations which a preacher of the gospel is to lay daily upon his hearers, he ought certainly to accustom himself often to consider seriously of them, and to think how shameless and imprudent a thing it will be to him to perform offices suitable to all these, and to be instructing the people and exhorting them to the practice of them, unless he is in some sort all this himself which he teaches others to be." A high conception of the Christian

Ministry makes itself felt in the long run upon the character and conduct of the entire membership. Whilst, on the contrary, a low conception is disastrous in the extreme.

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Youthful Conversion.

Dr. Starbuck's "Psychology of Religion" is a work dealing largely with the subject of Conversion from a scientific standpoint, and is described by Francis E. Clark, of Endeavor fame, in the *Christian Commonwealth*, as "a most fascinating book for all religious workers." The author, a Professor of Leland Stanford Junior University, "not only admits the possibility of Conversion, but shows that it is a scientific fact to be proved, and whose laws can be studied." Mr. Clark tells us that "the book is confirmatory very largely, of the conclusions of the plain Christian who has studied only his Bible. What Moody taught from the standpoint of the Bible and of experience, Professor Starbuck teaches from the standpoint of science." But what we desire to draw the special attention of preachers, S.S. teachers, and indeed all workers to, is Professor Starbuck's statements as to the period of life at which Conversions generally occur. He states: "Conversion does not occur with the same frequency at all periods in life; it belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that appears few and scattered. . . . In the rough we may say that they (the instances of Conversion), begin at seven or eight years, and increase in number gradually to ten or eleven, and then rapidly to sixteen; rapidly decline to twenty, and gradually fall away after that, and become rare after thirty. One may say that, *if Conversion has not occurred before twenty, the chances are small that it will ever be experienced.*" (Italics ours.) Dr. Starbuck's conclusion from a scientific standpoint, harmonises with the experiences of Christian workers generally. "The soul's great harvest time" is the time of youth. Occasionally, a brother may be heard to remark in a disparaging tone, that such and such a convert was "only a boy," or "only a girl," overlooking the fact that boys and girls are the very best material to work upon. It is a question whether it is wise for preachers to direct their efforts chiefly to the conversion of men and women, to the neglect of the youthful portion of their audience. When Christian workers realise that "If Conversion has not occurred before twenty, the chances are small that it will ever be experienced," they will devote more attention to

Sunday School effort. The church will not then grudge the teachers the few shillings required weekly to carry on the work. The fact that the school is the cheapest and most effective department of gospel service, is not yet grasped by the majority of the readers of this paper.

Sunday School Evangelists.

In view of the growing appreciation of Sunday School work it may be well to consider whether the time has not come to engage evangelists to travel among the churches, organising Sunday Schools where there are none, and assisting to extend the efficiency of those already in existence. Provided the right men are obtainable we know of no work more important. Such an evangelist would need to be a man of experience and a keen enthusiast on the subject. He would need, moreover, to be an effective speaker to the young, so that his addresses would be calculated to lead the older scholars over the line of decision for Christ. In another note an authority is quoted as stating that after the age of sixteen there is a steady decline in the number of conversions. Our schools are already doing a good work, but the teachers would readily welcome any help to attain the great object in view, the conversion of the schools. Our American brethren are far ahead of us in the interest they take in the Sunday School. They realise that money employed in the support of Sunday School evangelists is a splendid investment.

Gambling in Belgium.

From an English exchange we learn that a drastic Anti-gambling Bill has been passed in Belgium. All games of chance in public places for stakes exceeding the value of refreshments partaken of are absolutely prohibited under heavy penalties. An attempt was made to have Ostend and Spa exempted, but the exemption clauses were negated by 97 votes to 16. "As the bill now stands, all gambling, save in absolutely and legitimately social and private clubs, is illegal in Belgium." What has been done in Belgium is possible in England and Australia. The gambling mania in our land in connection with racing and other carnivals is an ulcerous cancer, materially affecting the moral health of the community. Priestridden and drink-cursed Belgium is setting us a good example.

Dr. S. J. Magarey.

In the death of Dr. S. J. Magarey the brethren in South Australia have sustained a severe loss. As an elder of the Grote-st. church and superintendent of the Sunday School, he did most efficient service. He loved the young, and was an enthusiast in Sunday School work. His interest in child-

ren was also manifested in the prominent part he took in the founding and management of the Children's Hospital. For some time he was the president of the S.A. Alliance for the suppression of the drink traffic, and rendered splendid service to the temperance cause. As a Member of the Legislative Council he was known as a genuinely religious man who never lowered his high standard to serve political purposes. In his political career he maintained unsullied his high reputation for integrity and commanded the respect of all parties, while his marked ability enabled him to attain to a position of considerable influence. As a Christian physician he was very successful in his profession and universally esteemed. The association of such men as Dr. Magarey with the cause of Primitive Christianity in South Australia, in a large measure explains the success of our plea in that State. He was a good man and full of the Holy Spirit.

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

By G.B.M.

QUERY.—Is it right to use an organ at the gospel service, for the purpose of aiding the singing and making the meetings more attractive to outsiders?

REPLY.—We regard this question as in the region of expediency, and to be determined by the kindly common sense of those immediately concerned. Some brethren regard the use of instrumental music, even in a gospel meeting, as a violation of principle. Where this is the case instrumental harmony would be the cause of spiritual discord. "Do all things without murmurings and disputings" and let love rule over all.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR APRIL 21ST.

The Walk to Emmaus.

LUKE 24: 13-35.

GOLDEN TEXT: "Did not our heart burn within us, while he talked with us by the way?"—Luke 24: 32.



SOME difficulty has been experienced in fixing upon the site of the village of Emmaus. To know the place would not add any great force to the incident as related by Luke. After Mary had seen the Lord and left to carry her message

to the disciples, Jesus appeared to two disciples (evidently two not specially chosen, as James, John, and Peter) on their way to the village in question. From the nature of things, they were heavy-hearted and sad, but full of reasonings concerning all that had happened to their Lord.

