

The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. III.—No. 45.

THURSDAY, NOVEMBER 8, 1900.

Subscription, 5s. per annum.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

Buried with Christ.

Buried with Christ and raised with Him too;
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life.

Risen with Christ, my glorious head,
Holiness now the pathway to tread;
Beautiful thought, while walking therein,
He that is dead is freed from sin.

Living with Christ, who dieth no more;
Following Christ, who goeth before;
I am from bondage utterly freed,
Reckoning self as dead indeed.

Living for Christ, my members I yield
Servants to God, for evermore sealed;
Not under law, I am now under grace,
Sin is dethroned, and Christ takes its place.

Growing in Christ, no more shall be named
Things of which now I am truly ashamed;
Fruit unto holiness now will I bear,
Life evermore in the end I shall share.

Original Contributions.

Seek that ye may excel to the edifying of the church.
—1 Corinthians 14: 12.

Our Morning Meetings.

"NEMO."

It is generally understood that our Lord's Day evening meetings for the proclamation of the gospel should be made as attractive as possible. The best available speaking talent is secured. The hymns are practised beforehand and effectively rendered, and everything is done that can be suggested in order to gain the attendance, and secure the attention of hearers that they may receive saving instruction.

And surely the morning meeting is at least as important as the evening. It is as necessary to retain and build up our converts as to obtain them. But is it not a fact, that while, in some churches, every conceivable effort is made to gain recruits, very little pains is taken to keep them? The meeting for the unsaved is made the object of special prayer and effort, while that for the converts is seldom prayed for in the weekly devotional meeting, and those who take part frequently fail to exhibit the best talent of the church. The writer, after some hesitation, ventures to make a few comments and suggestions, in the hope that all concerned may take note, and avail themselves of any hints that may prove helpful.

THE PRESIDENT.

Very much of the success of the meeting will

depend upon the brother who conducts it. He should be a man of ripe Christian experience, and one who has the affection and confidence of the brethren. While it is not requisite that he should be a brother of superior culture; he should at least be able to speak good English. Our young people are nearly all fairly educated, and their devotional sentiments are not likely to be cultivated by an invitation to unite in singing the "heighty height 'ymn," or an exhortation to serve the Lord with "a single heye." Glaring blunders of this kind should certainly disqualify a man for presiding at the Lord's table in any of our larger churches. The president should be punctual. Cases have been known in which audiences have been kept waiting five, or even ten minutes beyond the appointed time, owing to the non-arrival of the president. If he has lost five minutes, sixty people have in the aggregate lost five hours, as they have lost five minutes each. It is right to start on time; "When the hour was come they sat down." Clocks and watches are so plentiful that there is little excuse for keeping a congregation waiting, even one minute. The president, too, should be brief in his address. I have known a brother in the chair to speak so long, and to conduct the meeting so slowly that it was fifteen minutes past twelve when the speaker for the morning was called upon. In such a case he could only speak five or ten minutes, as an unwritten law decides that the meeting must close not later than 12.30. There is no reason why the speaker should not commence his address at 11.55, or 12 at latest. The president need give no lengthy address. Five minutes of appropriate language in which to introduce the solemn feast should be ample; and it is not necessary to read the hymns through, seeing that all the brethren have hymn books; the first verse should be sufficient. From a somewhat lengthy experience, I am persuaded that a president can conduct the meeting with grace and dignity, and to the edification of the church, in such time as to allow the speaker to commence his address at 12 o'clock. It need scarcely be added that the president should come to the meeting well prepared, and in the spirit of prayer. A spiritually-minded president will largely influence the whole church in the mind of the Spirit.

THE SPEAKER.

The speaker should be a Christian of deep spiritual life, having his mind richly stored with divine knowledge, and having the ability to express his thoughts with fluency and force. The morning meeting is not the place in which young Christians should learn to speak. The Sunday School, the Bible Class, the prayer meeting, the Christian Endeavor or Mutual Improvement Societies may and should be used for this

purpose, but the brother who addresses the church assembled for worship should be able to speak to edification. It is possible that the common idea—that while we must select the best available speakers for the evening, men whom it is a weariness to the flesh to listen to will do for the morning—has more to do with the "leakage" we hear so much about at our conferences than we sometimes think. The writer has no sympathy with the American system of the regular preacher doing all the speaking morning and evening, but he would rather see that than see the church slowly killed by incompetent speakers. I believe our Australian theory of mutual edification is good and scriptural, but, unless we are careful, the addresses of unfit speakers will eventually cause such a re-action as to lead to a demand that evangelists shall do all the teaching. As one writer has said, what we call mutual edification is often mutual *deadification*. It is the duty of church officers to see that the flock is properly fed, and they are responsible if the valuable time of the congregation when assembled for edification is occupied by incompetent men. Teaching the church requires at least as much knowledge, ability and grace as preaching the gospel. In the writer's judgment no morning address should exceed twenty or twenty-five minutes, coming, as it does in most of our churches, after the breaking of bread. The brethren have already been sitting for an hour, and if the address closes at 12.20 the meeting can be dismissed at 12.30. Of course every competent speaker will carefully prepare his address. To come unprepared, or poorly prepared, is really an insult to the intelligence and piety of the whole church.

THE READERS, ETC.

The readers should be like those of old, "They read in the book of the law of the Lord distinctly, and gave the sense, and caused them to understand the meaning." If our readers would "give the sense and cause the hearers to understand," it will be necessary for them to read the lesson carefully at home before the meeting. The slovenly efforts made sometimes by readers is abundant evidence that this is not always done, and I have even known cases in which an appointed reader has had to ask the president after being called upon what chapter was to be read. This is simply inexcusable. Those who lead in prayer or giving of thanks should also speak distinctly that the hearers may be able intelligently to say amen. It should be understood that thanks for the bread and cup should be *thanks*, and not prayers about everything in the heavens above, the earth beneath and the waters under the earth. In some instances the brother called on to give thanks offers a prayer and does not give thanks at

all. Only those should be called on to pray who can present their petition in appropriate language. The man who prayed, "We thank thee, Lord, for the little spark of grace we have received, O Lord, water that spark," and the brother who petitioned that we might "partake of the bread with the eye of faith," were no doubt in earnest, but their metaphors were slightly mixed. The singing in the morning should be as bright and hearty as at night, and would be if the singers practised as much for the morning as for the evening meetings. In the "sacrifice of praise" we should offer of our best.

I have tried to present the above thoughts simply and clearly. They may not commend themselves to all, but their publication is the outcome of an earnest desire for the welfare of the churches. I have a profound conviction that, with all its shortcomings, the church as we understand it is the church of the New Testament, and to my mind there is no organisation on earth comparable with it. Let every reader say:—

"For her my tears shall fall,
For her my prayers ascend,
For her my toils and cares be given
Till cares and toils shall end."

Correspondence.

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

Our Work and Influence.

Sir,—As you have kindly conceded to me the right to express my views on the question of open communion, I will ask you to give me a little space to reply to your article of the 25th inst. You still cannot understand "how a disciple who makes baptism a condition of membership, can leave the Lord's table open, or invite to it all who love the Lord." To my mind, the position is simple and logical enough. Our church is a society within the great church universal. We believe that we have a better grasp of certain truths than other Christians have, and we unite for the purpose of giving expression to our belief. Other Christians do not join our society because they either do not agree with us or they are ignorant of our position. I could therefore without the slightest compunction tell a Pseudo-baptist that he cannot become a member of my church. As a matter of practice I do not need to tell him so because he does not want to become a member. If, on the other hand, I were to say that because he does not join my church he must not sit at the Lord's table, I should shock my sense of what is just, and assume a lordship over his conscience which I have no right to exercise.

By confining our membership to the immersed we do what is necessary in the interests of our beliefs, by saying that no one shall come to the Lord's table until he joins us, we place nine-tenths of the great evangelical brotherhood under an awful disability, and wound the feelings of numbers of our own members. On this question of "disability" and "penalty" I cannot follow your line of argument. At one time you stoutly contend that unimmersed Christians have no right to come to the table; one might even suppose that you thought the

Lord Jesus would blame them for coming there, although he loves them and blesses their work for him everywhere else they may go, and at another time you say that the barrier raised in our churches cannot involve a serious deprivation to these believers because they can observe the Lord's supper in other places. The two statements contradict each other. Your position really comes to this—that for us to "debar" any sincere servants of Christ from coming to the table must necessarily involve our telling the world that only the immersed can celebrate the Lord's supper at all. We say that the Methodists, Congregationalists, Presbyterians, and all other bodies who do not interpret a few verses relating to baptism, as we interpret them, do not commemorate the Lord's death, and are unwelcome at his table. How are you to get away from it? The matter of giving pleasure to, or of refraining from wounding the feelings of a few people, who may worship with us occasionally, is of trivial consequence compared with the fact that we are wont to assume that all our fellow-believers are wrong in observing the Lord's supper. My brethren in the churches of Christ have not, I fear, appreciated the effect of the "debar" (ugly word) attitude. How many among us would dare to say that the commemoration of the ordinance by the Methodists is a delusion, and that Jesus does not accept the service? Our hearts and consciences, and our conception of Christ's character revolt against such a suggestion; and yet, that is what we really say when we tell a Methodist, who honestly does not see with us on the question of believers baptism, that he ought not to sit at the Lord's table.

I cannot follow your remark about our acceptance with God depending upon our acting up to the extent of our knowledge. I do not see how it applies to the point in question. I am a baptised believer and attend at the Lord's table. If I sit down with an unimmersed believer who loves Jesus and wants to remember him, how can I by so doing be accused of not acting up to the limit of my knowledge? I am acting up to my limit, and he is acting up to his limit. Wherein am I wrong, and wherein is he wrong? You may say I should tell the brother that if he does not see the necessity of being baptised, he ought to observe the ordinance at the church across the street—which is simply begging the question. The Lord's table is the Lord's table here, there, and everywhere. If the Lord will meet the believer across the street, he will meet him where I am. It is very plain to me that either we must give up "debarring," or we must accept the position of presuming to say that all our fellow-believers are utterly deluded in supposing that the Lord Jesus, who loves and blesses them every day, is pleased to meet them at his table.

