

The Australian Christian.

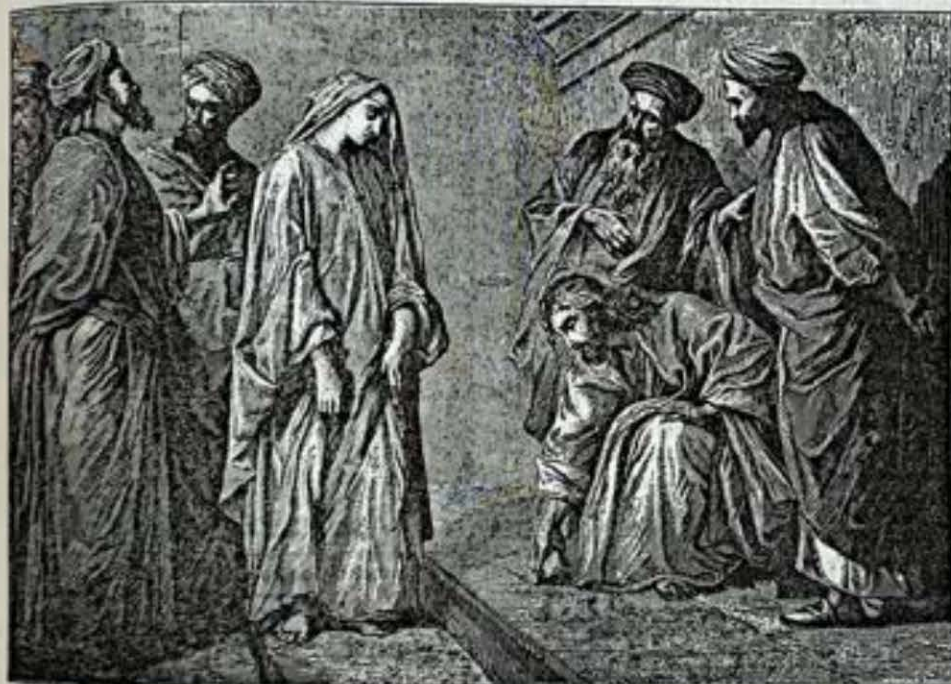
Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. III.—No. 46.

THURSDAY, NOVEMBER 15, 1900.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



The Adulteress.

JOHN 8.

J. PITTMAN.

"Neither do I condemn thee."—JESUS.
"But we are sure that the judgment of God is according to truth against those that commit such things."—PAUL.

"I hope the time will soon come when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a falling piece of furniture or an ornament."—GEORGE ELIOT.

"In a Scotch manse there is inscribed on the wall this searching question, 'What would Jesus do?'—OLD 'SUNDAY AT HOME.'"

The narrative which our picture illustrates, it is right to admit, is held by some to be of doubtful genuineness. It is not found in the most ancient manuscripts or versions of the New Testament. But many able critics agree with F. W. Farrar, when he says, "There is no shadow of doubt that the in-

cident really happened, even if the form in which it is preserved to us is by no means indisputably genuine." The probability seems to be that the incident was recorded by one of the inspired evangelists, but got misplaced in transcribing. To us it bears on its face the divine imprint. It is so like all the other narratives in which the Saviour is the chief actor, and so unlike all the spurious legends of the Christ that have come down to us, that no doubt need be entertained of its being a faithful record of a true incident in the life of Christ. As Farrar again says, "Whoever embodied into the gospel this traditionally remembered story deserved well of the world."

The temple of Jerusalem was often the scene of Christ's teaching and miracles. Although the Jews had so desecrated and profaned it by their unholy traffic, Jesus still regarded it as his "Father's house," and the "house of prayer." His divine presence fulfilled the prediction of Haggai. "The latter glory of this house shall be greater than the

former." If the glory of God is not dazzling brightness, but rather his "goodness," surely this prophecy was abundantly fulfilled in the ministry of Jesus Christ, under the shadow of the sacred edifice. The setting of this story is in harmony with preceding events. The day previous was an eventful one in the ministry of Jesus. The miracles of mercy and compassion which he wrought drew the suffering and needy multitudes around him, who half believed him to be the promised Messiah. On the other hand the chief priests and Pharisees were bent upon his destruction. The blinding power of prejudice made them proof against the indisputable evidence that his works and doctrine bore to his divine mission. Their present concern was to check the growth of his popularity. All the while the masses had faith in him, they knew they could do nothing against him. They were enraged at the daily growth of the popular esteem. Almost in desperation they sent officers to arrest him; but as they waited their opportunity, they heard his divine utterances. These were so manifestly true and good and heavenly that the soldiers could not execute their commission. They seemed to have had a far higher sense of right and justice than their masters. In answer to the question put with manifest irritation, "Why have ye not brought him?" they could only say, "Never man spake like this man."

It was now evening, and as the darkness fell the excited multitudes separated, the poor and erstwhile suffering ones returning to their homes healed and happy; but the Scribes and Pharisees retired to scheme and plot against the overthrow of the Nazarene. With exquisite pathos, it seems to us, John writes, "And they went every man to his own house, but Jesus went to the Mount of Olives." Does John mean by this contrast that, while the poorest of that crowd had his own fireside and his place of repose, Jesus "had nowhere to lay his head"? It may be so, and it may also show his preference for the pure air and holy quiet of the mountain, before the unholy noise and tainted atmosphere of the thronged and crowded city.

As soon as daylight reappeared, we find him back again in the temple, and again at his work of love and mercy. The people too, anxious again to enjoy his blessings, were there as early to meet him. Seated, it may be, on one of the steps of the temple, a great multitude gathered round him to listen to the "gracious words that proceeded out of his mouth." His implacable foes have been watching their opportunity. They had failed in the attempt to openly arrest him. If they could only turn the people against him—if by some means they could shake their faith in him—their work would be easy. They were prepared to do anything fair or foul to ruin him. Would an opportunity present it-

self? Satan came to their aid. It was the season of the feast of Tabernacles. These Jewish feasts, like "religious feasts" of our day, in the experience of thousands, were degraded into a season of licentiousness. The loose morals of the people were allowed to go unrestrained. The nights were spent by many in the streets and in booths. There would be many opportunities for the enactment of such crimes as that of our narrative, and just as easy of detection. But it is questionable whether many could have been found so degraded and so utterly devoid of decency as the Scribes and Pharisees, who were responsible for the scene that forms the substance of our story. Without a spark of pity in their hearts, without a blush on their cheeks, and without the slightest regard for the listening crowd of men, women and children, they drag a wretched guilty woman into the presence of Jesus, and coarsely blurt out a vile charge against her.

The people would think they were zealous for the law, that was one strong point in their favour. But did they care for the law? Had not this very law long since fallen into desuetude, because such immoral deeds had become too common to cope with them? Whatever regard they may have had for the law, that weighed very little with them in this case. The question was how would he treat the law? He professed to be a teacher come from God. He could not despise or set aside the law. Here was a longed for opportunity. Now they would be able to entrap him. Surely he would be caught in this dilemma. How self-complacently and confidently they ask, "Moses in the law commanded us that such should be stoned, but what sayest thou?"

One of two answers, thought they, he must give. If he says "No, let her go. Be merciful," then they would have a good case against him. The people, who had a great veneration yet for the law, would no longer trust him, and the way to his overthrow would be easy. On the other hand, if he said "Yes, the law must be obeyed, let her die the death," then the people would see that he was not so merciful and pitiful as he pretended.

Instead of answering their question, "Jesus stooped down, and with his finger wrote upon the ground."

It is vain to attempt to guess at the meaning of this action. Whether it was in contempt and abhorrence of their brutal conduct, or to express his sense of shame for the indecency of this public exposure of that which would not be so much as named by the pure minded among his audience; we know not. Of this we may be quite sure, it indicated no confusion or hesitancy for want of an answer, nor did it point to any desire to avoid the consequences of a direct reply to the artful question. It is equally vain to speculate as to what he wrote upon the ground. It seems highly improbable that he first wrote his answer there, as some have thought. Whatever reason Jesus had for this strange act, the woman's accusers clearly interpreted it as indicating his confusion in the dilemma in which they had placed him, for they press for an answer, and are impatient of delay.

Then the great teacher rose, and fixing his steady gaze upon the accusing party, he

gives his answer, "Let him that is without sin among you first cast the stone at her," not any sin, but that particular sin. Again he stoops and writes upon the ground. There was no misunderstanding his action this time. The confusion was all on their side, not his. His words went straight to their consciences. The light of truth revealed the blackness of their guilty souls. It was out of no horror of the woman's sin that they had dragged her before him; they were as guilty themselves. But it was the last thing they expected, to have the search-light of conviction turned upon themselves. But he gave them an opportunity of escape. The people, too, might turn upon them. They took the hint, and one by one they slunk away till none remained.

Now, it may be asked, was the answer Jesus gave merely a clever evasion? Certainly not! It was in the first place an admission of the justice of the law, and no doubt his words sank like lead upon the woman's heart. In the second place it was the answer that best fitted the circumstance. He had not come to destroy the law but to fulfil it. It was not his will to set it aside; but he knew this law had fallen into desuetude, and that as a matter of fact the legal right to put it in force was not in their hands. Moreover he knew that they cared nothing as to whether the woman was stoned or not; their sole purpose had been to entrap him, not to punish her. The answer was therefore just the one they richly deserved, and while it exonerated the law, it put them to shame. "Judge not," said he on the mount, "that ye be not judged; with what measure ye mete it shall be measured to you again." He here gives a practical exhibit of his own doctrine. He gave them measure for measure.

When Jesus again raised his head, the woman's accusers were all gone. She alone remained. Jesus asked, "Woman, where are those, thine accusers, hath no man condemned thee? We are sure there was nothing harsh or unfeeling in his tone when he asked this question. He loved and pitied her, vile and sinful as she was, and for her salvation, as for all the world, he had come to lay down his life.

The woman's reply is eloquent in its brevity. Three words! yet how full! Full of self-conviction. No excuse, not even a plea for mercy, as if hope itself were dying. She was in the presence of perfect purity, perfect righteousness. How awfully guilty must her soul have appeared to herself? Did she know, too, that she was in the presence of perfect love and pity? Was her heart too full to say any more? We have to fill in much of this eloquent silence. The words which close this scene must surely have been ineffably sweet to the heart of this guilty one. "Neither do I condemn thee; go, and sin no more."

