

The Australian Christian.

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

Vol. III.—No. 49.

THURSDAY, DECEMBER 6, 1900.

Subscription, 5s. per annum.

Poets' Corner.

Sing and praise thy power. —Psalm 21: 13

The Harvest of the Stars.

EDMUND J. WILSON.

When the Master of the harvest
At the gates of dawn shall stand,
And shall call his righteous reapers
At the lifting of his hand;
Lo! his eyes shall sweep the ages
Where the spheres unnumbered throng,
And the startled words shall tremble
At the great archangel song.

And the reapers, they shall answer
On the wings of morning light;
They shall bow before the Master
As he clothes them with his might.
He shall bid them bring the bounty
Of ten thousand starry plains.
Stretching on and on forever
Where his deathless spirit reigns.

Lo! their blades shall gleam with glory,
Lighting far the realms of space,
As they hasten to the harvest
Set before the Master's face.
They shall wield their shining sickles
Through the fields of rolling spheres,
And each stroke shall reap the sowing
Of an hundred thousand years.

They shall bind, with bands unmeasured,
Sheaves of stars by mortals trod;
They shall link the blackest planets
To the brightest worlds of God.
And the dead shall greet the living,
And the living greet the dead,
For the tares and wheat together
Shall be gathered, head to head.

And the reaper band shall bear them
To the Master as he waits
At the threshing-floors of glory
By the everlasting gates.
And his thunderbolts shall smite them,
They shall flail them into dust,
Laying bare the grain eternal,
Casting out the rot and rust.

And the winds of God shall winnow
Life from death and gold from gloom,
Casting life into his coffers,
Casting death unto its doom;
Till at last he stands triumphant—
Reaper of the sea and land—
With the garnered grain of glory
In the hollow of his hand.

ALLEGREY, Pa.

The Essayist.

They read in the book in the law of God distinctly,
and gave the sense, and caused them to understand
the reading. —Nehemiah 8: 8.

The Position and Work of the Evangelist.

BY M. W. GREEN.

The term evangelists—evangelist—indicates one who is engaged in making known the evangelion—the glad tidings—the gospel. The one first occupying that position of whom we read is Philip, one of the seven deacons.

His work appears to have commenced in Samaria, where he preached Christ, and was followed by his preaching to the eunuch, whose conversion to Christ was the result. Philip, in Acts 21: 8, is specially spoken of as "the evangelist," but evidently others occupied the same position, as Barnabas, Silas, Timothy, Titus, etc., though the title is not applied to all of them in the Word.

The special work of the evangelist was undoubtedly the preaching of the glad tidings, and the conversion of men and women to Christ; hence the commission given specially to the apostles, but intended for the whole church, contemplated and authorised the preaching of the gospel to all the world, and the disciplining of the nations to Christ.

In the carrying out of this work, the apostles began to preach in Jerusalem and extended their work to other parts of Judea, and upon the scattering of the disciples we are told that they "went everywhere preaching the word."

The effect of this work is stated explicitly in Acts 11: 21, where we read that the hand of the Lord was with those who went preaching, so that "a great number believed and turned to the Lord." By "turning to the Lord," it is evident that more is meant than mere belief of the Word—the "Repent and be baptised," of Acts 2: 38, and "Repent, and turn, that your sins may be blotted out," of Acts 3: 19, and the great and special work of the preacher is to lead his hearers to become "obedient to the faith," "to turn from darkness to light," "from the power of Satan unto God," so that "they might receive forgiveness of sins, and inheritance among those who are sanctified by the faith that is in Jesus."

After men and women have become obedient to the faith, and have become enrolled as the followers of Christ by the baptism into the triune name of God, the duty of the evangelist is to teach them to observe all things commanded by Christ. He thus becomes their teacher, and hence the double functions of preacher and teacher are his, as they were those of the apostles. The brother who is not competent to fully instruct the church in all God's will, can never become a truly successful evangelist. While a clear perception of the gospel and the ability to clearly expound it are the first requisites, there must also be a comprehensive knowledge of all the will of Christ in regard to the duties of the Christian life and the order of the house of God. If there is deficiency here the whole work will be marred, and the labor given be largely lost. Among the items taught, there must be special instruction given so that the disciples gathered together in church relation may be able to take up their proper places in the house of God, so as to adapt themselves for the various phases of ministry in the church, in order to the

edifying of the body. The evangelist is thus to become the instructor of those who are to be the teachers of others.

When believers have been gathered together into an assembly, oversight of that assembly at once becomes a necessity, and the evangelist who is the church's first teacher is also its first elder or overseer. This follows reasonably, and is a matter of course from the fact that he has planted the church—the planter or planters of a church are naturally and scripturally its first pastor, or pastors; and as the rising up of a pastorate within the church itself, is one of the important functions of the evangelist—so that the church may be able to edify itself in love, the inculcation of pastoral duties, upon those most calculated to fulfil them, will form an important part of his teaching.

For the reason that teaching and oversight are part of the evangelistic work, so also is attention to ways and means. It has been said that much of the success and comfort of a church depends on the adoption of proper measures respecting pecuniary matters, and in this as in other branches of the Lord's work, the evangelist must take the initiative. But though from the nature of the evangelist's relation to the newly gathered ecclesia, he must, as were the apostles at first, for a time be concerned in the administration of its funds, till brethren are sufficiently trained and proved, to whom the distinct service of temporalities may be committed, yet he will as soon as prudence sanctions, devolve the charge upon those whom the church may elect as its trustees and almoners. But even from the first of his labors he will generally have no more than a fellowship in this ministering.

The work of an evangelist is rather of an initial kind. He is not, in scripture, regarded as the minister of any one church, yet neither is he merely an itinerant preacher. His true position, perhaps, may be said to lie between the two. While not the stated minister of a given church, he is not one who goes from place to place holding revival meetings for varying periods, and then moving on; "but following the leadings of God's providence towards him, he goes with one or other of two distinct objects before him, either to a new field of labor to proclaim the gospel, make converts, gather disciples together, teach them the all things commanded, and once they are able to walk alone, leave them, but not till then. This end attained, however, he is free to go to regions beyond to do again the like work, or to visit the brethren gathered together in previous labors, and to set in order in such churches the things that might yet be wanting. In either case he may go forth either without the commission of any church, or as

[Read at the monthly meeting of preaching brethren and published by request.]

the messenger of one or more. In this way, Paul and his coadjutors spent their lives. His first visit to Corinth lasted eighteen months, that to Ephesus three years, and the tour to Antioch and back about five." No limit, therefore, can be set upon the time an evangelist may remain in any one place.

As it devolves upon evangelists to form and establish churches, to confirm the disciples, and set in order the things that are wanting, the ordaining of deacons and elders by the laying on of hands, is also part of their work; but this can only be in relation to the churches they may have planted, or those they have been asked to set in order. It was in view of these responsibilities that Paul gave his injunctions to Timothy, to lay hands suddenly on no man—to let them first be proved; thus also Titus was left in Crete to set things in order, and ordain elders in every city. Paul and Barnabas also, when they made their return visit on their way back to Antioch, acted upon the same principle, and confirmed the disciples, and ordained them elders in every church.

As, through modern conditions, the increase of churches, and the congested state of population in large cities, it seems expedient and necessary that these city churches should have evangelists laboring with them; not specially to form new churches, but to continue preaching the gospel to the people, and win them to Christ from the world. The question arises as to what position the evangelist occupies in and with relation to the church, with which he may be laboring for the time being?

Before replying to this enquiry it may be wise to notice the gifts which are implied as appropriate and necessary, in those occupying the position of evangelist, and which Paul emphasises in his epistles.

The qualifications are found stated in the letters to Timothy and Titus in the following terms: "Hold faith and a good conscience, which some having put away, concerning the faith have made shipwreck." "Refuse profane and old wives' fables, and exercise thyself unto godliness." "Both labor and suffer reproach, because we trust in the Living God." "Let no man despise thy youth, but be thou an example of the believers in word and conduct, in charity, in faith, in purity." "Give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee." "Meditate upon these things; give thyself wholly to them that thy profiting may appear unto all." "Take heed unto thyself and unto the doctrine, for in so doing, thou shalt both save thyself and them that hear thee." "Observe these things without preferring one before another, doing nothing by partiality." "Lay hands suddenly on no man, neither be partakers of other men's sins; keep thyself pure." "Having food and raiment be content." "Follow after righteousness, godliness, faith, love, patience, meekness." "Keep that which is committed to thy trust, avoiding profane and vain babblings and opposition of science, falsely so called, which some professing have erred concerning the faith." "Stir up the gift of God which is in thee." "Be not thou ashamed of the testimony of our Lord; but be thou partakers of the afflictions of the gospel." "Hold fast the form of sound words which thou hast heard of me in the

faith and love which are in Christ Jesus." "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." "Be strong in the grace which is in Christ Jesus." "Endure hardness as a good soldier of Jesus Christ." "Consider what I say, and the Lord give thee understanding in all things." "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Shun profane and vain babblings for they will increase unto more ungodliness." "Flee also youthful lusts, but follow righteousness, faith, charity, peace, with those who call on the Lord out of a pure heart." "Foolish and untaught questions avoid, knowing that they do gender strifes." "And the servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves." "Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou has learned them." "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Rebuke sharply that they may be sound in the faith, not giving heed to Jewish fables and commandments of men, that turn from the truth." "But speak thou the things which become sound doctrine." "In all things show thyself a pattern of good works, in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned." "These things speak and exhort, and rebuke with all authority, let no man despise thee." "Affirm constantly that those who have believed in God be careful to maintain good works, but avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain."