You state that the attitude of the churches of Christ in America does not help me very much. Well, at any rate, it places your contentions entirely out of court. If their attitude were adopted in Australia, I for one would be fully satisfied, and would say no more about giving the invitation—though I have been under the impression that to leave the table, as our American brethren do, entirely open, is going further than I would go by giving an invitation that would be

strictly limited to those who sincerely love the Lord Jesus, and are trying to follow him. Our American brethren, acting as I believe in the light of Christ's teachings and warnings to his apostles, do not undertake the grave responsibility of telling any lover of Jesus that the Master would rather not see him at his table. A serious responsibility fence where Christ has placed none, of which I complain. I am sorry you did not give us more information in your article in regard to us that "open communion churches sooner or later become open membership churches." Will you kindly say whether our brethren in America are drifting into a state of indifference regarding the importance of the plea for Christian baptism? Are they finding that open communion is by the "inexorable logic" of the position, compelling them to admit the unbaptised to their membership? You will confer a lasting favour on many brethren if you will enlighten them on this point.

You say "in our simplicity we always thought that those who broke down fences were the real culprits." I congratulate you on your "simplicity," because it betokens a non-acquaintance with the law courts, and none of us would like to think that the editor of the "CHRISTIAN" was ever required to appear before a judge. In Australia cases do arise sometimes in which the culprits are those who raise fences, and the people to be commended are those who uphold the rights of the public by destroying those fences. In my humble way I am trying in the cause of Christian liberty, love, and union to help to demolish a fence which the churches of Christ in Australia have (in all good conscience) sought to erect around an institution which was partly designed for the express purpose of showing that there ought to be no fence whatever in the Lord's presence, and in view of the memorials which are eloquent of his death for them, so long as they love him and want to come in touch with him in this gracious institution.

You say "it would be well in the matter we are considering that we do not seem to impeach both the love and wisdom of Jesus." With that I fully agree. I want to most reverently consider the whole question in the gospel records of the wisdom and love of Jesus. When I meet with a test hard to be understood, I turn to those records for assistance in my interpretations. What do I there find? The blessed Lord honoured the ordinance of John's baptism by himself submitting to it, and yet nowhere do I find him making the observance of that ordinance, the condition of admittance into his presence, or of forgiveness of sins. Our Lord instituted Christian baptism, but he did not place the ordinance in such a position as to emphasize the contention that only those who submitted to it would have the right to sit at his table. The apostles to whom this institution was given had not previously submitted to the baptismal ordinance, because it had not been instituted. As a good brother in Adelaide has pointed out to me, they were so imperfect in their faith that they were loth a few days afterwards to believe in the resurrection, although that glorious event had been foretold to them. The fact is the

Lord had them at his table because he loved them and they loved him, and I apprehend that I cannot be wrong in saying to-day, that all who sincerely love my Lord, and believe that he died for the remission of their sins, and rose again for their justification, are welcome guests at the table over which he presides.

In referring to the list of our hymn writers which I gave, you point out that I did not include the name of Cardinal Newman, the gifted author of "Lead Kindly Light." You are wrong in supposing that the lines:—

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile,"

indicated "the writers feelings at the separation from his old friends, when he left them and accepted the vows of the Romish church." The hymn was written on June 16, 1833, twelve years before Newman became a Romanist. That is a small matter, however. You imply that I, as a member of the church of Christ, would not care to sit at the Lord's table with a Catholic Cardinal. You quite mistake me. If any Roman Catholic sincerely loves the Lord Jesus comes to the Unley church, and wishes to sit at the Lord's table, I for one, would be glad and thankful to see him there.

In instituting the memorials of his death, our Lord said, "do this in remembrance of me." Granted that the institution is committed to the church—that is, to the church universal—is it not singular that any body of believers should feel impelled to say to persons equally earnest and truth-loving as themselves, "because you misunderstand and improperly observe, according to our view, one of Christ's commandments, we forbid you from keeping the other commandment which you do understand." Ought we not rather to say, as you have partially said by implication in a slightly different connection, "Imperfect though your light is, it is your duty as far as possible to live up to that light, and we shall be glad to help you to do so, and so give you fresh light on other matters."

Let me again add that I am not pleading for those who ignore the precious ordinance of baptism, because such would, as a matter of course, ignore the Lord's supper also. I am pleading for the right of the whole family of God to partake of the spiritual food which he has provided for them. I am pleading, too, for ourselves—that we should be free from the terrible burden, which Christ never placed upon us, of telling anybody who loves him, that he doesn't wish to see them bearing witness to his blessed death.

With many thanks for your Christian courtesy.

Unley, Oct., 29, 1900.

R. BURNS.

[This discussion has taken up more space than we originally intended it should, and as it has now reached the unprofitable stage, in which reiteration is the chief element, we cannot agree to continue it further.—Ed.]

"What Must I Do To Be Saved?"

— OR —

JESUS PROVIDES A PERFECT SALVATION.

BY SYDNEY BLACK.

Six thousand years ago God made man in his own image, and placed him amidst the bloom and beauty of Paradise. Man might

have lived on in everlasting youth had he not abused his free agency, and committed the wilful and thrice-cursed theft of the forbidden fruit. The terrible resolution was proposed by the serpent, seconded by the woman, supported by Adam, and carried without a single dissident. Thus sin entered into the beautiful and fair creation of God, and death by sin. That sin was disobedience; and hence Adam and Eve went forth under the sword glare that flashed over them, to water the barren earth with their tears, and to fertilise it with the sweat of their brows. From this point the world sunk lower and lower into a career of the most unmitigated and daring disobedience and alienation.

A full and free salvation has been provided for a world of perishing sinners. When there was no eye to pity and no arm stretched out to save, the great big heart of God throbbed with divine pity, and tenderness and unselfish love. He came rolling over sin and Satan to the place where we lay on life's battle-field, and placed underneath us the arms of his everlasting love. The law of nature held out no hope of salvation. The law of Moses was equally powerless to impart new life to a dead world. For over four thousand years we gaze upon a sorry spectacle of human weakness and woe. But when the "fulness of time" arrived, God looked through heaven and earth to find one obedient enough, and pure enough, and spotless enough to make amends for all the disobedience and degradation of a fallen race; and, as the second Adam, to take up and fulfil the broken covenant precisely where the first Adam left it. But where was God to look to find such an one? Patriarchs were not good enough. Prophets were not good enough. Angels were not good enough. The father of the faithful was not good enough. He who walketh with God was not good enough. The man after God's own heart was not good enough. Nebuchadnezzar's Prime Minister was not good enough. The three Nonconformists of Babylon were not good enough. None of these were good enough. All of them were passed by. There was only one in heaven or earth who was qualified to stand in the sinner's stead, and to bear the rebel's load. And we can reverently picture the Father turning to that one, as a last resource, saying: "WILL YOU GO, MY SON? I WILL SPARE YOU FOR THIRTY YEARS. SAY, WILL YOU GO?"

Is it necessary, beloved friends, to acquaint you with the decision of him whose history begins, not with the incarnation in Bethlehem, but with all eternity, and whose name is Wonderful, Counsellor, Mighty God, Father of the Everlasting Age, Prince of Peace? You know the story right well from beginning to end. It is the story of the eternal word made flesh. "Wherefore, when he cometh into the world, he saith, 'sacrifice and offering thou wouldest not, but a body didst thou prepare for me; in whole burnt offerings a sacrifices for sin thou hadst no pleasure; then said I, lo, I am come (in the roll of the book it is written of me) to do thy will, O God.'"

"He saw how wicked man had been,
He knew that God must punish sin;

So out of pity Jesus said,
I'll bear the punishment instead."

Lowly shepherds were witnesses of the marvels that accompanied the blessed Saviour's birth, and then the abounding joy that was in heaven about this mystery of love, burst through the stillness of night with the words, "glory to God in the highest, and on earth peace among men, in whom he is well pleased." Rome sheathed the sword, the gates of the temple of Janus were closed, Greece spued her philosophy out of her mouth, and all men waited for an original voice to speak to their hearts. Jesus Christ only could and did speak comfort to human hearts: and by the magnetism of a pure, chaste, obedient, self-sacrificing life he lifted humanity into a higher sphere. Hear his biography in a single sentence, "Jesus of Nazareth went about doing good." Was not that something entirely new in the history of the world? Glory be to God, it was! He came to give eyes to the blind, hearing to the deaf, speech to the dumb, and life to the dead. He came to lift up the hands that hang down, to strengthen the feeble knees, to cheer desolate homes, and to brighten be-reaved hearts. He came to restore an only daughter to her sorrowing father, an only brother to his weeping sisters, and to send an only son walking home from his own funeral with his widowed mother, shouting aloud for joy. All this he did for others. Jesus Christ came into this poor world to show men and women how to live. But, praise the Lord, he came to show them how to die, how to rise, and how to ascend into the highest heaven. And thus by his perfect obedience, even unto his death, he brought life and immortality to light by the gospel. He magnified the law and made it honourable, fulfilling it perfectly during his life, and abolishing it everlastingly by his death. All the way from Bethlehem to Nazareth, from Nazareth to Jerusalem, from Jerusalem to Capernaum, from Capernaum to Gethsemane, from Gethsemane to Calvary, and from Calvary to Glory, we see emblazoned upon his vesture, upon his forehead, and upon his thigh the words, "perfect obedience." "He that hath seen me hath seen the Father." Into three short years of public service the Saviour crammed the exhibition of an ideal and perfect life, and then he reached the summit of the green hill outside the city wall. He stopped nowhere until he got there. But oh! our story gets sadder, as we consider how amidst the blackness of darkness, the rending of rocks, the opening of graves, and the most terrible demonstrations of nature, the dying Son of God turned his languid eyes towards heaven with the cry, "it is finished," and again "Father, into thy hands I commend my spirit."

Thus having voluntarily placed himself under the law which man had broken, by taking upon himself the nature of those who had broken it, that he might fulfil its requirements as an example to the transgressors of he submitted himself to its extreme penalty as a suffering substitute for a perishing world. Amazing love and strength eternal have linked themselves to human woe and weakness in the Christ of Calvary, and a perfect salvation has thus been merited for the

whole world. Jesus Christ came into our world to do for the human family what the human family never could have accomplished for themselves, and by his one great sacrifice he hath perfected for ever all them that are sanctified. Hallelujah! what a Saviour! glory be to God for such a great salvation!

