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HINDRANCES AND HELPS TO THE GOSPEL.

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I have selected this subject after due consideration because of its peculiar appropriateness, with the hope that in some humble measure its discussion will help forward the grand object of our Conference gathering, viz., co-operation in the glorious work of world-wide evangelism. We will consider, first, gospel hindrances, and then its helps. Let no one conclude that no progress worth recording has been made. There is much to rejoice over. Never before our own day were so many people interested in Christ. Many glorious victories have been achieved; many triumphs won. In every Continent evidences of the good influences of Christianity, direct or indirect, are to be seen. Yet who can doubt the correctness of the assertion that, compared with the work of the church of apostolic days, and measured by the great opportunities given, the progress of Christianity since New Testament times has been much slower than it should have been? Knowing, as we do, that the gospel is not less powerful, and that the people are more inclined to hear and less inclined to oppose in our day than of old, the slow progress of the gospel is a cause for sincere regret, and earnest enquiry concerning the reason why. Time forbids dealing with more than a few of the most salient obstructions.

I think I may safely assert that the chief hindrances come *not from without*, but from *within*. Apostolic experiences of violent opposition, frequently repeated in modern history, but prove how futile are the efforts of the great adversary to overthrow the Christian religion. The living seed seems to take deeper root and flourish best when watered by the blood of martyrs; amid the fierce winds of persecution this divine plant thrives best, and like the burning bush of Horeb, it stands unconsumed amid fires of antagonism; with giant force, the religion of Jesus has burst through every obstacle; the little stone cut out of the mountain without hands has ever rolled onward, adding to itself with every revolution; the tiny seedling has become a mighty tree, lifting its head uncovered amid the wild tornado of persecution, stretching out its branches into every Continent, ready to grapple with every storm that blows. The chief obstructions are not from without, but from within. The first blow to Christianity was struck from within, when Ananias and Sapphira told the fatal

lie. Many a train has been wrecked, not by lawless people presenting obstructions, but through the engine-driver failing to read the signals, the pointsman neglecting his work, or the laborers failing to keep the lines in repair. In similar ways, the progress of the gospel train has been impeded.

An inward look will perhaps help us to discover the unfortunate truth that gospel propagation is too frequently hindered by the *low tone of piety*, and the *secular, worldly, material spirit* of many of God's people, by which there is evidenced a lamentable intoxication with the spirit of the times, a sinful accommodation to the practices of an ungodly world. Too often we have the truth, but fail to apply it. We contend for "the faith once delivered to the saints," being thoroughly orthodox in adhering to primitive doctrine, while departing widely from the primitive practice of a consecrated life. Indifference, apathy, lethargy, are eating like dryrot at the foundation of Christian effort. The spirit of hypercriticism, which invariably melts before a consuming passion for the salvation of souls, is too frequently substituted for the latter. It used to be said of Lord Eldon, that he "prevented more good than any other man ever did." In like manner, many are mere obstructionists—chains upon the gospel chariot wheels. Fortunately, these remarks do not apply to thousands of faithful, zealous Christians; would that they applied to none save those of no profession, for the great gulf fixed between faith and practice is keeping many back from the kingdom.

If this secular spirit is found in the church, who can be surprised to find that the *age in which we live is pervaded with an irreverent spirit*. A poet has depicted the devil of the eighteenth century to be an irreverent, sneering, sarcastic scoffer. The radical idea of the devil is frequently defined as being an embodiment of utter irreverence, blaspheming amid the effulgence of heavenly radiance, jesting amid divine glory. This frivolous, light-hearted, irreverent spirit has impregnated the age. The chief obstacle to gospel progress, however, is to be found in the prevalence of this tendency amongst those who profess adherence to the principles of righteousness and truth.

Closely akin to this may be mentioned the

obstacle of *unbelief—lack of faith*. Strange, that this obstruction should be raised by those who profess to live the life of faith; yet so it is. Unbelief, like weeds, extirpated in one place, springs forth in another; or like the fabled monster of old, from whose dis severed neck the blood sprang forth and formed fresh heads, so unbelief, apparently receiving its death-blow at conversion, springs forth in other and more subtle forms. The reason why many fail to co-operate in the work divine is because their hearts are full of unbelief. The pessimistic spirit too frequently prevails. We forget that success, to some extent, is proportionate to our faith, and that

"Faith, mighty faith, the promise sees, and looks to that alone,
Laughs at impossibilities, and cries, 'It shall be done.'"

Faith

"Reels not in the storm of warring words,
Sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
And finds the fountain where they wailed mirage."

Another hindrance is *lack of love*. The apostle shows that a life where love is wanting is destitute of all true excellence—minus of the one grand essential quality that invests life with real worth, rendering it pleasing in God's sight, and of use to fellow-men. He tells us that nothing can compensate for the lack of this virtue of virtues. Without it, we are nothing, and our words are as "sounding brass and tinkling cymbals," while, if our hearts are full of divine love for the perishing around, and of earnest yearnings for their temporal and spiritual welfare, we are in possession of the key that unlocks their hearts, and with it may find welcome admittance into their whole nature. The absence of this indispensable virtue is too frequently noticeable, as a great obstruction to the progress of the gospel.

When dealing with helps to the gospel, other hindrances caused by *professing Christians* will be incidentally referred to. For the present we will pass on to notice *rationalism*, which, while known little of and cared nothing for by the masses of people (the most popular infidelity of the age consisting of the worldly, pleasure-seeking spirit), is yet one of the greatest obstructions. It paralyses the faith of thousands in the inspiration of the word, and the divinity of Jesus. It deifies human intelligence, and undefies the Christ of God. It attempts, as does one of its offspring, higher criticism, falsely so called,

to eliminate the supernatural from Biblical history. Rationalism is modern infidelity. No longer are we troubled with the scepticism of Voltaire, or Tom Paine. Many sceptical societies, once flourishing, are now defunct. A more insidious enemy has arisen, in the form of rationalism, the influence of which is extremely pernicious. It has been said that "it steals the livery of heaven in which to serve the devil." It makes reason the supreme judge. It exalts human intelligence to the rank of master, instead of keeping it in its place as servant. "Truth is our guide, and not the flickering light of poor, frail human reason." Science needs the enlightenment of revelation. Philosophy must sit at the feet of theology. Human intelligence must cease speculating as to the make of the heavenly manna, and eat of it; reason must no longer content itself with analysing the water of life, but must drink of it. The undue exaltation of the judgment of man must ever be guarded against, while the tendency of many professing followers of Jesus to subject the scriptures to the acceptance or rejection of the Christian consciousness, or to the standard of current theological views or philosophical theories, should ever be avoided. The inspired record is ever necessary, by which the wisdom of the wisest must always be tested.

But the greatest opposition is to be found in a very subtle form, viz., through the corruptions of Christianity. All through the ages, counterfeits of the truth have formed a powerful antagonist to the gospel. The chief of these is *Romanism*. I know that recent statistics evidence its decline, yet we must not underestimate the strength of this enemy, nor overlook the fact that while in certain quarters its influence is on the wane, in others it is increasing, as is evidenced by the rapid Romanising of the English Church. Practices which occasioned the Reformation are being restored; a revival of sacerdotalism, a resurgent clericalism in that quarter, resuscitated superstition, clearly indicate this tendency. One has said of Romanism, "Wounded in the head in Italy, its limbs are shivering with dissolution, and the death-rattle is already in the throat of that old 'mother of barlots.'" I fancy there is more life in the old woman than that writer imagines. In Romanism, with its impious claims, and anti-scriptural doctrine, and avowed hostility to liberty of conscience and speech, and paralysing effect upon the energies of man, we have a formidable enemy. Scarcely anything hinders so much as this. The nearer the Vatican, the farther from Christian progress. Religious stagnation prevails when Romanism flourishes. The Papacy has been defined as being "the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof." Rome under Popery is the antitype of what Imperial Rome typifies. The disappointment of history should be a warning to the present generation. It needs only a cursory glance at the doctrines of Romanism to see how insidious in its poisonous influence is this enemy. The head of this system, the Pope of Rome, claims to be the supreme judge and guide of the consciences of men. It has been pointed out that if he should so

err as to prohibit virtues and command vices, the church over which he rules would be bound to believe that virtues are evil and vices are good.

In the fourth section of the Syllabus, which is a collection of the judgments and utterances of the Pope, the heading is, "Socialism, Communism, Secret Societies, Bible Societies," etc. Of these it says, "Pests of this description are frequently rebuked in the severest terms in the Encyclical, *Qui Pluribus*," etc. You see what Bible Societies are termed. These institutions, through whose agency the blinded eyes of millions have been opened, are called *pests*. Can we conceive, then, of a much greater enemy than we have here?

The late Henry Ward Beecher said, "The Catholic Church, that great extended organisation, I consider full of accumulated rubbish: like an old mansion in which a miser has lived, who would not allow anything to be sold, and who put everything in the garret—cradle, beds, furniture, dishes, broom handles, and the like, through ages, until it has become a vast museum of stuff, miserable stuff. The Church of Rome is crowded full of fables, and superstitions, and dogmas, and it has a wonderful power of cataloguing, and it puts them all in order, and makes an inventory of them." Yes, Mr. Beecher, that is so, but how can we wheel the gospel chariot through such conglomeration of accumulated debris? Romanism is the curse of Christendom. All true Christians, upon whose banners religious freedom is inscribed, find here one of the greatest obstacles to progress; thousands of deluded victims of religious despotism, bewildered in the labyrinths of gross superstition, are placed almost beyond the reach of gospel influences, their consciences and intellects buried beneath the rubbish heap of superstitions, traditions, and antiquated dogmas.