In regard to all the foregoing qualifications, it will be seen that they are expected to be shown by all persons fulfilling the responsibilities of the evangelistic position, whether such persons are elderly, or of more youthful years, or not; for the injunction practically given to Timothy was "So conduct thyself in the discharge of the important duties of thy office, that no one will be able to despise thy youth, either on account of thy want of gravity, thy frivolity, indiscreetness, immaturity of thought, or any other defect." Possessing, then, these qualifications, what ought to be the position of the evangelist in congregations he has not formed, but with which he is invited to labor in the gospel? The duties he is expected to perform, in addition to preaching and teaching, are the general visitation of the members, the sick, and all enquirers as to divine things. Thus, a position of general oversight and pastoral visitation is conferred upon the evangelist; and it therefore appears reasonable, necessary, and right, that where a church is fully organized and an evangelist possessing the scriptural qualifications is invited to labor with such church, there should be accorded to him a position of equality with the elders, and that he should co-operate with them in all the spiritual work of the church. He would, to

all intents and purposes, be an elder, laboring in word and doctrine, and as such counted to be worthy of double honor. He would seem, also, to be the exact parallel of the angels, or messengers, of the churches in the 2nd and 3rd chapters of the Revelations, and to whom the seven letters of those chapters were to be sent.

If the judgments thus presented are in harmony with the Word of God, it will be seen that the duties are most important and onerous; the qualifications required, the most exalted; and the results to the churches of the most far reaching character. How needful, then, that the churches adopt means whereby, before any one is invited to take the position of evangelist, it should be seen that his character is worthy, in the scriptural sense; and that his qualifications are such as would receive the approval of the apostles of the Lord.

Biographical.

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

Life of Elder John Smith.

Not far from the town of Mount Sterling, on the banks of the Stepstone, in a dense grove of oaks and maples, the Methodists of Montgomery usually held their great camp meetings. The wildest enthusiasm prevailed on these occasions. Religious frenzy seized both saint and sinner, and the multitudes, persuaded that these seasons of refreshing came only from the presence of the Lord, vehemently sang and shouted together. It was the spring of 1828. The Methodists had pitched their tents and spread their straw on the Stepstone for a great revival, and, with prayer and song, they began to invoke the baptism of the Holy Ghost and of fire. Soon some strange influence seized the people: convicted sinners fell upon the ground and cried for mercy, while penitents wept in crowds about the altars. The old saw visions, and the young dreamed dreams. Strange voices fell upon their ears, unseen wings rustled around them, and glorious sights ever and anon flitted before their eyes.

Amid these scenes of rapturous disorder one man leaped from the straw where he had long been agonising, and, running to a maple near by, up which a wild grape vine climbed, gazed into its branches with burning eyes and shouted:

"I have at last found him whom my soul has long been seeking! I see him in the tree top! Come, friends, and help me get my Saviour down!" and he pulled at the hanging vines till he fell exhausted to the ground.

Another, who had for days and months wrestled with principalities and powers in the vain hope of a spiritual deliverance, meeting late one evening the arch enemy of his soul, as he supposed, in a bodily form, fell upon a harmless wight of the neighborhood with desperate courage, and, striking him to earth with a sudden blow, pounded the imaginary devil to his heart's content.

Smith's spirit was stirred within him by these things—for he had witnessed some of the scenes on Stepstone—and he determined to lift up his voice against them. As soon as

the camp meeting was over he announced that he would meet the people on the same spot, and inquire whether such scenes were in harmony with the Word of God; and he invited Mr. Jameson, then the pillar of Methodism in that region, to be present. He chose a week day, as he said, because it was more suitable for the discussion of such a subject than the Lord's day. In the presence of a large assembly of citizens, who wondered at his boldness, he affirmed that the law of the King required everything connected with his worship and the proclamation of his Gospel to be done decently and in order. The recent exercises of the camp were neither decent nor orderly, and for that reason they could not be the work of the Good Spirit. If, however, people chose to engage in such extravagances as mere amusements or animal exercises, he had nothing to say against them; if any had a taste for such exhibitions, let them indulge it.

"But," continued he, and he raised his voice and stretched out his arm toward heaven, "they shall not, God being my helper, do such things any longer under the name of religion!"

Jameson replied that the Scriptures in many places called on the people of God to show that if anyone, therefore, wanted authority for shouting at a Methodist meeting he could find it on many a page of Holy Writ.

"But, in the name of all the prophets and apostles," rejoined Smith, "where do we read in the blessed Book that a sinner ever *tried his Saviour*?"

A few days afterwards it was announced that another camp meeting would be held in Bath County, and that Mr. Jameson would be there to show that such meetings were not only right, but necessary; it was further stated that if any objected to them they could come there and make their objections or for ever afterwards hold their peace.

On the former occasion Smith had opposed these excesses in the presence of his friends; now he was challenged to come into the midst of his enemies, whose wrath he had already stirred up, and speak whatever he had to say. None but those who knew him well believed that he would thus venture into the stronghold of the enemy. The day for the sermon of Mr. Jameson came on, and Smith was sick—so sick, in fact, that his friends used all their influence to keep him at home. But he mounted his horse as he was, and repaired to the camp. The preachers and people for many miles around had come together; and when he went in among them their scorn for the man who had blasphemously ascribed the work of the Holy Spirit to the play and passion of animal blood, was only manifested. When Mr. Jameson closed his argument, Smith, tottering with weakness, walked to the stand, and, looking composedly around upon a thousand angry faces, again protested, in the name of reason and Scripture, against the excesses that had profaned the Methodist altar.

"Do you think that you can stand alone, sir, against the whole world?" shouted Jameson to him, on that occasion, with much excitement.

"I can, at least, do one of these things,"



SAMUEL ELBORN.

replied Smith, "I can maintain my ground, be whipped, or die!"

"Can't some of you, my brethren, knock off his horns for me?" said a venerable elder to the ministers that sat around. "See how terribly he pushes and gores!"

Smith now notified Jameson that he would, on a certain day, in the court-house, at Mount Sterling, discuss the question, "*Is Methodism the Christianity of the New Testament?*" and he requested him to be present. Accordingly, after much preliminary correspondence, they met at Mount Sterling in public debate.

He thus gained what he had long desired—an opportunity of publicly exposing what he regarded as a fanaticism of the day, and of defending the ancient gospel from the misrepresentations of its enemies.

Original Contributions.

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

"The Son the Image of the Father."

SAMUEL ELBORN.

Philip saith unto him, Lord show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and dost thou not know me, Philip? He that hath seen me hath seen the Father: how sayest thou show us the Father? Believest thou not that I am the Father and the Father in me? The words that I say unto you I

speak not from myself, but the Father abiding in me dwell his works. Believe me that I am in the Father and the Father in me or else believe me for the very works' sake (John 14: 8-11).

These words of Jesus Christ are the most audacious ever spoken, if he had been a mere man possessing the weaknesses and shortcomings of even the best of men. Had this son of Mary been simply born of the seed of David according to the flesh, his words as an answer to Philip's question would have been absolutely false. This is evident from the fact that in such a case he would have inherited all the imperfections of his illustrious progenitor and would have no claim to what is expressed in the above quotation. The words spoken by any other person would sound monstrously discordant and ridiculous in our ears, but being those of the Son of God in the Deific sense of the term, there is no difficulty in accepting them as every way worthy of him who spoke them.

The words, "He that hath seen me hath seen the Father," are the most astonishing which

Jesus the Christ ever uttered for they claim for himself such a divine resemblance between them that when one is seen both are seen. This resemblance has nothing whatever to do with the fleshly nature of Jesus. It is in no sense of a material nature for God is Spirit, and as such hath not flesh and bones as we have. Regarding the outward form Jesus could say he who hath seen me hath seen my earthly father, but not my Heavenly One for he is an Immaterial Being, "who only hath immortality dwelling in light unapproachable whom no man has seen nor can see, to whom be honor and power eternal. Amen." The resemblance between Jesus Christ as the Son of God and his Heavenly Father is not fleshly but spiritual—not human but divine, and it is in this sense that when one is seen the other is seen also. Jesus the Christ had a divine as well as well as a human nature, as his life, words, and works abundantly testify. While he was a man in every sense of the term he was at the same time the Son of God, as no other can justly claim to be. In the human nature of Jesus Christ there was a clear manifestation of the divine. This truth is placed before us by the Apostle Paul in the most positive manner possible, and entirely free from all ambiguity when he says that God was the Christ reconciling the world unto himself not reckoning unto them their trespasses and having committed unto us the word of reconciliation. In harmony with these words the Apostle John tells us that "the word was made flesh and tabernacled

among us ("and we beheld his glory—glory as of the only begotten from the Father, full of grace and truth"). In the divine nature of Jesus Christ as laid before us by these two inspired writers, there is quite enough to warrant the words of Jesus, "He that hath seen me hath seen the Father." Nothing so deeply impressed the mind of our apostle, nor was there anything upon which his thoughts were more pleased to dwell, and no language was too choice to use in setting forth the Divine glories and resemblance of Jesus the Christ to the Heavenly Father. With his eye full of the Christ he declares him to be "the image of the invisible God—the firstborn of all creation, for in him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions, principalities or powers, all things have been created through him and unto him, and he is before all things and in him all things consist." When we behold Jesus Christ as made known to us in the scheme of human redemption, then and there it is that we see him as one having in himself all the attributes and perfections of divinity which led the apostle John to say of him, "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father hath declared him." To elucidate the great truth in the wonderful words of Christ as an answer to Philip, who requested to be shown the Father, we observe a number of things.

1. Jesus, as Son of God, resembled the Father in one absolute holiness of his nature. The holiness of God is written upon the inspired pages from Genesis to Revelations. So pure is he that the heavens are said to be unclean in his sight, and he even charges the angels with folly. Jesus Christ knew no sin, nor did he ever commit it in thought, word or deed. No deceit was ever found in his mouth. He was holy, harmless, undefiled and separate from sinners. His enemies could not convict him of sin when challenged to do so. Judas had to confess him as the Innocent One, and Pilate could find no fault with him at all, and his wife warned him to have nothing to do with that just man. When we compare the absolute holiness of Jesus, as seen in his life, words and actions, with that of his Father, they are so like one another in this respect that when we see the one we see the other also.