This work is a finished work. We cannot and dare not add thereto. It is perfect and complete. For over four thousand years we have had a vivid demonstration of man's utter inability to merit salvation for himself. Human merit is *nil*. But, thanks be unto God, our dear Saviour has thus merited it for us, and now "the Spirit and the Bride say come. And let him that heareth, say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

When, however, the Saviour cried, "It is finished," he did not mean that *our part* was finished. He meant that he had finished or fulfilled the very last Messianic prophecy concerning his sufferings and death. The divine and the human clasp hands in the salvation of man. God looks down that we may look up. God reaches down his strong arm that we may lift up our feeble hand, and lay hold on omnipotence. Christ has completed his part of this work. He has placed the strong arm of Divine Father within the reach of every perishing sinner who reads this article. Thus, beloved friends, you can do nothing whatever to merit salvation—Christ has done all that for you;—but do not, we beseech you, be lead away with erroneous idea that you can do nothing to take salvation, now that it has been so richly merited for you. You can do a very great deal, and unless you do it, your judgment will be just indeed!

The Saviour said to his eleven trusted apostles just before he left this world, "go ye into all the world, and preach the gospel to the whole creation; he that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned." (Mark 16, 15, 16.) Ten days afterwards, the Holy Spirit by the mouth of Peter said to believing and conscience-stricken Jews, "repent ye, and be baptised, every one of you in (upon) the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2, 38.) We thus lay hold on or appropriate salvation by our submission to the divine will. We submit our *hearts* unto Christ by faith, our *wills* unto Christ by REPENTANCE, our *lips* unto Christ by CONFESSIO, our *bodies* unto Christ by BAPTISM: and thus making a full surrender to the claims of our dear Redeemer of spirit, soul, and body; of thought, word, and deed; we lay our hands upon our hearts, look up to heaven, and truly exclaim:

"All I am I give to Jesus!
All my body, all my soul,
All I have, and all I hope for,
While eternal ages roll!"

The law of nature and the law of Moses said, "Do and live;" and that was a tremendous failure. The gospel of Jesus Christ say, "Live and do;" and that has been an abundant success. You cannot work yourselves, beloved friends, into new spiritual life, ye who are dead in your trespasses and sins, Regeneration in an act of God. Neverthe-

less, it depends upon your full and glad submission to the claims of the Son of his love as to whether you are created anew as his own sons and daughters. Remember that.

FAITH IS NOT A WORK OF MERIT.

It is an act of submission—the heart yielding to Jesus.

REPENTANCE IS NOT A WORK OF MERIT.

It is an act of submission—the *will* surrendered to Jesus.

CONFESSIO IS NOT A WORK OF MERIT

It is an act of submission—the *lips* consecrated to Jesus.

BAPTISM IS NOT A WORK OF MERIT.

It is an act of submission—the *body* set apart for Jesus.

When a lost sinner believes with all his heart in the Son of the Living God, turns right-about-face from sin, makes the noble confession, "Thou art the Christ, the Son of the Living God," descends with his redeeming Lord into the watery grave, buries the old men out of sight, and rises up to walk in a new life, he is not adding to the work of Christ; he is simply

SUBMITTING HIMSELF, SPIRIT, SOUL, AND BODY, to the claims of the gospel, and appropriating the perfect salvation merited for him by Jesus Christ.

Such, beloved friends, is the distinction between "works of merit" and "obedience to the faith" (Rom. 1:5), unto the latter of which the gospel was to be made known unto all the nations.

We implore you to think over this whole matter for yourselves, and to give no rest unto your souls until you have made a full and whole-hearted surrender to the claims of that loving Saviour who has died to redeem you, and who is tenderly saying, "Come unto Me all ye that labour, and are heavy-laden, and I will give you rest."

May yours be the victorious faith which works by love, and overcomes the world, for Jesus' sake. Amen and Amen!

Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (R.V.)

Life's Mirror.

There are loyal hearts, there are spirits brave

There are souls that are pure and true!

Then give to the world the best you have

And the best will come back to you.

Give love, and love to your life will flow,

A strength in your utmost need;

Have faith, and a score of hearts will show

Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,

And honor will honor meet,

And a smile that is sweet will surely find

A smile that is just as sweet!

Give pity and sorrow to those who mourn;

You will gather, in flowers again,

The scattered seed from your thought unborne

Though the sowing seemed but vain.

For life is the mirror of king and slave,

'Tis just what we are, and do.

Then give to the world the best you have

And the best will come back to you.

VICTORIAN SISTERS' EXECUTIVE.

The meeting on November 2nd was under the presidency of Mrs. Huntsman.

The sister in Austin Hospital had been visited, and the Homœopathic and Alfred Hospitals had also been visited. An appeal for old Christmas cards was made, to be left at Swanston-st. for Mrs. Stuttard.

The Home Mission report showed a deficit of £68 5s. 8d.

We regret that our superintendent of Sunday School work, Sister Schofield, is still seriously ill. Additions reported from schools:—Swanston-street, 2; N. Richmond, 4; N. Melbourne, 10; Collingwood, 1.

Verbal reports of temperance prayer meetings, and Cheltenham Dorcas were given.

The collection was taken for jubilee celebration expenses. Next meeting, Dec. 7, closed with prayer.

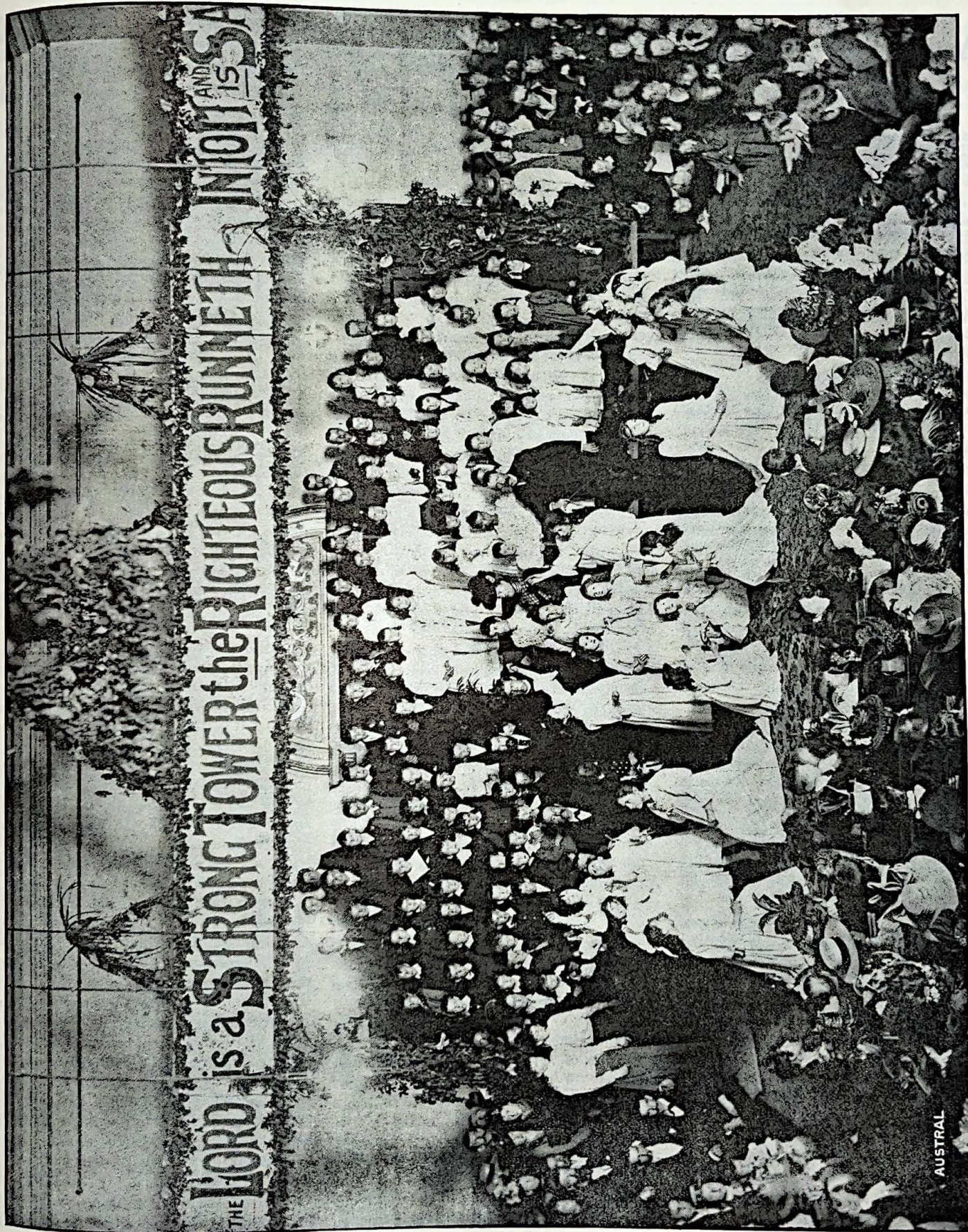
NORTH FITZROY.—The sisters sewing class held a very successful sale of work on 10th and 11th ult. They invited the church officers to a social cup of tea, and had much pleasure in handing the treasurer the sum of £43. The attendance at our meeting is increasing.

E. SOUTER.

THE DORCAS COMMITTEE have paid two visits this month. One to the Dorcas Society in connection with the Brunswick church. There were eight sisters present and four of the committee. The sisters were busy with work for a poor family. The other visit was to the church at Prabran. There were five sisters present and five of the committee. Their work was partly for the poor, and in connection with their Aid Society. We understand that the aid work is paid for, and that the proceeds are given to help the Dorcas Society in buying material. The president sent in a report of six months work, which the committee thankfully received. It would greatly help your Dorcas Committee if each society could send in a quarterly report, we would like to come into closer touch with our societies, we cannot be the help we would like to be unless we know more of their needs, their desires, and their work. Some of our churches are in districts where there are not only many poor in their midst, but in their neighbourhood whom they would like to help.

Some of our societies tell us they have no poor in their churches or in their districts that require help. If we had quarterly reports we could ask the more favorably situated societies to help the weaker, and we would know where to get work done for hospitals, etc. Further, we must even at the risk of being wearisome urge the sisters to take up a larger sphere (not a mere sewing class as it is called) in their Dorcas work. Dorcas is mentioned in holy writ for her good deeds and almsgiving. We want to know what our sisters are doing. It is painful to go round and see true women's work unheeded and undone. We never can do enough for our Master. His work is not easy; it requires our best efforts—not the fag end of our time or minds. We are thinking and working for eternity and God. It is not a time to sit with folded hands and listless faces.