THE SEARCHING QUESTION evidently was: why had all these things happened so contrary to their expectations? While thus perplexed in mind and soul they were joined by a third party, who seemed to take great interest in their conversation. Luke's narrative seems to point to the fact that Jesus was travelling that way and catching up to the two so intent upon those things so dear to them, overheard their conversation and good-naturedly asked for information. The newcomer's question startles the disciples. Could it be possible that there was one man who was not acquainted with the incidents of the past few days? Cleopas, one of the two, gives rather

AN UNCERTAIN ANSWER, for he could hardly bring his mind to suppose that this stranger was ignorant of the facts. The way he answers seems to indicate this. When asked to explain, he then boldly states the circumstances, but adds the disappointment he and the others of Christ's disciples had in the way things had ended. Now the stranger shows more knowledge concerning the whole case than they possessed, and gives a most

CERTAIN ANSWER.

How readily Jesus falls back upon scripture to prove all things concerning himself. He could say, these are they that testify of me. Most fully now do the two disciples understand the occurrences of the last few days in the light of scripture. To understand anything concerning Christ's life, death, resurrection or exaltation go to scripture.

JAS. JOHNSTON.

From The Field.

The field is the world.—Matthew 13: 38.

South Australia.

The following circular has been sent to every church in South Australia. Will the S.A. brethren give to it full and earnest attention:—

In pursuance of a resolution passed in Conference on September 12th last, "That the incoming Evangelistic Committee be instructed to place the Aged Evangelists' Sustentation Fund upon a sound footing," I have pleasure in informing you as follows. After mature consideration the following motion was unanimously passed:—"That the moneys devoted to this fund shall be used by this Committee for deserving



SENATOR J. G. BARRETT.

cases from time to time as circumstances may arise; and that information be sent to the churches in South Australia that this fund has been established for the purpose indicated, and that contributions be solicited. The moneys to be placed at the disposal of the Committee in the Savings Bank." The Committee trusts that you will do your utmost towards the practical support of this resolution, and will speedily devise ways and means whereby the nucleus amount now in the Bank shall be considerably augmented.

WM. G. LAWSON CAMPBELL.

PORT PIRIE.—A business meeting was held here on Tuesday Evening, March 14. The Treasurer's report showing a credit balance was read and adopted. Bro. Pittman's report and appeal for a collection in aid of the Armadale Rescue and Preventive Home, on the first Lord's day in May, was considered. Several of the brothers spoke of the good work accomplished in the Home, and it was unanimously carried that we fall in with the proposal. The meeting then discussed the question of appointing helps for the purpose of attending to several important matters concerning both the temporal and spiritual needs of the church—principally the latter. A committee was elected, and their first duty will be to inquire into a few cases of disorderly walk. The Lord's Day School Picnic was arranged for Easter Monday, and a work committee formed to carry it out. I might mention that we are without an Evangelist, and as a consequence the work of preaching the gospel falls upon Brrs. Moffit and Morrow. The latter and his wife are expecting (D.V.) to pay a visit to Victoria at Easter, and are looking forward to meeting with the brethren in Conference. The work will then naturally devolve upon Bro. Moffit.

PORT PIRIE.—I regret having omitted an important

item of news in my report last night. I refer to our Bro. K. W. Duncan, M.L.C.'s departure. His Parliamentary duties have necessitated his removal to Adelaide. During the past 24 years he has been an active worker here, both on and off the platform, consequently, the church very much regrets his departure. But we realise that our loss will be someone else's gain.

W.C.O.

UNLEY.—After usual summer recess, the members of the Dorcas Society met on Tuesday last, when the following were elected officers for the current year, viz.:—President, Mrs. T. J. Gore; Vice-President, Mrs. J. Jones; Secretary, Mrs. Harrison Weir, Palmerston-road, North Unley. It was decided to specially recognise the services of our esteemed Sister Burford, sen., who had for so many years been the president, and who now retires on account of failing health. We earnestly pray that she may be graciously blessed of our Heavenly Father. Our meetings will henceforth be held on alternate Tuesday afternoons, and the co-operation of sisters who can possibly make it convenient to attend, is specially invited. Parcels of clothing, or donations in cash, will be gladly received by any of the officers, who are hopeful of making the Dorcas Society a helpful auxiliary to the church.

M. A. WEIR.

March 30th.

CAREW.—On Sunday 24th inst., had splendid meetings all day. In the evening two young women made the good confession and were baptised into Christ on Monday evening. We hope and pray that they may prove earnest followers of the Lord Jesus.

H. LENG.

NORWOOD.—Our meetings were good yesterday. Bro. Goodwin, from Kaniva and Bro. Bartholomew, from Carew, worshipped with us yesterday morning. One made the good confession at the gospel service last night.

A. C. RANKINE.

HINDMARSH.—We had the pleasure of a visit from our young Bro. Crosby at our service last Wednesday. There was a good number present, who seemed to appreciate our young brother's address, "In Life We are Christ's, in Death His Also—Which to us Who Believe is Gain." Our brother is quite young, and is still studying at Way College. In the evenings he sits at the feet of Brethren Gore and Rankine, and hopes under such excellent tuition soon to be equipped for the evangelistic work of which he has already had a trial among the Methodist brethren. We thought highly of our brother as a speaker. Yesterday morning we had one restored to fellowship, and in the evening two confessions.

April 1.

A.G.

Victoria.