Here the story ends. The veil is drawn over the future life of this woman; but the lesson remains. It stands out in bold characters. The holy Jesus, who might in justice have condemned this woman, did not, but on the other hand had pity on her, and saved her. The pitiless world is only too ready to cast its stone at her to-day, though it is in the same condemnation. Professing Christians are also too ready to cast their

stones; but the true followers of Christ are asking with an earnest desire to follow in his steps, "What would Jesus do?"

Poets' Corner.

So will we sing and praise thy power.—Psalm 146:2

The People's Hymn

Suggested to be used in the religious service in connection with the Commonwealth celebrations.

Tune: *Routman*.

God of thrones and God of nations,
Thou art first and thou art last;
Hear, O hear our supplications,
At thy feet our all we cast;

O receive us, O forgive us,
'Tis in Jesus' name we ask.

God of men and God of angels,
Earth and heav'n are linked in thee;
Height and depth are but thy steps, Lord,
From thy creatures thou art free;

Mighty angels, helpless mortals
Live, and breathe, and move in thee.

God of Cherubs, God of seraphs,
Time and space are lost in thee;
Thou canst work beyond their limits,
Distant poles are close to thee.

We are nearer, we are dearer,
Now bend low, we speak to thee.

God of justice, God of mercy,
Love, unbounded love's in thee;
Wider than thy vast creation,
Deeper than th' unfathomed sea.

Lord protect us, hear and bless us,
Now bend low, we speak to thee.

W. J. W.

Selected Articles.

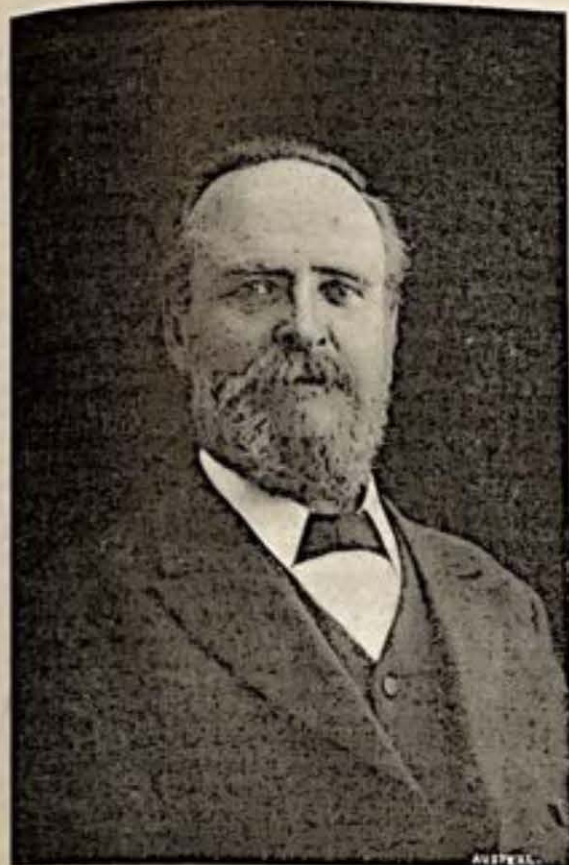
Wise men lay up knowledge.—Proverbs 10:14

On Seeking Food and Raiment.

J.A.H.

"The child of God that is faithfully honest and industrious in seeking food and raiment, and trusts in God's promises and pays earnestly to him for the blessings, will find them. A wicked man may strive and yet not find them; but God's children are promised all these things, if they diligently seek for them."

The foregoing quotation is from an article by Bro. E. G. Sewell in a recent number of the *Gospel Advocate*. A most delightful article, too, it is, as one may expect every one from Bro. Sewell's pen to be; but, it seems to me, in this quotation we find the one spot where Homer nodded. Bro. Sewell teaches that the child of God must be "faithfully honest and industrious in seeking food and raiment;" that "God's children are promised all these things, if they diligently seek for them;" that the child of God who thus seeks and works, prays and trusts for food and raiment will get them, though the man of the world may not, no matter how diligently he may strive. Now, if I understand the matter correctly, the child of God does not have to seek and work for food and



J. PITTMAN.

raiment; this is the very thing Christ tells him not to do. Hear the Lord on this point: "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added to you." Then he adds: "Sell that ye have and give alms; make for yourselves purses that wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also." (Luke 12: 29-34; read Luke 12: 13-48 and Matt. 6: 19-34.)

It seems to me it is plainly taught in these passages that if a man will give himself wholly to the service of God, if he will seek and work, trust and pray to do the will of God, God will give him food and raiment. God tells his servant he need not seek food and raiment. It is only necessary to seek the kingdom of God, to seek to do the will of God, and God promises that he will furnish the food and raiment. It is true the child of God should work hard (he ought to work harder than any merchant or farmer, any mechanic or day laborer); but he should work to do the will of God, to advance the cause of God. He should always work where he believes he can do the most good, regardless of the prospect of obtaining money in the field to which duty calls him. God has made a covenant with him to supply food and raiment. Some fail to receive God's

blessing because they do not work; others, because they do not trust; but he who works for the Lord and trusts in the Lord, waiting on the Lord, will be sure to receive food, raiment, and every other good thing, regardless of the poverty of the field in which he works or the stinginess of the people.

It would demoralise any army on earth if each officer and soldier in it should become filled with the idea that the government would supply food and raiment for himself and family only in as far as he should work for and secure these necessary things himself; that the government would only favor and encourage him while he was honestly seeking and working for food and raiment; that it would not do for him to throw off all care concerning these things, and to devote all of his thoughts and efforts to the welfare of the government's interests. Such an army would be, if not utterly worthless, frightfully inefficient. That is just the matter with the army of the Lord now. Christ's little band of disciples leavened the whole world with the gospel in one short generation; while now the professed followers of Christ, though many millions strong, do comparatively nothing, because from early dawn to late at night they are asking: "What shall I eat? What shall I drink? Wherewithal shall I be clothed? Where shall I dwell?" Whereas their questions should be each day: "What does the Lord want me to do now?" It is our business to be faithful, loving, trusting, hard-working, praying servants of Christ; it is his business to furnish us with all necessary supplies. If we give our lives to him in faithful, whole-hearted devotion, he will surely supply us—not with everything we may think we need, but with everything we really need, with everything that is good for us.

It is because of this bread-and-butter question that the world is not flooded with gospel light; the whole army, nearly, has retired from the field of conflict and is engaged in raising supplies; the few who are in the field of conflict, as a rule, keep so near the storehouses (for fear their supplies may be cut off) that they accomplish but little. It is because of this same question that the missionary societies have been formed. Inasmuch as the preachers are not willing to take the Lord's word for it, boards and missionary societies are organized to go the Lord's security, or, rather, to do the Lord's work; hence these societies propose to hire, direct, and support the preacher. It is a clear case of the foot proposing to do the work of the head. No wonder it is so poorly done. No wonder the Lord said: "The children of the world are in their generation wiser than the children of light." Let us turn from this miserable pretence of being soldiers and become real warriors in the army of the Lord. The Lord will attend most fully to the com-

missary department. All authority in heaven and on earth is his. He uses railway lines, steamship companies, wagon trains, pack mules; telegraph, post office, and express money orders, bank checks, good men, bad men, good angels, bad angels, and every other means, agency, and power in the universe, as he pleases, to carry out his purposes, to do his will. So Paul says: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. . . . And my God shall supply every need of your according to his riches in glory in Christ Jesus." "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." Peter says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your anxiety upon him, because he careth for you." And John says: "Beloved, if our hearts condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight." And Jesus says: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "Lord, increase our faith."—*The Way*.

The Offending Member.

Did you ever know a man who always had an objection to make? Doubtless you do, for he exists in every community, and you are peculiarly fortunate if you haven't a specimen of the genus in your church. You say to him at the close of the morning service that Mr. X—gave us an excellent sermon. Yes; but he thinks it would have sounded so much better if he hadn't confined himself so closely to his notes. You remark to him on the way home from prayer meeting that you think the great need of the church is for more consecrated workers. Perhaps so; still, he believes that several other things are more necessary: more prayer, more enthusiasm for instance. At a business meeting you propose to devote a portion of the Sabbath School funds to the purchase of books for library; and he makes a fifteen-minute speech to show that it would do vastly more good if it were sent to the African missionaries. He thinks that Deacon Blank doesn't give the Bible class the true meaning of the lesson; he is sure that the steeple of the church is fully ten feet too high; he believes that the pulpit cloth is a shade too red, and the carpet altogether too green; and he knows that the choir could sing 50 per cent. better if they did not open their mouths so wide.

Yes, you say, we know him; and he has killed more prayer meetings, spoiled more business meetings, and created more ill-feeling generally than we can ever recover from. Well, what are you going to do with him? That is the question that arises in every church. He is an earnest worker, he is always in his place at church and prayer-meeting, he gives generously, he seems to be in every way a good Christian—except that he never will agree with anyone on any subject. He always has some idea just a little better. It is the dead fly in the ointment,

and it does create such an unsavoury odour that it is not strange you want to be rid of it. But you cannot put him out of the church; and that would not be the best way, even if you could. What, then, is the wise course to pursue?

Suppose you first go to him and tell him, kindly but candidly, what he is doing. He will open his eyes in amazement, and tell you that he does not know what you mean—that he has no idea of opposing anybody. You go away discouraged; but never mind. He will think of what you have said, and a light may dawn upon him—very faintly, no doubt, but yet perceptibly. The chances are that at least once out of the next twenty times that he has objections to offer he will restrain himself. You have gained a point.

You must handle him carefully. If you wanted to move a can of nitro-glycerine, you would provide something soft for it to rest upon; and our troublesome brother must be treated in the same manner. A soft answer is the best kind of padding that can be found in the average Christian community. Do not "talk back." Gunpowder will burn with a harmless and cheerful fizzing when it is not confined. But when you put obstructions around it, there is a great deal of noise, and generally something is broken. Do not oppose him. Let him fizz—and when the effort is over, everything will be as calm and tranquil as a summer day.