E. DAVIES.



THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth St., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

The Leader.

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

"Our Work and Influence."

In conceding the right to Bro. Burns to express his views on the question of open communion, we did so with the reservation that the right should be exercised with discretion. That is to say, that we regarded it as incumbent upon anyone dealing with this question to look at it primarily in its relation to our plea for a return to Christianity as it was at the first. This Bro. Burns has not done. Consequently much of what he says is not at all to the point, besides being, to a large extent, a reiteration of what he previously said. What Bro. Burns has failed to prove is that open communion is sanctioned by the teaching and practice of primitive Christianity. Knowing, as he must do, that this is an impossible task, he nevertheless asks us to sanction such a practice, and thereby to give up our plea or else to modify it to suit the feelings of himself and others. On this question our feelings are perhaps quite as strong as his, only we have learned, as, apparently, he has not, that feelings in matters of this kind are not by any means a safe guide. We say again that to accept Bro. Burns' position is to surrender our plea, for if we can give up one point in it we can give up the whole. If our plea is wrong, let this be shown clearly and unmistakeably, so that we may give up our existence as a separate organisation and make one sect less in this sect-ridden world.

As regards the question of membership and communion, Bro. Burns has failed to prove that the conditions of the one are not the conditions of the other. It is a fact that neither he nor anyone else can gainsay,

that communion in any one of the apostolic churches rendered the communicant eligible for membership in all. Now, we are asked by Bro. Burns to make a distinction to suit the altered conditions of the nineteenth century! Our answer is that these conditions have no right to exist—that our position is one of protest against them, and this protest is part and parcel of our plea. To say that "our church is a society within the great universal church" is no logical defence of open communion and close membership. It is equivalent to saying that we are a denomination among other denominations—a position that we have consistently repudiated. Our position is that denominationalism is unscriptural and anti-scriptural. We plead for the abolition of denominationalism, and urge that in its place there should be the one Church of Christ, undivided by party names and human creeds, and thus we seek to restore the Church of Christ to its original simplicity. We do not speak of it as "my church," for it is the Lord's, and because it is his we have educated our consciences and our sense of justice by observing the laws which he has given for its guidance. In this matter we have never assumed to exercise "lordship" over the conscience of anyone—no one can really do that. It is sometimes necessary, however, to prevent a badly educated conscience from doing what it urges should be done.

We cannot understand how there should have been any difficulty in following our line of argument in reference to "disability" and "penalty," nor can we see how our statements contradict each other. So far as our statement went it was clear and straightforward enough. It amounted to this, that occasional visitors who were debarred from communion with us could not feel any serious deprivation when, in their own churches, they did not see the necessity of observing the Lord's Supper more frequently than at intervals varying from one to six months. Their feelings might be hurt, but the "disability" or "penalty" could not be regarded by them as very serious. As to the acceptable service of Presbyterians and others in their own organisations, we have previously said all that we thought necessary. We do not say to a Methodist that he ought not to sit at the Lord's table in his own organisation. We do not put it that way. What we do say is, "That as you have chosen to call yourself a Methodist and to do the Lord's work, including the observance of the Lord's Supper, in ways peculiar to Methodism, and you believe you are right, then by all means carry out your convictions, but please don't bring your Methodism to us." Infant sprinkling belongs

to Methodism and the other isms, and, as true witnesses for immersion, we are called upon to protest against any substitutes for it, not only in membership, but in communion also, for the one is the equivalent of the other.

In reference to acting up to the limit of our knowledge, it appears to us, that if our knowledge leads us to the conclusion that immersion, and nothing else, is baptism, knowledge, if we agree, to recognise as baptism something which we know is not. And this is just what we do in if we accept the idea of open communion. We say, that according to the teaching of the New Testament, a Christian is one who has put on Christ in baptism. In our view those who have been sprinkled in infancy, have not been baptised, but because Methodists and others regard this as baptism, we are asked to accept it as such. Would this be acting up to the limit of our knowledge? We think not. It is quite certain that if a Methodist regarded the immersion of believers in the same way as we regard infant sprinkling, he would not be slow in telling us that not only was our fitness for communion open to question, but also our right to be recognised as Christians. Whatever faults Methodists may have they are constant in demanding that that which they regard as baptism shall be a prerequisite to communion. Our open communion friends are not thus consistent, nor do they act up to the limit of their knowledge. Inasmuch as knowing that baptism is a prerequisite to communion, they nevertheless say that it is right to invite unbaptised persons to the Lord's table.

Bro. Burns is sorry that we did not give more information in our last article in regard to the attitude of the American churches, and wishes to know if, "they are finding that open communion is by the 'inexorable logic' of the position, compelling them to admit the unbaptised to their membership." We admit that we had some reluctance to say much about the evident drift of our American churches, but as Bro. Burns desires information we will give it to him, though we have doubts about the "lasting favor" it will "confer on many brethren." A short while ago, the largest of our churches in St. Louis, divided on the question of membership—one section becoming an open membership church. More recently, still, one of our largest churches in Cleveland, Ohio, declared itself in favor of open membership and is now practising the same. Much more might be said under this head, but we forbear. It is enough to say that from what we know of the trend of things in America, the truth of the proposition is confirmed,

that the "inexorable logic" of open communion is in the direction of open membership.

In returning to the "fence" argument Bro. Burns scarcely attempts to meet the difficulties of the position in which he has placed himself. He still insists that we are the makers of this fence, although he gives no evidence in support of his assertion. He also ignores the fact that he himself has admitted that the "fence" of baptism is round the Lord's table. For as we showed in our former reply, he contends that "believers ought to submit to this beautiful ordinance before they come to the Lord's table." If they ought to submit to it, they ought to do so because it is the Lord's will, and this being so the "fence" has not been erected by us but by the Lord. From this position there is no escape, and Bro. Burns ought to candidly acknowledge the fact, or else tell us that he no longer considers that believers ought to submit to the ordinance of baptism before coming to the Lord's table. As regards what we said in references to the breaking down of fences, it is no answer to say that there are occasions when fences ought to be broken down. Illegally constructed fences have no right to exist, and those who break them down, instead of being culprits, are public benefactors; but we were not speaking of illegally constructed fences, and Bro. Burns should have had the candor to admit this, and not manufacture a man of straw in order to demolish it.

The introduction of John's baptism is a new element in the discussion, but as to how it bears upon the question we are at a loss to perceive. As to whether the observance of John's baptism was a condition of admission into the presence of Jesus, we do not know, and as far as the present discussion is concerned it is absolutely immaterial whether it was or not. And though John's baptism, as a condition of forgiveness of sins, seems plain enough from the fact that we are told that he preached "the baptism of repentance unto the remission of sins," yet that too is beside the mark so far as this discussion is concerned. The preparatory baptism of John is not the same as the baptism of the Christian Church. Nor were the conditions necessary to the observance of the Lord's supper precisely the same at its institution as they were afterwards. That this was so may be proved from the suggestion of the "good Adelaide brother" referred to by Bro. Burns. This brother it appears pointed out that the disciples "were so imperfect in their faith that they were loth a few days afterwards to believe in the resurrection, although that glorious event had been foretold them." This is quite true. At the institution of the supper they were not required to believe in the resur-

rection, but after the resurrection, when the supper became an integral part of the Christian system, it was absolutely imperative that they should believe in it. Hence the folly of appealing to a preparatory period, when the established and completed one, as far as faith and practice are concerned, is before us for our instruction.

We have to thank Bro. Burns for pointing out the error into which we fell regarding Newman's hymn. We had felt in reading it that it portrayed a time of stress, and storm and separation, as indeed it does, but we were wrong as to the cause. The mistake, however, does not affect any argument we advanced. It is still true that Newman's apostasy separated him from the brethren of his former communion, and that this separation is the penalty we pay for the existence of a divided church. We are not aware that we implied that Bro. Burns would not hold communion with a Catholic Cardinal. At the time of writing we were not quite sure as to how far he would go in that direction. What we did say was that the gifted hymn writers of the Romish and Anglican faiths would not hold communion in the church of which he (Bro. Burns) was a member. If Bro. Burns would, as he now says, hold communion with a Romish Cardinal, his ideas of testifying to the truth are different to ours.

It is a misrepresentation of our position when Bro. Burns makes us say in reference to the unbaptised, "because you misunderstand and improperly observe, according to our view, one of Christ's commandments, we forbid you from keeping the other commandments which you do understand." In the first place, it is scarcely appropriate for Bro. Burns to speak of immersion so repeatedly as "our view," because it seems to imply the possibility of a doubt that immersion was apostolic baptism. As a matter of fact the universal testimony of scholarship is in favor of immersion as being the practice of the Apostolic Church. This being so, there is no occasion to speak as if there were any doubt upon the subject. On this question, if on any question, we are entitled to speak with no uncertain voice. It is not a question on which there is a doubt as to which side is right, and, to be fair, the other side, when it speaks with the voice of candid scholarship, makes no attempt to justify their substitutes for baptism from apostolic teaching and practice, but attempt to justify them on grounds that we do not regard as admissible. In addition to this, it is incorrect to say that we forbid other people from keeping the commandments they do understand. They are free to exercise the right of worshipping God in their own fashion in their own com-

munions, and no one attempts to forbid them doing so. In this worship there are many things we can heartily endorse, but in those things in which they are in error, we wish to have no part either in their communion or ours. We do not presume to forbid them worshipping God according to their light, but as they have elected to add to the teaching of the New Testament the errors of the papacy, episcopacy and kindred things, we have the right to say they shall keep these errors to themselves. One of these errors is the substitution of infant sprinkling for immersion, and because they ask us to accept this as an equivalent to the scriptural idea, we are bound as honest men to tell them we cannot do so. In this way we are more likely to give them "fresh light" than by acquiescing in their error and practically telling them that the right observance of the ordinance of baptism is a matter of little importance as regards communion at the Lord's table. And finally, we may say that we regard the observance of the Lord's supper by persons scripturally entitled thereto as the outer bulwark of our plea. Break this down, and our plea will be practically gone, and in a generation or two the work of restoration will have to be commenced anew.

Editorial Notes.

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

Clergy and Laity.