Another obstruction is *sectarianism*. This hindrance is free from the grosser crimes of Romanism, yet it adds one of its own; it lops off branches from the Popish tree, and replants a few of them (instead of getting cuttings from Jerusalem), hoping that good fruit will be produced, and forgetting that we cannot gather grapes off thorns. A man-made scheme is substituted for the God-made religion. Speculation takes the place of revelation. The sectarianising power of opinionism has destroyed the unity of the body. "The Bible, the whole Bible, and nothing but the Bible"—that cry that shook Romanism to the core; that cry that bid the morning light of truth illumine the black night of error; that rolled away the gloomy cloud which had long settled upon the intelligence and conscience of the people—has in many cases become a huge mockery, an empty boast, a delusion and a snare. The lips denounce, while the lives but imitate, in many respects, the practices of Rome. The divine plan, exiled by the apostacy, has not been fully restored by the Reformation; too many, rebelling against an infallible Pope, will have no infallible book.

J. Waddington, D.D., in his Congrega-

tional Church History, writes: "The Reformation of the sixteenth century, notwithstanding its lasting benefits, was marked with defects which arrested its progress, and entailed evils that are still felt. The errors of the Roman Church were exposed in the searching light of scripture, and the power of the Papacy was broken, but in the ardor of their conflict with the man of sin, the continental reformers overlooked the simple principles of church polity contained in the New Testament."

How true this is! Among Protestants the Bible is agreed to be the one paramount authority. That is the acknowledged theory, but sad to relate, it is not the practice. While the word of God is considered to be the centre and circumference of all we are to know, the Bible is overlaid with a confession of faith, a discipline, a prayer-book, and well-nigh numberless creeds, and so a great heterogeneous mass of speculative theology, a tangled web of incomprehensible propositions, an elaborate tissue of incredibilities, have partly covered up the simple gospel of our Lord. Romanism is the enemy of liberty—liberty of the individual to test the doctrines for himself; yet many who renounce the sway of Rome adhere to the despotic principle of extinguishing individual rights, and thousands of creed-bound sectarians bow down to the judgment of the church, instead of seeking out the truth for themselves, and thus man is deprived of freedom, his noblest and most natural inheritance.

Humanly constructed creeds, however cleverly devised, are necessarily schismatical, heretical. They bear about with them the marks and faults of their authors; they stereotype errors as well as truths; they confine the mind to a certain range of tenets; they retard the intellectual and spiritual improvement of their devotees, and prove an obstacle to their vital energies; they lead to religion becoming a matter of uncertainty, driving many thousands into doubt; they promote superstition.

In close proximity to this, other evils of sectarianism might easily be enumerated. Class distinctions, particularly those pertaining to clergy and laity, were distinctions unknown in apostolic times. There was no clerical order, no priestly caste, no stereotyped ecclesiastical system. Discipleship and priesthood were co-extensive. How different now! Look at the dignitaries of modern days, which find their origin, not in the Bible, but in Babylon, and which are so repugnant to the spirit of Christianity, evidencing utter disregard to the apostolic command given to overseers, that ecclesiastical assumption might be guarded against, "Yea, all of you be subject one to another"; and manifesting also lamentable neglect of the word, "Ye (the disciples) are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"; and again, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

How quickly one evil follows another! Thus, the fleshly basis of membership soon followed as a result of deviation from the

Master's teaching, and that of the apostles, upon the new birth, and relating to the two covenants. The adoption of party names which place unauthorised barriers between the churches must be stated as another evil; while pew rents present a great obstacle to gospel progress, creating ticketed paupers, destroying the voluntary principle, engendering strife, ill-will and selfishness, and driving people away, who cannot afford to come to church. One has said, "The gospel should not be sold at so much a square inch"; while another writer well puts it, "The churches have become spiritual insurance societies, and if a man is not sound on the money question, he does not pass." Such invidious comparisons as are created by the pew rent system present a great obstacle to the propagation of the gospel.

Happily, the religious world has accomplished much even in its divided condition, and in spite of the hindrances referred to. How much more would be accomplished, were they all swept away!

Perhaps I have said enough upon the destructive side of this question. I shall now advance something upon the constructive side, incidentally, it may be, alluding to other obstructions. It is not enough to throw down; we must build up. Let us consider the aids to gospel propagation. We have stated certain obstacles; the question of the day is, how can they be overcome? The true answer is, I believe, as follows:

1. To overthrow the hindrance caused by the worldly, secular spirit, we must reproduce the piety and spirituality of the apostolic church. We must not merely teach the doctrine of the New Testament. Christianity is more than a code of laws, a system of morals; it is a life of faith, love, holiness, humility, prayer, self-denial. We must never mistake orthodoxy for piety and spirituality, nor hold high principles while living low lives. Doctrine is ever essential, as necessary to Christianity as bones are to the body; but God preserve us from being all bones, a ghastly skeleton, no muscles, no nerves, no veins, no arteries, no life, no spirit. We need doctrine, and a practical application of doctrine; the truth, and to be true men and women; to think Christ's thoughts, and to breathe Christ's Spirit. Self-abnegation must take the place of self-indulgence. Daily crucifixion must be experienced. Herein is true orthodoxy, in following Christ, even to Calvary. There are too many who know the truth, but have never applied it; their hands and eyes are lifted in prayer, while their hearts are centred on things below; they resemble certain trees, with massive trunk and high arms outspread, and with bark and outer fibre, but within rotteness and decay. They rest in outward performances, while the darkness of unregeneracy prevails within. They content themselves with a *knowledge* of first principles, while not even all that is outward commends itself, for in sweetness of temper, kindness, generosity, many men of the world set them splendid examples. It has been said that we ought to be spiritually superior to the apostolic church. Christians of early times were educated amid unfavorable environments. They came out either

from the narrow exclusiveness and bigotry and pride of Judaism, or from heathen ignorance and depravity; yet behold the wonder-centuries have elapsed, and we have the advantages of long Christian experience and religious surroundings, and ought therefore to be spiritually superior to Christians of apostolic times; yet, sad to say, the question might well be raised, does our spirituality even equal theirs? It is gratifying that we can claim a great deal, and have reason to believe that amongst us there are thousands who are filled with the Spirit, whose hearts have been sanctified by power from on high; yet is it not so that with many there is lacking that devotion of spirit which should ever characterise the children of God? If so, let us tarry till we be "endued with power from on high."

2. To remove the obstructions caused through rationalism, Catholicism, sectarianism, and all their accompanying evils, we must have as our one motto, "*Back to Christ and his word.*" This trinity of antichrist can be conquered only by this means. The Bible, the whole Bible, and nothing but the Bible, properly translated, universally read, its authority acknowledged and its teaching submitted to, is the sole panacea for the evils mentioned. There is a perfect standard—a divine pattern—an inspired order of things—committed to the church of Jesus Christ, which must not be infringed upon, and those who deviate therefrom or substitute their own plans engage in the work of sectarianisation, and stand in the way of the union for which the Saviour prayed. The Bible is the only infallible directory. The disposition to neglect it, prevalent to a deplorable extent, is not only offensive to God, but productive of the evils I have enumerated. When Moses was divinely ordered to erect a tabernacle in the wilderness, a type of the truer tabernacle, the command was given, "See that you make all things according to the pattern which I gave thee in the mount." An infringement upon the divine plan secured death to the transgressor. The prophet Isaiah thundered heaven's denunciation against the general discontent in his day with the revelation of Jehovah, and the seeking in its place familiar spirits. Referring to those who set aside the divine oracles, he wrote, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

In like manner we have a "thus saith the Lord." God is the author of our religion; the only begotten Son is the founder and finisher of our faith. No religion is so absolute as ours, excluding all right of choice. It is well that it is so, for we cannot improve on the divine. While ages of unassisted human reason have unequivocally demonstrated that intellectual light cannot by searching find out the will of the Creator, in the word of God we have the light which can alone illumine the pathway of the believer to an immortality of bliss. Search heaven above, and earth beneath, but the perfect pattern can never be improved upon; yet men are pining for a new revelation, while the old one

remains untouched. They are crying aloud for a new prophet, when Jesus stands at the very door. This completely settled revelation, which must not be added to or taken from, and of which we are but expositors, is our one great need. We also require a *faithful rendering* of the original scriptures, so that errors depending partly upon mistranslation shall have force no longer. We need also a *world-wide circulation* of the Bible, which would be a sure death-blow to Catholicism. History tells us of a famous robber who was in the habit of murdering his victims, because, he said, "dead men tell no tales." And so Romanism would fain destroy the word, for where it is not read, there is not much danger of people finding out the truth. Hence the need of universal circulation of the word. We need also that the *authority of the word should be acknowledged, and its commands obeyed.* Let a belief justify itself from the Bible, or cease to hold it. By the universal adoption of this rule, sectarianism would end, and Christian union be realised. That great progress can be made along these lines, the history of the current Reformation clearly demonstrates. Back to Christ and his apostles, back to Jerusalem, has been our aim. Some would have us go back no further than the seventeenth century, and the teaching of the Westminster divines. High churchmen would have us go back only to the ages of the great church councils and the theology of the fathers. We, however, have not stopped there, but gone right back to Christ and his word. Consequently, we have no party names, no human creed, no ecclesiastical machinery. Our churches are bound together by no other tie than a common faith and love. Christ is our only Head, and the churches thrive without Pope, Archbishop, or Superintendent. The lesson needs to be universally learned, that in a complete return to primitive Christianity we have the antidote for a disordered Christendom.