If possible, make him declare his views on a subject before you give yours, and probably he will give a common-sense and practical opinion. He will be disappointed of course, when you agree with him, and if there is any loophole of escape he will find it; but if you have made him commit himself definitely, it will be hard for him to retreat.

Have charity for him. Remember that this "antic disposition" is due to one of two causes. Probably he was born so. His father and grandfather were so before him, and it is as much a part of him as the high cheek bones and the Roman nose that came into the world with him at the same time. If this is so, it is a fault which it is hard for him to overcome. Perhaps it is still harder for him to realise that it is a fault. If you ever find him letting an opportunity to disagree with you pass by without embracing it, honour him for it—for you don't know what a struggle he is passing through.

Above all, pray for him. His maker knows him better than you do—better even than he knows himself. The dear Lord understands just what he needs—you don't. Pray for him, then, and pray in the spirit of the Master, not condemning, but asking that his eyes may be opened.

Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

"But that can not be the reason, at least, for your own impenitence, General," replied the Calvinist; "for you say that you do not believe our gospel, and yet you refuse to be saved even by your own!"

"True," replied he, "I do not believe one word of your doctrine; but your preachers have so hammered it into the people, that, though we now reject it as absurd, we still strangely act under its influence."

This conversation aroused the sick man, and he now went into the house, nerved by the thought that, perhaps, many of the people of Grassy Lick were, like his friend, still under the influence of errors that they had already renounced. The multitude crowded in after him; inspiring songs arose, and the speaker, who seemed to be moved by some supernatural energy, ascended the pulpit. He began his argument; but the excitement soon overcame him, and he begged his audience to indulge him in a moment's rest. Eight times thus, during the delivery of that discourse, distressing paroxysms forced him down; but as he often rallied his prostrate energies, and went on with his argument. During this singular strife between the spirit and the flesh, his brethren frequently remonstrated, and begged him to desist, but without effect. A physician of the neighborhood, also, in vain warned him of the probable consequences of his indiscretion. He still spoke on, though in pain and weakness, till, with a most persuasive exhortation, he closed his address. Many were that day convinced of error, or of sin; and a generous revival soon warmed up even the good old Calvinists of Grassy Lick.

CHAPTER XVIII.

One of the measures of reform, which Smith advocated most earnestly, in 1828, was the union of all Christians on the basis of faith in Jesus as the Messiah, and obedience to him as the only Head of the church. The belief of one great fact on the testimony of the inspired writers and submission to one outward ordinance expressive of that belief, he contended was all that heaven required of any man in order to his admission into the church. While to sinners he preached that great fact, and enjoined upon them obedience to that one institution, to the several discordant sects of Baptists he declared that their one faith and one baptism already made them brethren, and, as subjects of one Lord and children of one Father, they should unite as one body, without regard to differences of opinion.

But the proposed ground of union was soon found to be practically incompatible, not only with ecclesiastical creeds and covenants, as such, but with some of the opinions, also, which generally prevailed among the churches. A penitent believer, for example, according to the ancient order, was not to be so much as asked whether he was a Calvinist or an Arminian, a Trinitarian or a Unitarian; and yet his baptism on the simple profession of his faith in Jesus, without examination of his experience, was at variance with the popular theories of conversion.

Whether, therefore, he preached the primitive gospel to sinners, or presented it as the ground of union among Christians, he found that he must make war upon both creeds and opinions.

As a proclamation, the ancient gospel, as it was termed, was simply the joyful tidings that the remission of sins, and the gift of the Holy Spirit, were assured to every penitent

believer on submission to the ordinance of Christian baptism.

As a theory or systematic arrangement of ideas, in which form it was sometimes presented in the teachings of that day, it consisted of six points, to-wit: Faith, Repentance, Baptism, Remission of Sins, the Gift of the Holy Spirit, and the Resurrection. These items were sometimes grouped into triads. The first, being conditions or duties required of man; the second, being promises or gifts bestowed by God. Should the sinner believe, repent, and be baptized, God promises to remit his sins, to give him the Holy Spirit, and, if faithful unto death, to raise him again to eternal life. Respecting the sinner and his sins, six things further were usually considered, to-wit: the love, the practice, the state, the guilt, the power, and the punishment of sin. Faith was represented as denying the love of sin; repentance, the practice of sin; and baptism, the state of sin; while pardon removed its guilt; the Holy Spirit, its power, and the resurrection, its punishment.

While the ancient gospel was thus supposed to embrace every thing in the doctrine of Christ necessary to make disciples, the Ancient Order included every thing necessary to preserve and perfect them as disciples. It had special reference to the organization and government of the church; to its worship, its ordinances, its discipline, and its customs: in all of which respects, it professed a strict adherence to the precepts of the Apostles and the example of the primitive churches.

Those who, in 1828, came into the churches under the preaching of John Smith, cordially accepted his doctrine on these points. They sat around him, whether in house or grove, with Book in hand, like earnest children in the schools, jealous of their traditions and customs, yet willing to be taught the truth. They advanced more rapidly, however, in knowledge, than in practice; for opinions are more easily changed than customs. Some, for instance, who had renounced the doctrine that the Holy Spirit, by an abstract influence, changes the heart of the sinner, still called for the recital of the usual experience as a pre-requisite to baptism.

The work of theoretical instruction, then, was comparatively easy; but it required much address to persuade his converts to reform in conduct as they advanced in knowledge.

It was sometimes the case that, while he was preaching with much success, some jealous brother would call away the attention of the people from him by gathering the orthodox together in the neighborhood and stirring them up to a counter revival. His mode of replying to such opposition was peculiar. He never suffered it to irritate him; but always met the interference with perfect good humor. Armed at every point against the logic or the malice of his enemies, he penetrating their designs at a glance, he moved about among them with an artless, good-natured sort of familiarity, that made them always dread his approach.

One day, during a revival, after he had baptized about forty persons in the waters of Grassy Lick, he announced to the people that one of the opposing brethren was about to begin a meeting not far off, and would preach that very night; and that he wished them all

to go and hear what he had to say. He went himself, and took his seat in the crowd, and looked about him with a face that beamed with kindness on them all. After the preacher had close his argument, he called for remarks from any brother that might feel disposed to address the congregation.

Smith arose, and, with great fervor, began to exhort every sinner present to believe and obey the gospel. He called for a song, and the congregation responded with enthusiasm; for many of his own converts were there, and their voices swelled the chorus. As they sang, he went through the congregation, cordially shaking the hands of the people, till the whole assembly, in the warmth of the moment, seemed to glow with brotherly love.

The preacher alone looked with displeasure on the unexpected scene. He stood apart; and when the song grew loud and tremulous, he folded his arms stiffly on his breast, and stifled his sympathy. The obtrusive exhorter at last approached him, too, and beld out his hand to him, warm with the grasp of his brethren. But the offended preacher only locked his arms the more closely together, and fixed a stoic look upon the wall before him. With a quiet, sudden force, Smith wrenched his arms apart, and, grasping his right hand, shook it in the presence of the people with a strength of fellowship that could not be resisted. The occasion became his own, and the meeting, with all its results, passed into his own hands.

The Home.

As he me and my house, we will serve the Lord.
—Joshua 24: 15.

Heaven.

J. R. LUCAS.

Who can paint the perfect vision
Of the lovers of the Lord,
When the last great day's decision
Shall assign their bright reward.

Oh! what heart with rapture glowing,
Can describe that bliss abode,
Where the streams of bliss o'erflowing,
Cheers the city of our God?

The word of life to us descending,
Has not told what glories shine,
Where those forms of brightness bending,
Strike anew their harps divine.

Angels! can your anthems rising,
While you strike your harps of gold,
Tell in strains of joy surprising,
What by man was never told?

I cannot know till life is ended
What those scenes and glories are,
When to heaven, with joy ascended,
I have learned those glories there.

Death alone the scene revealing,
Tells the raptures of the blest,
O'er my heart the impulse stealing,
Hasbes all my woes to rest.

"As Concerns You and Me."

TREATING HOME FOLKS AS IF THEY WERE
COMPANY.

We hear so much of the happy gift some have for entertaining, and the pleasant encounters are generally coupled with the expression: "They make you feel so thoroughly at home; they treat you as if you were one of

the family." This, in the sense in which the grateful guests use it, is exceedingly pleasant. We all like, as we cross the threshold of a friend, to be made to feel at once at home. We all appreciate the graceful tact with which some can make us feel, while enjoying their hospitality, as though they considered us, indeed, one of their sweet home circle.

But did it ever strike you that these guests who say we treat them as "one of our family," are not treated that way at all? I fear that if they were they would not enjoy visiting us so much as they now do.

The truth of the matter is, and we had as well confess it, we treat them a long way better than our home folks. We always manifest for them a cordial sympathy and consideration for their little pet hobbies, which we would never dream of showing the real inmates of the home. We conceal any little friction, and present a cheerful exterior to a degree that would well nigh paralyse with amazement the sure-enough home folks if we should exhibit the same spirit when alone with them and God.

We talk much of the many sacrifices we make for our loved ones, and we do make them; we remind them frequently of the many heavy burdens we carry for them, and we do carry them; we express our firm conviction that they can never repay us for what we do for them, and perhaps they can't; but then the extreme probabilities are that they can. In brief, we pose as martyrs before our own, and while deep down in their hearts they really feel that we do everything which we say, still, for some reason, the effect of our thoughtful (?) reminder is not always pleasant.

The guest who feels so at home with us is never treated like that. We graciously ignore any recognition of a burden or sacrifice. We have a delightful way of making them feel that the trifles—and it is perfectly captivating the way we toss off the word "trifles," which we are so fortunate as to be able to do for them, chance to be the very things which suit us best; and we insinuate in a gay little way, just as though we wanted to hide the fact, that we are really quite selfish in all we do, for the pleasure we derive from their presence, and the help from their superior attainments, places all the obligation over on our side. And then we ask little favors of them in such a cordial way, and when they exert themselves to oblige us we never try to hide our appreciation.