The recent debate in the Victorian Church Assembly on Ritualism, resulted in a victory by a narrow majority for the anti-ritualists, and they were singularly successful in Sydney. The *Victorian Churchman*, the organ of the evangelical party points out that "had it not been for the laity, there is no question that Canon Berry's motion would have been defeated. Many of the laymen who supported the motion represented parishes in which Ritualism flourishes; and yet they voted against it. The fidelity of the laity to reformation truths was the crowning glory of the debate. It is to the laity, not to the clergy, that we must look to maintain the Protestant character of our churches. Three centuries ago it was the earnestness of the laity that brought about the Reformation. 'The Reformation,' said Froude, 'really and truly turned on one point, whether the laity were or were not to have a voice in the spiritual questions.' (Council of Trent, R. 136), Let the church trust the laity. 'The laity, in the long run, will be found on the side of liberty, and their influence, if they will only realise their opportunity, and rise to it, will correct the professionalism of the clergy.'"

An Unscriptural Distinction.

The distinction between "clergy" and "laity" is both unscriptural and mischievous. As some one has said: "God made the clergy and man made the laity." Every child of God belongs to the ranks of the clergy. We are "a royal priesthood," and have all been made priests unto God to offer up spiritual sacrifices. From among the clergy brethren of special gifts are selected and supported in the work of the ministry, but they are no more priests or clergymen than the lowliest members of the Lord's flock. It is by making this unscriptural distinction that ministers attain to such positions of power as enable them to exercise an undue influence upon those who are taught to regard them as "priests." It is a healthy sign that the "laity" of the Anglican Church, at the late Victorian Assembly, had the courage to voice their convictions against Ritualism. The inevitable tendency of Ritualism is to accentuate the unscriptural distinction already existing in the church between clergymen and laymen, and to give the ministers still greater influence over the souls of men and women through the confessional. The *Victorian Churchman* is doing good work against sacerdotalism, but we fear the mischief exists, in germ at least, in the prayer book, and with this as a starting point the forces of Ritualism bid fair to ultimately become too strong for the Evangelicals. The sole hope of the church is in the "laity."

A Holding Church.

A certain preacher having resigned his charge, the church officers promptly advertised for "a minister that could draw." The preacher retaliated by advertising for "a church that could hold." Churches that can hold are no less essential than preachers that can draw. But is it not a fact that some churches are like sieves, through which the members pass? We often hear it urged that it is as important to retain a member as to gain one, but we question if this is realised. The special efforts are always directed to gain converts, while only the ordinary stereotyped methods are used to keep them. How would it do to hold a week's mission occasionally for church members? The Endeavour Society has a lookout committee, an important part of whose work it is to look after members who occasionally absent themselves. If the whole church were to form into a lookout committee with this object, it might be possible to retain some of the many who are continually drifting out of the church. Judging from reports in our paper converts are being gathered in at the rate of forty or fifty a week. From two to three thousand a year. What becomes of them?

What shall we do to retain them? The brother who can solve this problem will not only lay himself under an obligation to the whole brotherhood, but will also receive the reward of him that "converted the sinner from the error of his ways."

The Querist.

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

By G.B.M.

1. *Are we warranted by scripture in believing that there are two salvations—present and final?*

REPLY.—The language is not strictly scriptural, but is a convenient formula to express two stages in the great salvation which, beginning on earth in deliverance from the love, practice, power, and guilt of sin, is completed in heaven in deliverance from the consequences of sin, physical and spiritual. All immersed penitent believers are spoken of as "saved," i.e., delivered from the guilt and condemnation of past sin. Mark 16: 16, Rom. 8: 24, "we are saved"; 1 Cor. 1: 18, "us who are saved"; 1 Cor. 15: 2, "ye are saved"; Titus 3: 5, "he saved us." Quite a number of other passages refer to salvation now enjoyed, but the reference is not always so clear. "Final" salvation is referred to frequently. See for example Phil. 2: 12; 1 Thess. 5: 9; Heb. 5: 9, 9: 28; 1 Pet. 1: 5, 9. The enjoyment of this salvation depends in responsible cases upon "enduring to the end" (Matt. 24: 13); "potent continuance in well-doing" (Rom. 2: 6-10). Some who possess the former salvation may fail of the latter (Heb. 6: 4-6; John 15: 6).

2. *Do the scriptures warrant us in believing that many will receive the final salvation that never had the present?*

REPLY.—Doubtless all persons who die in an irresponsible condition will share, according to the nature of the case, in the "final" salvation. In all such cases however, since they could not participate in salvation as enjoyed on earth, it would be initial as well as final. These will constitute a countless host. The Bible has but little to say as to the salvation of this class, but the above seems a fair deduction from such passages as Rom. 5: 18, 19; 1 Cor. 15: 21, 22.

3. *Does "shall be saved" in Mark 16: 16 refer to present, or future salvation?*

REPLY.—That it refers to present salvation is certain. In so comprehensive a document as the Commission we should expect reference to salvation in its largest sense—its ultimate as well as its incipient state. If such reference be present, the condition of final salvation—final perseverance, is not expressed.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee. —1 Chronicles 22: 16.

The united rally of the church of Christ Christian Endeavor Societies, held at Swanston Street Chapel, on October 5th, was an unqualified success. The practical and en-

thusiastic addresses that were delivered, and the wholly successful character of the rally, and advanced period in the history of the C. E. movement among the churches of Christ in Melbourne. For helpful speeches, and of genuine spiritual enthusiasm, it was the best of all rallies.

The meeting was presided over by F. M. Ludbrook. After the preliminary exercises were disposed with, Bro. H. G. Harward addressed the meeting. Taking as his subject, "Christian Endeavor as a Spiritual Factor," Mr. Harward said: The great need of our Christian lives was a deeper current of spirituality flowing through them. We should bless and accept any scriptural means that help to this desirable end. Christian Endeavor had been an important factor in deepening the spiritual life of thousands of young Christians.

There could be no great spiritual force in the life without the constant contemplation of the matchless life of Jesus; without frequent intercession at the "Throne of Grace"; and without regular meditation on the word of God. C.E. has emphasised these things:

1. Its motto was, "For Christ and the church." Its basic principle, "Trusting in the Lord Jesus Christ for strength. Its covenant, "I promise him . . . whatever he would have me do." Christ was the ideal presented to the young people.

2. Daily prayer was given special prominence. The quiet hour with God was recognised as indispensable to spiritual growth. The young people were brought face to face with their privilege of frequent intercession.

3. Daily Bible reading was another important part of this movement. The members were led to realise their dependence on the Sacred Oracles.

The meetings of each Society furnish opportunities for training in speaking, reading etc. But it was in the things above mentioned, and in the devotional spirit of the meetings, that so many have found the Christian Endeavor an important factor in their spiritual quickening.

Bro. J. Johnston having as his subject "the C.E. as an organising factor," said:—The C.E. was an organisation. It was the aggregation of various organic beings, who had a unity of purpose, and a symmetry of action.

Man had found the value of organisation and combination. No one could listen to the speeches in the C.E. Convention, but be struck with the unanimity of thought in the direction of loyalty to Christ, and reverence for the Bible—a reverence that compels study. No other organisation had done more in this glorious march upward and onward than the C.E. Isolation meant desolation. Separation meant protection. Organisation meant protection. Protection from without and protection from within. The C.E. was an organisation that protects the young converts and the principles of Christianity.

"Union is strength," was an aphorism, as old as true. Whoever heard of organised weakness remaining so? The most powerful organisations were those which have each

organic part playing its functionary duties faithfully.

The C.E. is such an organisation. In it each member finds his sphere of usefulness. Spiritual power is the truest and most forceful power. Many are concerned over organisation within the church, but let it be remembered that mental development may be received to the neglect of spiritual; but in C.E. you receive mental development in the exercise of your spiritual and devotional obligations.

Organisation stands for progress. It was not until organised effort was created that true progress became permanent. The progress of the C.E. movement from its inception spoke for itself. No other religious organisation has had such a phenomenal spread. The C.E. provided committees for myriad workers, thus ensuring success in its work, permanence in its stay, and progress in its field of operation.

H. PEACOCK.

From The Field.

The field is the world.—Matthew 13 : 38

Victoria.

RICHMOND, BALMAIN STREET.—We are pleased to be able to report that our work which is on the south side of Richmond is progressing. Since we have started the additions have been: by confession and baptism, 6; letters of commendation, 5; baptized believers, 2. We wish to express our thanks to the Coppin Street church, and the Hawthorn brethren for the help they have given us.

Nov. 1st.

R. J. CLOW.

S.S.U. VISITOR'S REPORT.—I am pleased to report that the improvement in the school at Hawthorn keeps pace with the church. On my visit yesterday, I found a large Bible Class, and an increased average of 20 over my last visit. A young Sister Butterfield has charge of the infants, and had them in very good order. Bro. Sherwood is a kindly, painstaking superintendent, and he has a good teaching staff. The reading was very well done, and I got a promise that they would start learning the names of the books of the Bible. On October 27, I visited the South Melbourne school, and found it somewhat disappointing, the classes not being in the best of order. The lately appointed superintendent is doing his best to rectify matters, but is sadly in want of efficient help.

M.R.H.

Queensland.

ROMA.—Our meetings both in the open-air and at the church building are well attended. Last Lord's Day afternoon R. C. Gilmore and the secretary, drove out to Mr. McCallum's health home, and held a gospel service to speak a word of cheer to the inmates.

Oct. 29th.

L. A. HOSKINS.

West Australia.

FREMANTLE.—The annual picnic in connection with the school was held on Monday last Oct. 22nd, at "Daviak," situated very prettily some four miles out of Fremantle.

At 8 a.m. seven trollies laden with scholars parents and friends left the chapel in High-St. for the grounds. Followed at 10 a.m. by three trollies with parents and friends on board. Arriving on the ground, which

was an excellent one for a picnic, the scenery being specially attractive, all proceeded to enjoy themselves. After dinner had been dispensed with, races were indulged in by the scholars, several events being especially interesting.

At 5 tea was called, and the way the children attended the call showed that although a rather long day had gone their appetites were by no means diminished.

The return journey to the chapel was started at 6. The vehicles numbering 10 trollies and 2 private vehicles containing some 230 people made a very pleasing spectacle. The number of scholars at the picnic was 148. Our average school attendance being this year 115.

The chapel was reached at a quarter to seven when the children dispersed after a most enjoyable day.

Since our anniversary May 24th, 1900, six of our scholars have come out on the Lord's side.