Substitute the Bible for humanly constructed creeds, the unity of the Spirit for the disunion of speculative theology, the commands of God for the traditions of man, divinely instituted ordinances for ritualistic observances, spirituality for formality, practice for theory, and the end aimed at shall be attained, the night of bewildering and unsatisfying speculation of human reason shall pass away, and the dawn of a glorious day shall burst upon a helpless world. The fetters of an enthralled generation shall be snapped asunder, and freedom shall be regained. Christ will be preached as our "all and in all," the Head of his church; there will be one body, one church, which will wear Christ's name, and not be named after man or ordinances. Believers' immersion will be practised, the Lord's Supper will be observed, not once a month, or quarter, but every week, and the ordinance will be the central exercise of the service instead of being an extra for an after meeting; these results, and many other blessings, will follow if the Bible be our authority.

Permit me briefly to refer to certain *hopeful signs*. I do not wish to end in a tone of lament. I believe that the Lord is leading

his people on to victory—forward out of doubt and error to a rich inheritance of truth. A sagacious Scotchman, John Stuart Blackie, said, "Christianity is played out, they say; Christ played out! Christianity, I tell you, is only beginning to be played in!" There are hopeful signs; the skies are brightening; there are tokens of promise; amongst religious parties there is a mighty movement, "a sound in the mulberry trees"; there are marked signs that various forces are operating by the guidance of God towards a glorious end; the Papacy has been shorn of much of its power; people are beginning to think and speak for themselves; liberty is advancing with mighty strides. There is a moving towards Christ and Jerusalem. In many places, a gradual but wonderful revolution has taken place through the influence of the plea for reformation with which we are identified. Sectarianism is losing many of its charms. Creeds are fast losing their sacredness. Who that are acquainted with present day literature, or who have noticed the trend of modern thought, have not observed a decided dissatisfaction with human compilations of faith, and a tendency to regard them as unadapted to the stirring progress of the age? The fires of fearless criticism have riddled many dogmas, catechisms, and human interpretations of divine truth.

The desire for co-operation in Christian work, and for Christian union, is rapidly increasing. Such topics as "the re-union of churches" command wide-spread attention, and take up such a prominent part in magazines, newspapers, and the discussions at conventions and conferences, that there is thus given an unmistakable sign of a desire for co-operation. The Keswick Conference for the deepening of spiritual life, the young people's Endeavor movement, the Young Men's Christian Association, the Christian temperance organisations, and the Grindewald and other union movements, clearly indicate an earnest desire for increased activities in the Master's work, for co-operation and union, while efforts amongst certain religious bodies in this direction (for example, the Methodists and Presbyterians) have resulted in the uniting together of their own scattered forces. Are not these signs somewhat hopeful? In a cathedral in Constantinople, in the dome of the apse just above the altar, there is a great mosaic figure representative of the Christ enthroned in glory. Four hundred years ago, when the cathedral was captured by the hosts of Islam, and turned into a mosque, the Mohammedans blotted out the great figure of Christ with paint. But 400 years have passed by, and in the lapse of time, the well-nigh indestructible mosaic has appeared to wear its way through the layers of paint, and once more the calm face of the figure of the crucified but risen Saviour looks down upon the worshippers bowed beneath. Just like that the face and figure of Christ, Son of God, have been dimmed and blurred and marred by error, selfishness, and unfaithfulness, yet we may well hope that the lapse of time, accompanied by the earnest efforts of the faithful, will reveal the Saviour in all his loveliness, looking down upon his united people with an inspiring gaze, and with hands outstretched to

bless. The day may yet come when men will want that marred figure restored. They will want to look into that face, and be transformed into his likeness, the express image of the father's glory.

One of the chief aids to gospel propagation is *personal, individual effort*. Filled with undying, enthusiastic loyalty to our Christ, and the everlasting gospel, each disciple should make it his purpose to publish the good news. There is an urgent need of earnest, hearty co-operation in a wide revival of personal effort. The church should be a systematic, concerted band of seekers, and should not contain a single individual who, while seeing thousands of poor wretches struggling in the ocean of life, is content simply to be a *subscriber* to the Royal Humane Society of the church. The church is the leaven, and falls below the ideal if it is not leavening the mass; it is the salt of the earth, and if it has lost its savor, it is useful for nothing but to be cast out and trodden under foot of men. Personal effort must ever be *rightly directed*. Our energies should be devoted to the *church*. Let not the tendency to minimise or disparage the church of God be ever noticed in us. In our day there are so many societies—societies have been formed for combating almost every evil. We rejoice in the work done, but deplore the tendency of many to be so completely wrapped up in meetings of societies and their work that the church and its meetings are neglected. This should never be. We should seek first the kingdom, and all other needful blessings will be added. Lastly, our methods must be such as are conducive to success. Refusing to deduct one jot or tittle of principle to suit the caprice of the people; ever standing at the helm, with eyes fixed to the polestar of Bible doctrine, and refusing to be led away by every flashing meteor shooting across the course, or to shift about with every popular breeze, we should yet adopt methods such as will best tend to advance the work. We do not need a new gospel, but it is imperative that we should live out the old, and endeavor to secure such conditions as are favorable to its propagation. Our modes of attacking sin and sinners may vary. Fields of labor differ; dispositions vary; men's characters, positions and intellects differ. The mere statement of these facts suggests that our modes of attack should also vary. Whatever succeeds, if no violation of scripture principle, should be practised. If the building will not attract, why not try outdoors, or gospel services under the cover of a large tent? If one form of service fails, why not adopt another?

If the people of the neighborhood in which a church is situated are not all reached by the usual means, why not, by the help of a band of distributors, leave each week or each month in every home a church paper or tracts, through which primitive Christianity may be made known? This last stated plan, I am pleased to say, has been put into practical operation in several of our churches. By the use of wisely chosen, though perhaps new methods, gospel propagation may be greatly helped. Brethren, remember that while we rightly deplore the existence of hindrances

referred to, their removal is largely the work of our hands. What a mighty task, for which only Almighty grace can fit us! Let us use all the powers of our soul in this work divine. The field is wide—from the chapel doors to the uttermost extremities of the earth. God forbid that we should ever sit down apathetically, as if there were no more land to be possessed. We must extend our borders. Following the example of the early Christians, we must carry our holy conflict into the very camp of the enemy; with spiritual munitions of war besieging the powers of darkness. Following their example again, we must preach, not only what they preached, but where they preached. They made the large centres of population their strongholds. Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica, each formed a basis of operation, which was far more conducive to success than the plan frequently adopted now of spending most time and money upon thinly populated districts, and leaving the large centres untouched. Following the apostles' example again, we must extend our work to heathen lands, not content until amid the darkness of every land, and in every town and every hamlet where heathenism and paganism reign, the people are led to exclaim, "A great light has sprung up,"—even Jesus, "the Light of the world."

Correspondence.

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

Faith and Belief.

W. C. MORRO, B.A.

I have only a few words to say in rejoinder to Bro. Chaffer's reply to my article. He opens with the statement that I commence my article by making no difference between belief and faith, but before I have finished, have come around to his position. I do not see how he can fairly make such a statement. My entire argument was to prove that in the Bible these words are used of the same state of mind. I would be loth to think any reasonable man would do such a thing as he states I have done, and knowing my own mind, and having my article before me, I am in a position to know it is not true of me. It may be gratifying to make one's opponent out to be impoverished in mind, but it does not bring out the truth. I state that in English *belief* and *faith* have different meanings, for no language will tolerate two words with identical significance, but in the Bible they are the translation of but one word, and hence are to be regarded as practically identical. Yet Bro. C. says that is his position!

The only reasonable basis for such a position as that taken by Bro. C. would be that in the Greek there were different words for *faith* and *belief*. I show that this is not true, and hence I say that the foundation of his argument is removed entirely. Can it not be seen that if the Holy Spirit makes no distinction, man should not? If the state of a man's mind before repentance is called *belief*, and afterwards is given the same name, it is evident that no other distinction can be made between them than one of degree. They differ just as a youth of eighteen differs

from what he was at twelve. He has grown. So the belief after obedience differs from that before in that there has been an increase in his persuasion of the truth, and this has produced a larger degree of trust. It is the same belief, only richer, fuller, more complete. This Bro. C. will admit. There has been a continuance of growth. The only point of dispute between us is, should there at any point be a change of name? He says, yes; I say, no. I will give one example. In Acts 4: 4 mention is made of those who believed on hearing. Bro. C. would call this belief. It the 32nd verse of the same chapter we read of the multitude of those who believed being of one heart and soul. This was the church, those who had believed and obeyed. Bro. C. would call this faith, yet the very same word is used. The Holy Spirit made no distinction: can we be wiser than he?

I am perfectly aware that the Revised Version renders Acts 5: 30, "whom ye slew, hanging him on a tree," but the translators of the Authorised Version were not in error, for theirs is the correct translation according to the language. The revisers translated according to the facts and not the language. The participle used is past tense (aorist) and is literally "having hanged him on a tree." Bro. C. insinuates that I had sinister motives in not quoting all of Rom. 10: 9. I think the passage is too well known to have thus served me had my purpose been so base. Had I been trying to prove that confession precedes faith his reply would have been a very happy one, but I was only giving examples of terms being used in an order the reverse to the chronological. This was one, and nothing more than the clause was needed. In his haste to expose me, Bro. C. overlooks the point of the argument. No reply whatever is made. On 2 Thess. 2: 13, he says sanctification of the Spirit precedes belief of the truth. That is a marvellous saying!