2. Jesus, the Son of God, resembles his Father as a teacher of men. This is evident from the fact that the words which he spoke were not his own, but his who sent him. This is not an opinion, inference or matter of doubtful disputation, but a truth clearly expressed by him who is the truth as well as the medium of its communication. In reply to the question of the Jews, "How knoweth this man, letters having never learned?" Jesus said, "My teaching is not mine, but his who sent me." And on another occasion he cried and said, "He that believeth on me believeth not on me, but on him who sent me, and he that beholdeth me beholdeth him." When we hear Christ's words we hear the word of God, for he is the Prophet through whom the Father speaks to us in these last days. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers

manners, hath in these last days spoken unto us in his Son." Viewing Jesus Christ as a teacher, come from and sent by God to make known his will to men, and that he did so most perfectly there is no difficulty in understanding his declaration, "He that hath seen me hath seen the Father, for in this respect they are both alike."

3. Jesus, the Son of God, resembles his Father in the mighty works which he did. While the Father is one creator of all worlds and the upholder of all things and the preserver of all things, it is by his Son that he does so. "Whom," says the apostle, "he appointed heir of all things, through whom also he made the worlds." "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou continuest, and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed, but thou art the same, and thy years shall not fail. There was no ailment nor infirmity nor deformity nor even death itself which did not yield to his sovereign will and masterful word. He spake and it was done, he commanded and instant obedience was paid him by all the powers and laws of nature. Hence his own words, The Son can do nothing of himself, but what he seeth the father doing; for what things soever he doeth these the Son also doeth in like manner, that all may honor the Son even as they honor the Father which sent him. He that honoreth not the Son honoreth not the Father which sent him. Here it is that we see most distinctly expressed and corroborated by the mighty works which Jesus did by his own inherent and undivided power, his resemblance to his Divine Father, which is so perfect in every particular of it, that it is impossible to discover any difference between them.

4. Jesus the Son of God resembles his Father in his love. God is love, pure and unselfish. This is his nature and it is visible in all his works and ways and dealings with the children of men from the beginning till the present time. God is love, that is his nature as well as his name and his marvellous scheme of human redemption is a glorious manifestation of it. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. The love of the Son of God is neither more nor less than that of his heavenly Father, and it is beyond question as pure, deep and unselfish as his was. This is clearly so, for the love of the Son of God was the love of the Father manifested in and through him in the most perfect manner possible.

The grand design of Jesus Christ in coming into the world was to reveal this love of the Father and to do it in such a way that men would not only see it with their own eyes but also have their hearts affected by it to their own salvation. The love of the Father as seen in devising the amazing scheme of redemption and the love of the Son in working it out give us such an exhibition of it as cannot be surpassed in either case, and here

we observe that the love of the Father and of the Son were as one love emanating from one person, for while the love of the one drew out the gospel plan that same love was in the other when working it out, so that in this respect he who sees the Son sees the Father also.

The sinless life of Jesus Christ—the gracious words which he spake, the mighty works which he did, the unspeakable love which he displayed even unto death give us such an exact picture of the Father that no difference can be discovered between them.

There are, no doubt, many grand sights to be seen in creation and in the world in which we live, and which are deservedly worthy of our praise and admiration, but while this is so, of all the sights which can fill the mortal eye that of Jesus the Christ as the image of the Father transcends them all, for in him we beheld the perfection of the sublime and beautiful. The fact that the life, words and works of Jesus took the particular forms which they did in order to bring us to God and conform us to his own lovely image and make us true, pure and good, presents us with a picture so perfect in all its details and beautiful that there is nothing that can be compared with it. Hence it is that to see the Christ as made known to us in the gospel is to love him with a trusting and obedient faith. All who see Jesus the Christ by the sound eye of a living faith as the revealer and manifestation of the heavenly Father's love, mercy and grace to all men everywhere will be certain to be so affected and influenced by the sight that all will be given up to him in a life consecrated to his service, honor and glory. When Jesus as the perfect image of the Father is beheld by faith as clearly as are the objects of sense around us, the effect is marvellous upon the whole man. For with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory even as from the Lord the Spirit.

Endeavor.

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

Gains from Christian Endeavor.

Many have opposed the Christian Endeavor movement, not because they have known anything about it, but because they have not. It is surprising to note the amount of ignorance that prevails among those who are antagonistic to it; ignorance as to its objects, its plea, its constitution and its relation to the church.

Even the sacred rights of British justice have been violated—it has been condemned by many without a trial. Some have even gone so far as to say that it has attempted to take the place of the church; forgetting, or shall we say ignorant of the fact that its constitution distinctly affirms that it is simply an aid to the church, and that the officers of the church are practically its advisory committee.

At the recent C. E. convention held in Melbourne the "Gains from Christian Endeavor" were considered and three excellent speeches were delivered. We have culled

the following thoughts from these addresses and present them for the consideration of all.

(1) WHAT THE YOUNG PEOPLE HAVE GAINED.

"Being pre-eminently a spiritual organisation, C. E. has been mightily used by God to the quickening and deepening of the spiritual life of thousands of young Christians.

Much spiritual blessing has come to the young people through bringing under their notice the blessedness and joy of spending a certain time daily in quiet meditation and communion with God.

The continual emphasising of the necessity for daily prayers and Bible study, and the providing of Bible study schemes has led thousands to a more diligent study of the Bible, as distinct from mere Bible reading.

"C. E. has given emphasis to training for definite work for Christ, has provided suitable opportunities for services, and for training received in that service.

"It has set to work the unemployed, not only the distinguished and the educated but the average young man and woman who would have done nothing if they had not been set to do it."

(2) WHAT THE CHURCH HAS GAINED.

"There have been brought into close association with the church members of young people who would otherwise have stood comparatively aloof from it.

"The Christian Endeavor movement has provided the church with a new department of training for Christian work.

"From the ranks of Endeavorers the church has already drawn some of its most successful workers, and it is largely to the Endeavor Societies that we look when we require young men and young women for other spheres of Christian activity.

"The aggressive power of the church has been increased, the Endeavor movement has almost added a new arm to the service.

"Large as have been the gains to the church from this movement they will become greater still, as the church reaps the benefit of Christian Endeavor training, in those now young passing into the ranks of mature and experienced workers."

(3) WHAT THE WORLD HAS GAINED.

"Looking first from the lowest standpoint, it constitutes a training ground for the world's service. Many lives are being moulded, not only spiritually, but, to a great extent, mentally, by the opportunities made possible by its instrumentality.

"There has been a gain through the fact that this movement stands for a fuller conception of the duties of citizenship.

"It further has gained, through the distinctively Christian work of the society, in many directions. By our Sunshine Committee, who have brightened and cheered homes in the midst of poverty and sorrow; by young lives that have been inspired by the vision of the Christ; by the progress of missionary enterprise; in fact, by every force the society has made or helped. By these the world has gained, for they bring nearer to it the time of its salvation and the perfecting of its destiny."

H. PEACOCK.

All Churches in South Australia are reminded of the Annual Collection for Home Missions on Jan. 6.

The Querist.

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

Does the fact that God has put all things under the Son, warrant us in praying to the Saviour ONLY, ignoring the Father altogether?

REPLY.—In the case of Stephen we have an example of prayer addressed directly to the Son, without any reference to the Father (Acts 7: 58: 59.) In Acts 9: 14, calling on the name of the Lord (Jesus) is recognised as the common custom of the apostolic church; and in 1 Cor 1: 1, 2, we learn that the epistle was addressed to all that call on the name of Jesus Christ, our Lord: both theirs and ours, and in 1 Timothy 1: 12 Paul says, "I thank Jesus Christ." These facts warrant us in calling directly upon the Lord Jesus in prayer, without expressed reference to the Father. But while this is so the vast majority of the prayers referred to in the New Testament Scriptures are offered to the Father through the Son. The general rule for prayer is prescribed in the words, "Whatsoever you shall ask in my name, he shall give it you," See John 16: 23-26. Prayer is offered to God the Father in various forms. He is "called upon" (1 Pet. 1: 1-17, 2 Cor. 1: 23); he is "asked" (Eph. 3: 20, Jas. 1: 5, 1 John 3: 22); he is "thanked" (1 Cor. 1: 4-14, 4: 18, 1 Thes. 2: 18, 2 Thes. 1: 3, 2 Tim. 1: 3, etc.); he is "prayed" to (Acts 8: 22, 2 Cor. 13: 7, 1 Thes. 5: 23, etc.). The conclusions are, therefore, abundantly evident:—1st, That it is scriptural to pray directly to the Lord Jesus and 2nd, That it is unscriptural to ignore the Father, and anyone who refuses to pray to the Father through the Son, should be left alone with his peculiar notion, till he learns the "way of the Lord more perfectly."

Our Missions.

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

Letter from Miss Thompson.

We were so glad to find two copies of the AUSTRALIAN CHRISTIAN waiting for us when we arrived here last week. We met with kindness from many on our way here, and had a very hearty welcome from the missionaries and Christians. I could not help comparing last Sunday with my first in India. We arrived at my school a little after 7 and met most of my old scholars. Miss Pfrunder wished to see the English Sunday school, so I sent some one home with her soon after 8, while Sarubai and I waited to meet quite a number of women who came to the school to see me.

Had a nice time with them, leaving about 9.30 for home, but was stopped several times on the way. We had breakfast at 10, after which I had a class of a few people living about, some of whom have not recovered their strength since the famine. We went to our Native meeting soon after 4 o'clock, which was held in the school chapel. When I came here first we used to meet in one of our homes, now we have two chapels (one we

bought from the Methodists during my absence). I missed some familiar faces, but was glad as their absence meant that our work was spreading.