In truth, we are simply angelic; and it is no wonder that people like to come to see us, and that they go away filled with admiration for us, and tell how we treated them just like one of the family.

The Idea!

Well, since we find the results of treating guests as if they were home folks so satisfactory, suppose, just as an experiment, we reverse the order, and begin to treat the home folks as if they were guests. I have an idea they would like it. Then, too, if we gave them such treatment, we would be the gainers. No guest is ever churlish in your house or mine, and the home folks simply couldn't be if we took the same means to prevent it.

Suppose we showed the same polite consideration for their wishes; made light of our

own little sacrifices; forced them to feel that it was genuine pleasure to minister to their comfort; showed cordial appreciation of the many little helps—or big helps—which they are continually rendering. Suppose we did all of this, or even one-half, I verily believe that the vexing problem of how to make a happy home would be solved forever.

Suppose, in the domestic tragedies? such as smoking stoves, tough beef, careless servants, or the most frightful and unpardonable calamity which befalls a southern home—*biscuits with a grain too much soda*—suppose, in these trying ordeals, we all preserved the same cheerful exterior as we do when we have guests? My! my! Soon we would be mistaking earth for heaven, and the advocates of "Millennial Dawn" would have innumerable converts to their doctrine that the millennium had already dawned upon us.

We love our own; God knows we do. There is nothing we would not do for them, except treat them as we do our company. We could die for them rejoicingly, if by our death they could be blest. But they do not need our death: they do not need even near so many sacrifices; but they do need a little more courtesy, and cheer and *friendship*. Let us but obey the injunction to be kindly affectioned one to another, and God will take care of the home.

ANNA D. BRADLEY.

Too Busy To Be Kind.

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systemized, that there is no place left for small wayside kindnesses. We go to see the sick neighbour and relieve the poor neighbour, but for the common, everyday neighbour, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way that are no waste of time.

The old-fashioned exchange of garden flowers over the back fence, and friendly chat about domestic matters, helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive little kindnesses in our own home." May no one be able to say of us that we are too busy to be kind.—*Young Woman*.

The lady one day said to her gardener: "Tammas, I wonder you don't get married. You've got a nice house, and all you want to complete it is a wife. You know the first gardener that ever lived had a wife."

"Quite richt, missus," said Tammas; "quite richt. But he dinna keep his job long after he got his wife."—*Exchange*.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASON - Managing Editor.

All Communications should be addressed to The Australian 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 Advertis., 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, 3/- 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 3/- by having it sent fortnightly. Single subscribers in other colonies may secure their copy for 3/- 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/-.

Printer's Copy. and correspondence pertaining to Publications, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 2 or 3 years, to order it off without saying anything about the pay does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Mason.

If the above Notices are carefully observed it will conduce to the happiness of all concerned.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper.

The Leader.

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

True and False Shepherds.

In our study of the teaching of Jesus, one of the things impressed upon our minds is the great simplicity that characterises it all. It is a simplicity that is not superficial and therefore soon exhausts itself, but a simplicity that is ever revealing truth in new forms of beauty. Thus we find that the simple and common things of life were those that Jesus selected as illustrations of the great truths he desired to convey. For instance, in setting forth the relation existing between himself and his people he does so under figures that are as simple as they are appropriate. He is "the bread of life," "the light of the world," "the true vine," "the Good Shepherd." And possibly among the various figures employed by him there are none so expressive as the last. There are so many things in which the idea of a shepherd expresses the work and character of Jesus that it would be difficult to find another

equally expressive. One of the main ideas involved in it is that of "leading." In the most emphatic manner, Christ was a leader of men. He did not stand at a distance and say to those round about him, Go; on the contrary, the word he used was, Come. "Come unto me all ye that weary and are heavy laden and I will give you rest." The religious teachers of his day were unlike him in this respect. They had no desire to be closely associated with the people who were not as they were. It was enough, so far as they were concerned, to issue instructions without being overconcerned about their being carried out. There was no bond of sympathy between the teachers and the taught. In the nature of things this was impossible. The attitude of the teachers and the nature of things they taught were not of a character to invite confidence or to create sympathy. The self-righteousness of the Scribes and Pharisees had too much of coldness and spiritual pride about it to win to their side the struggling masses of humanity. Men who find the battle of life hard and who feel ready to give up the struggle in sheer desperation, are not to be saved by cold, unmeaning platitudes—they can only be touched by a love that is not too keen to condemn, but is full of the inspiration of help. That which makes a man a leader among men is the fact that he does not ask men to go where he himself is not prepared to go. It was this that made Jesus a leader, pre-eminent above all others. He led the way. If there were difficulties to overcome he overcame them, privations to be endured he endured them, temptations to be met, he triumphed over them. And so he became the Great Shepherd of the sheep in whose love and wisdom we put implicit trust.

That this trust is not misplaced was a fact experienced by the man who was born blind, and whose treatment at the hands of the Scribes and Pharisees in all probability was the cause that led to the utterance of the parable of the Good Shepherd. This man, when interrogated by the spiritual rulers of his day as to the means by which he had received his sight, would not deny Jesus, and because he would not repudiate him they shut the doors of the temple against him. No greater calamity could happen to any descendant of Abraham. The calamity, however, was only a seeming one. In reality it was the means by which he learnt that if the doors of earthly temples are closed against those who testify to the truth, there is a door that is always open, "by which if any man enter he shall be saved, and shall go in and out and find pasture." The Scribes and Pharisees did not cease to exist after the days of Christ—they have flourished in all the centuries of the Christian era. As

in the days of Christ, so afterwards they have shut the doors of their earthly temples against those who have borne testimony to the truth. The names of those who have felt the hatred of these false shepherds are names which we now honor. Wickliffe, Luther, Huss, Savonarola and a host of others who have had courage enough to speak the truth, and protest against the errors of their day, have all found the doors of the church barred against them, but only to discover that the door of that temple not made by hands, eternal in the heavens is always open to those who, as champions for the truth, faithfully serve their Master. And this is the great truth that must ever be proclaimed, lest men forget it—that Christ is the door. Men are seeking other ways of salvation. With a strange perversity they disregard the plain and simple pathway that leads to eternal life, and seek it in ways that are difficult and dangerous. Like Namaan, they are not pleased with simplicity, and turn away in a rage. And it may be that some of the shepherds of our own day will finally be held responsible, because, instead of showing men the plain and simple way of the gospel, they have shown a way of their own which was neither simple nor easy for men to understand.

In this thought of Jesus as the Good Shepherd we have the very essence of the gospel. "The Good Shepherd giveth his life for his sheep." "I came that they might have life, and that they might have it more abundantly." Here is expressed the great love and tenderness of Christ. A great painter, who desired to portray what is meant by being lost, did so by putting on the canvas a picture that represented hills covered with snow at evening time, and in the midst of it all a solitary bleating sheep—perishing. Looking at this picture, one might easily see in it a picture of the world—lost without Christ. It is, perhaps, impossible for us to think of the world without Christ in it, and to succeed in realising what an utter desolation it would mean. We may try, and, so far as we succeed, the result will be sufficiently awful, without our desiring to arrive at a complete realisation of all that it would mean. For, it is true that whatever is meant by love, by sympathy and tenderness, we have got it all in fullest measure from Christ. What a raging hell our world would be without the thought of Christ. And, yet, it would not be right, nor in accordance with fact, if in our thoughts of Jesus we only saw the gentle side of his character. There is a side that is just as true and real, and in keeping with his perfect manhood as the one we have been contemplating. The sternness occasionally manifested by him makes the picture of the

ideal man perfect. The Shepherd who was so gentle that he would not destroy the foes who threatened to destroy his flock would be unworthy of the name. The mother who was so loving that she could not bring herself to enforce a necessary discipline would be far from being an ideal mother. So the Saviour, whose love was of that kind that it could not rebuke hypocrisy or expose the shams of society, would not have been the Saviour able to save mankind. The ideal Saviour was not only the Lamb of God, but he was also the Lion of the tribe of Judah. Christ was just as much our Saviour in breaking the fetters which bound the world in the chains of priestcraft and superstition, as he was in his manifestation of tender compassion towards the erring but repentant sinner. It would have been easier for Jesus, and his path through life would have been less rugged, and his tragic death might have been avoided, had he been less fearless in his denunciation of wrong. And the shepherds of our own day may not be otherwise than their Master. The easiest path through life is undoubtedly that in which the sense of duty and the sense of right are sacrificed in the interests of expediency and comfort. This is the path that some of our shepherds elect to travel in, and thereby save themselves from the pains of martyrdom. The world and the church crucify their reformers, and there are few men who aspire to that distinction. Nevertheless, what the world needs to-day, are men, for whom social and religious crucifixion has no terrors. To understand what is meant by the gentleness and sternness of Jesus, we must realise what is meant by the words "The Good Shepherd giveth his life for the sheep," and realising this, as Newman says "Measure everything by the cross of Christ."

Editorial Notes.

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

Dowie in Australia.

It would be amusing were it not for the issues involved to notice the recent development of "Dr." John Alexander Dowie, of Chicago, America. He was formerly a Congregational minister of South Australia, and later in one of the suburbs of Sydney. But it was in Fitzroy, Melbourne, he first came into public prominence as a faith healer. Last August he told a newspaper reporter that: "In Melbourne tens of thousands flocked to me. I built the Free Christian Tabernacle there with seats for 3000, and every day thousands were turned away. I held many open-air meetings, and collided with the unsympathetic police. I

was twice imprisoned, but my followers became so numerous that to escape their importunities for the founding of a world-wide church by myself I decided to travel for a time." These statements are characteristic of the man. The wooden building referred to is now occupied by the Fitzroy Church of Christ, and in the Conference statistics of 1893 the seating capacity is given as 750! The "thousands turned away daily" and the "importunities" he had to resist are to be received in the light of his statement about the building, and are as truthful as his assertion that he "saved thousands from dying" by the laying on of hands in Sydney. But Mr. Dowie could not find sufficient scope for his eccentricities in Australia, and in 1888 he went the United States.

Dowie in America.