Oct. 24th.

G. M.

FREMANTLE.—Two decisions on Lord's Day evening, Oct. 21—two scholars from Bro. Vinnicombe's class. Both were baptised last night and we hope to receive them in next Lord's Day morning. Bro. Secretary is laid aside through sickness and this accounts for the change of reporters. The power of Christ's gospel is being felt in W.A. Our meetings are well attended.

25/10/00.

A.L.

SUBIACO.—Another crowded meeting Sunday night, 21st October. At conclusion of A. E. Illingworth's address seven made the good confession.

Oct. 23.

G. PAYNE.

South Australia.

UNLEY.—Good meetings yesterday. In the evening, after an address by Bro. R. Campbell Edwards of Melbourne, one made the good confession.

Nov. 5th.

P.T.G.S.

HINDMARSH.—Yesterday, at our morning meeting for worship, Sister Clara Manuel was received by letter from the church at Unley, and Bro. Pretty was at his earnest desire, restored to fellowship after many years of non-attendance. In the evening, at the breaking of bread with those who cannot attend in the morning, Sister Jane Gill and Sister Edith Malt-house, who were baptised some time ago, were each accorded the right hand of fellowship and welcomed into the church. May the divine blessing attend each and all of these.

Nov. 5.

A. G.

STRATHALBYN.—Last Thursday afternoon a baptismal service was held in the chapel, when the sister who confessed her faith in Christ last Lord's Day week, put on Christ in the ordinance of baptism.

Our Sunday School is progressing favourably. When Bro. Harris came amongst us there were but six scholars on the roll and two teachers; now we number twenty scholars and three teachers. Bro. Harris also conducts a bible class in the afternoon for the young people.

The attendance at the meetings is keeping up well. This morning there were 45 present at the meeting for breaking bread, and this evening there were nearly twice that number present.

Nov. 4.

J. M. GORDON.

New South Wales.

ROOKWOOD.—Gospel service again well attended, seating accommodation being all taken up. One confession, immersion taking place at the close of service; also a sister immersed who had confessed some time previously. The Lord's Day School annual picnic is to be held on Monday, November

12th, at Fairfield, on Bro. Wm. Stimson's property, near railway station. Visitors welcome.

Nov. 4.

M. ANDREWS, Sec.

COROWA.—We have just completed a ten days' Protracted Meeting, conducted by Bro. Harward of Fitzroy. During the meeting two young women confessed their faith in Christ, and we know a number of others have been deeply impressed. A good interest was aroused as evidenced by the increasing attendances at each meeting. We were sorry at having to close the meeting just when the interest of the community was being awakened. Could we have continued another week we believe we would have seen greater results; however we trust that the good seed sown may yet grow and bring forth fruit. We desire to offer our sincere thanks to the officers and members of the Fitzroy church for their kindness in allowing Bro. Harward to visit us. We know they will rejoice in the knowledge that a great amount of good has been accomplished in building up and encouraging the church and presenting the unadulterated gospel of Jesus to a number of the community whom we had hitherto been unable to reach.

E. J. WATERS.

MEREWETHER.—On 7th October we celebrated our anniversary, and spent quite a good time. We had several brethren from Sydney, including G. P. Jones, President of the Conference, and D. A. Ewers, who preached afternoon and night. Then we had our tea and public meeting; the tea was everything that could be desired. The after meeting was one not soon to be forgotten. Three months previous to our annual tea the brethren took the matter up of clearing off building debt—although the matter seemed almost impossible, owing as we did about £80—yet we are pleased to be able to say every penny was ready at the end of three months. We have also commenced the breaking of bread after gospel service on Lord's Day evening, and with very good results, as many who cannot get away in the morning generally turn up in the evening. We received one into fellowship who had formerly been a member at Warwick, Queensland.

C.N.

Here and There.

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

H. G. Picton is giving a course of Anti-Sabbatarian lectures in the Federal Hall, Geelong, this week.

The fact that last Tuesday was a public holiday in Melbourne may account for the absence of some news items.

Will churches in New South Wales remember that Home Mission Day is the first Lord's Day in January, 1901, and prepare.

Quite an interesting preachers' meeting was held on last Monday at the Lygon-street study. There were reported 52 confessions for the month, and 6 baptised believers added. This number has only been exceeded at one previous meeting.

Do not fail to attend the S. S. Union Picnic at the Burwood Boys Home next Monday. It is a splendid place for a picnic and Bro. and Sister Varcoe will do all in their power to make all who go enjoy themselves. There is plenty of room for all. Train to Surrey Hills.

Last week we suppose the largest issue of our paper ever printed was sent out, amounting to 14,900 copies, almost twice the size the usual number. More than 11,000 of these went to New Zealand. This was simply an experiment, and some time we may try it again. This issue is entirely exhausted, and no more can be supplied at any price. We thank

the New Zealand brethren for the way they took the matter up.

The anniversary of the church in N. Richmond was celebrated last week. On Sunday night Thos. Hagger preached to a great crowd in the Local Town Hall, and on Tuesday night tea was given in the chapel and the after meeting held in the Town Hall, when there was a large meeting. Thos. Hagger presided and spoke hopefully of the work. Short addresses were given by W. C. Morro, R. G. Cameron, and A. B. Maston. There was some good singing by the choir.

The picture taken at the anniversary of the Lygon Street school which is published in this issue of our paper is a representation of the piece called "Gleaners." The gleaners were eight older girls bearing rakes. These were dressed in white. Eight smaller girls, four in blue and four in pink were reapers. These had sickles. The gleaners had labored with but little result. The reapers by song encouraged them to toil on. This song was accompanied by suitable gestures. The picture represents them in a reverent attitude looking to God whence their strength cometh.

Will all those schools intending to use the lessons on First Principles note that if they desire the leaflets, either senior or junior, they must be ordered by Dec. 1. About that date we expect to print our first supply, and cannot afford to print only those for which we have orders. Those schools using the Austral Leaflets, if they want those on First Principles must say so. If we do not hear to the contrary we will send out the Austral Leaflets in the usual way. We will have a full supply of the complete lesson books, and they can be obtained at any time.

A brother in W. A. writes, taking exception to a statement in one of our tracts, "The Old Rope and the Rotten Rags." The writer of the tract speaks of "Countless Millions of Worlds," and the critic proceeds to say:—"If there are countless millions of worlds it would be reasonable to believe that they have people on them, and if there is 'countless millions of worlds' inhabited, did Christ die for the people on them? and if so how do the people know? or was he crucified 'countless millions' of times, once on each world? the Bible says Christ was only ONCE offered. The Bible speaks of no other world but this on which we live." We know that there are "countless millions of worlds" because we can SEE them, but as far as we know nobody has ever seen any people on them, nor have we the remotest evidence that there are any there, and it is not "reasonable to believe" anything of which we have no testimony, so that all our brother's talk about Christ being "crucified millions of times" is so much moonshine. It may be true that "the Bible speaks of no other world but this," but there are a lot of things of which the Bible speaks which are nevertheless true. The Bible contains the truth, but not all the truth.

A good brother in N.Z., whom we dearly love, finds serious fault with what he calls our "peace at any price" policy, and then proceeds in a long letter to condemn us for not exposing "the few wolves in sheep's clothing that are among us." This good brother wants us to take an active part in any little difficulty which may arise, and expose either the preacher or others who may be concerned. Let it be distinctly understood that we are going to do nothing of the sort. A church difficulty might arise threatening the peace and prosperity of the whole brotherhood about which we might have to speak, but as long as a

trouble is purely local we shall have nothing to do with it. When it comes to exposing "wolves in sheep's clothing" in the form of unworthy preachers, we have to be very careful for many reasons. If this good brother is so anxious to have the persons at whom he hints in his letter to us exposed, it will cost but a trifle to send a circular to all the Australasian churches informing them of the facts. We would advise our brother, however, to be very sure of his "facts" before he commences this kind of thing. The writer of the letter wants us to expose a lot of other things, most of them a good many thousand miles away, but our space is too valuable; besides, we see no purpose to be served by it. We are sorry to note that our brother says "he is thinking of uniting with the Christian Brethren." We are much afraid he will not improve his position. The Christian Brethren may not be troubled much with crooked preachers, but they have a lot of other things which in our judgment are much worse.

Obituary.

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

MURRAY.—Bro. Thomas Murray departed this life on Saturday, 27th October, aged 52 years. He had been the subject of a surgical operation for what appeared to be enlargement of the glands, and was apparently recovering. He took a fit on the Wednesday, and then medical testimony took away the hope of recovery. He was about on Friday and Saturday, and felt better, and purposed to meet with the church on First Day. But the will of the Lord was otherwise, for in the presence of his wife and son he peacefully fell asleep in Christ shortly after he had retired to rest. He was in the church, Lygon-street, in the early days, and also for some years, along with his mother, met at Chetwynd-street. Moving his residence to Melbourne, he returned to Lygon-street. The last two years were spent with the church, South Melbourne, where he acceptably discharged the duties of deacon. He has left a wife and three sons, also a widowed sister, who deeply feel the separation. The two eldest sons are members of the church. The eldest and youngest are at present away from the colony. In the good providence of God William (the second son) is at home, a stay and comfort to his widowed mother in this sad trial. The hearts of the brethren go out to them in loving sympathy in their bereavement, and partake with them in the consolation and hope of the gospel.

"A few short years of trial past,
We'll reach the happy shore,
Where death divided friends at last
Shall meet to part no more."

J. K. H.

Coming Events.

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

Nov. 12th.—Prince of Wales' Birthday. All friends invited to Annual Picnic of our Victorian Sunday School Union, to be held at the Burwood Boys' Home, Surrey Hills. Trains every 20 minutes, from Princes Bridge Station. Hot water and milk will be provided.
J. S. M., Hon. Sec.

The Treasurer of N.S.W. Home Mission Committee acknowledges with thanks receipt of the undermentioned amounts:—

Enmore Collectors ..	..	£7 8 7
Sydney ..	..	4 4 11
Petersham ..	..	2 5 1

Donation, Sister Mrs. Elliott ..	..	1 0 0
Bro. Jas. Hunter ..	..	2 0 0
Mr. Ewen ..	..	1 0 0
Mrs. Ewen ..	..	1 0 0
Merewether Church (paid to Bro. Pond direct) ..	..	0 10 0
Marrickville church ..	..	12 0 0
Lismore church ..	..	7 10 0
Dr. Bal. 29th October, £76 19s. 4d.	..	10 10 0

G. ARNOTT, Treasurer,
Piper-road, Paddington.

VICTORIAN MISSION FUND.