Gaupot, whom I taught to read some years ago, is now in charge of the work at Kadwalli. M. J. Shah is at Hundia; and Yaqub Masih is at Rahatgaon.

After the Hindee service some of us went to the English one, when we listened to an excellent address from Prof. Brown, who has come here to take charge of the Boys' High School. It was so good to be in an English service of our own here, and as we joined in singing the doxology at the close of the meeting, I felt so thankful for being permitted to again help in spreading the gospel in this dark land. After dinner we sang some familiar hymns and separated for the night, feeling that we had spent a very happy day.

Have not yet got right into my own work, as Dr. Drummond wishes me to help him in the famine work. Miss Pfrunder has also found some work in her line, as Mrs. Coffman has had the fever for several days past and needs attention. Miss Franklin is also laid up with fever.

Hurda, Nov. 2. MARY THOMPSON.

1901

is the first year of the

TWENTIETH CENTURY

and of the

AUSTRALIAN COMMONWEALTH,

And so is a year whose history will be of far-reaching effect. During the year that is gone the

AUSTRALIAN CHRISTIAN

Has been much improved, and the circulation has gradually gone up. For two years now we have, about this time, made

A Very Special Offer,

Which we have found to work well, as it encouraged both our patrons and ourselves—our patrons to pay, and us with the

READY CASH.

In the light of past experience, we make the following offer:—To everyone paying their subscription in full for 1901, whether 5/- or 7/-, we send post free any one of the following books:

Life of Campbell (cloth).
(Or 2 Copies in Paper).
Out of the Desert (cloth).
Truth in Love (cloth).
Elements of the Gospel (cloth).
The Way (cloth).

Remember that the amount must be paid in full and free from exchange, and that the offer applies to either old or new subscribers, whether receiving through an agent or direct. In the case of old subscribers all arrears must be paid up to Jan. 1st, 1901. Besides this, all new subscribers will be furnished with the paper from the time subscription is received up to the end of the present year free of charge.

This offer will close absolutely on 19th January, 1901.

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. Copying Events, 4s. words, 6d.; each additional 4s. words or fraction thereof, 6d. Wanted Advertisements, 1s. 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, 4 copies or more in one wrapper, 5s. each, post paid. Other colonies, 4 copies or more in one wrapper, 5s. each, post paid. Single subscribers in Victoria can secure their copy for 5s. by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5s. by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5s. each by having them sent fortnightly. Single copy, to any part of the world, 7s.

Printer's Copy, and correspondence pertaining to Publication, 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 1s. 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 10s. 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 3 or 5 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.

The Immortality of the Jew.

The unique position occupied by the Jewish people among the nations of the world is a circumstance which of late has attracted very considerable attention. More than once we have drawn attention to some notable utterances upon the subject, as indicating that the present position and future prospects of the Jews were matters that commanded the attention of earnest, thinking men and women. The latest utterance is furnished by the *Arena*, one of the leading American reviews. In the current issue it gives three papers on the subject, viz., (1) The Secret of his Immortality, (2) Jewish Contributions to Science, (3) The Future of the Jews. The first of these papers is evidently an attempt to answer a question propounded by Mark Twain in his essay, "Concerning the Jews." This essay finishes with the following paragraph:—"The Egyptian, the Babylonian, the Persian

rose, filled the planet with sound and splendor, then faded to dream stuff and passed away; the Greek and Roman followed and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now or have vanished. The Jew saw them, beat them all, and he is now what he always was, exhibiting no decadence, no weakening of his powers, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" The brilliant humorist did not answer the question—he left that task to others. Those who have attempted to answer it do not appear to have made a signal success of the effort—mainly, we think, because they have not thought it necessary to penetrate beneath the surface of things. Any analysis of history that only takes into account the things that are seen and are patent to the superficial observer is not likely to solve the different problems which history presents for solution to all of its students. And so those who seek to account for the Jews, without taking into account the God who first called them into being as a nation and then dispersed them, are not likely to get the clue to that vitality which has the quality of immortality in it.

The problem is thought by the writer in the *Arena*, to be particularly interesting at present. "The nineteenth century," he says, "is breathing its last; nineteen hundred years mark the period of Israel's continued suffering—nearly two thousand years of incessant blows at the mighty trunk of Judea; nearly two score hundreds of winters and summers were added to the life of the vagrant race—and Israel, the oldest, the feeblest, survives. Neither the sword nor the faggots of the stake, neither the knout nor the pen, could annihilate him; he lives under all predicaments and trying circumstances; he outlives his persecutors, and shouts of defiance, as it were, re-echo again and again throughout all lands and continents. He laughs the world to scorn, and you can almost hear him murmur, 'I am eternal, everlasting; my name is Israel.' What is the secret of it? Where has the Jew secured this *agui vita*? Is it a miracle? Is it a physiological or psychological problem; or is it perhaps a simple, every day social question?" Our author adopts the latter view. In his opinion the secret of the immortality of the Jew is not hidden; it is patent upon the surface. It consists in the fact that he has been the object of persecution from the first century until now. It is contended that his distinctiveness has been thus preserved. Under the genial influence

of toleration and liberty he would have lost his identity by being absorbed into other peoples. It is pointed out that any tendency in this direction has always received a salutary check by the discipline of persecution. At any time in which he has been seen ascending the ladder of social intercourse, of science, or of commerce, the ladder has been kicked away, and he has been driven back upon himself."

From a superficial standpoint this theory seems good enough, but from the standpoint of the keen investigator it can scarcely be regarded as satisfactory.

Persecution, as a method of discipline, may have its advantages as well as its disadvantages. And, doubtless, instances may be cited in which the object of it has thriven and flourished in spite of it. It is questionable, however, if instances, other than that of the Jews themselves, can be given, in which a people have risen superior to a relentless and persistent persecution maintained through nearly twenty centuries. The general rule seems to be that persecution and oppression, continued for a considerable length of time, are not conducive to physical and mental vitality. A passing phase of persecution is one thing, but, when prolonged indefinitely, it assumes a different aspect. Long centuries of oppression and social ostracism leave their mark upon any people. They either disappear or become so feeble, that they are not counted as factors in the sum of human progress. In the case of the Jews, however, it is otherwise. They are, and always have been since they came into existence, important factors in the progress of mankind. Leaving their sacred literature out of the question altogether, their contributions to science alone, give them a pre-eminent place in the movements of the world. Thus we are told that "In an age when the Jews were just emerging from the ghettos to breathe the fresh air of political and religious liberty and to try their wits in intellectual competition with their Gentile brethren, it struck the great German savants with utter dismay to see the literature of a despised and persecuted race thus made to stand gigantic in the van of the world's literary treasures." It was Goethe who declared, in his famous scheme of universal literature, that Jewish literature should occupy the very front rank. It was Jewish literature which sustained and perpetuated learning in Europe during the Middle Ages, and when science was languishing among the Christian population the Jews and Moors of Spain alone kept burning the lamp of scientific research. The Moors have gone into oblivion, but the Jews are with us today, manifesting a still more vigorous and abundant life. In view therefore of all the

acts it does not seem reasonable to make persecution a sufficient cause for such marvellous results. Evidently, "the secret of their immortality" must be found in something else."

It seems to us that the only adequate explanation of the secret lies in the fact that the Jew has still a future before him. Eventful as his past has been, there is still for him a more remarkable future. Thus another writer in the *Arms* says: "If the Jews in ages past, when not exceeding three or four-tenths per cent. of mankind, could have played the important part they have in the progress of the human race—religiously, morally and intellectually—beginning with Abraham and Moses, what may they not accomplish in the dim future, when, on the basis of present statistics, they will number at least as many millions as do the most enlightened Gentile people to-day. In other words, if while being but a diminutive minority the Jews have exercised a vast influence upon the human family, their future, perhaps, is destined to be of yet greater moment to the world at large than their wonderful past. The Jew heretofore has been a practical illustration of the power of the minority in questions affecting the welfare of men, but in the not distant future he will very likely have a correspondingly far-reaching voice, not as a minority, but as an ever-increasing majority in more lands than one." The two best hated peoples in the world to-day are the Jewish and the British. The reason for this hatred is the same in both cases—they are seen to be winning in the race of life. Without indulging in any theories as to identity and so forth, it may be that the pathways of these two peoples will run in parallel lines stretching far into the great future. Certainly it seems to us that the "secret of the immortality" of the Jew, lies in his preservation for the fulfilling of a great mission. With Canon Farrar, we can say, that "he who can believe that the story of the nations is but a confusion of whirling machinery which no spirit permeates or guides, must indeed despise it as an old fable, or an agreed-on fable." We believe that a spirit permeates or guides "all history, in making even the wrath of men to praise him. It may be, that in this view of things, "the secret of the immortality of the Jew" is to be discovered in his preservation for a period of "fulness" which shall be, not for the diminution, but for added "riches" of the Gentiles.

Editorial Notes.

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

Unadulterated Romanism.

Among the addresses delivered at the recent Convention of our American brethren was one by S. J. Cahill on "Porto Rico as a Mission Field." This island has recently come into the possession of the United States. It has an area of 3600 square miles and nearly a million inhabitants. Of these 9 per cent are blacks, 26 per cent are mixed, and 65 per cent white, chiefly of Spanish descent. The religion is exclusively Roman Catholic. Here the R. C. Church has had absolute control for hundreds of years and what is the result? "The people are densely ignorant. Eighty five per cent are absolutely illiterate." They are extremely poor. "The people have a passion for gambling. The lottery and cock-fighting are favorite forms. In the midst of this they are thoroughly religious, after a sort. They will promise a mass to the Virgin if she will help them to select a winning ticket in the lottery. They burn a candle to their favorite saint—so that they may dream on which cock to bet in the coming fight." The Porto Ricans in their ignorance and poverty have long been ground down by the Spanish priesthood. A fine cathedral in every city is a prominent feature. "Not one in a hundred of the peasant class ever heard of the New Testament." They are exceedingly superstitious and "have an aversion to the Spanish priests who were immoral and extortionate." It is in such places as Porto Rico, Cuba, and the Philippines that we see pure Romanism and can fairly judge it by its fruits. The Romanism of England and Australia is so diluted by Protestant sentiment, so modified by Protestant environment, that we cannot arrive at a true estimate of the system from its development in these countries. Our American brethren now have a missionary at San Juan in Porto Rico, and the Christian Women's Board of Missions has established an orphanage there, the first Protestant orphanage in the island.