America is the land in which Joseph Smith received his Mormon revelations, and where Mrs. White, the prophetess of the Seventh Day Adventists, was inspired to become the infallible teacher and leader of that sect. It is the home of the Shakers, the Spiritists and other bodies receiving immediate communications with the unseen world, and here Mr. Dowie, turning away from the matter-of-fact and unsympathetic Australians, finds a congenial home and a faithful following. He has established the "Christian Catholic Church" of which he is "General Overseer," and claims to have 50,000 members. Like other cranks, Dr. Dowie affirms that he is divinely called to this work and that consequently he must be implicitly obeyed. As far back as March 5th of last year he preached a sermon, quoted by the *British Weekly*, in which he said, "I tell the church universal everywhere, you have to do what I tell you because what I tell you is in accordance with that word, and because I am the Messenger of God's Covenant." In January of this year in a sermon he said, "God has revealed in my spirit that he has sent me, poor and unworthy though I be, to be the Messenger of his Covenant. It is my office to sit as a refiner and purifier of silver, so that they shall offer unto the Lord offerings in righteousness . . . I have not come of my own sending but of God's. . . . I know that he has sent me to establish, by the Christian Catholic Church, Zion's Cities all over the earth. I know that I shall witness for him to all nations and prepare the way for the coming of all nations to him upon the Holy Hill of Zion in Jerusalem. And now, beloved, this is the voice that is crying in the wilderness once more: 'Make straight the way of the Lord.'" No only content with claiming to be Elijah, he claims to have also Elijah's power to call down destruction on those who oppose his work. He prays

the Lord who removes his opponents by death. Among others Moody fell under his condemnation. In a "Reply to D. L. Moody," he wrote: "I tell Mr. Moody, God Almighty is tired of your hatred of Zion." A few months after this Mr. Moody died to the joy of the Christian Catholic Church. Last August Mr. Dowie left America on a visit to Palestine, and we may expect to hear of fresh revelations on his return. His American success has enabled him to send missionaries to various lands and in some of the Australian cities Christian Catholic Churches have been established. The faith his followers about Chicago, chiefly working men, have in him, is boundless. He is said to hold property as absolute owners, worth £400,000, which he professedly holds in trust for his church. If, as some claim, he is slightly affected in the brain, there is certainly method in his madness.

Hindrances to Church Work.

Few men in the religious world of Victoria are better known than John Watsford, Wesleyan minister, whose spotless reputation, and arduous and successful labors have won him the esteem of all denominations. From the depths of his ripe experience he has written a long and able article in the *Southern Cross* on "How the Work of the Church is Hindered," which, if space would permit, we should have liked to reprint. Mr. Watsford has no sympathy with many of the modern methods of gospel work. He feels that "men are perishing, and we have to preach the gospel to save them, and anything short of this, however eloquent, however attractive, however applauded by some men, is a hindrance to the gospel." The "Pleasant Sunday Afternoon" meetings, in which addresses are given on semi-political and social topics, and solos, quartettes and other musical attractions are presented, come under his heavy lash, and he fails to see how a P.S.A. address on the "Extirpation of Rabbits" can aid the gospel. Debts on churches form another serious hindrance. "These debts exert a bad influence on the members of the churches. We preach against debts, we urge all Christians not to run into debt, and yet as churches we do so on a large scale." Pew rents are another hindrance. "I wonder how the churches can reconcile this pew letting with James 2: 1-5. To me it seems impossible. 'But we must have money to pay for interest,' says the churches. Yes, as you have contracted the debts, it is necessary; but get it by means not opposed to God's Word, or do the right thing and pay off the debts. It will be a blessing when these pew rents are swept away altogether, and for ever." Anniversary services for the

express object of drawing a crowd and obtaining a large collection are also condemned, as well as bazaars, old English fairs, festivals or carnivals, with processions and fancy dresses, Punch and Judy shows, shooting galleries, raffling, etc. Of the attendants at the P.S.A. entertainments, he asks: "Where do the crowds come from? Ask the neighboring churches; and not these only, but those in the suburbs, too. Ask the angry railway engine-drivers and guards, and tram drivers and conductors, and hear the answers in the curses hurled at professing Christians, who help to keep them hard at work like very slaves on the Sabbath Day." Mr. Watsford contends with Rev. W. Arthur, in his "Tongues of Fire," that "the converting power is always the church's great attraction," and our readers generally will agree with him. It is a significant and healthy sign when such a prominent leader in religious circles is found voicing sentiments so long contended for by the disciples of Christ, who plead for a return to the Christianity of the New Testament.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (A.V.)

Home.

EVANGELISTIC COMMITTEE OF SOUTH AUSTRALIA.

Believing that to the South Australian brethren in particular, and to the Australian brotherhood in general, reports concerning the work of the above committee would not be unacceptable, we purpose adopting permanently the course of enlightening at intervals those who may be partially unacquainted with, and possibly a few who may be totally in ignorance of, our work in home mission fields.

We commenced the Conference year on September 14th with a twofold responsibility, i.e., the means for evangelisation at

(1) Kadina, our northern field.

(2) Strathalbyn, our southern field.

We thus find that our estimated expenditure for the present year is already £250, or about £5 per week. We could well spend, and would be pleased to spend, the sum of £500, but as we do not wish to have any bank overdrafts we shall at present be content with spending the former amount.

As the question of home evangelisation was so enthusiastically discussed in Conference, we confidently expect contributions from all South Australian churches, and substantial private donations.

In order to further establish your confidence in our work, reports from Kadina and Strathalbyn shall appear alternately in this column.

KADINA.

(From September 14th to October 28th).

Pending the engaging of a suitable evangelist, several city and country brethren

have kindly assisted the committee in the carrying on of the work.

For the first fortnight following Conference Bro. W. G. L. Campbell, of York, conducted the services. These were exceedingly well attended, and at the gospel service of the second Lord's day evening, September 23rd, it was encouraging to see two women make the good confession. These were buried with Christ by baptism on the following Wednesday evening, when there were about 80 people present.

The ordinance of Christian baptism is practically a new one at Kadina, and accordingly it excited much curiosity and comment. Bro. Selwood, from Balacava, was with the church on September 30th and October 7th, and reports good meetings at all services, and much spiritual good obtained at house-to-house meetings for Bible research.

Bro. K. W. Duncan on October 14th preached morning and evening to fairly large and thoroughly interested audiences. Bros. McLachlan and Finlayson were the speakers for October 21st, when all was going forward well. Our president, Bro. Jas. Manning, was present on October 28th, and was thoroughly satisfied with the prospects of the field, which are exceedingly promising.

Although there have been only two additions since Conference, many are "almost persuaded," there being indications of a large in-gathering when an evangelist is permanently stationed there. Truly "the Lord of Hosts is with us!"

W.G.L.C., Sec.

From The Field.

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

South Australia.

HINDMARSH.—"Children's day" expresses in short our services of yesterday, it being the anniversary of the Sunday School. Judging from its apparent success we might give opportunity to the children more frequently than is the custom to take part in the services. Bro. T. J. Gore, for the third year in succession, addressed the church and the children in the morning from the lesson of the day: "Things that Pass Away and Things that Remain." Good! Very Good!!

The afternoon was devoted to a Service of Song, entitled "No Surrender," entirely rendered by the children. Bro. Pittman taking the connective readings.

The evening service was also taken by Bro. Pittman, assisted by the teachers and children reading selections of Scripture and answering questions. His subject, "Hearts and Serpents," was ably dealt with by the aid of two splendid diagrams—one of the old heart and one of the new. The old having inscribed as its centre "Serpent" its offspring being unbelief, pride, dishonesty, hatred, jealousy. Much amusement and interest was created by Bro. Pittman producing, as if by magic, a serpent out of a pure, white substance shaped like a heart to illustrate the serpent lurking in an apparently pure and holy heart to our eternal injury. The new heart had Jesus for its centre, producing fruits, faith, meekness, honesty, love, trust, and kindness. The children, under the eye of the faithful superintendent, Bro. T. H. Brooker, M.P., behaved splendidly throughout, acquitting

themselves well in the part they took, a very considerable part too, in the Praise Service. They were trained and directed by Bros. Joseph Lee and Harry Sharples with much pains. Special mention should be made of a solo, sung by one little boy, a quartette by four little girls, and the beautiful hymn, "Softly and Lowly on the Evening Air," by the whole school. We are sure the teachers and hard workers must feel labor of love no doubt in connection with this children's anniversary. May God richly bless teachers, workers, and children.

Queensland.

ROMA.—R. C. Gilmour has been faithfully preaching the word and sowing the seed. After an address upon the name "Christian" an earnest appeal was made, and the disciples were cheered by seeing an aged lady come forward and make the good confession. She had been a consistent member of the Salvation Army for many years, but now has learnt the way of the Lord more perfectly.

Nov. 5.

L. A. HOSKINS.

West Australia.

SOUTHERN CROSS.—We hear with pleasure of the appointment of another evangelist on the field, and we hope we may receive the promised help. One of the brethren, who went to South Australia for the benefit of his health, is returning greatly improved. We welcome his coming. There is so much Sunday work on the fields that our meetings often lapse for want of brethren. We cordially invite visiting brethren to stay and meet with us. We have altered the hour of meeting from 11 a.m. to 3 p.m. to have better attendance.

L. J. M.

SUBIACO.—Notwithstanding other attractions, we continue to have big meetings. People deeply interested; another confession on Sunday night. Am glad to report increase of two formerly immersed believers, in addition to those recently baptized. We shall be glad to receive money to help finish our chapel.

G. PAYNE, Sec.

SUBIACO.—Let me supplement the report of the church secretary, by stating that, the first month's occupancy of the new building has been one of rich spiritual blessing, not only for the church, but also the preacher. In addition to the encouragement of having full meetings, it has been our joy to hear twenty-five make the good confession. Of these 25 have been immersed into the ever blessed name. Five however, cannot be immersed as yet, as they are inmates of the Industrial School, and being under age, the state will only give its consent to their baptism to the C. of E. or R.C. church. The fact that a number of them were brought once by the matron to our service, and five were led to decide for Christ, has created no small stir amongst the Ecclesiastical officials who control this institution, and we are sure their attitude will be the means of bringing us more prominently than ever before the people. We are praying that many others may be brought, not only to hear, but also accept the glorious message of salvation. In addition we have added, one from Baptist, and one from Seventh Day Adventists. Others too are enquiring, and we trust ere long to report other trophies won for our blessed Saviour, to whose name be the honor and glory.