NORTH FITZROY.—The anniversary of the Lord's Day School was celebrated on the evening of March 28, and proved an unqualified success alike as regarding the numbers present, the programme prepared, and the efficient manner in which those who had the rendering of it performed their several parts. W. Forbes, the superintendent, presided, and when he opened the meeting, although the seating capacity of the chapel is 600, the building was already packed. The Secretary's report showed that there is now a teaching staff of 28 brethren and sisters, and there is a total of 399 scholars on the roll, being an increase of 30 for the year. To provide for the greater accommodation of the classes and their better instruction, the Temperance Hall has for some time past been rented and devoted wholly to the use of the infants. The school library numbers over 300 volumes, 28 additions having been made during the past year. The number of school prizes distributed during the evening was 50,

classified as follows:—1st 31, 2nd 9, 3rd 8, introduction of scholars, 2. Those who had not lost more than six marks during the year secured a first prize, not more than twelve a second, and not more than eighteen a third. Fifteen girls and six boys secured the maximum number of marks obtainable during the year. The prizes for the introduction of new scholars were awarded to Elsie Lake and William Collings, Jun., on the girls' and boys' side of the school respectively. The special prize in the Bible Class, offered by Joseph Collings, was gained by Jessie Robinson. Altogether the school is in a healthy and prosperous condition. It possesses in W. Forbes a firm, tactful, but withal courteous superintendent, and 28 energetic, united and obedient teachers. The number of scholars is large and on the increase. There is a splendid library, and the finances are sound. We have therefore every hope of seeing the same success attend our efforts during the year on which we have entered, as has been the case in the past. The programme consisted of the following choruses by the children:—"Anywhere with Jesus," "On One and All," "Our Festive Day," the latter with solo and duet introductions; piano and violin duets were given by Misses W. and E. Heath and E. Goodenough, Master C. Longmore, and Mr. Bertie Goodenough. Miss M. Herbert also gave a piano solo. The remaining vocalisation was entrusted to Sister Blanche Fenwick, "Home, Dearie, Home," and Sister Harriet McMillan, "In a Village Old." May Jackson contributed an exhibition of club swinging; while the recitations were as follows:—James Peck, "Ranger;" Elsie Lake, "After the Holidays;" Elsie Gole, "The Cats of Houghton-Conquest;" Violet Cale, "Flo's Letter;" Sister Ruby Gole, "The Little Girl and the President;" Florrie Peck, "Kitty and Mousey;" Isabella Fletcher, "Sergeant! Call the Roll." The evening was brought to a close with the dialogue of "The Domineering Wife." The chapel was prettily decorated with flags, greenery and flowers, under the initiative of Bro. F. Watson, and a special tribute of praise is due to John Tinkler, for his excellent training of the children who took part in the choruses. Owing to its length, as originally drawn up, the programme had to be slightly curtailed, but performers and audience alike might reach their homes at a sober and decent hour.

BARKER'S CREEK.—The S.S. Anniversary took place on March 24th and 27th. Bro. Hagger conducted the services. On Sunday afternoon a Service of Song was rendered by the scholars, and a flower service was held in the evening. At both these meetings the large hall was comfortably filled, nearly 300 being present on each occasion. Collections were taken up in aid of the Castlemaine Hospital.

On Wednesday evening upwards of 300 sat down to a good tea. The public demonstration was a marvel in many ways. The hall was densely packed, all available standing room, as well as the seats, being utilised, and many persons could not gain admittance. Visitors were present from Bendigo, Newstead, Castlemaine, Taradale, Drummond, and even from far away Wedderburn. 400 people gathered together in this sparsely populated district was enough to excite wonder. The entertainment itself was of the first order, and reflected great credit on the children and their instructors. At the conclusion of the meeting prizes were distributed, and the teachers and friends made a nice presentation to Mr. and Mrs. Owens in recognition of their services in training the scholars. The S.S. is in a healthy condition. There are 109 scholars on the rolls, and the number is increasing—9 new scholars beginning with the new S.S. year.

T.H.S.

MELBOURNE (Swanston Street)—We had a splendid meeting last Lord's day morning. Dr. Jas. Cook, of Bendigo, was present, and the church enjoyed an address from him. In the evening there was a large attendance. Two were immersed on confession of their faith.

April 2.

CONFERENCE OF EAST WIMMERA CHURCHES.—The above Conference was held on Monday, 1st April, in the Christian Chapel, Horsham. The business session commenced at 3 o'clock in the afternoon. There was a fair attendance of brethren, delegates being present from each of the churches in the circuit. Bro. Connor was voted to the chair, which he ably filled throughout the afternoon. After the devotional exercises, the business was opened by the various reports of the church representatives. A most satisfactory progress was indicated. The churches had kept their financial promises, and in most cases gave a pledge of an increased contribution for the coming year. Altogether £88 was promised, which is an increase of £12 on last year's contributions. A motion was unanimously passed that the Missionary Committee be requested to continue Bro. Connor's labors in the circuit.

On the suggestion of Bro. Leng, who was present from Kaniva, it was agreed that a committee should be appointed to assist the evangelist in making the preaching arrangements. Bro. A. R. Benn read an essay on "The Noble Art of Self-denial," which was favorably criticised.

It was decided that the next Conference be held at Horsham. The following officers were appointed:—Chairman, Bro. W. G. Oram; Vice-chairman, Bro. McCallum; Sec., Bro. A. R. Benn. At the conclusion of the meeting Bro. Leng introduced a subject which he thought ought to be made a matter of recommendation to the Missionary Committee, viz., the engagement of an evangelist to work in some of our large country towns. Acting on his suggestion, a resolution was passed that the Conference promise to any such movement, on the part of the Missionary Committee, its heartiest sympathy and support.

In the evening, under the presidency of Bro. Oram, a most enjoyable meeting was held. Addresses were delivered by Brethren Leng, Connor, Oram and Benn. During the interval between the meetings a sumptuous tea was provided by the Horsham and Polkemmatt sisters.

A.R.B.

EMERALD.—A young lady made the good confession at Berwick on Saturday evening, and was immersed the same hour, and on Lord's day morning was given the right hand of fellowship.