Convention Reports.

The Annual Convention of American brethren, commencing October 11th, was held this year in Kansas City, Missouri. There were really three Conventions, the Christian Women's Board of Missions leading off. This organisation supports several home missionaries besides a number in India and Jamaica. The income for the year was £21,344. In the amount of money received, the missionaries supported, and results in the fields, the year shows a decided advance. We notice that among the papers read was

one from Mrs. C. L. Thurgood, on "The Mission and Ministry of Orphanage Work." This Convention lasted from Thursday till Saturday evening, and among the resolutions carried one the most important was that "deciding to take over the management of the Negro Evangelisation and Education work from the American Christian Missionary Society." This latter organisation which is now 51 years old commenced its session on the Saturday evening, and extended over Monday and Tuesday. The work of the A.C.M.S. is confined to America and comprises home mission work not undertaken by the State Societies, and also Ministerial Relief and Church Extension. The receipts for Home Missionary Purposes were £12,725. 195 agents were employed and reported 6,028 additions, with 53 churches organised, and 23 church buildings erected. In addition to these figures we must bear in mind that the various State Societies also raised and expended £22,873, and the C.W.B.M. £6,000 for Home Mission work. The total results were 202 new churches, and over 16,000 additions. The twentieth report of the Board of Church Extension showed receipts for the year to be £11,423, raising the total amount to over £50,000. This is loaned to needy churches for building at 4 per. cent interest. The Foreign Christian Missionary Society occupied the Wednesday and Thursday. An abstract of the report given in another note. Several missionaries from India, China and Japan gave addresses. C. L. Loos, who has long been the President, retired on account of advancing age, and A. McLean was elected in his place. In addition to the business of these Great Conventions, Conferences were held on Christian Endeavor, S.S. Work, Benevolence, Education and also a Pastors and Evangelists Conference. There were upwards of 5,000 visitors to Kansas City for the Convention, and all the proceedings appear to have been marked by enthusiasm.

The F.C.M.S. Report.

From the voluminous annual report of the American Foreign Christian Missionary Society we glean the following facts and figures:—The total receipts for the year were £36,003, a gain over last year of £5457. The churches contributing numbered 3067, a gain of 16; 3260 Sunday Schools contributed £8541. From bequests only £446 was received, being much less than usual. The annuities amounted to £6085. This is a plan by which brethren unable to live without the income from their money can hand it over to the society and receive interest for it as long as they live, and after death it belongs to the society. During the year two missionaries and their families an-

Annual Collection Home Mission Fund, Victoria, New South Wales, and South Australia, on Lord's day, January 6th.

a young lady missionary were sent to Japan; one and family and a young lady to India; two with their families to Cuba; one and family to Norway; one and wife to Africa; and one and wife to Honolulu. Bro. Wharton and wife, of India, had resigned, and another young lady had joined another mission. The reports from the various fields were generally encouraging. In India there were 65 converts. There are 183 Sunday Schools, 515 day scholars and 400 boys in the Damoh Orphanage. Patients treated medically, 32,589. The Methodist Mission in Hurda had been turned over to the society. Much work had been done in connection with the famine, the missionaries disbursing over £7000, and saving thousands from starvation. In Japan the converts numbered 95; present membership, 706; Sunday scholars, 738; day scholars, 150. The gospel is preached at 40 different points, and the outlook is brighter than for several years past. In China the year has been very prosperous—converts, 183; present membership, 365; Sunday scholars, 284; day scholars, 169 (besides 75 boarding pupils); patients treated, 15,252. At one place, Chu Cheo, there has been special interest manifested in Christianity, and 86 have been baptised, most of the evangelistic work being done by native Christians. At only one point where our missionaries are laboring has there been any disturbance—no property has been damaged and no one molested. In Turkey there were 65 converts; present membership, 529; Sunday scholars, 535; day scholars, 355. It is twenty-one years since the society commenced work in Constantinople. In Scandinavia the converts for the year were 81; present membership, 1209; Sunday scholars, 269. Next year it will be twenty-five years since the work was commenced in Copenhagen. In England the agents of the society report 225 baptisms, but the total membership has slightly decreased. In Africa a mission has been started at Bolenzi, on the Congo, 700 miles from its mouth and exactly on the equator. There is no other Christian influence within 50 miles, and the missionaries could travel 2000 miles east without meeting a Christian or a mission. A school of 132 scholars has been formed, and medical work established in addition to the evangelistic. The natives have no words for believe, repent or confess. In Hawaii the work has mostly been prospecting. There is a church in Honolulu. In Cuba a good start has been made during the year at Havana; good attendance and interest. Eleven have been baptised, a Sunday School started, and the outlook is bright.

Sunday in Sunny Sydney.

Sydney has the unenviable distinction of paying the least regard of any Australian

city to the Lord's day. Fruit, and in some cases grocers, shops are wide open in defiance of the law. Recently, by order of the Premier, some have been prosecuted and fined, but the majority still defy the police, and but little has been done. The most respectable portion of the community, realising that Sydney is fast developing toward a "continental Sunday," called a meeting in Town Hall, which was crowded. The "Rational Sunday Observance Society" issued handbills urging the "opponents of bigotry" to attend and vote against the resolutions, and as a result some two or three hundred Italian fruit vendors and disreputable looking larrikins attended and created as much disturbance as possible. Their weakness was manifested in the voting, when about 200 hands were held up against four or five thousand. Subsequently a large deputation, representing the religious and temperance bodies waited on the Premier, who stated in reply that he would do his best to enforce the Sunday closing of hotels and shops, and he proposes to pass a bill licensing a few fruit and refreshment shops to be open at popular holiday resorts only, and compelling all others to close. It is significant that the labor party in Parliament are opposed to the growing extension of Sunday business on the ground that it is detrimental to the best interests of the working men. It is to be hoped that some strong measures will be adopted by the authorities to cope with this growing evil.

From The Field.

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

New Zealand.

WANGANUI.—The protracted effort put forth by the church here terminated on Lord's Day evening, the 18th inst. Bro. Bull was with us for three Sundays. During his stay he delivered 16 addresses, which were greatly appreciated by all who heard them. Last night a farewell social was held, and proved to be one of the most interesting and enjoyable ever held amongst us. During the interval a sister intimated her intention of casting in her lot with us, and is to be baptised to-morrow evening. We sincerely trust that this will be the beginning of many additions to our number. We feel that the church has been greatly benefited by the earnest and faithful labours of Bro. Bull, and are grateful to the church in Auckland for their kindness in allowing him to be with us.

Nov. 20.

A. F. TURNER.

SPRING GROVE.—Our meetings are very well attended. Bro. Lewis has returned from Christchurch. He is now visiting the Tadmor church, some 30 miles from here. On Nov. 9th our S.S. tea took place, and was a great success in every way. About 200 adults sat down to tea, and about 100 children. The evening meeting was packed to overflowing, a large number being unable to get inside the building. Bro. J. Griffith presided, Bros. Clapham, Lewis, and Telemus gave some earnest addresses on S.S. work. The sing-

ing by the teachers and scholars, and also some selections by the Wai-iti Choir, together with some very nice recitations, and two dialogues were much enjoyed by the numerous assemblage.

Nov. 19.

A.G.K.

SOUTH WELLINGTON.—Five more have been added to the church by faith and obedience and another who confessed Christ at the close of last Sunday evening meeting will soon be. On Oct. 25th, the Endeavour Society held a very successful Anniversary Rally and Social. This week we have been celebrating the Sunday School Anniversary which also has been crowned with great success. I send you herewith the report of one of the local papers. "Evening Post" Nov. 19th:—"The seventh Anniversary celebration of the Newtown church of Christ Sunday School was begun yesterday, when two special services were held. Miss Craig addressed the children in the afternoon and Mr. D. M. McCrackett conducted the evening service. Despite the roughness of the weather fair congregations attended both services. The annual tea-meeting is to be held on Wednesday evening, and will be followed by a demonstration." "Evening Post" Nov. 22nd:—"A tea-meeting and public demonstration was held last evening in the Christian Chapel, Riddiford street, in connection with the anniversary of the church of Christ Sunday School. More than 200 persons sat down, and before the time of opening the after-meeting the building was crowded beyond its seating capacity, and many had to be turned away. The Superintendent (Mr. E. S. Hearle) occupied the chair. An excellent programme of special singing—solos, choruses, and duets—besides dialogues, etc., and recitals were gone through. Two items called forth special praise and loud applause, viz., an action song entitled "The Little Cooks," by boys and girls trained by Miss Graig, and a dialogue, "Faith, Hope, and Love," by the Misses Weaver, Clark, and Morris, and nineteen other girls trained by Mr. McCrackett. The annual report showed that there were 216 scholars on the roll—the school having doubled its numbers during the year—and nineteen scholars had joined the church since last November. The finances were in good condition. About sixty prizes were presented to successful scholars by the Superintendent. The singing was under the conductorship of Mr. Durrant, and Mr. A. Thomas, jun., presided at the organ. The chapel was prettily decorated with flags, greenery, and flowers.

Nov. 23.

D. McC.

Queensland.

GYMPIE.—On the 11th Nov. one boy from the Sunday School made the good confession, and last Lord's Day followed the Lord by baptism, and was received into church fellowship; to God be the glory.