Oct. 29.

A. E. ILLINGWORTH.

Victoria.

BANKER'S CREEK.—Our Sunday School celebrated its annual picnic at the Castlemaids Gardens on the

6th inst. The day turned out all that could be desired. Teachers, scholars and parents were conveyed to the picnic grounds by means of two large vans and about 16 vehicles. On arriving at the grounds all joined together for a good day's sport, consisting of games and racing for prizes, which were generously supplied by the Superintendent, Bro. Owens, and his wife. The usual amusements were entered into heartily, and all seemed well pleased with the day's outing, especially those who won the prizes. Brethren and sisters from Tarradale, Busselton and Castlemaine helped to make the picnic home-like and enjoyable, and Bro. Griffiths, by his gentle, pleasant manner, also added greatly to the success of the day and lent a willing hand where needed. At 3 p.m. Mr. Verity, photographer, of Castlemaine, took a large group of the teachers and scholars (about 150). It was one of the most successful and enjoyable picnics we have had.

FEATHERSTON.—One young lady confessed Christ last Lord's day, and was baptised this evening, also she had that confessed Christ a few weeks ago.
Nov. 7.

Tasmania.

HOBART.—C. M. Gordon reports good meetings in the Bream Creek district during October and fifteen confessions. Keen interest has been excited.

A Young People's Endeavour Class was formed here last Monday evening. The officers are as follows:—T. C. Nixon, President; W. Hardie and A. W. Adams, Vice Presidents; Jos. Adams, junr., Secretary; Miss Alice Smith, Treasurer. The promoters hope that it will be helpful to the young members in qualifying them to assist in the work of the church.
Nov. 5.

A. W. ADAMS.

New South Wales.

LISMORE.—Since last report the Sunday School annual picnic has come off (1st October). It was most successful and enjoyable to the scholars and guests. There were about 200 young people present, who thoroughly enjoyed themselves. Three more have become obedient to the faith—one of whom came from Blakelybrook, where Bro. Way has been holding services under great disadvantages, there being no hall or other suitable building. The last meeting was held in a blacksmith's shop, fitted with temporary seats. Bro. Way has established regular temperance meetings, which are well attended. We need a church building badly in Lismore, and shall be very glad of any help in the matter. The Mutual Improvement Society in connection with the church is well attended, and, we hope, will help the younger members much.
Nov. 5.

J. P. F. W.

New Zealand.

HALLSBVILLE.—The work here is progressing in a satisfactory way, the meetings being well attended. Though we have not had many immigrants, still the seed is faithfully sown, and the harvest must follow in due course. We have lately acquired a piece of ground in a central position, on which it is intended, if possible, to build a meeting house. When all arrangements are completed, we hope to interest some of the brethren in more prosperous centres, to help us to erect this. Our present place of meeting is most unsuitable, and our growing requirements for Sunday School, etc., makes a more suitable building a necessity. Our School now numbers nearly 40, but we are badly off for teachers. During the month of

Sept., we were pleased to welcome our Bro. H. Greenwood, lately from Adelaide. He visited us twice during his stay in Auckland, and we were both to part with him.

NELSON.—We had a very large meeting last night, having to bring into the building increased seating accommodation. We look at our subject, "The End of Unwise Compensations." At the close five came forward and made the good confession, among them being two ex-slaves of the Roman Catholic orphanage, about which there has been so much stir lately. They have now renounced altogether Papal authority. To God be all the glory!
Oct. 22.

W. T. CLAPHAM.

NELSON.—Church matters are in a very satisfactory condition, the attendance at both the morning and evening services being very good. Five have within the last fortnight been added to the church by faith and obedience, and we have also had the pleasure of receiving into membership Brother and Sister Meyer from Tadmor, and Sister Anstee from Wellington. Bro. Clapham recently spent a fortnight at Tadmor, where he was added to the local church.
Oct. 30th, 1900.

Here and There.

Here a little and there a little.—Isaiah 41: 10

Temperance Sunday, November 25th.

Big meeting and one confession at Corowa Sunday night.

One confession last Lord's Day evening at North Richmond.

We have received £1 from a "Friend" in New Zealand for the Students' Loan Fund.

The lesson books on First Principles will be ready for sending out next week, and will be forwarded to all who have sent in their orders.

At Shepparton on Sunday evening, Mr. E. Dudley and Mr. W. Jarvis made the good confession and were baptised into Christ on Monday evening.

The church, which has been meeting for many years in Swan-st., Richmond, has moved a little further up in the same street into the Masonic Hall.

On Dec. 2 and 3, the church in South Yarra celebrates its 75th anniversary. Wednesday the 3rd, at 6.30, a tea-meeting; and at 7.30 a varied programme. Bro. and Sister W. J. Parker of North Richmond church have commenced to spread the Lord's table in their own home at Seville (Vic.) on the Lord's day. Any other disciples in that district will be heartily welcome.

Geo. H. Browne has accepted an engagement with the W.A. Evangelistic Committee to labor in Boulder City and Kalgoorlie. His wife and family will remain in Geelong. Bro. Browne leaves for his new field about Nov. 20.

The schools in Grove-st. (Adelaide), Kermode-st. (North Adelaide), and Hindmarsh, S.A., have decided to use the lessons on First Principles. Many of our schools in all the Colonies have already sent in their orders for supplies. The books can be obtained at any time, but to make sure of the leaders they must be ordered by Dec. 1st.

Will all our schools kindly remember that if they want the leaders on First Principles, they must be ordered. We expect to print about Dec. 1, and all orders should be in by that date; we cannot undertake to supply them after that date. The lesson books can be obtained at any time, or at least until the supply is exhausted. The Austral Leaders will be sent in the usual way to those not ordering otherwise.

J. S. McIntosh writes:—"For the guidance of friends ordering the leaders for forthcoming lessons on First Principles, our Victorian S.S. Union has decided to advise that all classes 12 years of age and under use the 'Junior' leader; whilst all scholars over the age of 12 years be asked to study from the 'Senior' or advanced leader. We trust our friends everywhere will take up the matter with a special enthusiasm worthy of so great a topic."

Thos. Hagger says:—"A copy of the Austral Co's latest publication, 'THE WAY', has just come to my table. The articles which it contains have all appeared in the pages of the Christian, so this is an effort to preserve many of the good things which otherwise might be lost. Every reader of the paper should secure a copy of this little book, as everything in it is worth another reading; after which it can be passed on to some friendly alien who will get a better conception of our position by the perusal."

From the Tiberacle, Dusseldin, we learn that on Sunday 28th, there was a crowded meeting at the memorial service on the late Bro. John Hialop, with one confession. Then on the 4th, another large meeting with four confessions, while in the morning two immersed believers were received into fellowship. On Thursday evening the church is to hold a social gathering to bid farewell to Bro. and Sister James Logan, who remove to settle permanently in Palmerston. They have been for many years well and favorably known as true disciples of the Lord Jesus, and we are sure their lights will burn brightly where they are going.

In this number of the Christian appears a good picture of Bro. Joseph Pittman, a name familiar to most Australian disciples. Bro. Pittman is one of those men whose name adds strength and permanency to any cause with which he might be identified. When he stands up to talk he always has something to say to which you can listen with profit. In conjunction with Mr. Pittman, Bro. Pittman has been carrying on the Rescue Home for years, where they have given many a poor woman a chance to make a new start in life. We are sure that our readers will be glad of this opportunity of seeing the face of one with whose name they are so familiar.

The S.S. Anniversary at Peterham was celebrated with a flower service last Lord's Day week. Bro. Dickson addressed the scholars and friends in the afternoon, when the building was crowded. The secretary, Bro. W. Hall, read the annual report. There are 145 on the roll; 4 had been added to the church, 3 had died. The school united with Sydney S.S. in supporting an orphan in India. The treasurer's report showed a balance of £7 18s. in hand. Bro. Evers preached a flower sermon at night when, including children, about 250 were jammed in the small building, and others had to stay outside. The annual picnic will be held next Monday, the 19th inst., in Five Dock Park.

The Victorian Sunday School Union Picnic on last Monday, at Burwood Boys' Home was a fine gathering. The day was perfect with a clear sky, bright sunshine, and a cool breeze from the sea. Most of the churches and schools were represented, some of them largely. Brightness, we are told had a contingent severely strong. North Richmond must have had as many. With some of the schools it was almost, if not quite, a total eclipse. A little more concentration of effort would much improve these meetings. The management, so to speak, was not there. If some sort of programme were made out instead of leaving everybody to follow his or her own sweet will, much more good might be accomplished. Mr. and Mrs. Varcoe did all in their power to make all comfortable and happy.

The Lord's Day School in Lygon-street celebrated its 37th Anniversary on October 21, 23 and 25. On Sunday afternoon F. W. Greenwood, of Doncaster, gave a very excellent address to the scholars, accompanied with some good singing by Miss Hettie McLalland, Miss May McGregor and the scholars. In the evening W. C. Morro spoke on "The Glory of the Cross" to a crowded congregation. The public demonstration on Tuesday night was the finest display of its kind we have ever seen. The way the scholars took their places on the platform was at once orderly and impressive. Miss Jeannie Dickens, the indispensable, presided at the piano, and played "Onward, Christian Soldiers," while the children sang marching into the building and on to the platform. After the prayer, the chanting of the Lord's Prayer was solemn and in harmony with the spirit of the meeting. In his opening remarks the chairman spoke of the improvement both in the efficiency and attendance of the school. The marching song by Mrs. Morro's class was a fine display, and showed a large amount of patient training by the teacher. Miss Edie Craigie recited "The Gas Account," and elicited rounds of applause, partly on account of the excellent way it was given, and partly, no doubt, because of the sympathetic cord which it touched. Fifteen little girls gave what to us was one of the gems of the evening in the action song, "The Robo." Misses Lindsay, Morley, Trivett and Priddle made us homesick with some American airs on the mandolin. Seven boys gave a scriptural drill, entitled "The Christian Armour." Lead by Miss F. McColl, sixteen girls gave a "Harvest Drill." This, we suppose, may be considered the piece of the evening. It certainly was an exhibition of patience on the part of the girls and those who trained them, and was well worthy the great occasion. The dialogue, "Domestic Troubles," closed the evening's display. We were much pleased with the singing of the scholars throughout the evening, in fact, we enjoyed it more than anything else. Thursday was the great day of the feast, when at 6.30 the tea meeting took place. We were glad to be there to enjoy the tea ourselves, and to see others enjoy it. The after meeting took the form of a Service of Song, entitled "Only a Waif." W. C. Morro gave the connecting readings, and Nat Haddow conducted, assisted by a few adults and most of the scholars. We have not had two hours of more solid enjoyment for a long time. Much praise for the great general success of the whole of the meetings is due to Mrs. Morro, Miss Dickens, Nat Haddow and A. L. Crichton. Bro. Crichton has been secretary of this school for nineteen years, and during the evening the teachers presented him with a nice mantle clock as a token of their appreciation. This notice should have appeared last week, but was accidentally overlooked.