A fortnight ago Bro. F. Collins, from North Melbourne, spent a week with us, and had a good time, preaching the gospel three times to good audiences.

April 1st.

WM. BOLDUAN.

BALMAIN MISSION, RICHMOND.—The above held a very pleasant social gathering in the new building, on Friday, March 29th. The object of the meeting was to bid farewell to Bro. Clow, who has laboured in connection with the mission during the past twelve months, and who is now about to work in the church at Berwick. The meeting was presided over by Bro. Campbell Edwards, who after a few remarks, called upon Bro. Clow to address the meeting. Bro. Clow gave a brief account of his career from the time of his baptism (at the age of 15 years), up to the present. During the evening, Miss Kelso on behalf of the Balmain friends, presented Bro. Clow with an umbrella, suitably inscribed. In her remarks Miss Kelso said that as Bro. Clow had been the means of doing good at Balmain, she trusted he would also be the means of doing much good in his new field of labour. Bro. C. heartily thanked the friends for their thoughtfulness. After partaking of light refreshments, the meeting was brought to a close by all singing the well-known hymn, "God be with you." We must not forget to mention that during Bro. Clow's labours at Balmain, a morning meeting for worship and breaking of bread has been organised, and from the gospel meetings six have come out on the Lord's side, and have been buried with him in baptism and risen to walk in newness of life.

R.L.

30/3/01.

A.M.McC.

Queensland.

ROMA.—We had very fine meetings on March 17th. The meetings at night, open air, and in the church building, were the best of the kind since I came here. The baptism of the aged couple, Mr. and Mrs. Waldron Sens., being the occasion for a lot of visitors from 15 or 16 miles around; sons, wives, and grandchildren of the aged disciples. Yesterday morning we received two into our membership. We had good meetings at night, both out door and in. Some nice things are said about sermons and songs in regard to the work of the gospel here. I have a letter here for C. Archdeacon; please let me ask for his address. Anyone knowing it will oblige by sending it to
March 25. ROBERT C. GILMOUR.

West Australia.

PERTH.—Bro. Banks began preaching here on Sunday evening, and will continue for a few weeks. Bro. Hawkins during that time taking up Bro. Banks' work on the goldfields.

Preparations are being made for the forthcoming Conference, in connection with which the Home Mission Committee are arranging for a series of meetings to be held in a large tent in the city. Brethren are working enthusiastically in their respective spheres and a successful time is anticipated all round.
March 26th. J. H.

SUBIACO.—Since last report two have been added by faith and obedience.
27/3/01. G. PAYNE.

Tasmania.

IMPRESSION BAY.—We preached at Nubeena again this evening in continuation of the special meetings that we are holding there. Two of our Sunday School scholars came forward and confessed their Lord. This is encouragement for our Sunday School workers.
March 27. C. M. GORDON.

IMPRESSION BAY.—During the past month the rough weather has been greatly opposed to our work. We have nevertheless had good meetings. Yesterday Cissie Spaulding, eldest daughter of our esteemed Bro. and Sister Geo. Spaulding, confessed her faith in Jesus. She was baptised this afternoon, and is now rejoicing in her decision for the Master. We intend to preach every night this week in the Nubeena Hall, and are hoping for several accessions. Our Conference is approaching and we propose to make it the best Conference ever held in Tasmania. The Launceston brethren are working hard in order to this end. We rejoice to say that a more enthusiastic missionary spirit has recently been awakened in our leading country churches, which we confidently expect will culminate in the formation of a Tasmanian Home Missionary Society at our forth coming Conference. The AUSTRALIAN CHRISTIAN is always a welcome visitor to our neighbourhood, and we find many of its articles educational and helpful.
March 23. C. M. GORDON.

Here and There.

Here a little and there a little.—Isaiah 28 : 10.

Some things have been crowded out this week.

Three additions at Woollabra last Sunday, one confessed and two formerly immersed.

One confession at Marrickville on Sunday evening last, at close of J. Colbourne's address.

There was a fine meeting at Newmarket last Sunday evening, when J. Morris spoke. At the close one confessed Christ.

This week we publish a corrected church directory of Australasia. Those wishing to make any use of same had better preserve it, as it may not appear again for at least three months.

We have reprinted in neat pamphlet form 25 of Sankey's choicest hymns for gospel meetings. This pamphlet will be suitable for special protracted efforts. Sample free. Price, post or carriage, paid, 1d.

Owing to the resignation of E. T. Dunstan, the popular Congregational minister of Sydney, from the presidency of the C.E. Union of N.S.W., Geo. T. Walden has been elected by a practically unanimous vote to that position.

We have much pleasure in this week presenting a picture of J. G. Barrett, one of the newly elected Senators for Victoria. Bro. Barrett is a member of the church in North Melbourne, where he is secretary and one of the deacons.

Bro. Greenwood and Miss Greenwood, of Adelaide, S.A., father and sister of F. W. Greenwood, are just now paying a visit to Doncaster, where F. W. Greenwood is at present labouring. They made a pleasant call at the Austral office.

The Victorian S.S. Union examination returns may be handed in up till Monday the 8th inst. Any school not yet in possession of full particulars regarding examination, please communicate (without delay), so that same may be adjusted.

We are sorry to learn that Bro. J. Thacker, of South Lillimur, lost by fire his honey house with its contents, consisting of three tons of honey and all his bee keeping appliance. He estimates his loss at £100; no insurance. He has no idea how the fire occurred.

We have now a few bound copies of the CHRISTIAN for 1900 for sale. It has a title page and index, and makes a neat, useful volume, containing the history not only of our work but of our literature for 1900. The illustrations alone are worth all we ask for the the volume. Price, 10/-; by post, 12/-. We have three volumes of 1899 which we will send post free for 8/-.