Church, Collingwood, per Sis. Rowles ..	£0 10 0
N. Richmond ..	1 14 7
Malvern, per Sister Robinson ..	0 9 1
N. Carlton, per Sister Kelson ..	0 8 0

J. A. DAVIES, Treas.,
"Milford," Church-st.,
Hawthorn.

M. McLELLAN, Sec.,
233 Drummond-st.,
Carlton.

To Subscribers.

W. Bolduan, 1/-; R. Farley, 2/6; Mrs. Wilson, 5/-;
T. C. A. Magarey, 14/-; D. A. Lewis, 23/4; E. Jeffery,
58/6.

WANTED KNOWN!

Visitors to Daylesford can be accommodated with furnished rooms by applying to Mrs. R. Gerrard, West-street, Daylesford.

IN MEMORIAM

In loving memory of Harry Payne, beloved eldest son of S. J. and the late F. F. Payne, who fell asleep in Jesus, Nov. 6th, 1895, aged 20 years; Brother of H. G. Payne, Sydney:

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

WANECKE.—In memory of our dear sister Susan, who died at Middle-Bridge, November 9, 1899.

Thy voice is now silent,
That true heart lies cold,
Whose smiles of welcome
Oft met us of old.
We miss thee, we mourn thee,
In silence unseen,
But dwell in the memory
Of the days that have been.

Inserted by her brother and sister-in-law.

A. and R. RUSSELL.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney.
Geo. Arnott, Treasurer, 30 Point Piper Road, Paddington.

Credit Foncier.

LOANS TO FARMERS

In sums from £50 to £2000, at 4½ per cent., for 3½ years, with option of paying off all or part at any half-year.

Loans made on security of Freehold or Crown Leasehold may be used to pay debts or Crown rents, purchase Stock, Implements, Seed, &c., to make improvements to work and carry on the farm, or pay part purchase money for land.

Apply for forms at any Post Office or Savings Bank, or by letter to

The Inspector-General
of Savings Banks,

29 Market Street, Melbourne.

Printed and Published by the Austral Publishing Co.,
528 Elizabeth-street, Melbourne.

Temperance.

Wine is a mocker. — Proverbs 20 : 1.

"Papa, You Will Vote for Prohibition First, Won't You?"

HARRY BENTON.

Deacon Adamson was one of those popular men. He was prominent in church work, and just as popular in politics. He had a model family: one girl, a beautiful child of twelve, and two sons just coming into young manhood. They were all favored with this world's blessings, and how very often their neighbors would look upon them and covet their position and altogether lovely life. Each was active and competent in church work. At home everything was peace, harmony and goodwill.

One evening while the family were seated about the dinner table Mr. Adamson said:

"The campaign this fall promises to be the most closely contested one in the history of the State. It seems that each of the two old parties is using all its reserve force, and, in fact, there is help rendered them from abroad, making it hard to tell just what the result will be."

"Yes," said Mrs. Adamson, "both parties are working very hard because each realises that defeat means death, and that success will come only by hard work."

"Sometimes I almost wish," replied Mr. Adamson, "that there would something enter into the church or oppose it in order to make the Christians feel their responsibility to God and to their fellow men. Such would awaken the church to activity. I believe that oppression in church life is a potent factor in advancing the church against the strongholds of Satan. In time, I suppose, there will something arise to bring out the best that is in the church people."

After several moments of silence, little Ruth looked at her father and enquired, "Papa, you said that the two old parties are struggling hard in order to gain victory, and that the church people need some contest like this in order to bring out their activity?"

"Yes, dear, the church has always been most active, and in many ways most successful, when persecuted, or at least oppressed."

"Well, papa, I was reading in a religious paper the other day that the Christian people of this State are in the majority, yet they allow the saloons to run even on Sundays. Isn't that oppression? Why don't we stop it?"

"That is true," replied Mrs. Adamson. "The church to-day is persecuted—persecuted indirectly by its own members—because they, or rather we, allow the saloons to exist. There is no enemy which works harder against us than the saloon. Saloons are the fruitage of the 'wild oats' which we church people sow in the great fields of politics."

To be Continued.

McIntyre Bros.

1/3 Tea



McIntyre Bros. 1/3 Tea.

The wonderfully high quality of MCINTYRE BROS. 1/3 TEA is maintained without interruption year in and year out. The faultless system under which this favorite Tea is handed to you leaves absolutely no loophole for imperfections of any kind. MCINTYRE BROS. control its production and control its distribution. No agents handle it. No travellers sell it. From the day the Tea leaf is picked and shipped to the day it is passed over the counter or delivered to your home, MCINTYRE BROS. alone are responsible for it. Write for Samples.

Obtainable ONLY from

McIntyre Bros. } 105 ELIZABETH STREET, (near
Tea warehouse, } Collins Street) MELBOURNE.

— And Branches:—

298 Smith-st., near Johnston-st., Collingwood; 206 Chapel-st. near High-st., Frahran; 182 Clarendon-st., near Dorcas-st., S. Melb.; 87 Swan-st., near Lennox-st., Richmond; 24 Bridge-st., Ballarat. Next the Shamrock, Bendigo. No Agents or Travellers.

Burton and Knox, CARRIAGE BUILDERS,

Have taken the old established business of C. W. REEVES & Co., 106 Flinders Lane East, Melbourne (Show Room and Repair Shop.)
Factory: Burwood-Road, Hawthorn.
Finest Work at Lowest Prices. Telephone 351.

OWEN'S CASCAROPHYL.

1/6 & 2/6 per bottle.

By Post, 2d. and 3d. Extra.

An Excellent Tonic, Laxative and
Liver Stimulant.

The best remedy for Sluggish Liver,
Constipation, and affections
arising therefrom.

PREPARED ONLY BY

EDWARD G. OWEN,

HOMOEOPATHIC CHEMIST,

189 Collins Street, Melbourne.

Contractor for the Supply of Medicine to the Homoeopathic Hospital.

Four-Page Tracts

100, 1s. 500, 3s. 6d. 1,000, 6s.

- | | |
|---|---|
| <p>A Dialogue with the Apostle Paul.
A Drama Intense in Meaning.
A New Catechism.
An Old Question.
A Parable.
A Priceless Gift.
A Ray of Light.
A Real Conversation.
A Strange Miracle.
A Terrible Picture.
A Wesleyan Ally.
Baptism.
Can a Man know that he is Saved? If so, How?
Can We Understand What God says?
Christ and Nicodemus.
Christ and the Church.
Christ and the Penitent Thief.
Christian Liberty.
Christ Lifted Up.
Conversion.
Division of the Word.
Divine Lever.
Does God Mean What He Says?
Doing Nothing.
Do You Keep a Jar?
Eternal Life Offered.
Evil and Remedy of Heresies.
Faith versus Opinion.
Feeling versus Faith.
Five New Testament Baptisms.
For Isolated Christians.
Gethsemane.
How King Saul Lost His Crown.
How to Become a Christian.
How to Get Into Christ.
How to Live in Christ.
Infant Sprinkling Not Christian Baptism.
Ko Te Oranga (Maori).
Latet Anguis in Herba.
Long Sought and Easily Found.
Marks of the Church.
Mormonism, No. 1.
Mormonism, No. 2.
Mrs. White and her Visions.
Must.
Nearness of Death.
Origin and Effects of Adventism.
Parables of Redemption.
Paul's Conversion; a proof of Christianity.
Personal Obedience.
Raising the Wall Plate.
Repentance.
Romanism Groundless.
Salvation.
Salvation by Grace.
Salvation Here.
Salvation Hereafter.
Saul's Conversion.
Saved by the Lord.
Solomon's Confession.
Some Sabbatarian Strongholds.
Sought and Saved.</p> | <p>Talks with a Non-Professor of Religion, No. 1.
Talks with a Non-Professor of Religion, No. 2.
The Auricular Confession.
The Authority of the Pope.
The Bridge over the River of Sin.
The Christian's Standard.
The Convicted Judge.
The Covenants Contrasted.
The Conversion of a Devout Soldier.
The Day of Pentecost, Acts 2.
The Divine Magnet.
The Epistle of Philologus.
The Gospel Chain.
The Gospel Ladder.
The Gospel Stairway.
The Great Commission.
The Holy Spirit's Work.
The House the Lord Built.
The Jewish Sabbath Abolished.
The Lord's Table.
The Love of God.
The Most Important Question in the World, No. 1.
The Most Important Question in the World, No. 2.
The New Birth.
The Old and New Covenants.
The Old Rope and the Rotten Rags.
The Other Side of the Commission.
The Path of Safety.
The Plea of churches of Christ.
The Reckless Penknife.
The Sabbaths of the Bible.
The Sabbath or Lord's Day.
The Sabbath was made for Man.
The Sin against the Holy Spirit.
The Third Epistle of Peter.
The Three C's of Christianity.
The Three Witnesses.
The Two Laws.
The Transfiguration of Christ.
The Way Out is the Way In.
The Way of Salvation.
The Yellow Flag.
Twenty-five Centuries.
Union with Christ.
Waiting for the Holy Spirit.
What Manner of Man is This?
What Others Say About Baptism.
What the churches of Christ Believe.
What's in a Name?
Wherein We Agree With Other Churches.
Wherein We Differ from the Baptists.
Which is the Best Creed.
Who Are the Disciples of Christ?
Why We Keep Sunday.
Wondrous Love Divine.
Words to New Converts.
Your Need of Salvation.
Zacchæus.</p> |
|---|---|

NEW TRACTS.

- | | |
|---|--|
| <p>The Test of Discipleship.
Did Jesus Rise Again?
Scriptural View of Repentance.
Scriptural View of the Good Confession.</p> | <p>Scriptural View of Faith.
Remission of Sins.
The Words for Baptism.
What Church he Belonged to.</p> |
|---|--|

These Tracts are uniform in Size, Price, and Get-up.

GOSPEL LIGHT

Is a neat volume in cloth, containing most of these Tracts. Price by post, 1/6.

Austral Publishing Co.,
228 Elizabeth St., Melbourne.