Obituary.

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

HISLOP.—"John Hislop is dead." In suppressed whispers the words passed through the city, and men heard them incredulously. Some weeks ago our brother had an attack of influenza which developed into a severe bronchial trouble. He returned to business rather early, with the result that he had a relapse and was worse than before. However, on Friday 19th inst. he was so much better that he went down to business at 12 o'clock noon. I saw him at 2.30 and asked him when he purposed going home. He replied, "The first car after 3 o'clock." At about 3.30 I again called in but he had not gone. On asking how he felt he replied, with a happy smile, "Better

than I have felt for years." And as his looks bore this out I congratulated him on looking better than I expected to find him, and left the shop. Alas! it was only about half an hour after this that he was seized with sudden illness. He went into the work-room behind and sat down. One of the young men ran out to ring up the doctor, and, seeing another passing in his carriage, called him in. Both doctors were speedily with him and did all in their power to restore him. It was in vain, for a little before 5 p.m. he quietly fell asleep. It was a fortunate circumstance that Mrs. Hislop and several members of the family came in just as he went in to the work-room, so that they were with him during what proved to be his last illness. But oh, what a trying experience for them! And what a rude break up to the hopes they entertained from seeing him go off to business only three or four hours before, feeling so well! Truly, "in the midst of life we are in death." Human sympathy cannot do much in such trying circumstances as these; only we can pour the balm of consolation into such a wound. However, we offer our warmest sympathy to all the afflicted ones, and pray that God may richly bless and sustain them in the dark hour of sorrow.

Bro. Hislop was a noble Christian, a highly esteemed citizen, a kind and indulgent father. He has been an officer of the church for over thirty years—having been immersed by Bro. Surber during his term—later as an elder, but for twenty-five years as a deacon, during which he "purchased to himself a good degree." In his home at "Maybank" he was "given to hospitality," and many will remember the cheery and generous welcome accorded them by Bro. and Sister Hislop. A marked trait of our brother was his care to "speak evil of no man"; and only his fellow-elders who, with him, had occasional cases of discipline to consider, have a just appreciation of how far this was carried. How slow to blame, how ready to forgive! He was ever urging the sentiment expressed in the beautiful lines:

"Speak gently, speak gently,
There's gentleness due
To him who has strayed
From the paths of the true.
No harsh word be spoken,
Until thou hast known,
How terrific the toils
That around him were thrown."

The apostle tells us that a bishop must be, amongst other things, "not soon angry." In this respect our brother was a model bishop. He had imbibed so largely the spirit of Christ that no sort of unkind treatment could get him out of countenance. Like the Master he loved and served, if reviled he reviled not again. On one occasion a brother of the "brawling" sort who had a difference with him, publicly snubbed him by refusing to shake hands with him before some others. Bro. Hislop at once went up to him and kindly shaking his arm said in a hearty, cheery tone, "Come, come brother, you mustn't do that; I can't afford to have an enemy." Of course ice could do no other than thaw under the influence of such sunshine.

And now he has gone. We shall all miss his radiant smile, his cheerful and helpful word. But his faithfulness, his zeal for the simple New Testament truth, his fidelity to all the meetings and interests of the church of Christ, remain as an object lesson behind him; "He being dead yet speaketh." His religion, too, was eminently practical; he carried it with him everywhere, as if afraid to trust it out of his sight. The result was that, in business circles, he was recognised as straightforward, honest, and honorable. And when the dust was laid away in the Southern Cemetery, the hearse was followed by one of the longest corteges ever seen in Dunedin.

CRANEY.—On the 30th October, our Bro. James G. Craney, after an illness of some three months, de-

parted to be with Christ. He and Sister Craney were baptised by Bro. M. Wood Green a few years ago, and have lived at Hawthorn, South Australia, about twelve years.

Bro. Craney had reached the age of 47 years. He and Mrs. Craney have, since their baptism, been members of the church of Christ at Park St., Sydney. He was a quiet good man, well esteemed by all who knew him. His trust, through his illness, was in the Lord. After a good deal of suffering he has found rest in the Lord. Our sympathies are with those Craney and her little boy in their sorrow. T. J. G.

Acknowledgments.

The silver is mine, and the gold is mine, with the Lord of hosts.—Haggai 2: 8.

QUEENSLAND BUILDING FUND.

Mrs. J. Colvin, who lately made a visit to the South and interested herself in collecting money to build a chapel in Queensland, wishes to acknowledge the following sums:—Collected in sums under £5:—Mrs. G. Colvin, £2 2/-; Dr. Verco, £2 2/-; Cock, £2; Glenelg, £1; C. G. L., £1; Miss Barker, £1; Church, Ma Ma Creek, £1 2/-; B. J. Kemp, 10/-; F. M. Ludbrook, 10/-; W. C. Thegood, 10/-; W. C. L., 10/-; Friend, 10/-; J. Hindle, 10/-; Dr. Robertson, 10/-; Church, N.R., 9/-; Church, Brighton, 9/-; Dr. Klapp, 9/-; J. V., B., T.B.N. H.C., 9/-; W. C. A.D., 9/-; W. Wadsworth, Friend, J.A.D., F.G., Friend, Friend, M. Ashwood, Mrs. Elliott, M. Keas, D.D., J. Simons, 5/-.

Any further sums will be thankfully received by Mrs. J. Colvin, Rosewood, Queensland.

RESCUE HOME.

Received with thanks:—
Church, Glori, N.Z. 0 15 0
" South Melbourne 0 10 0
Mrs. Cooper, Sandringham 0 10 0
Mr. A. Johnson, Perth, W.A. 2 10 0
Mr. A. Ritchie, Nar Nar Goon 1 0 0
Mrs. L. Dudley, Shepparton 1 0 0
Mr. B. Hill, St. Kilda 0 10 0
Mr. H. W. Smith, Doncaster 1 0 0
A. Friend 0 10 0

J. PITTMAN, Armadale.

To Subscribers.

Miss Aitken, Miss Nixon, 1/6; J. Routledge, F. Goode, 5/-; W. E. Davies, 6/-; R. Langley, 10/-; Marriage, 20/-; F. V. Knapp, 60/-.

BIRTH.

MOIGNARD.—On the 6th October, at Quandong Park, Southern Cross, West Australia, the wife of Bro. L. J. Moignard of a son.

MARRIAGE.

MAIN—SOMERVILLE.—On the 30th October, at the residence of the bride's parents, by Mr. J. Pittman, evangelist, Alexander Russell, youngest son of John Main, late of Dumbartonshire, Scotland, to Violet Rose, elder daughter of Robert James Somerville, of Inverleith-street, Auburn.

IN MEMORIAM.

MELLODY.—In loving memory of our dear mother, Mrs. M. Melody, who died at Brunswick, November 16th, 1899.

Only just across the river
Are the friends we love below;
Clad in pure and spotless garments
That are whiter than the snow.
So dearly loved, so deeply mourned.
Inserted by M. and J. Melloody.

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

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.

(Continued.)

Again Ruth spoke: "Is't the Prohibition party working, too?"

"The Prohibition party," replied the father, "is in the race as usual this year; but you must remember, dear, that the great issue this election is tariff—i.e., will we have high or low tariff?"

"Papa, what of the tariff? You will vote for prohibition first, won't you?"

"My daughter, that is a very pointed interrogation. When you grow older and study the great political issues—for, when you are twenty-one, women too will be voting—you will properly understand these matters. You will then see that your father did right when he laid his prohibition prejudices on the table over election. You know a vote for the Prohibition ticket is a vote thrown away."

"Well, I hope women will never be allowed to vote," said Ruth, "if they must throw their principle away in preference to their vote. Papa, you said something about the issue of this election being tariff. Who makes the issue?"

"Pending history makes the issue, my daughter, but the national conventions decide on them."

"I wonder why temperance is never the main issue?" questioned Ruth. Then she thoughtfully added: "Probably the 'issues' are made to order."

Time glided swiftly by. The day of election was over and the returns were coming in. The chilly November night drove the people from off the streets. At a late hour the stores were closed, at which time Adam and Guy Adamson started for home. As they went up the street they came before a well-lighted room. The green doors swung in and out at the touch of many. As the two young men stood before it, Harold said:

"Let's venture in, Guy. Everybody else is going."

"But, Harold, I wonder what father and mother would say?"

"Oh, I guess they would not object. I don't believe saloons are as bad places as they are said to be. The folks used to tell us every few weeks that we must not go near them; but since we have grown older, and there is temptation to go in, they never say much about them. Guess it is all right for fellows as old as we are to go in, or the folks would continue their warning."

"Pending history makes the issue, my daughter, but the national conventions decide on them."

To be Continued.

McIntyre Bros. ON THE ROCK.

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

—And Branches:—

261 Smith-st., near Johnston-st., Collingwood; 206 Chapel-st., near High-st., Prahran; 184 Clarendon-st., near Dorcas-st., S. Melb.; 87 Swan-st., near Lennox-st., Richmond; 34 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.

Over 14,000 copies of this little book of 194 pages has been sold during the past few years in Australasia, and it seems as fresh as ever. Price—Paper Cover, 6d.; Cloth, 1/-.