The next few numbers of the CHRISTIAN will be taken up with Conference matter. All Conference reports will have the right of way for at least the next three numbers. If reports do not appear churches will understand they have not reached us. We frequently receive reports and are asked to "lick them into shape" and publish what we may think most interesting. What might seem interesting to us might not so strike others. Send along your Conference reports as you want them to appear and we will try to meet you.

One year ago H. G. Harward commenced his work with the church at the Tabernacle, Johnston-st., Fitzroy, and last Sunday all day and Tuesday evening were observed as commemorative times of that event. During Sunday special meetings were held and in the morning a thank offering amounted to £15. In the afternoon the roll call of members took place when many of the members responded with verses of scripture and Bro. Harward gave a short address on the "Responsibility of Church Membership." Tuesday at 8 p.m. the public meeting was largely attended. Mr. J. A. Davies presided and splendid addresses were given by W. C. Morro, H. G. Harward, and James Johnston, on the subjects, "The Unity of God's People," "The Supremacy of God's Word," and "The Sovereignty of God's Son." From the Secretary's Report we glean the following facts: During the year they have had additions, by letter 16, baptised believers, 3, and by primary obedience, 35, total 54; and have now on the roll 157 names. They have lost during the year 18. For their own local work they have raised £241 and £50 for mission and philanthropic work. The whole church is at work and full of hope of greater success in the future,

Obituary.

To live is Christ: and to die is gain.—Phil. 1 : 21.

COOK.—The little church at Meredith has suffered its first loss by death in the departure of our late beloved Sister Esther Cook. She was immersed in August of last year, and since then had lived a consistent and happy Christian life. Our sister had not been in robust health for some time, but she nevertheless maintained her wonted cheerfulness, and up to within a few hours of her death, was engaged in ministering to the needs and comfort of loved ones. And now she has gone from us, leaving her aged parents and a large number of sorrowing friends, who mourn her loss, yet "sorrow not as those who are without hope." We shall see her in the morning, when the day dawns, and the shadows flee away.
R. G. C.

HARRISON.—We have frequently recorded the ingathering of the ripened golden grain and the fully matured luscious fruit by the Great Husbandman, but now we notify the plucking of the scarce unfolding flower. These are alike valued by the Master, and each will render its own delightful service in the glorified state even as it has done in the church below. Our beloved Sister Ethel Maud Harrison was simply an unfolding bud of 17 years, but sweet and fresh were the Christian graces in her young life, which were so quickly taken from us. Ethel was well, and one might almost have taken a lease of her life on Lord's day, January 20th, 1901, as we looked at and heard her singing the sweet songs of Zion, but before the week had ended—she died on the 26th—she had been called into the higher service. Her death without doubt has already taken effect in the hearts and lives of many of our young friends who knew her so well. Oh, that these, like Ethel, may live to good purpose in the Master's service! We sympathise with all the bereaved ones, especially her immediate relatives, one of whom—her sister Florrie—is co-worker in the F. Mission field with our own Bro. H. H. Strutten, to whom we have already written messages of condolence and sympathy. The Lord bind up the broken hearts, giving them comfort amid their deepened sorrow. Yes, for Jesus doeth ALL things right!
Hindmarsh, S.A. A.G.

UNCLE.—Our young brother J. A. Uncle of the church of Christ at Unley passed away on the 11th of March, at the age of twenty-four years. He met with a fatal accident on Saturday and lingered till Monday. He was a son of Brother Joseph Uncle, one of our elders at Park Street. Our young brother was baptised at the age of fourteen years, and has been ever since a member at Park Street. He was a member of the choir, and took great interest in the singing. He will be much missed. He was of a happy disposition, and all the members of the family deeply feel his absence. He made his home happy. This is the first duty of the Christian young man. The summons comes suddenly sometimes. If it finds us at our post of duty all is well. On Wednesday last we laid our brother's body to rest in the Mitcham Cemetery. Many sympathising friends were present. The church and community deeply sympathise with Bro and Sis. Uncle in their great affliction. On Sunday evening we had an "in memoriam" service, the chapel being filled.
T.J.G.

Coming Events.

Observe the time of their coming.—Jeremiah 8 : 7.

APRIL 15.—The Annual Examinations of the S.S. Union of Victoria for Teachers and Scholars will be held on Monday 15 inst., at the various centres as arranged, commencing at 7.30 p.m. Attention is drawn to the fact that teachers and scholars are to be examined on the same evening. J.S.M. Hon. Sec.

APRIL 18th.—Christian Chapel Boys' Club. The Fourth Grand Annual Concert will be held in the Christian Chapel, Chetwynd-st., North Melbourne, commencing at 8 p.m. Tickets 6d. J. W. HALSE, Hon. Sec. Reserve this date.

WANTED.

A brother of 20 years' experience as a General Storekeeper desires a situation. New Zealand preferred. "Delta," Austral Office.

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Selected Paragraphs.

Just Three Things.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"Second I had a mother. I saw her go down into the dark valley where I am going and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters—and he said it with tears in his eyes—they have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teaching of the gospel."

Flattery and Churlishness.

A FABLE.

A chameleon once met a porcupine, and complained that he had taken great pains to make friends with everybody; but strange to say, he had entirely failed, and could not now be sure that he had a friend in the world. "And by what means," said the porcupine, "have you sought to make friends?" "Why," said the chameleon, "I have adapted myself to all I met; have honored the follies and foibles of everyone. In order to make people believe that I liked them, I have imitated their movements, as if I considered them models of perfection. So far have I gone in this, that it has become a habit with me; and now my very skin takes the hue and complexion of the thing that happens to be nearest. Yet all this has been in vain, for everybody calls me a turncoat, and I am generally considered selfish, hypocritical and base." "And no doubt you deserve all this," said the porcupine. "I have taken a different course; but I must confess that I have as few friends as you. I adopted the rule to resent every injury, and every encroachment upon my dignity. I would allow no one even to touch me, without sticking into him one or more of my sharp quills. I determined to take care of number one; and the result has been that while I have vindicated my rights, I have created a universal dislike. I am called old 'Touch-Me-Not;' and, if I am not more despised, I am even more hated than you."—*Foster.*

The Gospel of Rest.