"Common Sense Ear Drums"
Relieve Deafness and Head Noises where medical skill fails. New scientific invention, entirely different in construction from all other devices. Comfortable, reliable (no metal attachment). Write for pamphlet, posted free to any address.
WILSON EAR DRUM CO.
Australasian Agent, J. CHALMERS,
Premier Buildings, 239 Collins-street,
Kindly mention this Paper. Melbourne

Churches of Christ Directory, Australasia.

NEW ZEALAND.

Auckland chapel, Ponsonby-rd., Alf. Catchpole, 52 Ponsonby-road
 Burnside, Private House, Mrs. Lindsay.
 Christchurch, Chapel, Durham-street, Alex. McKinnon, Regent-street, Woolston.
 Dunedin—
 Tabernacle, King-st.
 South Dunedin, Chapel, J. Rutledge, Sec. of Committees
 Roslyn, Hall, F. J. Phillips, Sec. Committees
 Dunedin, Mornington, Hall, M. Glaister, Spring Hill road, Mornington
 Dunedin, N.E. Valley, Chapel, T. Arnold, N.E. Valley.
 Dunedin, Normanby, Chapel, T. Arnold, N.E. Valley.
 Gisborne, Adventist's hall, E. Grundy.
 Greymouth, Private House, Benj. Dixon, Cowper-street.
 Hampden, Chapel, R. Thompson.
 Hastings, Oddfellows' hall, T. M. Joll.
 Helensville, Foresters' Hall, Chas. Waterhouse.
 Hoteo North, Chapel, John Wilson.
 Hunterville, Private House, J. P. Purnell.
 Invercargill, chapel, Robert Bell, Strathearn.
 Kaitangata, Chapel, Edwin Rogers.
 Maitaia, Chapel, Joseph Townshend.
 Nelson, Chapel, Geo. Page, senr., Toi Toi Valley.
 North Albertland, Public Hall, Benj. J. Pook, Wellsford.
 Oamaru, City Temple, W. Cairns.
 Omana, Private House, R. Laing, Glorit, Kaipara.
 Pahiata, Council Chambers, T. Manifold
 Papakura, Chapel, C. Wallis.
 Petone, Hall, F. Mason, Bay-street.
 Port Albert, Chapel, Wm. Pricor.
 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, E. Thomason.
 Tara, Private House, Mrs. Tozer.
 Te Arai, Public Hall, Jos. Benton.
 Turua, Public Hall, S. T. Whitehouse.
 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, A. Clark, Rhodes-street.
 Wellsford, Schoolroom, Benj. Ramsbottom.

WEST AUSTRALIA.

Boulder, chapel, John Moore, Moran-st.
 Coolgardie, chapel, G. O. Burchill
 Fremantle, chapel, J. Leach.
 Harvey, private, house, H. Legg.
 Kalgoorlie, chapel, J. W. B. Robinson
 Kanowna, chapel, Josiah Richardson
 Perth, chapel, D. M. Wilson, Hay-st.
 Preston, hall, J. G. Scott.
 Southern Cross, private house, L. J. Moignard
 Subiaco, hall, G. Payne.

TASMANIA.

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

VICTORIA.

Ascot Vale, chapel, Thos. Minahan, Ascot Vale West.
 Archerton, private house, A. L. Archer.
 Bairnsdale, chapel, E. T. King.
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street.
 Ballarat West, Chapel, Dawson-street, T. H. Vanston, 62 Ascot-street.
 Bangerang, private house, F. H. Everett.
 Barker's Creek, chapel, H. Leversha, Harcourt.
 Bayswater, chapel, T. Clements.
 Bendigo, Temperance hall, John Ellis, Barnard-st. West.
 Bet Bet, chapel, Thos. Warnecke, Middle Bridge.

Berwick, chapel, J. Richardson, Narre-Warren.
 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, chapel, G. Scurrah.
 Brunswick, chapel, J. G. Shain, 178 Donald Street.
 Ballendella, private house, Mrs. Rake, Bamawn.
 Carlton, chapel, Lygon-st., Geo. Dickens, 644 Lygon-st.
 Castlemaine, chapel, J. Taylor, Town Hall.
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-street, H. G. Peacock, 62 Abbottsford-street.
 Cosgrove, Leb. Frost, Rockville
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, Geo. Main.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunnunkle, chapel, Wm. Inglis, Minyip.
 Dandenong, Private house, D. Brown.
 Daylesford, private house, R. Gerrand.
 Elphinstone, chapel, W. Smith.
 Emerald, chapel, W. Bolduan, via Narre-Warren.
 Echuca, chapel, W. A. Kent.
 Fitzroy, Tabernacle, Johnston-street, H. Swain, 783 Nicholson-street, North Carlton.
 Fitzroy North, chapel, St. George's road, W. Forbes, 172 Holden-street.
 Fairfield Park, chapel, F. Phillips, Alphington.
 Footscray, chapel, H. H. Streader, 22 York-st., Yarraville.
 Fernhurst, chapel, Joseph Evans.
 Galacuil, Schoolhouse, James Putland.
 Geelong, chapel, Hope-street, A. E. Seedsman, Arnott-st. Geelong W.
 Glenorchy, John Laughton.
 Hawthorn, chapel, R. H. Bardwell, 5 Fashoda-street
 Homebush, J. Horley.
 Hopetoun, private house, W. Smith, Maidavale, Hopetoun.
 Horsham, chapel, J. H. Morrison, Horsham.
 Kaniva, chapel, John Goodwin.
 Kangaroo Flat, private house, G. Y. Bogle.
 Kyabram, Bishop's hall, John Robertson
 Kerang East, private house, D. R. Milne, Milne's bridge via Kerang.
 Lake Rowan, J. Sharp.
 Lancefield, chapel, E. J. W. Meyer.
 Lillimur, public hall, B. J. Lawrance.
 Melbourne, chapel, Swanston-street, R. Lyall, Levison-street, North Melbourne
 North Carlton Mission, chapel, Pigdon-street
 Melbourne S., chapel, Dorcas-st., Alx. Downs, 1 Graham-st., Albert Park
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 425 Cardigan-street, Carlton.
 Maryborough, chapel, F. B. Eaton, Nolan-street.
 Mt. Clear, chapel, F. Friggs.
 Murtoa, private house, W. G. Harman.
 Miepool, private house, J. Cork.
 Murrumbidgee, chapel, Allan Boak, jr., South Oakleigh.
 Minyip, Mechanic's hall, A. R. Benn.
 Malvern, Shire hall, B. Huntsman, Stanhope-street.
 Merrigum, private house, H. Adams.
 Mooroolbark, school house, R. Langley.
 Mildura, chapel, C. A. Faulkner.
 Mystic Park, private house, A. Gillespie, Lake Boga.
 Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill.
 Meredith, schoolroom, T. Potter
 Newmarket, Chapel, Finsbury-st., S. H. Mansfield, Lee-st.
 Newcastle, Mechanics' Inst., J. Scambler, Joyce's Creek.
 Pakenham, chapel, H. Ritchie, Nar Nar Goon.
 Port Fairy, chapel, H. Gray, Campbell-street.
 Prahran, chapel, High-st., J. H. Smith, 13 York-street.
 Polkemmott, chapel, J. Becker
 Richmond, Foresters' hall, T. Venn, 29 Cremorne-street.
 Richmond N. chapel, Coppin-st., G. Winter, Kilby-rd., Kew.
 Red Hill, private house, R. Sheehan.
 Runnymede, private house, Mrs. W. Dickens.
 St. Kilda, chapel, F. W. Clarey, 109 Charles-st., Prahran
 Shepparton, Temperance hall, W. Kittle, Mooroopna.
 South Yarra, hall, Toorak-rd., W. Giles, 10 Charlotte-st., Richmond.
 Surrey Hills, chapel, H. Murray, Warburton-st., Cant'bury
 Taradale, chapel, J. Sargent.
 Toolamba, private house, Miss E. Anderson.
 Warrnambool, chapel, Edwin Rodgers, Merri-st.
 Wedderburn, chapel, Chas. McDonald.
 Wraggall, private house
 Williamstown, central hall, E. C. Kenny, Douglas-parade Newport.
 Warracknabeal, state school, J. Clissold, Gas-st.
 Warmer West, Gilbert Goudie, Birchip.
 Yarrowalla, private house, Mrs. J. 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, Kangaroo Point.
 Bundamba, chapel, John Eadie.
 Carney's creek, private house, E. Young.
 Charters Towers, chapel, L. Broad, Rainbow Flat.
 Childers, Kanaka Mission, John Thompson.
 Eel Creek, private house, V. T. Fittell, Gympie
 Flagstone Creek, schoolroom, W. Bailey.
 Greenmount and West Halden, schoolhouse, R. Wright
 Gympie, chapel, A. Hutchinson.
 Milbong, private house, Silas Gray.
 Killarney, private house, J. Carey, senr.
 Ma Ma Creek, chapel, C. Risson.
 Mount Walker, hall, F. Henrichsen.
 Mount Whitestone, chapel, F. G. Pates.
 Maryborough, Protestant hall, S. O'Brien.
 Marburg, chapel, W. Pond, Glamoragan 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. Draine.
 Vernor, chapel, Otto Adermann.
 Wallumbilla, chapel, Thos. Hambrow.
 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, Hy. Riddell, New Hindmarsh.
 Henley Beach, chapel, Geo. A. Hurcomb.
 Kadina, Rechabite hall, D. J. Bright
 Long Plain, barn, R. D. Lawrie.
 Milang, chapel, H. S. Goldsworthy.
 Millicent, chapel, John Bowering.
 Murrumbidgee, chapel, F. M. Worden.
 Norwood, chapel, A. Redman, King Will'm-st, Kent Town
 North Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av.
 Prospect Mission, Oddfellows' hall East Adelaide.
 Nantawarra, chapel, T. G. Cosh.
 Point Sturt, chapel, A. W. Pearce.
 Port Pirie, chapel, James Lawrie.
 Queenstown, chapel, R. Harris, Cross-street.
 Strathalbyn, chapel, John Taylor.
 Stirling East, chapel, E. Taylor.
 Unley, chapel, Park-st, T. G. Storer, Weller-st, G'dwood
 Wild Horse Plains, chapel, D. Hammond, Long Plain.
 Willunga, chapel, G. E. Eden.
 Williamstown, chapel, W. G. Pappin.
 York, chapel, T. Burt, York, Beverley.

NEW SOUTH WALES.

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