GYMPIE.—The annual tea meeting was held on Tuesday, 6th November. A selection of musical items was given by Mrs. King, Miss Olds, Miss Mabel Olds, Mrs. Ball, Mr. Trudgeon, Master W. Trudgeon, and Miss Rattle. Accompaniments were rendered on the piano, flute, and violin respectively. These items were interspersed with suitable recitations by scholars and others. About 150 sat down to tea, and about 200 were present at the after meeting. All the items contributed by members and friends were creditably rendered. It was the best meeting of the kind that has been held for many years. All expressed satisfaction with both meeting and entertainment. The chairman (Bro. E. T. Ball) after thanking all members and friends for their willing and kind services to which the success of the meeting was due, expressed a hope that the many kind friends and sympathisers who had come amongst them might often come again and

clear them with their presence. Everything connected with the meeting was harmonious and successful. The sisters deserving especial praise. A.H.

South Australia.

LYNCH-STREET (North Adelaide).—The members of the Mutual Improvement Society were favored with a lecture by their president, Dr. Verco, on "How We Get Ill." The doctor dwelt at some length on the dangers of lead poisoning, and also gave instances of diseases being transmitted from domestic pets to children. How the delicate tissues of our organism were assailed by foes, without and within, was illustrated by the impurities we breathe into our system or swallow by drinking impure water or milk. Hence the doctor strongly advised that these should be boiled, filtered or sterilised before being used. A number of diagrams showing the effect of microbes and bacilli on the blood and organs added to the interest of the lecture, which was well attended.

November 30.

V.B.T.

PORT PHILL.—Pleased to report that the right hand of fellowship was extended to a young man—whose confession was reported a short while ago—at our morning service last Lord's Day. To-night Bro. Moffat preached, dealing with the conversion and baptism of the Eunuch. At the close, a woman came forward and made the good confession and was baptised the same hour.

December 2.

W.C.O.

NORWOOD.—On Lord's Day evening, November 17th, Bro. G. H. Brown preached the gospel at Norwood. Our brother continued his journey to the West on Tuesday evening last.

Bro. F. Pittman addressed the church yesterday morning, and at our gospel service last night we were cheered by one confession from the Sunday School.

December 3.

A. C. RANKINE.

Here and There.

Here a little and there a little.—Isaiah 58 : 10.

One confession at North Melbourne last Sunday night.

Fred Pittman is expected to arrive in Melbourne to-day.

Good meeting and three confessions at Corowa Sunday night last.

A. R. Main's address is now 20, Hartley St., Spring Hill, Brisbane, Queensland.

New South Wales Home Mission Day, Sunday, January 6th, 1902. £100 wanted.

C. Newman, Boundary Road, E. Brighton, is now secretary of the church at Murrumbidgee.

Splendid meeting Sunday night at "City Temple," Campbell-st., Sydney, and two confessions.

Please see Coming Events for special notice of Victorian Sunday School Union meeting. Important.

Please see Coming Events for important announcement about a church social at Prahran. Make a point of being there.

On Monday last burglars broke into the home of Bro. Morro, tore the place up generally, and carried off a number of things of value.

We notice by the *Kalgoorlie Evening Star* that Alfred Shaw has been returned at the head of the poll as one of the councillors of that city.

Sydney church will take up a Home Mission collection, Sunday, Dec. 9th. Last year it amounted to £6. We hope the record will be beaten this year.

Bro. E. Griffiths will return in a week to the Wedderburn district, where he formerly laboured, and take up the work in his old circuit until next conference.

The attention of our readers is directed to the announcement of the Temperance Committee's concert on Friday, Dec. 14, at Lygon Street. See Coming Events.

Bro. Moysey has for the present finished his labours at Port Fairy. Last Lord's Day he preached at Colac on his way to the city. He will be at Barkers Creek during the next three Lord's Days; but his location after that has not yet been decided.

Re Federal celebration in Sydney. Any brethren in adjacent colonies or country districts requiring accommodation as paying guests, send particulars to R. Steer, 25 Perry St. Marrickville, and stamp to ensure reply. He will endeavour to arrange for them.

If you want a Bible of any description, please remember that the Austral Co. have just received a well selected stock. Customers in the country can be well served by sending size and price wanted. In ordering by post give all the particulars possible, and we will do our best to suit you.

The Home Missionary Committee is arranging for a 20th century conference and devotional meeting to be held on the second Wednesday in January. This meeting will begin at 2 o'clock, p.m., and continue till about 10. A suitable and attractive programme is being arranged, and details will shortly be announced.

"First Principles" is now ready. Can be obtained while the edition lasts. No second edition will be issued. We will supply leaflets as far as we can, but after this date can guarantee nothing. We have printed several thousand extra, and while they last those ordering can be supplied.

M. W. Green writes:—"Many thanks for the small book of tracts, and for the almanac for 1902. I am much pleased with the latter especially. There is much valuable information in it, and in addition, I think it is a real work of art. The selection of the picture shows very excellent judgment and taste, and the presence of the almanac on the walls of any home, would seem to be the breathing of a benediction upon it."

The church in Marrickville has applied to be united with the Enmore and Petersham church. At a business meeting at Enmore last week, it was unanimously resolved to accede to the request, and it was further decided to assist the cause at Marrickville to the extent of £1 per week, in addition to what is raised locally. There will now be four district meetings; Enmore, Petersham, Croydon and Marrickville, united as one church; and with one board of officers.

All those interested in the progress of Home Missions should carefully read our next issue, which will be a special Home Missionary number. Fourteen hundred extra copies will be distributed among non-subscribing Victorian and South Australian members gratuitously.

Major W. T. Reay, M.L.A., will deliver an address in the interval at the sacred cantata on Friday, Dec. 14, at Lygon St. chapel. Nat Hadow has charge of the large choir, and the services of several prominent vocalists has been secured. The Temperance Committee, under whose auspices the concert is being held, wishes to augment its funds, so while there is no charge for admission, there will be given to the brotherhood an opportunity to assist by collection. You will need to be early to secure a seat. T.J.C.

On Tuesday evening, Nov. 27th, a united rally of the church of Christ C.E. Societies was held at the

North Melbourne chapel, under the auspices of the church of Christ C.E. Union. Bro. Harward, president of the Union, was in the chair. A most enjoyable and profitable time was spent—a deep devotional spirit characterising the meeting. After the preliminary exercises were dispensed with, an interesting and educational address was delivered by Bro. W. C. Morro, on "C.E. and our plea." Bro. Morro clearly traced the analogy between the "plea" and the distinctive characteristics of the C.E. movement, plithily defining the "plea" as "a Christ supreme, a creed superior, and an undivided church." Bro. Morro emphasised the fact that the Endeavour movement tended to the accomplishment of the same end. Responses were given by the several societies of the Union, in the form of two five minute speeches by representatives from each society. Bro. J. Johnston delivered an impressive address on "consecration," which was much appreciated. After the president had thanked the officers of the North Melbourne church, for allowing the Union the use of the chapel, the meeting was terminated by the pronouncing of the benediction. The following C.E. Societies were represented:—North Melbourne, Fitzroy Tabernacle, Malvern, Swanston St., North Richmond and Collingwood. H. PEACOCK.



ANNUAL COLLECTION.

20th Century

Special

Thankoffering!

ON LORD'S DAY.

6th January, 1902.

£250 REQUIRED. £250

Please enclose your Contributions on above date, and if you cannot be at the meeting, lay it by and send to your Church Treasurer, or to the Conference Treas.

J. A. DAVIES,

"Milford," Church-st., Hawthorn.

Obituary.

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

BRADLEY.—It is with sad hearts that we record the death of our Bro. John Bradley, second son of our aged brother, C. P. Bradley. On last Wednesday morning the 14th inst., at 11.30 o'clock, he took his seat as Chairman of the Hobart Stock Exchange, and as he was reading the list of stocks he suddenly paused and then fell back in his chair. The members present thought at first that he had simply fainted, and lifted him down to the floor. Medical men were soon in attendance however, and stated that life was extinct. He had been ailing a little of late, but not sufficient to warrant any alarm, and on the morning of his death seemed in fair health and spirits. To

say that a gloom was cast over the city, but feebly expresses the feeling. Mr. Bradley was born in Dundee in 1844, and came to Tasmania with his parents in 1855. In his youth and early manhood he followed the calling of a shipwright. Subsequently he contracted for public works, and still later entered the Public Works Department as Inspector, and held that position till 1891. He then entered the political arena. In 1891 he became an Alderman, and in 1892 was elected to a seat in the house of Assembly. Both of these positions he held at the time of his death. He identified himself especially in relation to Tasmanian industries. In addition to the above he was president of the Y.M.C.A., treasurer of the Temperance Hall, member of the Technical School Board, trustee of the Public Library, and last but not least he has for many years held the offices of deacon, treasurer and trustee of the church in Hobart. He was also associated with many other organisations, and notably was a leader in the temperance movement, and a firm advocate of total abstinence. His funeral was one of the largest seen in Hobart, and every grade in life was represented. Mr. Nixon conducted the service at the grave side. Here are a few extracts from the daily papers:—"His honour and integrity were above suspicion—an ardent advocate in the cause of temperance—had served his country honestly and well. He was a man of honour and integrity, animated by a pure desire to serve his fellow-citizens—a conscientious and consistent man. He goes to his grave without a stain upon his record—an upright Christian gentleman." Little more can be added. He was all that has been said of him, and we pray that God will send more men like him. He generally went by the name of "honest John," and no man deserved the sobriquet more. In the church he was the antithesis of the "wet blanket," and if any one young or old attempted a good work his was the voice to cheer, and the hand to help. The bereaved ones are not sorrowing as those without hope, but are looking forward to the happy time when they will once more see their loved one face to face in that land where tears and suffering and sorrow shall be banished away forever. A. W. ADAMS.

Hobart, Tasmania.