He says he agrees with me when I say, "The language of Heb. 11: 1 is not properly a definition of faith." A few lines lower down, he speaks of "faith as defined in Heb. 11: 1." His agreement was short lived. The closing paragraph was written in utter disregard of such facts as that the belief of the Corinthians (Acts 18: 8) is expressed by the same word as that translated faith in 1 Cor. 16: 13, the former being a verb and the latter a noun.

I have not touched on a number of points made by Bro. Chaffer. Where he has merely stated that he differed from me I make no comment, for the discussion of mere differences of opinion is not profitable unto edifying. Perhaps for the same reason it would be better that our discussion close here.

Our West Australian Letter.

D. A. EWERS.

Perth is a go-ahead, up-to-date city, with a population of about 40,000. Its principal business streets are rather narrow, and as the electric cars dash along a Sydney visitor is reminded of his own city. House rent is high, and buildings are being erected in various directions as the suburbs rapidly extend. The general conviction here is that

the prosperity is permanent, and that Perth has an immense future. Some of the most enthusiastic gravely assure me that it is destined to become the chief city of the Commonwealth, and I never attempt to argue the point with them. So far as the immediate surroundings are concerned, the principal product appears to be sand. If a brief inspection qualifies one for judging, I am inclined to think that Perth can grow more bushels of sand to the acre than any district I have visited. I think, however, from what I have heard, that in some parts of Egypt there is more, but I leave this an open question. In the city and immediate suburbs the streets are so well made that the sand is no inconvenience, but further out it is still a serious trouble to carters and pedestrians. The residents are energetic and have the knack of overcoming sand as well as other difficulties, and it is only a question of a little time when this inconvenience will be reduced to an almost unnoticeable minimum. The city has a number of small parks, and there is a very large one on Mt. Eliza, by the river side, which, with its splendid carriage drive and its profusion and variety of wild flowers and foliage, materially adds to the attractiveness of the city. A common impression in the Eastern States is that Perth is extremely dry, but as a matter of fact the rainfall, which averages 30 inches a year, exceeds that of Melbourne.

The Lake-st. church has a nice building, seating about 200, and the chapel, which is at present too square to be symmetrical, is built with a view to extension. Already one congregation has hived off, and as a result there is a healthy church of about 90 members at Subiaco. There are about 170 names on the Perth list, but a few of these have only a name to live, while others have removed to distant parts. The brethren, compared with most of our eastern churches, are, perhaps, somewhat conservative, and yet in mission zeal and readiness for work they are distinctly progressive. The officers are all comparatively young men, and, indeed, there are but few old people in the church. Judging solely from first impressions, I should say that the Perth church is alive to her position, and will compare favorably with churches in the eastern States in evangelistic earnestness, and in faithfulness to the old standards.

The Subiaco church has a nice building of its own, and with the start it has in that growing suburb should have a great future. Bro. A. E. Illingworth, whose praise is in all the churches, has been the principal worker there. He really ought to devote all his time to the ministry of the gospel. He is built that way. Bro. Arthur is much loved by all the brethren, and deservedly so.

In Fremantle, 12 miles away, we have a church of about 150 members. Here Bro. C. F. Hawkins labors under the Conference Committee. Since he has been there, about four months, somewhere about thirty have been added to the church. For about 12 months he labored in Perth with much success. Bro. H., although comparatively a young man, has had a varied experience. Educated in the Wesleyan Church and ordained in her ministry, he came into contact with Seventh Day Adventists. Accepting their scriptural teaching on the action

and subjects of baptism, he was led into their sophistries on Sabbath keeping and interpretations of prophecy, and for some time labored among them as an evangelist with success. But as his knowledge expanded and he realised that we "are not under the law but under grace," he left them to unite with the Baptists. While preaching for them his study of scripture led him to advocate the weekly observance of the Lord's Supper, and some other teaching which differentiates those who are Christians only from those who are Christian and also Baptists. This resulted ultimately in his active co-operation with the former, and we trust he has found among us a permanent home.

One peculiarity I have noticed here is the number of brethren from churches in the eastern States who have not yet become members of this church here. In some cases they have not brought letters, and in others have not presented them. Some regularly meet with us, but many neglect their church privileges. I have already a list of over thirty brethren here whose names are not on the roll, and I am continually hearing of others. If any of my readers know brethren about Perth who are not meeting with us, or if any have friends they would like me to visit while here, I shall be glad to receive addresses of such, and as far as time permits will seek to influence them in the right direction.

50 Cicely-st., Perth, Sept. 18.

An Appeal.

Doubtless some of you may remember that during D. A. Ewers' stay in Queensland he paid a short visit to Charters Towers, where a church of thirteen members was formed. In 1893 the church became involved in a law suit with a mining company over the property on which their chapel stands, and, though winning in the end, the heavy law expenses left the church in a very crippled condition. They seem never to have been able to sufficiently recover themselves to make any forward move, and of late years their ranks have been much thinned by the removals and ups and downs so characteristic of gold-fields. Their letter to last Queensland Conference made me determine that if aught could be done to help them it should be done. When Bro. Freeman's term expired with Zillmere I communicated with the brethren there, and the result has been that Bro. Freeman is up there now. All the church was able to raise was 20/- per week. Now, it goes without saying that after board and lodging is paid out of that the preacher will take a long while to get rich on the balance. I appeal to the brotherhood to help the handful of brethren in Charters Towers, and so help our cause in the far-away north. Some time I will endeavour to show why the north has special claims upon the whole brotherhood. Meanwhile send your donations to John Swan, Terrace-street, Toowong, Queensland, who is the Conference Treasurer, and who will acknowledge all donations.

CARL N. F. FISCHER, Pres. Qld. Conference.

W. T. Clapham says:—"I have received the copy of VISIONS OF THE CHRIST, and must congratulate you not only on its get-up, but also on its cheapness. I take it to be one of the most useful and instructive books ever issued from the A.P. Co. It would certainly prove a most valuable book for many of our country churches where the members feel diffident in getting up to speak; a sermon read therefrom would be an efficient substitute."

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The Leader.

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

Conviction of Truth.

At the evening session of the Conference for the Deepening of Spiritual Life, one of the themes dealt with was that of "Conviction in the Church." By this it was meant that one of the needs of the churches was a realisation of the truth of God and a deeper conviction of its supreme importance. The absence of this, it was maintained, led to indifference in religion and helped to form the conclusion that one creed was as good as another, and that membership in a particular church was largely a matter of association and convenience. Hence members of churches, even those with whom we were identified, did not seem to realise that their membership involved principles which, if regarded as true, demanded a loyal recognition. In this matter we are afraid the allegations can be sustained without difficulty, and that it would be easy to find in the churches of Christ a considerable number who had no deep-rooted convictions in reference to the rightfulness of our position. Indifferentism to the absolute truth of things is, perhaps, the greatest source of weakness in the religious world to-day. Newman, while he was still a Protestant, felt that this was the great evil in his own church, and over and over again protested against it. "Liberalism," he said, "in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another; and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact—

not miraculous: and it is the right of each individual to make it say just what strikes his fancy." To very many there is practically no absolute standard by which right belief is determined. So far as they are concerned religion is a matter of evolution and not of revelation. And possibly the tacit acceptance of evolution as a satisfactory explanation of the phenomena of nature is responsible to a large extent for a similar view being taken in regard to the growth of religion. But whatever the reason may be, it seems indisputable that indifferentism, leading to absence of conviction, is on the increase.

We have an uneasy feeling that much of the talk indulged in at the present time in reference to the idea of unity is largely the result of a feeling of indifference to principles, rather than a deep-seated conviction that there are definite principles on which men ought to be united. We judge this to be so, because in all the various Conferences for Union which we have studied there has been no attempt at all to ascertain if there is any scheme of divine origin which might be accepted as a final settlement of this question. The absence of such an appeal to scriptural authority on a question which could only be legitimately settled in that way, could only be accounted for, either on the assumption of ignorance of such authority or indifference as to its existence. Surely nothing could be more pitiful than the action of the recent Council of Churches in accepting as a solution of the present difficulty what it is pleased to call "denominational unity." When it is remembered how many men of ability and undoubted piety took part in its deliberations it is difficult to understand how such nomenclature could be used without a protest being entered against it. The very essence of disunity is found in denominationalism, and in the attainment of unity, the destruction of denominationalism is the great desideratum. We gladly admit that the objects sought to be attained by this denominational unity are of the best. On that account, we regret that we feel called upon to offer any criticism at all, and would not do so if we did not think that a violation of principle, in the long run, cannot be successful. We can understand convictions regarding truth creating and perpetuating denominations. But if the conviction which brought them into a separate existence have so changed as to enable them to co-operate with other denominations in all that is essential to church life and work, surely the reason for their existence as separate denominations is gone. The logic of the position is that denominationalism is dead, and therefore should be decently buried;

either that or the other alternative that convictions of truth are regarded with indifference.