These rest periods—the night, the Sunday, the hour of invalidism the vacation hours—these are the provided times when we are to gather life for future service; they are not wasted times if we know how to use them. The Mill-race running its busy course calls back to the mill-pond and says, "Oh, you lazy Pond; why are you idle? Go to

work;" but the Pond replies, "If I did not lie here, there would be no Mill-race." The racing Raindrops call back to the Cloud above, "You lazy Cloud, lying there in the sky, why do you not come down and refresh the thirsty earth?" and the Cloud replies, "If there were no Cloud hanging in the heavens, there would be no racing raindrops." These hours of rest are needed preparation, the accumulation of life, out of which grows its activities.—*Dr. Lyman Abbott.*

Obedience First.

Pachomius, abbot of the Monastery of Tabenna, was informed that no salads or cooked vegetables had been served on the table for a long time, though the rules required it. He sought the cook concerning the matter. "My father, so many of the monks deny themselves anything except bread, and it is so much trouble preparing vegetables and soup, and so disappointing to see them come from the table almost untouched, that I thought I would employ my time more profitably in making mats." The abbot commanded him to show him the mats he had made, then seized a fire brand, and set them in a blaze, saying: "What! withdrawn from some of the monks the opportunity of denying themselves, from those who are sickly the necessary delicacies, and from the young their needful support, because it gives thee a little trouble, and because thou thoughtest to do better by plaiting?" To obey is better than sacrifice.

Forgiveness too Late.

Have you anyone you must forgive? If so, forgive him quickly, ere it be too late.

At the battle of Wagram Napoleon recognised among the slain a colonel who had given him cause for displeasure. He stopped and gazed for a moment upon the sadly mutilated body stretched upon the gory field, and said: "I regret not having been able to speak to him before the battle, in order to tell him I had long forgotten everything."

Thoughts.

Lord, let me have anything but thy frown, and anything with thy smile.—*Sel.*

I have read in Plato and Cicero sayings that are very wise and very beautiful, but I never read in either of them, "Come unto me all ye that labour and are heavy laden."—*Augustine.*

What will you do with Jesus? *Do with him, did I say? Oh what, what will you do without him? What, when affliction and anguish come upon you? What, when closing your eyes in death? What, when appearing before the awful judgment-seat?*—*R. Fuller.*

Occupy until I come! Henry says this means to be busy with, not merely to hold. They are the words of the Lord in the parable of the ten servants, to whom ten pounds were given. The teaching is that we are to be at work with whatever powers we have. Every chance to speak a word for Jesus, or to do a kindness for his sake, is a talent he has left in our hands to be occupied for him.—*Golden Censor.*

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Churches of Christ Directory, Australasia.

NEW ZEALAND.

Auckland chapel Ponsonby-rd., Alf. Catchpole, 52 Ponsonby-road
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, Chapel, Durham-street, Alex. McKinnon, Regent-street, Woolston.
 Dunedin—
 Tabernacle, King-st.
 South Dunedin, Chapel, J. Rutledge, Sec. Exchange of Committees Court, Dunedin.
 Roslyn, Hall, F. J. Phillips, Sec. Committees Dunedin.
 Dunedin, Mornington, Hall, M. Glaister, Spring Hill road, Mornington
 Dunedin, N.E. Valley, Chapel, T. Arnold, N.E. Valley.
 Dunedin, Normanby, Chapel, T. Arnold, N.E. Valley.
 Gisborne, Adventist's hall, E. Grundy.
 Greymouth, Private House, Benj. Dixon, Cowper-street.
 Hampden, Chapel, R. Thompson.
 Hastings, Oddfellows' hall, T. M. Joll.
 Helensville, Foresters' Hall, E. Cameron
 Hoteo North, Chapel, John Wilson.
 Invercargill, chapel, Robert Bell, Strathearn.
 Kaitangata, Chapel, Edwin Rogers,
 Mataura, Chapel, Joseph Townshend.
 Nelson, Chapel, Geo. Page, senr., Toi Toi Valley.
 North Albertland, Public Hall, Benj. J. Pook, Wellsford.
 Oamaru, City Temple, Jas. Gebbie
 Omama, Private House, R. Laing, Glorit, Kaipara.
 Pahiatua, Council Chambers, T. Manifold
 Papakura, Chapel, C. Wallis.
 Petone, Hall, F. Mason, Bay-street.
 Port Albert, Chapel, Wm. Prictor.
 Pukekohe, Public Hall, Robert Begbie.
 Ross, Private House, J. P. Muir.
 Spring Grove, Chapel, A. G. Knapp.
 Stanley Brook, chapel, T. Griffiths.
 Takaka, State School Room, A. E. Langford, Takaka, Nelson.
 Tadmor, Private House, Wm. Anglesey
 Tara, Private House, Mrs. Tozer.
 Te Arai North, Public Hall, Jos. Benton.
 Turua, Public Hall, R. W. Bagnall
 Wai-iti, Meeting House, E. Griffith.
 Waimangaroa, Private House, Thos. Hay.
 Wanganui, Chapel, E. Vine, Wickstead Place
 Warkworth, Private House, J. A. Petherick, Dome Valley.
 Wayby, State School, Herbert Wilson.
 Wellington, Chapel, Dixon-st., Geo. Gray, Webb-st.
 Wellington South, chapel, Mr. Vickery, Broomhedge-st.
 Wellsford, Schoolroom, Benj. Ramsbottom.

WEST AUSTRALIA.