MEDWELL.—Sister Sophia Medwell passed into her rest Lord's Day, 4th November, 1900, aged 73. Very early in life our sister believed on the Lord Jesus Christ, and was at the first identified with the Bible Christian body. From the constant study of God's word she became convinced that baptism by immersion was the right form, that believers only were the proper subjects, and that baptism was taught in the word of God as for the remission of sins. After long and earnest debates with the minister where she worshipped, she severed her connection with the Bible Christians, was buried by baptism into Christ's death, and with her husband united with the church at Robert St., Hindmarsh, Bro. Thomas Porter was at that time the evangelist. She was a thorough Christian, "a living epistle" full of faith and much patience. Sister Medwell was a great reader of the word, few Christians nowadays in ordinary life are better able to handle the scriptures than our departed sister. She did good service in this respect a short while ago, when assailed by some leaders of the Seventh Day Adventists, who had to beat a hasty retreat, never to return to such a valiant for the truths, to cross swords with her again. For many years our sister has felt the infirmities of the flesh, and towards her end was exceedingly frail, consequently was unable to reach the house of worship and prayer. A few believers made it a custom to

meet in her dwelling to remember the Lord's death; what blessed seasons those were! not alone for her and Bro. Medwell, but to those who thus ministered and broke the bread, keeping the memorial feast. Truly the waterer always received the refreshing showers. The dew of heaven was abundantly distilled at these ever-to-be-remembered observances of the Lord's supper. It was indeed a privilege to come in contact with such a saintly life. The church and individual Christians will miss, greatly miss the influence of such a servant of God, who has been garnered in, although we are the losers, yet we bless God to know she is safe in his eternal home. Oh! that the same great Husbandman may grant us other labourers like unto our sister to work with us for a while in his vineyard here below. "The fields are white unto the harvest, but labourers are few, we therefore pray the Lord of the harvest to send forth more labourers into the harvest." We appeal to our beloved fellow believers in Robert St. church to come and fill the places of those who are being called to the upper and better service of our glorified Redeemer. A.G.

Hindmarsh, S.A.

MOORE.—Bro. and Sis. Moore, who have recently come into the church at Norwood from Broken Hill have been called upon to part with their little child, aged 12 months. We deeply sympathise with them in their bereavement, and pray that the Father's blessing might attend them. A. C. RANKINE.

Norwood, S.A.

MURRAY.—Sister Elizabeth Murray was born in the year 1860, and born again when about 14 years of age, her baptism being attended to by the late A. J. Hamill, soon after he unfurled the banner of Apostolic Christianity at Geelong. Her membership has always been with the church in that town, with the exception of a period of 18 months, when she was with the Lygon Street congregation. Our departed sister was a very active worker. She had been leader of the song service from the time of her entrance into the church. She was the first secretary of the first Young Woman's Endeavour Society in Victoria, organised by Sis. C. L. Thurgood in Geelong, and for many years she has been a teacher in the Sunday School, in which she took a deep and abiding interest. She laboured hard in the cause, and her one grief was that more headway was not made. For the last six months she has been laid aside by illness, but even then she did what she could, making it her practice to speak to her visitors about the truth, and inviting them to the meetings. The end came on Nov. 13th, when in a beautifully true sense she entered into rest. Two days later her remains were laid away in the new cemetery at Geelong, the writer conducting the service. Such whole-hearted, earnest Christians as Sister Murray are all too few in the world, and seemingly can be ill spared; but although the Lord removes his workers, his work will still go on; others will be raised up to take the vacant place. She rests from her labours and her works do follow her. We commend those left behind to the God of all comfort, who has enabled them to say "thy will be done."

"Death has only parted them a little while,
And has not severed e'en the finest strand
In the eternal cable of their love."

19/11/00. T.H.

HAMILTON.—Our beloved sister, Sarah Hamilton, the mother of our esteemed Sister Paul, fell asleep in Jesus Sunday, Nov. 11, at her daughter's residence, after an illness of sixteen months, at the ripe age of 74. She was baptised at Grangemouth, Scotland, at the age of 24, and ever since she has been a faithful member and follower of Christ. Her life

was a manifestation of her simple faith in the Lord Jesus, and all through her illness she manifested a firm and joyous trust in God. Her remains were laid in the Berwick cemetery, Tuesday 13, Bro. J. Pittman conducting the funeral service. To those who have been called upon to mourn her loss we tender our sincere sympathy. May the God of all comfort be their comforter. J. RICHARDSON.

Berwick.

KER.—It is with sorrow that we report the death of our esteemed Sister Miss Annie Wood Ker, whose name has no doubt been heard throughout the Australian colonies. Our sister has been a most successful worker in the Sydney church for not less than 14 years. Our sister was called away on November 25th, to be with him for whom her life was spent. It can be truly said she did what she could for her master; the church's loss will be her gain. Our Bro. Dickson preached her Memorial Service on Lord's Day, December 2nd, to a very large congregation, at the close of which two made the good confession, who, with the two who confessed the previous Lord's Day, were baptised into that name which is above every name. (Sydney) F.M.

Coming Events.

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

DEC. 12.—A Church Social will be held in the Schoolroom of the Church of Christ, Prahran, on Wednesday, December 12th, at 7.30. The object is to help Bro. Pittman in his labors. Solos, Short Speeches, Conversation, Refreshments. Members of other churches will receive a Warm Welcome. Percy Pittman from London is expected to speak.

DEC. 14.—A Grand Demonstration under the auspices and in support of the Conference Temperance Committee will be given by the Christian Temperance Choir, when Darnton's "Song of Creation" will be performed. Principals: Miss Nellie McLelland, Mr. W. G. Barker, and Mr. Sidney Pittman. Mr. James Johnston, L.B., will give the elocutionary and descriptive portion of the work, and during the interval Major Reay, M.L.A., will deliver a short address. Chairman, Mr. W. C. Morro, B.A.; Conductor, Mr. Nat Haddow; Pianiste, Miss Jeannie Dickens. Admission free; Collection in support of temperance movement. To be held in the Lygon-street Chapel, at 8 p.m.

DECEMBER 18 (Tuesday).—Our Victorian Sunday School Union will (n.v.) hold a tea and social meeting in the Lecture Hall, Lygon Street, Carlton, to which all teachers and friends of our Sunday Schools are cordially invited. Friends wishing to attend will please acquaint the secretary of the Union (through their school secretaries or otherwise) of their intention, so that ample provision may be made. Admission is free, and we are desirous of having a good attendance in order to discuss the topic, "Train up a child," as per published memo in Here and There of this paper of last week. J.S.M.

Acknowledgments.

Foreign Mission acknowledgments will appear next week.

TO LET.

A Furnished House to let for Two Months, very cheap, in Daylesford. Apply Mrs. Coverlid, Hill-st., Daylesford.

MARRIAGE.

MICHEL.—SYCAMORE.—On the 11th of November, at the house of Mr. W. G. Everett, Conon St., Invercargill, by Mr. J. Greenhill Evangelist, Lewis John Michel, Plumber, To Mrs. Emma Sycamore both of Invercargill. N.Z.

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

For Bibles and Testaments Visit the Austral Co.

Temperance.

Time is a mocker.—Proverbs 20: 1.

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

HARRY BENTON.

(Concluded.)

The next step was getting the boys to gamble. They were let on the "inside," as the bartender called it. This is the way it was done:

A man was stationed at the telegraph office and took the election return dispatches. As soon as one was taken, and before the messenger boy would get on his rounds to the saloon with the dispatch, this special courier would have delivered his message to the proprietor. It may seem strange to those who have never experienced or noticed the subtlety of the serpent to know that the boys gave way to the pressure that was brought upon them. The bartender guaranteed that they would win, and reasoned that, when they knew they would win, there was nothing wrong in "chancing," no, not so much wrong as there is in sowing wheat and waiting for harvest, for there might be a drouth, you know. "Of course neither is wrong," he said. When the forerunner of the messenger boy came, Guy and Harold were given the wink. A gamble was sent up to them, as if by chance, and offered to bet on what would subsequently prove to be the losing side. The bartender urged the boys. They ventured and won money, but lost much of that which money can not buy.

As the night wore away, the excitement grew more intense. Many persons who entered the saloon as friends were now quarrelling over politics, for their brain was poisoned with alcohol, and their judgment benumbed with mischance. The boys had entered somewhat into the spirit of the revelry now. They had forgotten their gentle mother and kind father. Neither did they think of their little sister whom they loved so well. And they knew not how deeply they would have been led by the skilled hand of Satan's advance agent, had a sad tragedy not occurred. Two neighbors, both intoxicated, had entered into a political wrangle, and in their reasonless state one sent a leaden messenger through the other. The bullet pierced its victim and struck Harold. Both parties fell.

In a half-hour the Adamson family was gathered about the senseless form of Harold, who had been carried to a drug store. In an adjoining room of the same store a neighbor of theirs knelt by the limp form of her young husband. In another place, the cold, gloomy jail, was another company gathered around the third party of the tragedy.

Though both finally recovered from their fleshly wounds, their spirits were poisoned by the sting of sin, whose fangs are as relentless as those of death.

Need we tell of the shame and disgrace which overshadowed Harold and Guy when they were compelled to appear as witnesses in the trial which followed? Forced to publicly state what they had done on that night? Nothing but the love of Christ, manifest through the affections of a mother, the for-

givenness of a father, and the tears of a sister, bridged the chasm of despair for Harold and Guy. But never since has Satan tempted them into his gardens of glistening nettles. They have learned that a person never grows so old that they can mingle with sin and not be injured by it.

Two years have passed. Another campaign is on. It is evening, and the Adamson family are seated about the dinner table; but little Ruth needs not look up into her father's face and say, "Papa, you will vote for prohibition first, won't you?"

McIntyre Bros.



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 fastest system under which this favorite Tea is handed to you leaves nothing to be desired 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, 305, ELIZABETH STREET, (CORNER COLLINS STREET) MELBOURNE.