If it is true, as urged by Dr. Fitchett, that "the world was waiting for a new credential to Christianity," and that "the world would never believe while it witnessed the spectacle of a divided Christianity," then this was a conviction of truth of the most momentous character. It was a conviction of truth that would never agree to division on the vital question of how men were to be saved. For it is here that the world found most material for scoffing. The heathen at home, and the heathen abroad, openly derided Christianity, because its modern representatives spoke with different tongues on the subject of salvation. Yet in this new denominational unity it is proposed to perpetuate this stumbling block, without even the semblance of an attempt to remove it. The reason for this we can only find in the fact that the New Testament is not regarded as the supreme and final authority in all matters of faith and practice. Theoretically it may be so regarded, but in practice it is not. And this conviction of truth we regard as the one most urgently needed in the present day—the recognition of the supreme and undivided authority of the New Testament. If this were in reality a recognised principle from which there was no departure, the problem of Christian Unity would be solved. The acceptance of the principle that the faith and practice of the church of the New Testament, without addition or subtraction, should be the faith and practice of the churches now, would very speedily banish division. What this faith and practice really was is easily ascertainable. It is a question upon which the scholarship of the world is agreed. Ask the recognised Biblical scholarship of the world what was the faith and practice of the Apostolic church, and the answer will be without any essential difference.

Speaking for ourselves, we accept the position that the faith and practice of the church of the New Testament is the only faith and practice that we can recognise. In loyalty to this attitude we affirm that, in all essentials, we speak only where it speaks and are silent where it is silent. And this is our message to the world; and we hold it to be no egotism when we assert that the message is a true one. It is a message worth living for and worth dying for. In the delivery of it with faithfulness we need not expect that we shall secure popularity. Our position will frequently be one of isolation—when it is otherwise, our message will have been winning its way and finding acceptance or else we will have been unfaithful to it. It is a message that does not permit of

concession. "Christianity," says James Russell Lowell, "has never been concession, never peace; it is continual aggression; one province of wrong conquered, its pioneers are already in the heart of another. The milestones of its onward march down the ages have not been monuments of material power, but the blackened stakes of martyrs, trophies of individual fidelity to conviction. For it is the only religion which is superior to all endowment, to all authority—which has a bishopric and a cathedral wherever a single human soul has surrendered itself to God." And, truly, if we are to move the world, or even the part of it in which our several lots are cast, we must have a deep conviction that we are right—that we have the truth, and mean to stand by it. No man nor body of men have ever accomplished anything of real value to the world unless inspired by a conviction that they had the truth. If we do not believe that we are right we have no just reason for prolonging our existence as a separate religious organisation. But believing we are right, and that the world will be all the better for our being in it, we may deliver with boldness such message as we have. If others are doing the same work and delivering the same message, by all means let us join forces with them; if not, let us do the work we believe God has given us to do, alone. Let us move on with the consciousness that in God's great world we are filling our place, and helping to keep the flag of truth unfurled.

Editorial Notes.

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

Spiritual Life.

The Conference in Lygon-street on 25th September for the deepening of spiritual life marks an important period in our history. It shows at least one thing, that there is a desire on the part of many disciples for a closer walk with God. We sometimes hear remarks to the effect that the spiritual life of our churches is low, with which we partially agree. But when it is stated that we do not compare favorably with others, we entirely disagree. But with our clearer views of truth as we think we ought to be better than others; if we are not our clearer views are nothing. The fact that we see our needs and have a desire to remedy our defects is a hopeful sign.

A High Level.

The meeting throughout was of a high order. We have had the opportunity of attending some deeply interesting meetings in our time, but never remember anything

better. The meeting at night especially was deeply devotional, and the addresses would do credit to any platform. The results can only be good.

"Tied Houses."

Much attention has been directed to the "Tied Houses" Question in N.S.W. of late. As a matter of fact the brewing companies own most of the hotels, and compel their tenants to purchase beer from them. Such houses are "tied." To oppose a public-house license is really to oppose a powerful company, backed up by large wealth. The same state of things exists in England. Our English namesake, *The Christian*, points out that one company, "Allsops Limited," between 1896 and 1900, increased its hold upon tied public-houses from £270,000 to £3,500,000. The shareholders of the great brewing and distilling companies include ministers of religion and many other professing Christians. It would be a revelation to many if a complete list of names of shareholders in such companies in Australia was published in the daily papers. Many who pose as religious people are really the "silent partners" in this iniquitous traffic, quietly drawing their dividends from the business that is ruining its thousands body and soul, while they piously attend church and contribute the price of blood to support their denominations.

Zionism.

That Zionism is an organised movement for the settlement of Jews in Palestine is generally understood, and that it has made great progress within the last year or two is also well known. But just how those at its head contemplate attaining their object is not so clear to many. Mr. Israel Zangwill, a famous novelist and play writer, and also an enthusiastic Zionist, interviewed by the *Daily News*, throws a little light on the subject. He says: "Under the enthusiastic guidance of Dr. Herzl, Zionism is making steady progress. Its first object is to raise sufficient money to obtain the land of Palestine from the Sultan, under whose suzerainty the movement would be carried out. Already about a million dollars (£200,000) has been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists. The money is fast coming in from every quarter of the globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires." Mr. Zangwill admits that the rich Jews take but little interest in the scheme, but affirms that "this does not in the least damp the enthusiasm of the ardent Zionists." The movement is gaining ground among the Jews, and it is not easy to see whereunto it will grow. It is only five years of age, and

is obtaining a firm hold on the national imagination such as no other movement has done within the last century or two.

Sunday School.

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

SUNDAY SCHOOL LESSON FOR OCT. 20.

Joseph Exalted.

Gen. 41: 38-49.

GOLDEN TEXT.—"Them that honor me I will honor,
and they that despise me shall be lightly esteemed."
—1 Sam. 2: 30.



N prison, Joseph still continued his good work among the prisoners for two years after the release of the butler and the execution of the baker. But the time came when Joseph

was remembered by the chief butler, for whom he had interpreted a dream. Pharaoh, the king, had had a very complicated dream, which none of his wise men could understand, but as man's extremity is God's opportunity, therefore at the butler's recommendation Joseph was sent for, and he gladly acknowledged that God was the only one who could interpret dreams, and as a man of God he proceeded to explain what to the wise men was a dilemma. For his wisdom and cleverness Joseph is promoted to be the ruler of the whole land of Egypt next to the king himself. May we notice

THE QUALITIES OF GREATNESS.

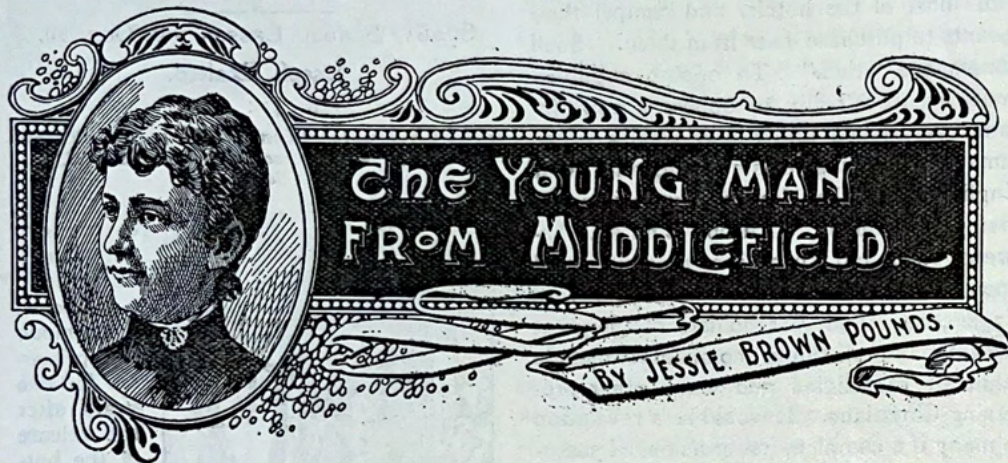
Wherever Joseph was found—in Potiphar's house, in prison, or in authority—he was always fully occupied with his business and with what came into his hands. At no one time did he seem to anticipate or even put himself in the way of others for promotion. The fact that he filled each position well and satisfactorily was sufficient guarantee for his promotion. Discreet and wise, he had no fear of man, but had a true fear for God and the right. Practical and diligent, he threw his whole being into his work. In every position he was humble and pious. He was ever mindful of his God. Such qualities made Joseph a great and wise ruler, and who can say but that his previous life and experiences were the very stepping-stones to success? Being faithful in little things God called him to greater things.

RICHES AND HONOR.

God has said, "Them that honor me I will honor." Joseph's life was filled with a consecrated devotion to his God, and now, while still a young man, God has fitted him for and placed him in a royal position which brought riches and honor. Misunderstood and misrepresented, Joseph maintained a cheerfulness

and humility that could only be the lot of him whose mind and heart were filled with thoughts of God. Though severely tempted God supported and shielded him from bodily harm. Guarding his heart and thoughts, his life and actions, from evil, God set a guard about his person. Inward guardianship by us against the approach of evil calls

forth the divine guardianship to our assistance. God never left Joseph alone, but gave him pre-eminence in wisdom and grace. He was raised to the highest position, in the gift of the king, in the greatest nation of his time, and through it became a blessing to his own kinsfolk as well as the Egyptians. God had honored him mightily. JAS. JOHNSTON.



CHAPTER IV.

TOM'S INTERVIEW WITH GERALD.

Tom made a hasty toilet, and then went to Gerald's room. He felt that much depended upon having a talk with his cousin before his uncle's return. If he must go to his uncle, he must; but there was a better way, and he would find it if he could.

He knocked, and receiving no response, he boldly opened the door and walked in. Gerald was dressed, and lying on a couch between the windows. He looked up with a slight movement of the eyebrows, which might have been intended for a nod, as Tom entered. Then he turned his face to the wall.