GOSPEL PREACHER.

Thirteen Great Sermons by Eight Great Preachers on the most important themes of the Plan of Salvation. Thrilling from start to finish. Price—Paper, 1/-; Cloth, 1/6.

PURE GOLD.

A Book of 300 pages, neatly bound in Cloth, full of illustrations, and containing the very cream of the thought of some of the best colonial writers. Price—Cloth 2/-.

TRUTH IN LOVE.

A new edition containing choice selections from the writings of the late Stephen Cheek; 200 pages, nicely bound in Cloth. Price—1/6.

THE WAY.

This is a neat book of 230 pages, crammed full of splendid matter, just the thing to put into the hands of your friends and neighbors. Price—Paper, 6d.; Cloth, 1/-.

ELEMENTS OF THE GOSPEL.

By the late Isaac Errett, one of the most brilliant American writers. If you or your neighbor want Light send for this Book. Price—Paper, 6d.; Cloth, 1/-.

LIFE AND DEATH.

This is one of the most masterly productions of Alex. Campbell. All who feel interested in the future should have a copy. Price—Paper 6d.

LIFE OF ALEX CAMPBELL.

It would take many Volumes to contain the life of this great man, but in this book of 200 pages the leading events are gathered up and told in a most interesting way. Price—Paper, 1/-; Cloth, 1/6.

THE GREAT REVIVAL, AND THE LITTLE TENT MEETING

Created Universal interest when published in THE CHRISTIAN. Believing as we do that its large circulation will do much good we printed off a large edition in pamphlet form. The booklet has just 50 pages with an attractive cover. Single copy, 2d.; 12 copies, 1/6; 50, 5/-; 100, 9/-.

OUT OF THE DESERT.

By A. R. Benn, is a Thrilling Story, in which some of the most important truths of the New Testament are discussed. Price—Cloth 1/.



"Common Sense Ear Drums

Relieve Deafness and Head Aches where medical skill fails. New scientific invention, entirely different in construction from all other devices. Comfortable, invisible (no metal attachments). Write for pamphlet, posted free to any address. WILSON EAR DRUM CO. Australian Agent: J. COALMAN, Premier Buildings, 229 Collins-street. Kindly mention this Paper. Melbourne

Austral Publishing Co.,

528 Elizabeth St., 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.
Helenville, Foresters' Hall, E. Cameron.
Hoteo North, Chapel, John Wilson.
Huntville, Private House, J. P. Purnell.
Invercargill, chapel, Robert Bell, Strathairn.
Kaitangia, Chapel, Edwin Rogers.
Mataura, Chapel, Joseph Townshend.
Nelson, Chapel, Geo. Page, senr., Toi Toi Valley.
North Albertland, Public Hall, Benj. J. Pook, Wellsford.
Oamaru, City Temple, Jas. Gebbie.
Omaha, Private House, R. Laing, Glorif, Kaipara.
Pahiatua, Council Chambers, T. Manifold.
Papakura, Chapel, C. Wallis.
Petone, Hall, F. Mason, Bay-street.
Port Albert, Chapel, Wm. Prictor.
Pukekohe, Public Hall, Robert Begbie.
Ross, Private House, J. P. Muir.
Spring Grove, Chapel, A. G. Knapp.
Stanley Brook, chapel, T. Griffiths.
Takaka, State School Room, A. E. Langford, Takaka, Nelson.
Tadmor, Private House, 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. Peiberick, 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. Birchill.
Fremantle, chapel, J. Leach.
Harvey, private house.
Kalgoorlie, chapel, J. W. B. Robinson.
Karnool, 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, Kelleve.
Beaconsfield, private house, D. Purvis.
Gormanston, private house, G. V. Green.
Hobart, chapel, Collins-st., H. E. Postney, Princess-st. W.
Impression Bay, chapel, G. Spalding, Wedge Bay.
Laroche, 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.
Abercrombie, 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.
Banjorop, private house, Jas. Gerrard, Mystic Park.
Brighton, chapel, Male-st., D. Parker, West Richmond.
Brim, chapel, H. E. Quire, Yellangip.
Broadmeadows, chapel, J. Kingscott, senr.
Buninyong, chapel, G. Scurrah.
Brunswick, chapel, J. G. Shain, 178 Donald Street.
Bailledella, private house, Mrs. Rake, Bamaun.
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 Abbotsford-street.
Cosgrove, Leb. Frost, Rockville.
Colac, private house, A. E. Gallop, Murray-st. E.
Croydon, chapel, L. Graham, Ringwood.
Dummond, chapel, J. A. McKay, Lauriston P.O.
Doncaster, chapel, Geo. Petty.
Donolly, chapel, J. Beasy.
Donmunkle, chapel, Wm. Inglis, Minyip.
Dandenong, Private house, D. Brown.
Daylesford, private house, R. Gerrard.
Elphinstone, chapel, W. Smith.
Emerald, chapel, W. Bolduan, via Narre-Warren.
Echuca, chapel, W. A. Kent.
Fitzroy, Tabernacle, Johnston-street, H. Swain, 753 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.
Galaquill, Schoolhouse, James Potland.
Geelong, chapel, Hope-street, A. E. Seedsman, Arnot-st. Geelong W.
Glenorby, 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.
Kaniwa, chapel, John Goodwin.
Kangaroo Flat, private house, G. Y. Bogle.
Kyabram, Bishop's hall, John Robertson.
Kerang East, private house, D. R. Milne, Milne's bridge via Kerang.
Lake Rowan, J. Sharp.
Lancaster, chapel, E. J. W. Meyer.
Lillimur, public hall, B. J. Lawrence.
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. Briggs.
Murtoa, private house, W. G. Harman.
Mispool, 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.
Moorebark, school house, R. Langley.
Mildura, chapel, C. A. Faulkner.
Mystic Park, private house, A. Gillespie, Lake Boga.
Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill.
Meredith, schoolroom, T. Potter.
Newmarket, Chapel, Finsbury-st., S. H. Mansfield, Lee-st.
Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek.
Pakenham, chapel, H. Ritchie, Nar Nar Goon.
Port Fairy, chapel, H. Gray, Campbell-street.
Prahran, chapel, High-st., J. H. Smith, 13 York-street.
Pilkemmett, 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, Moorcopna.
South Yarra, hall, Toorak-rd., W. Giles, 10 Charlotte-st., Richmond.
Surrey Hills, chapel, H. Murray, Warburton-st., Cant'bury.
Taradale, chapel, J. Sargent.
Teolamba, private house, Miss E. Anderson.
Warrnambool, chapel, Edwin Rodgers, Merri-st.
Wedderburn, chapel, Chas. McDonald.
Warragul, private house.
Williamstown, central hall, E. C. Kenny, Douglas-parade Newport.
Warracknabeal, state school, J. Clissold, Gas-st.
Warner 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. Stubbs.
Brisbane, chapel, Ann-street, A. S. Waterfield, Frempe st., Kangaroo Point.
Bundamba, chapel, John Radie.
Carnegie's creek, private house, E. Young.
Charters Towers, chapel, L. Broad, Rainbow Flat.
Childers, Kanaka Mission, John Thompson.
Eel Creek, private house, V. T. Pittell, Gynpie.
Flagstone Creek, schoolroom, W. Bailey.
Greenmount and West Halden, schoolhouse, R. Wright.
Gympie, chapel, A. Hutchinson.
Millbong, private house, Silas Gray.
Killarney, private house, J. Carey, senr.
Ma Ma Creek, chapel, C. Risson.
Mount Walker, hall, F. Henrichsen.
Mount White-tone, chapel, F. G. Pates.
Maryborough, Protestant hall, S. O'Brien.
Marburg, chapel, W. Poed, Glamorgan Vale.
Rosewood, chapel, Geo. Colvin.
Roma, chapel, L. A. Hoskins.
Rosevale, chapel, Thos. Lawrance.
Spring Creek, private house, J. Wilson.
Tannymorel, private house, F. Keable.
Thornton, private house, W. Watkins.
Toowoomba, private house, H. Draine.
Vernor, chapel, Otto Adersmann.
Wallumbilla, chapel, Thos. Hembrow.
Zillmere, chapel, A. T. Robinson, Aspley.

SOUTH AUSTRALIA.

Aima, chapel, R. Harkness.
Adelaide, chapel, Grote-street James Manning, Cove street.
Balaklava, chapel, F. W. Loader.
Border Town, hall, E. W. Milne.
Carew, chapel, R. K. Spotswood, Buckingham.
Lochiel, chapel, C. H. Harding.
Dalky, 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.
Mallala, chapel, F. M. Worden.
Norwood, chapel, A. Redman, King Will'm-st, Kent Town.
North Adelaide, chapel, Kermod-st., R. Forsyth, 10 st.
Prospect Mission, Oddfellows' hall, East Adelaide.
Nantawarra, chapel, T. G. Cosh.
Point Stuart, 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, Grand.
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, Williams North Broken Hill.
Bangawaybyn, chapel, L. H. Robinson.
Chatham, chapel, J. Collins, Cundletown, Manning fire.
Corowa, chapel, E. J. Waters.
Croydon, private house, Alma Roe.
Enmore, Tabernacle, Secty, c/o G. T. Walden, Stanmore.
Enmore, Petersham, Mission, Chapel, S. Deist.
Parramatta-rd., Petersham.
Grafton, private house, F. Goods.
Juncos, private house, W. H. Gurnthwaite.
Lismore, hall, Jos. Greenhalgh, jr.
Marrickville, chapel, A. Price, Holwood, W. Macdonald.
Merewether, chapel, Geo. Boddy, Bridge-st.
Moree, chapel, E. T. Ball.
Prospect, private house, H. Hawkins.
Rockdale, hall, J. McGregor, Besley.
Rookwood, chapel, M. Andrews.
Sydney, City Temple, F. Newby, 40 Gordon-street, N. dington.
Wagga, hall, J. H. Wilkins.
Wingham, hall, H. Western.
Wyralla, hall, J. P. P. P.
Woolahra, Oddfellows' hall, A. W. Shearman, 100 stock-street, Waverley.