Boulder, chapel, John Moore, Moran-st.
 Coolgardie, chapel, G. O. Burchill
 Fremantle, chapel, W. E. Vinicomb, Healy-st., Beaconsfield
 Harvey, private house
 Kalgoorlie, chapel, F. Greedy, Boulder
 Kanowna, chapel, E. T. Grant
 Perth, chapel, D. M. Wilson, Hay-st.
 Preston, hall, J. G. Scott.
 Southern Cross, private house, L. J. Moignard
 Subiaco, hall, G. Payne.

TASMANIA.

Bream Creek, chapel, J. W. Woolley, Kellevie.
 Beaconsfield, private house, D. Purvis.
 Gormanston, private house, G. V. Green
 Hobart, chapel, Collins-st., H. E. Poultny, Princess-st. W.
 Impression Bay, chapel, G. Spalding, Wedge Bay.
 Latrobe, private house, R. C. Fairlam.
 Launceston, Temperance hall, T. G. Prior, 41 Galvin-st
 New Ground, chapel, W. Reynolds.
 Nook, J. Williams' house, John Williams.
 Port Esperance, chapel
 Queenstown, private house, J. Methven.
 Sulphur Creek, private house, M. Taylor.
 Zeehan, hall, A. E. Bruce.

VICTORIA.

Ascot Vale, chapel, Thos. Minahan, Ascot Vale West.
 Archerton, private house, A. L. Archer.
 Bairnsdale, chapel, E. T. King.
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street.
 Ballarat West, Chapel, Dawson-street, T. H. Vanston, 62 Ascot-street.
 Barker's Creek, chapel, H. Leversha, Harcourt.
 Bayswater, chapel, T. Clements.
 Bendigo, Temperance hall, John Ellis, Barnard-st. West.
 Bet Bet, chapel, Thos. Warnecke, Middle Bridge.
 Berwick, chapel, J. Richardson, Narre-Warren.
 Banjorooop, private house, Jas. Gerrand, Mystic Park.
 Brighton, chapel, Male-st., D. Parker, West Richmond.

Brim, chapel, H. E. Quire, Yellangip.
 Broadmeadows, chapel, J. Kingshott, senr.
 Buninyong, chapel, E. Gullock, Black Lead P.O., Hiscocks
 Ernswick, chapel, J. G. Shain, 178 Donald Street.
 Ballendella, private house, Mrs. Rake, Bamawn
 Carlton, chapel, Lygon-st., Geo. Dickens, 644 Lygon-st.
 Carlton North, chapel, Pigdon-st., J. Hollole.
 Castlemaine, chapel, J. Taylor, Town Hall.
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-street, H. G. Peacock
 62 Abbotsford-street.
 Cosgrove, Leb. Frost, Rockville
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, J. A. McKay, Lauriston P.O.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dumunkle, chapel, Wm. Inglis, Minyip.
 Dandenong, Private house, D. Brown.
 Daylesford, private house, R. Gerrand.
 Elphinstone, chapel, W. Smith.
 Emerald, chapel, W. Bolduan, via Narre-Warren.
 Echuca, chapel, W. A. Kent.
 Fitzroy, Tabernacle, Johnston-street, H. Swain, 783
 Nicholson-street, North Carlton.
 Fitzroy North, chapel, St. George's road, W. Forbes, 172
 Holden street.
 Fairfield Park, chapel, F. Phillips, Alphington.
 Footscray, chapel, H. H. Streader, 22 York-st., Yarraville.
 Fernhurst, chapel, Joseph Evans.
 Galaquil, Schoolhouse, James Putland.
 Geelong, chapel, Hope-street, V. Hester, Waterloo-st.,
 Geelong W.
 Glenorky, John Laughton.
 Hawthorn, chapel, R. H. Bardwell, 5 Fashoda-street
 Homebush, J. Horley.
 Hopetoun, private house, W. Smith, Maidavale, Hopetoun.
 Horsham, chapel, J. H. Morrison, Horsham.
 Kaniva, chapel, John Goodwin.
 Kangaroo Flat, private house, G. Y. Bogle.
 Kyabram, Bishop's hall, John Robertson
 Kerang East, private house, D. R. Milne, Milne's bridge
 via Kerang.
 Lake Rowan, J. Sharp.
 Lancefield, chapel, E. J. W. Meyer.
 Lillimur, public hall, B. J. Lawrence.
 Litchie, schoolroom, John Thacker
 Melbourne, chapel, Swanston-street, R. Lyall, Levison-
 street, North Melbourne
 Melbourne S, chapel, Dorcas-st., Alx. Downs, 1 Graham-
 st., Albert Park
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 425
 Cardigan-street, Carlton.
 Maryborough, chapel, F. B. Eaton, Nolan-street.
 Mt. Clear, chapel, F. Griggs.
 Murtoa, private house, W. G. Harman.
 Meepool, private house, J. Cork.
 Murrumbena, chapel, C. Newham, Boundary-rd., East
 Brighton
 Minyip, Mechanic's hall, A. R. Benn.
 Malvern, Shire hall, B. Huntsman, Stanhope-street.
 Merrigum, private house, H. Adams.
 Mooroolbark, school house, R. Langley.
 Mildura, chapel, C. A. Faulkner.
 Mystic Park, private house, A. Gillespie, Lake Boga.
 Mumble Plains, private house, S. H. Brown, Mumble
 Plains Loose Bag, via Swan Hill.
 Meredith, schoolroom, T. Potter
 Newmarket, Chapel, Finsbury-st., S. H. Mansfield, Lee-st.
 Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek.
 Pakenham, chapel, H. Ritchie, Nar Nar Goon.
 Port Fairy, chapel, H. Gray, Campbell-street.
 Pitfield Plains, Mechanics' Institute, Chas. Burton
 Prahran, chapel, High-st., J. H. Smith, 13 York-street.
 Polkemmett, chapel, J. Becker
 Richmond, Masonic hall, Swan-st., T. Venn, 29 Cremorne-st
 Richmond N. chapel, Coppin-st., W. Ewing, 46 Park Grove,
 Burnley
 Richmond S., hall, Balmain-st., R. J. Clow
 Red Hill, private house, R. Sheehan.
 Runnymede, private house, Mrs. W. Dickens.
 St. Kilda, chapel, F. W. Clary, 109 Charles-st., Prahran
 Shepparton, Temperance hall, E. Dudley
 South Yarra, hall, Toorak-rd, W. Giles, 10 Charlotte-st.,
 Richmond.
 Surrey Hills, chapel, H. Murray, Warburton-st., Cant'bury
 Taradale, chapel, J. Sargent.
 Toolamba, private house, Miss E. Anderson.
 Warrnambool, chapel, J. Thomson, Timor-st.
 Wedderburn, chapel, Chas. McDonald.
 Warragul, private house
 Williamstown, central hall, E. C. Kenny, Douglas-parade
 Newport.
 Warracknabeal, state school, J. Clissold, Gas-st.
 Warmer West, Gilbert Goudie, Birchip.
 Yarrowalla, private house, Mrs. J. Marfilet.