Tom was surprised to see that the room was the most luxurious in the house. Soft-colored Oriental rugs were spread upon the floor, and another of these covered the couch on which Gerald lay. The walls were lined with pictures, and delicate bric-a-brac crowded the mantel. Tom knew nothing of the value of these things, but their beauty impressed him, and he recalled what Nora had said about Gerald being humored by his mother. Evidently, spending-money had been plentiful with the only son of the house.

Now that he was here, Tom felt decidedly ill at ease. Gerald showed no disposition to notice his presence further, and he wondered whether he had been wise in coming. And yet he felt sure that there was a way!

"You are not well?" he blundered at last, feeling that he must begin somewhere.

"I'm not sick." The tone was sharp—sharper, perhaps, than the speaker had intended, for he immediately added, in a milder tone, "I've got a beastly headache—that's all."

What could be done? Tom knew not. But unconsciously to himself he was being helped by that longing for confession which comes with a sinner's first real agony of shame and remorse.

Gerald suddenly turned his head. "I've made a fool of myself," he muttered, more to himself than to Tom.

"Don't feel that way," Tom stammered. He did not mean just this. Indeed, he felt that it was probably a very wholesome way for Gerald to feel, under the circumstances. But the thought uppermost in his mind was that the prodigal must be kept from despair and encouraged to repentance.

"You don't know anything about it."

There was a long silence, and Tom was beginning to be afraid he must begin again, when Gerald broke out: "A fellow of your sort can't understand. You are so phlegmatic and matter-of-fact, you know. You can't imagine how one of the sensitive, emotional kind is swept off his feet."

Tom tried to regard this argument as conclusive, but the attempt was not successful. He remembered that some of the great literary characters of the world have been excused in similar sins on the ground of their sensitiveness and emotions, but, being phlegmatic and matter-of-fact, the excuse did not present itself to his mind as altogether satisfactory. He thought, indeed, that the great literary characters ought to have been ashamed of themselves. His instinct told him that the less he talked just now, the more Gerald would be likely to talk. So he waited.

"Other fellows take twice as much and keep their equilibrium," his cousin broke out again. "They are the worse for it in the end, I suppose, but they don't make such spectacles of themselves. Oh, I might better be dead and done with it!"

"Don't say that."

"I tell you, you don't know a thing about it. You don't know what it is to loathe yourself and to have others loathe you. See here, Tom, there's just one thing you can do for me—keep all this from father's ears."

Tom was silent. He had expected this request. He had not expected that it would be so hard to refuse it.

"He has no patience with me," Gerald went on, tossing the hair back from his forehead in a fashion he had when disturbed. "He is disappointed in me because I hate

business and won't tie myself down to anything. He detests what he calls 'daubing and banging'—by which he means painting pictures and playing the piano. I had trouble at college. No matter what it was, only that it was nothing of this sort. It was simply a piece of boyish insubordination and bravado. But I was sent about my business, and father was very hot. He said that if I wouldn't study and behave myself at school, I must earn my living. I did try sitting around the office for a few mornings, but what was the use? I wasn't made for that sort of thing, and so I got back to the daubing and banging."

There was a long silence, then—"It has never been like this before!" Gerald cried out, fiercely. "I don't deny that I've tasted the stuff before, but I never was like this before. On my honor, I never was."

"So Nora said," agreed Tom, cautiously. "So you've been talking it over with Nora! She's always down on me."

"She's not down on you now, but she's very miserable."

"Miserable! I tell you I'm the one that's miserable. You and Nora don't know anything about it. But you won't tell father, Tom?"

Tom set his lips firmly. "I must," he said.

Gerald gave something between a snarl and a groan. "I hate 'must,'" he said. "It's an ugly word. I suppose you think you'll set father against me, and have things all your own way."

Tom's cheeks reddened. Nora was mistaken in thinking she had all the quick temper of the family. But he controlled himself, and said, quietly:

"The only chance for you is for your father to know. Nora and I would be cowards to keep it from him if there were not a better way for him to learn it. But there is. You must tell him yourself."

"Never!" cried Gerald, sitting bolt upright and flinging his pillows left and right. "What do you think I am made of? I would put a hot coal to my lips before I would tell my father what I have done."

"It is the best way," said Tom, a little more firmly than he had spoken before. "You need him, and he needs to know everything. It is your place to tell him, but if you don't, I shall."

"Tell him, then," said Gerald, sullenly. The dinner-bell rang, but Tom waited.

"Must I?" he said.

"If you want to be so mean."

Tom rose.

"Don't go," Gerald said, in an altered tone. "Don't turn your back on a poor wretch that way—don't! It's the last thing I'll ever ask of you, Tom. I'll be a man; indeed, I will! And I'll show you that I remember. Don't turn your back on me now."

The tremulous voice with the suggestion of tears in it had a singular effect on Tom. Hester's voice sometimes trembled in this way, and when it did Tom always gave in to her, even against his better judgment. But now he dared not yield an inch.

"This is your chance, Gerald," he said, with an earnestness which surprised himself. "You can quit now, and be a man, as you

say. But you can't begin being a man by deceiving your father. I'll do anything that's honest to help you, but I won't help you to do that. Tell him the story straight out, and begin all over again."

Gerald had lapsed into sullenness, and did not answer.

Tom paused, with his hand upon the door. "I'll come in the morning, and find out whether I need to tell," he said.

Gerald smiled grimly to himself as he turned his face to the wall. "I'll throw him off the track, and make him believe I've told," he said.

But the very next moment the agony of remorse returned. He hated the being he had made himself through his sin. He wanted—yes, he meant—to start over again and be a man. And Tom's words came back, "You can't begin by deceiving your father."

He hoped his father would not come until to-morrow. His head would be clearer then, and perhaps it would be easier to speak. Certainly, he could not tell him to-night.

Before dinner was over, however, his father came, and when he left the table Nora sent him to Gerald's room. Gerald, who heard her voice in the hall, decided that this was pure maliciousness on Nora's part. In truth, the girl meant to prepare the way for what Tom should say to her father on the morrow. He would be more likely to believe the story, and, at the same time, to deal gently with Gerald, if he could see him now.

"Headache again?" inquired Mr. Peter Floyd, rather severely. Nature had not blessed him with a gift for the sick-room, and he had habitually cultivated severity in the presence of his son.

"Yes."
"You need more exercise. Stooping over paints and such stuff is enough to give anybody headaches."

This was not a promising beginning. Gerald vowed he would never tell, and then the loathing of himself came back, and he longed to make a clean breast of it all.

He was silent for a moment, then he said, almost defiantly, "This is worse than a headache. I was out with the boys last night, and I drank too much."

Peter Floyd rose, his face red, and his voice choked with anger.

"That settles it," he said. "I've done the last thing for you that I will ever do."

(To be continued.)

From The Field.

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

New Zealand.

NELSON.—On September 1st, W. T. Clapham extended the right hand of welcome to two young sisters who were immersed the previous Lord's Day. Bro. Knapp, who was in the chair, made reference to Sisters Mrs. and Miss Clapham, who are leaving us for some time on a visit to Australia. In the afternoon Mrs. Clapham's class of senior boys presented her with a beautiful bound volume, as a token of respect. All wished her a safe trip and a speedy return. Miss Clapham carries with her the best wishes of all, both from the Sunday School, of which she has been secretary, and the Endeavor Class. M. ESTCOURT.

KAITANGATA.—On 6th September the church here held a tea meeting for the purpose of welcoming A. F. Turner, who has come at the hands of the Conference Executive Committee to labor in our midst for at least a period of six months. There were present on the platform—T. H. Rix, T. H. Mathison and A. Roy, of Dunedin (the former being in the choir); J. Greenhill, of Invercargill; and A. F. Turner. After the singing of an opening hymn, Bro. Andersen engaged in prayer. The programme consisted of selections by the choir under the leadership of Bro. Gray, solos, duets, several recitations, and addresses by all the visiting brethren. Special mention was made by the speakers of Bro. Turner's high standing as a Christian and preacher, and many kind wishes were expressed for his success. Bro. Turner, in reply, said that he did not come to work for, but with, the church, and exhorted the members to co-operate with him in spreading the gospel.
Sept. 16.

EDWIN ROGERS.

West Australia.

BOULDER.—Yesterday morning we had the pleasure of receiving into fellowship four by letter, and at the close of the gospel service in the evening two made the good confession.
Sept. 23rd.

H. M. CLIPSTONE.

New South Wales.

MUNGINDI.—On September 20 the writer journeyed to Boomi, a rising hamlet of about 70 souls, 50 miles eastward from Mungindi. On Saturday the few places in the town were visited, and people seemed overjoyed at the prospect of having a gospel service. Nine broke the memorial loaf on Sunday morning at "Broxburn," the home of Brethren Henry and Peter Winter, six miles from Boomi. In the afternoon at the residence of Mr. Hitchins, on Euraba, 35 assembled and listened attentively to an address on "Seeking the Old Paths."

A drive of nine miles brought us to Boomi for 7.30 p.m. Here almost the whole town came out. There were 46 in the audience room, besides the babies, and for lack of room a dozen or so listened outside. The interest was splendid, and all left promising to come again. Some seemed disappointed that I could not christen their babes, and surprised that we had no collection.

Boomi has been in existence for three years, and this is the first time any preacher has held a service there. I did not think it possible that any part of Australia was so neglected as this region has been, and largely is still. Many families have been five years or more without the opportunity of hearing the gospel. There is a fine opening in this new country, but the laborers are wanting. Young brothers of ability and noble purpose, do you not hear the Master's call? We have not restored Primitive Christianity until we have caught once more the ancient missionary fervour.
Sept. 26.