—And Branches:—

338 Smith-st., near Johnston-st., Collingwood; 206 Chapel-st., near High-st., Prahran; 112 Clarendon-st., near Dorcas-st., S. Melb.; 87 Swan-st., near Leeson-st., Richmond; 24 Bridge-st., Ballarat; Next the Shamrock, Bendigo. No Agents or Travellers.

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,

HOMŒOPATHIC CHEMIST,

189 Collins Street, Melbourne.

Contractor for the Supply of Medicine to the Homœopathic Hospital

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

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

NOW READY.

First Principles.

PAPER, 8d.

CLOTH, 1s. 2d.

SEND YOUR ORDER NOW!

Printed by the Austral Publishing Co., 325 Elizabeth-street, 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.
Invercargill, chapel, Robert Bell, Straithairn.

Kaitangata, Chapel, Edwin Rogers.
Maitauri, Chapel, Joseph Townshead.

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, Gloriot, Kaipara.

Pahiatua, Council Chambers, T. Manifold.
Papakura, Chapel, C. Wallis.

Petone, Hall, F. Mason, Bay-street.
Port Albert, Chapel, Wm. Pricor.

Pukekohe, Public Hall, Robert Begbie.
Ross, Private House, J. P. Muir.

Spring Grove, Chapel, A. G. Knapp.
Stanley Brook, chapel, T. Griffiths.

Takaka, State School Room, A. E. Langford, Takaka, Nelson.

Tadmor, Private House, Wm. Anglesey.
Tara, Private House, Mrs. Toser.

Te Arai, Public Hall, Jos. Benton.
Terua, Public Hall, S. T. Whitehouse.

Wai-iti, Meeting House, E. Griffith.
Waimangaroa, Private House, Thos. Hay.

Wanganui, Chapel, E. Vine, Wickstead Place.
Warkworth, Private House, J. A. Petherick, Dome Valley.

Wayby, State School, Herbert Wilson.
Wellington, Chapel, Dixon-st., Geo. Gray, Webb-st.

Wellington South, Chapel, A. Clark, Rhodes-street.
Wellsford, Schoolroom, Benj. Ramsbottom.

WEST AUSTRALIA.

Boulder, chapel, John Moore, Moran-st.
Coolgardie, chapel, G. O. Birchill.

Fremantle, chapel, W. E. Vincomb, Healy-st., Beaconsfield.
Harvey, private house.

Kalgoorlie, chapel, J. W. B. Robinson.
Kasowina, 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. Poulney, Princess-st. W.

Impression Bay, chapel, G. Spalding, Wedge Bay.
Latrobe, private house, R. C. Fairlam.

Launceston, Temperance hall, T. G. Prior, 41 Galvin-st.
New Ground, chapel, W. Reynolds.

Nook, J. Williams' house, John Williams.
Port Esperance, chapel.

Queenstown, private house, J. Methven.
Sulphur Creek, private house, M. Taylor.

Zeehan, hall, A. E. Bruce.

VICTORIA.

Ascot Vale, chapel, Thos. Minahan, Ascot Vale West.
Archerton, private house, A. L. Archer.

Bairnsdale, chapel, E. T. King.
Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street.

Ballarat West, Chapel, Dawson-street, T. H. Vanston, 64 Ascot-street.

Rangerang, private house, F. H. Everett.
Harker'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.
Banjerop, private house, Jas. Gerrand, Mystic Park.

Brighton, chapel, Male-st., D. Parker, West Richmond.
Brim, chapel, H. E. Quire, Yellangip.

Broadmeadows, chapel, J. Kingstott, senr.
Buninyong, chapel, G. Scurrell.

Brunswick, chapel, J. G. Shain, 178 Donald Street.
Bulwerella, private house, Mrs. Rake, Bamawn.

Carlton, chapel, Lygon-st., Geo. Dickens, 644 Lygon-st.
Castlemaine, chapel, J. Taylor, Town Hall.

Cheltenham, chapel, R. W. Tuck, Wilson-street.
Collingwood, Tabernacle, Stanton-street, H. G. Peacock, 64 Abbotsford-street.

Cosgrove, Leb. Frost, Rockville.
Colac, private house, A. E. Gallop, Murray-st. E.

Croydon, chapel, L. Graham, Ringwood.
Drammond, chapel, J. A. McKay, Lauriston P.O.

Doncaster, chapel, Geo. Petty.
Dunolly, chapel, J. Beasy.

Dunmunkle, chapel, Wm. Inglis, Minyip.
Dandenong, Private house, D. Brown.

Daylesford, private house, R. Gerrand.
Elphinstone, chapel, W. Smith.

Emerald, chapel, W. Boldman, via Narre Warren.
Echuca, chapel, W. A. Kent.

Fitzroy, Tabernacle, Johnston-street, H. Swain, 783 Nicholson-street, North Carlton.

Fitzroy North, chapel, St. George's road, W. Forbes, 172 Holden-street.

Fairfield Park, chapel, F. Phillips, Alphington.
Footscray, chapel, H. H. Streader, 22 York-st., Yarraville.

Fernhurst, chapel, Joseph Evans.
Galaquil, Schoolhouse, James Potland.

Geelong, chapel, Hope-street, A. E. Seedsman, Arnot-st.
Geelong W.

Glenorky, John Laughton.
Hawthorn, chapel, R. H. Bardwell, 5 Fashoda-street.

Hornsea, chapel, J. H. Morrison, Horsham.
Kaniva, chapel, John Goodwin.

Kangaroo Flat, private house, G. Y. Bogle.
Kyabram, Bishop's hall, John Robertson.

Kerang East, private house, D. R. Milne, Milne's bridge via Kerang.

Lake Rowan, J. Sharp.
Lancefield, chapel, E. J. W. Meyer.

Lillimur, public hall, B. J. Lawrence.
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. Griggs.

Murtoa, private house, W. G. Harman.
Milepool, private house, J. Cork.

Murrumbidgee, chapel, C. Newham, Boundary-rd., East Brighton.

Minyip, Mechanic's hall, A. R. Bens.
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.

Folkemmett, chapel, J. Becker.

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

QUEENSLAND.

Boonah, private house, T. F. Stubbins.
Brisbane, chapel, Ann-street, A. S. Waterfield, Prospect, Kangaroo Point.

Bundamba, chapel, John Eadie.
Carney's creek, private house, E. Young.

Charters Towers, chapel, L. Broad, Rainbow Flat.
Childers, Kanaka Mission, John Thompson.

Eel Creek, private house, V. T. Fittell, Gympie.
Flagstone Creek, schoolroom, W. Bailey.

Greenmount and West Halden, schoolhouse, R. Wright.
Gympie, chapel, A. Hutchinson.

Milbong, private house, Silas Gray.
Killarney, private house, J. Carey, senr.

Ma Ma Creek, chapel, C. Risson.
Mount Walker, hall, F. Henrichsen.

Mount Whitestone, chapel, F. G. Pates.
Maryborough, Protestant hall, S. O'Brien.

Marburg, chapel, W. Pond, Glamorgan Vale.
Rosewood, chapel, Geo. Colvin.

Roma, chapel, L. A. Hoskins.
Rosevale, chapel, Thos. Lawrence, Moorang.

Spring Creek, private house, J. Wilson.
Tannymorel, private house, F. Keable.

Thornton, private house, W. Watkins.
Toowoomba, private house, H. Draine.

Vernor, chapel, Otto Ademann.
Wallumbilla, chapel, Thos. Hembrow.

Zillmere, chapel, A. T. Robinson, Aspley.

SOUTH AUSTRALIA.

Alma, chapel, R. Harkness.
Adelaide, chapel, Grote-street James Manning, Currie-street.

Balakiava, chapel, F. W. Loader.
Border Town, hall, E. W. Milne.

Carew, chapel, R. K. Spotswood, Buckingham.
Lochiel, chapel, C. H. Harding.

Dalkey, chapel, David Finlayson, Owen.
Glenelg, chapel, S. Sommers, 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, 1st Av.

Prospect Mission, Oddfellows' hall, East Adelaide.
Nantawarra, chapel, T. G. Cosh.

Point Start, chapel, A. W. Pearce.
Port Pirie, chapel, James Lawrie.

Queenstown, chapel, R. Harris, Cross-street.
Strathalbyn, chapel, John Taylor.

Stirling East, chapel, E. Taylor.
Uley, chapel, Park-st., T. G. Storer, Weller-st, G'dwood.

Wild Horse Plains, chapel, D. Hammond, Long Plain.
Willunga, chapel, G. E. Eden.

Williamstown, chapel, W. G. Pappin.
York, chapel, T. Burt, York, Beverley.

NEW SOUTH WALES.

Blakebrook, private house, W. Atkins.
Broken Hill, Trades Hall, W. H. Wright, William-st.

North Broken Hill.
Bungawaybyn, chapel, L. H. Robinson.

Chatham, chapel, J. Collins, Cundletown, Manning river.
Corowa, chapel, E. J. Waters.

Croydon, private house, Alma Roe.
Enmore, Tabernacle, Secty, c/o G. T. Walden, Stanmore.

Enmore Petersham, Mission, Chapel, S. Denford.
Parramatta-rd., Petersham.

Grafton, private house, F. Goode.
June, private house, W. H. Crosthwaite.

Lismore, hall, Jos. Greenhalgh, jr.
Marrickville, chapel, A. Price, Holwood, W. Marrickville.

Merewether, chapel, Geo. Boddy, Bridge-st.
Moree, chapel, E. T. Ball.

Prospect, private house, H. Hawkins.
Rockdale, hall, J. McGregor, Bealey.

Rookwood, chapel, M. Andrews.
Sydney, City Temple, F. Newby, 40 Gordon-street, Pad dington.

Wagga, hall, J. H. Wilkins.
Wingham, hall, H. Western.

Wyralls, hall, J. Partridge.
Woolabara, Oddfellows' hall, A. W. Shearston Woodstock-street, Waverley.