Yanac North, chapel, J. W. McCallum.
 Yando, Mrs. J. Stanyer, Yando, via Boort.

QUEENSLAND.

Boonah, private house, T. F. Stubbin.
 Brisbane, chapel, Ann-street, A. S. Waterfield, Prospect
 st., Kangaroo Point.
 Bundamba, chapel, John Eadie.
 Cairns, private house, A. Cowper
 Carney's creek, private house, E. Young.
 Charters Towers, chapel, J. Wallace
 Childers, Kanaka Mission, John Thompson.
 Eel Creek, private house, V. T. Fittell, Gympie
 Flagstone Creek, schoolroom, W. Bailey.
 Greenmount and West Halden, schoolhouse, R. Wright
 Gympie, chapel, A. Hutchinson.
 Killarney, private house, J. Carey, senr.
 Ma Ma Creek, chapel, C. Risson.
 Mount Walker, hall, F. Henriksen.
 Mount Whitestone, chapel, F. G. Pates.
 Maryborough, Protestant hall, S. O'Brien.
 Marburg, chapel, W. Pond, Glamorgan Vale.
 Rosewood, chapel, Geo. Colvin.
 Roma, chapel, L. A. Hoskins.
 Rosevale, chapel, Thos. Lawrence, Moorang.
 Spring Creek, private house, J. Wilson.
 Tannymorel, private house, F. Keable.
 Thornton, private house, W. Watkins
 Toowoomba, private house, H. Drainey.
 Vernor, chapel, Otto Adermann
 Wallumbilla, chapel, Thos. Hembrow
 Zillmere, chapel, A. T. Robinson, Aspley.

SOUTH AUSTRALIA.

Alma, chapel, R. Harkness.
 Adelaide, chapel, Grote-street James Manning, Currie-
 street.
 Balaklava, chapel, F. W. Loader.
 Border Town, hall, E. W. Milne.
 Carew, chapel, R. K. Spotswood, Buckingham.
 Lochiel, chapel, C. H. Harding.
 Dalkey, chapel, David Finlayson, Owen.
 Glenelg, chapel, S. Summers, New Glenelg.
 Gawler, S., private house, Wm. Wright.
 Hindmarsh, chapel, D. H. Griffen, Coglin-st., Brompton
 Park
 Henley Beach, chapel, Geo. A. Hurcomb.
 Kadina, Rechabite hall, D. Wright
 Long Plain, barn, R. D. Lawrie.
 Milang, chapel, H. S. Goldsworthy.
 Millicent, chapel, John Bowering.
 Mallala, chapel, F. M. Worden.
 Norwood, chapel, A. Redman, King Will'm-st, Kent Town
 North Adelaide, chapel, Kermede-st., R. Forsyth, 1st Av.
 Prospect Mission, Oddfellows' hall East Adelaide.
 Nantawarra, chapel, T. G. Cosh.
 Point Sturt, chapel, A. W. Pearce.
 Port Pirie, chapel, W. Overland
 Queenstown, chapel, R. Harris, Cross-street.
 Strathalbyn, chapel, John Taylor.
 Stirling East, chapel, E. Taylor.
 Unley, chapel, Park-st, T. G. Storer, Weller-st, G'dwood
 Wild Horse Plains, ch: pel D. Hammond, Long Plain.
 Willunga, chapel, G. E. Eden.
 Williamstown, chapel, W. G. Pappin.
 York, chapel, T. Burt, York, Beverley.

NEW SOUTH WALES.

Blakebrook, private house, W. Atkins.
 Broken Hill, Trades Hall, W. H. Wright, William-st.
 North Broken Hill.
 Bungawaybyn, chapel, L. H. Robinson.
 Chatham, chapel, J. Collins, Cundletown, Manning river.
 Corowa, chapel, E. J. Waters.
 Croydon, private house, Alma Roe.
 Enmore, Tabernacle, Secty, E. J. Hilder, Farr-st., Rockdale
 Enmore P'etersham, Mission .. Chapel .. S. Denford
 Parramatta-rd., Petersham.
 Grafton, private house, F. Goode.
 Junee, private house, W. H. Crosthwaite.
 Lismore, hall, Jos. Greenhalgh, jr.
 Marrickville, chapel, A. Price, Holwood, W. Marrickville
 Merewether, chapel, Geo. Boddy, Ridge-st.
 Moree, chapel, E. T. Ball.
 Prospect, private house, H. Hawkins.
 Rockdale, hall, J. McGregor, Bexley.
 Rookwood, chapel, M. Andrews.
 Sydney, City Temple, F. Newby, 40 Gordon-street, Pad
 dington.
 Wagga, hall, J. H. Wilkins.
 Wingham, hall, H. Western.
 Wyralla, hall, J. Partridge.
 Woollahra, Oddfellows' hall, A. W. Shearston Wood-
 stock-street, Waverley.