D. C. MCCALLUM.

Victoria.

MEREDITH.—Interest in church matters well maintained. Bro. Browne has been laboring with us now some months. Our Sisters Mrs. and Miss Combridge have given a greater interest and attractiveness to the meetings by the singing of solos occasionally, which are very much appreciated by the audience. On Sunday night (22nd Sept.), at the close of a fine address by Bro. Browne, a married lady came forward and made the good confession in the presence of many witnesses. We are expecting more to follow soon.
Sept. 23.

T. POTTER.

DAWSON-STREET, BALLARAT.—The Sunday School yesterday furnished seven more recruits to fight under the gospel flag, and who made the good confession. These were all girls. One of them was baptised with the two boys that came forward on the previous Lord's day, when we had the pleasure of a visit from Bro. Greenwood, of Doncaster, who gave an address in the morning, and also preached in the evening to a large audience, when the two lads already mentioned came forward. We are always pleased to see visitors, especially speaking brethren, able and willing to tell the old, old story of Jesus and his love. The teachers are to be congratulated upon the results of their labors. May the Lord still bless their work and labor of love!
Sept. 30.

T. H. VANSTON.

BALMAIN-ST., STH. RICHMOND.—Last Lord's Day we had the joy of receiving into Christian fellowship those who had obeyed Christ during the preceding week; this gives us 8 additions for the month. Our attendance, too, at the Lord's table was cheering, it having swollen to a record of 35. The infant church now has a membership of 44, as against 11 at the end of May last, the majority of the accessions being adults. The number of subscribers to the CHRISTIAN has risen to 16. It is probable that our first church picnic will be held on 9th November next.

We have now a scholarship in the Sunday School of 100, and 5 teachers.
Sept. 30th.

P. J. POND.

South Australia.

STRATHALBYN.—The anniversary services in connection with the church here were held on Sunday, September 15th. The services were conducted by Bro. Joseph Pittman, from Prahran. There was a splendid attendance at each meeting, especially in the evening, when the chapel was packed. On Tuesday the tea and public meeting were held. The tea was served in the Agricultural Hall, and the meeting in the evening was held in the chapel, the seating capacity of which was severely taxed. The meeting was presided over by J. E. Thomas, from Milang, and addresses were given by Bros. J. Pittman and F. Pittman, and Bro. John Thompson from Queensland, all of which were listened to very attentively. The report stated the membership as 44, an increase of 15 for the year, 7 of whom have been added during the last four months that Bro. Horsell has been laboring with us. The number of scholars on the Sunday School roll is 20. The receipts for the year were £79/0/5, and the expenditure totalled £72/6/10, leaving a balance in hand of £6/13/7. During the evening the choir rendered several selections. Everything passed off satisfactorily. The only regrettable feature of the proceedings was the absence of our evangelist (Bro. Horsell) from our midst, he being laid aside by sickness. It was a great disappointment to our brother, as he looked forward with much pleasure to taking part in the services. He has the sincere sympathy of the church, and our prayer is that God may speedily restore him again to health and strength, so that he may carry on the good work in this place.
Sept. 23rd.

J. M. GORDON.

HINDMARSH.—Two splendid meetings yesterday. Three were welcomed after faith and obedience, and one, previously baptised, on personal application. These are Sisters Scarce, Barry, Vardon and Wolan.
Sept. 30. A.G.

YORK.—On Wednesday afternoon, September 25th, the sisters of the Dorcas Society met for the usual fortnightly sewing meeting. After some sewing had been done the party, consisting of eleven sisters of the church, adjourned to the home of Sister Campbell, where we partook of tea, this being the last occasion

on which we expect to have Sister Jacob, our president, with us, as she and her family are shortly removing to New Zealand. As a small token of our appreciation of the splendid work Sister Jacob has done in connection with the Dorcas Society, two books were presented to her by the members, "The Imitation of Christ," and "The Ministry of Song." After tea one or two hymns were sung, and a very pleasant afternoon was brought to a close by prayer. Our sister leaves us amid many and sincere regrets, but commended by us to our heavenly Father's care, with the desire that he may use her in her new sphere, as he has used her here, to his honor and glory.

M. BURT, Sec.

STRATHALBYN.—I am pleased to report that our evangelist, Bro. Horsell, who has been laid aside for nearly three weeks with an attack of pleurisy, is progressing very favorably towards recovery. The Evangelistic Committee are supplying us with speakers to fill Bro. Horsell's place until such time as he is able to resume preaching. Yesterday we had with us Bro. K. W. Duncan, who encouraged us much.

Sept. 30.

J. M. GORDON.

Here and There.

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

One confession at Cheltenham, Sunday night.

Good meeting Brunswick last Sunday night, and two confessions.

Two young men confessed Christ at Lygon-street, Sunday night last.

Bro. Williams, M.L.A., of Broken Hill, gave us a pleasant call on Monday last.

During the month of September there were two confessions at Corowa, N.S.W.

One confession last Lord's day at North Richmond and one the previous Thursday.

No meeting will be held in Sydney Domain on Eight Hours' Day, or in City Temple.

The essay in this issue is long, but it is good, and will bear a careful and thoughtful reading.

Bro. A. J. Hagger, 256 Bridge-road, Richmond, is now secretary of the North Richmond church.

On another page of this issue will be found the Church Directory, corrected as far as known to us up to date.

The members and friends of the Enmore Lord's Day School very generously gave £20 in donations to the picnic.

The Victorian Sisters' Executive will meet on Friday, October 4th, at 2.30 p.m., then adjourn for sisters' prayer meeting, at 3 o'clock, in Swanston-st. chapel.

The anniversary services of the school at Fitzroy Tabernacle will be held next Sunday and Tuesday, October 6 and 8. Speakers, Jas. Johnston and H. G. Harward.

Enmore Lord's Day School picnic was held at Cabarita, Parramatta River, on September 28th. It was a splendid day, and the picnic was in every way a success.

The chapel at Gympie, Qld., has been recently renovated, while the outside has been finished off. The church at Gympie seems to be in a prosperous condition.

"Elder John Smith," which from time to time has appeared in our columns, is now published in book form. It is neatly bound in cloth, and will be sold at 1/6 post paid.

Dr. Jas. Cook, of Bendigo, writes as follows:—"Fifty-six decisions to date, and two restored. Interest still keeping up. Tent filled every night Bro. Harward in grand form."

The churches at Grote-st., Norwood and Unley, Adelaide, have combined and are publishing a little local paper, called *The Christian Messenger*. It is made up largely of local news concerning these three churches, each number containing an insert in the shape of a four-page tract. It is distributed free, paying its way with the ads. which it contains.

The "Conference for the Deepening of Spiritual Life" held in Melbourne last week was not so largely attended as we would have liked, owing no doubt to a combination of circumstances, but the meetings in every other way were a great success. We had intended to give an extended report of the addresses, but thought that it might be more helpful to our readers to have them at various times than all at once.

Bro. and Sister Wilson, in company with Bro. and Sister Greenwood and family, of Doncaster, have been spending a week's holiday at Ballarat. They spent a Lord's day with the brethren at Dawson-st. Bro. Greenwood exhorted the church in the morning, and preached the gospel at night, when two youths from the Sunday School came out and confessed Christ. Bro. Wm. Wilson, of Box Hill, preached at Doncaster in Bro. Greenwood's absence.

In a private letter James Ware, of Shanghai, says: "Events in China are far from peaceful. In the north there is widespread brigandage, and murders are being daily perpetrated. In fact there is really a reign of terror throughout the province of Chili, where thousands of "Boxers" are preparing for fresh outrages. In the south, and in mid-China, floods have swept away towns and villages, with their inhabitants. Harvests also for hundreds of miles have been destroyed, so that the prospects for the coming year are very black. The whole creation seems to be groaning and travailing in pain. It may be because the day is at hand. May it be so. Pray for us!"

Next week's number will be specially interesting, as it will contain a picture of Michael Angelo's "Moses," together with the prize essay on that subject. The same issue will contain a fine half-tone block of W. Charlick, the new president of the S.A. Conference, and a block of the S.A. Conference delegates. We have an interesting article from James Ware, Shanghai, China, giving the description of a visit from Prince Chun, the Emperor's brother. We have a picture of the landing of the Prince. A photo of the new gospel tent as set up in Bendigo will also appear, together with a description of the great meeting held in it. Any of our readers wanting extra copies should order by return post.

T. Gole, Secretary, S.S.U., Victoria, writes:—"The question is often asked me when visiting the schools, and in letters from the country, "Can you tell us of a good hymn book? we don't like Moody and Sankey, but don't know of any other." I have lately had placed in my hands the hymn book compiled for the use of schools by the General Sunday School Committee of the churches of Christ in England, and I am of opinion, after a careful perusal of its contents, that it might be advantageously adopted by our schools here. The hymns are well selected, sufficiently numerous for all practical purposes, more within the comprehension of the young, and free from objectionable teaching. The book can be obtained at same price as Sankey's Hymns and Solos, and if not in stock, no doubt Bro. Maston could easily get supply.

T. Gole reports:—"Visited Swanston-st. school on September 15th. Superintendent and secretary, F. Gladish. Teachers, 11. Scholars on roll, 92; average attendance, 84. Order, behaviour, attendance in class, all excellent. Singing, general and good. Hymn-book used compiled by General Sunday School Committee of churches of Christ, England. Austral Lesson Leaflets used. Sunday School magazines distributed monthly. Library, 300 vols, books issued weekly to both sexes. At opening scholars give title of lesson, where found, repeat G.T. and read lesson, boys and girls alternate verses. At close, Bro. J. Johnston has review; places skeleton sketch lesson on blackboard, fills in details from scholars' answers to questions. No teachers' prayer-meeting, nor Band of Hope. Endeavor Society in connection with church,

many of the school being members. Bro. Johnston has good mixed Bible Class of 24. Church pays expenses. School well managed and in a healthy condition.

Coming Events.

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

OCT. 6 (Sunday).—Fitzroy Tabernacle School Anniversary, 11 a.m., H. G. Harward; 3 p.m., J. Johnston, Litt.B. Special singing by children.

OCT. 8 (Tuesday).—Fitzroy School Anniversary. Tea for scholars, 6.30 p.m. Distribution of prizes and Public Demonstration, 8 p.m. All welcome.

OCT. 6 & 9.—North Richmond Church ANNIVERSARY. F. M. Ludbrook, Sunday Afternoon, in Chapel. Thos. Hagger, Sunday Evening, in Town Hall. Tea meeting in Chapel, Wednesday, 6.15 p.m. Tickets, 9d. Public Meeting in Town Hall at 8 p.m. Speakers—J. Johnston, H. G. Harward, A. J. Saunders. Anthems by Church Choir. Musical items by Nat Haddow and party.

OCT. 13, 15, 17.—Lygon-st., Carlton—Anniversary of the Sunday School, Sunday, Oct. 13, 3 p.m., address to school by Mr. Harris, of West Melbourne Baptist Church; at 7 p.m., Flower Service; sermon by W. C. Morro, B.A., on "The Old Way." On Tuesday, Oct. 15, 8 p.m., Grand Demonstration by scholars of the school. On Thursday, Oct. 17, Social Evening for the Scholars. A. L. CRICHTON, Hon. Sec.

OCT. 15.—The Annual Celebration and Concert in aid of Burwood Boys' Home will be held in the Athenæum Hall, Collins-st., on Tuesday Evening, 15th October. The friends of the Home are kindly requested to do their utmost to make this concert such a success as will justify the Management in holding their next in the Town Hall, Melbourne, where most of the Annual Meetings of other societies are held.

OCT. 16 & 17.—The North Fitzroy Sewing Class will hold their annual Sale of Work (p.v.) in the Vestry, on the Afternoon and Evening of the 16th and 17th October. Open each afternoon at 3 o'clock. Admission Free.

OCT. 22.—Bayswater Church and S.S. Picnic and Anniversary, October 22. Any friend wishing to spend a day in the country we shall be glad to see. Tea at 6 o'clock: tickets 1/-, children 9d. After meeting speakers, Bro. Morro and M. W. Green. Singers from Lygon-st.

MARRIAGE.

EDWARDS—POWELL.—(Silver Wedding.) On the 1st October, 1876, at St. Paul's Church, Balsall Heath, Birmingham, England, by the Rev. Hatton Jones, Jabez, sixth son of the late Samuel and Mary Ann Edwards, to Emily, second daughter of Samuel and Emily Powell, of Birmingham. Present address, Glen st., Hawthorn.

WANTED.

Smart, Strong LAD, from 13 to 15 years, to learn orchard work. (Parents members of church preferred.) For particulars apply, P. Aurisch, Narre Warren North.

FOREIGN MISSION FUND.

NEW SOUTH WALES.

Mrs. Howard, Corowa (per Mrs. Dickson, Lygon-st., Carlton) .. 1 0 0
ROBERT LYALL, Treas. F. M. LUDBROOK, Sec.,
39 Leveson-st., N. Melb. 121 Collins-st., Melb.

List of collections in aid of BURWOOD BOYS' HOME FUNDS, as presented by Mr. James Manning to Mr. H. Mahon at the end of his lecturing trip:—Norwood, £1/9/-; York, 18/3; Hindmarsh, £1/12/-; Grote-street, £2/14/3; Unley, £2/14/3; Trades Hall, £1/16/-; Tillet and Cleveland, 10/6; total, £11/14/-; less advertising expenses, £3/4/-; balance, £6/10/-.

To Subscribers.

J. D. Patterson, R. Harkness, 1/-; T. H. Vanston, 2/-; P. J. Pond, 3/-; Robt. Langley, 3/6; Mrs. Wilson, 5/-; Mrs. A. Wilson, 7/6; J. A. Andrews, 10/-; Mr. Knights, 12/6; L. Broad, 14/-; Robt. Aitken, 16/-.

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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-st., Alex. McKinnon, Regent-street, Woolston.
 Dunedin—
 Tabernacle, King-st.
 South Dunedin, chapel, J. Rutledge, Sec. Exchange of Committees }
 Court, }
 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-st.
 Hampden, chapel, R. Thompson.
 Hastings, Oddfellows' hall, T. M. Joll
 Helensville, Foresters' Hall, E. Cameron
 Hoteo North, chapel, Joseph Western, Kaipara.
 Invercargill, chapel, Robert Bell, Strathearn
 Kaitangata, chapel, Edwin Rogers,
 Maitua, 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, Broomhedg-st.
 Wellsford, schoolroom, Benj. Ramsbottom

WEST AUSTRALIA

Boulder, chapel, H. M. Clipstone, Lake View Consols, Boulder
 Coolgardie, chapel, G. O. Burchill
 Fremantle, chapel, J. H. Gibson, 258 Sewell-street, Plympton, W.A.
 Harvey, private house
 Kalgoorlie, chapel, F. Greedy, Boulder
 Koonana, 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.C. Rodd, 171 Murray-st.
 Impression Bay, chapel, G. Spalding, Wedge Bay.
 Latrobe, private house, R. C. Fairlam.
 Launceston, Temperance hall, W.G. Porter, 25 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, A. E. Gartside, Harcourt
 Bayswater, chapel, T. Clements
 Bendigo, Temperance hall, John Ellis, Barnard-st. W.
 Bet Bet, chapel, Thos. Warnecke, Middle Bridge
 Berwick, chapel, J. Richardson, Narre-Warren
 Banjeroop, 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, cpl., E. Gullock, Black Lead P.O., Hiscocks
 Brunswick, 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, W. Wetten-hall, 34 Cromwell Street.
 Cosgrove, Leb. Frost, Rockville
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, J. v. McKay, Lauriston P.O.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, 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
 Fernihurst, chapel, Joseph Evans
 Galaquil, Schoolhouse, H. J. Howard
 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, priv. house, W. Smith, Maidavale, Hopetoun
 Horsham, chapel, J. H. Morrison, Horsham
 Kaniwa, 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. Lawrance
 Mitchie, schoolroom, John Thacker
 Melbourne, chapel, Swanston-street, R. Lyall, Levison street, North Melbourne
 Melbourne S., chapel, Dorcas-st., Jas. Brigdon, Port Melbourne P.O.
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 425 Cardigan-street, Carlton
 Maryborough, chapel, F. B. Eaton, Nolan-street
 Mt. Clear, chapel, F. Griggs
 Miepool, 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, Mechanic's Institute, John Robinson
 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
 Polkemmatt, chapel, J. Becker
 Richmond, Masonic hall, Swan-st., T. Venn, 29 Cre-morne-st.
 Richmond N. chapel, Coppin-st., S. Brice, Stuart-st., Hawthorn

Richmond S., hall, Balmain-st., R. J. Clow
 Rynnymede, private house, Mrs. W. Dickens.
 St. Kilda, cpl., F. W. Clarey, 109 Charles-st., Prahran
 Shepparton, Temperance hall, E. Dudley
 South Yarra, hall, Toorak-rd, W. Giles, 10 Charlotte Street, Richmond
 Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.
 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
 Yarrwalla, private house, Mrs. J. Marfleet
 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. Cane
 Killarney, private house, J. Carey, senr
 Ma Ma Creek, chapel, C. Risson
 Mount Walker, hall, F. Henrichsen
 Mount Whitestone, chapel, Joseph Woolf
 Maryborough, Protestant hall, W. B. Cumming
 Marburg, chapel, W. Pond, Glamorgan Vale
 Rosewood, chapel, Geo. Colvin
 Roma, chapel, L. A. Hoskins
 Rosevale, chapel, Thos. Lawrance, 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, cpl., A. Redman, King Will'm-st, Kent Town
 N. Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av.
 Prospect Mission, Oddfell's 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, cpl., Park-st, T. G. Storer, Weller-st, G'dwood
 Wild Horse Plains, chapel, D. Hammond, Long Plain
 Willunga, chapel, J. J. Wheaton, McLaren Vale
 Williamstown, chapel, W. G. Pappin
 York, chapel, T. Burt, York, Kilkenny P.O.

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, cpl., J. Collins, Cundletown, Manning River
 Corowa, chapel, E. J. Waters
 Croydon, private house, Alma Roe
 Enmore, Tab'cle, Sec. E. J. Hilder, Farr-st., Rockdale
 Enmore Presbyterian, Mission .. chapel .. S. Denford
 Parramatta-rd., Petersham
 Junee, private house, W. H. Crosthwaite
 Lismore, hall, Jos. Greenhalgh, jr.
 Marrickville, chapel, T. B. Hunter, Glen-st. 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, 5 Great Buckingham-street, Redfern
 Wagga, hall, J. H. Wilkins
 Wingham, hall, H. Western
 Wyralla, hall, J. Partridge
 Woollahra, Oddfellows' hall, A. W. Shearston
 Woodstock-street, Waverley