

# THE Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 1

THURSDAY, JANUARY 7, 1909

Subscription, 6s. per annum. Single Copy, 1½d.

## THE GOLDEN YEAR.

We sleep and wake and sleep, but all things move ;  
The Sun flies forward to his brother Sun ;  
The dark Earth follows, wheeled in her eclipse ;  
And human things, returning on themselves,  
Move onward, leading up the Golden Year.

Fly, happy, happy sails, and bear the Press ;  
Fly, happy with the mission of the Cross ;  
Knit land to land, and, blowing heavenward  
With silks, and fruits, and spices, clear of toll  
Enrich the markets of the Golden Year.

When wealth no more shall rest in mounded heaps,  
But, smit with frer light, shall slowly melt  
In many streams to fatten lower lands :  
And light shall spread, and man be liker man,  
Through all the seasons of the Golden Year.

But we grow old. Ah ! when shall all men's good  
Be each man's rule, and Universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the Golden Year !

TENNYSON.

## The Church and Its Mission.

CAREY E. MORGAN, Ky., U.S.A.

The greatest enterprise ever conceived since God thought out his plan of the universe was that which was launched on the day of Pentecost when the church was established and set to its world-wide, age-long task. What was Columbus' discovery of a new continent compared to this plan to make a new heaven and a new earth wherein should dwell righteousness? We think of the Panama Canal as a mighty enterprise. And it is. But how insignificant is this ditch that connects the Atlantic and the Pacific compared with our Lord's plan to connect the sea of life with the ocean of eternity by means of the ever-widening and ever-deepening River of Life? And what is the commerce of the seas between continent and continent compared with this commerce of life between earth and heaven? And what are all the electric plants in all the cities of the world put together compared with this plan to illumine the whole world with the light that had never before been seen on sea or land?

### A vast enterprise.

Never in all history had there been, or has there been, an undertaking so vast, so significant, so far-reaching, so world-wide in its scope and influence, as that which was begun by Jesus when he founded his church. It was to be the salt of the earth. It was to be the light of the world. It was to be the

pillar and ground of world-conquering truth. It was to go everywhere and to preach the gospel to everybody. It was to be his body carrying his Spirit everywhere, instead of the poor bruised symbol of his flesh that had been nailed to the cross. It was to be his voice in place of the voice that was stilled on Golgotha, saying again the things he had said and carrying everywhere his message to men who were like sheep having no shepherd. It was to be in the place of his torn hands and feet dispensing and disbursing his blessings, and running all his century-filling and map-covering errands of mercy and love.

No wonder he loved the church. No wonder he wanted to present it to the Father without spot or blemish. It was his body. It was to be his bride. It was the expression and living token of his mighty plan. It was his creation, the child of his great purpose to bless and love the world.

I am profoundly convinced that the church needs to remember that it is set to do great things. This memory, if it is kept fresh, will do two things.

### Giants for giant's work.

(1) It will enlarge the church's ideas and broaden its sympathies in harmony with the colossal plan for which it was organised. No sane man would undertake to cultivate a thousand acres of land with one mule and a single-shovel plough. His plan must be as

big as his field. So, how can the church be little in memory of its big world field? I tell you, it must grow giants to do this giant's work. Its members dare not be narrow, bigoted, puny, selfish or small-souled in memory of their great task. They must be broad, far-seeing and wide-reaching in their purpose. The church's leaders dare not be ward politicians. They must be statesmen, expecting great things from God and undertaking great things for God. The church itself dare not think of itself as a peanut vendor, but as a merchant prince whose ships belong in all the waters of the world. It dare not peddle around in the garden weighing anise seed, but must send its forces into the harvest fields of the world. Great plans, great ideas, great responsibilities make great men. They are the food upon which great men feed and fatten. So, great plans, great ideas and great responsibilities make great institutions. The church will increase in strength in the proportion that it keeps in mind the mighty purpose for which it was organised, and to which it is committed by the love and plan of Jesus Christ. No church can be little, I care not what kind of a house it meets in or how few its members, that is in sympathy with the big plan of its Founder.

### Excuses shrivelled up.

But this memory will do another thing. It will take the ground out from under the feet



of the man who makes excuses for taking little or no part in the church's life and will show how trivial such excuses are. Do you think the man who really keeps in mind the fact that the church is blood-bought and divinely ordained to proclaim a message which is necessary to the world's redemption; who really comprehends and keeps in mind the relation of the church to our Lord, and to the world, and to the destiny of souls, would excuse his non-participation in its work by saying that he had been slighted, or that there were those in the church whom he did not like, or that he was doing other things? Does not the fact that a man will permit himself to offer such excuses, even to himself, prove that he depreciates the church's mission and fails to comprehend that the church is doing work that must be done? Would any man give as an excuse for not helping to save a child from a burning building, that he had been jostled in the crowd, or rudely treated, or that someone had failed to speak to him as he rushed to the rescue, or that there were some among the rescuers whom he did not like, or that he was busy doing other things? He would be branded as a poltroon and coward by every honest-hearted man if he did. Such excuses are just as impossible to the man with reference to his relations to the church, if he really remembers the mighty task which it is set to do.

What hinders the church from carrying on the colossal plan of its Founder?

#### No hindrances outside.

I say, bluntly and boldly, that nothing outside of it can really hinder it much. The only real hindrance comes from within. In saying this I am not unmindful of sin. I know what a stubborn thing it is. I know how entrenched it is. I know how it put our Lord to death and buried him, but I know, too, that it could not keep him buried, and there is no tomb in the world, however rock-walled or sin-sealed and guarded, that can lock in his truth. It does not even wait for the third day; every day is its resurrection day; and forevermore the angels of God will roll away every stone that is placed at the door of its sepulchre. I know how sin lies in wait to deceive; how it crouches with soft, padded foot and hidden claw, like the beast of prey that it is, at every threshold. I know how it bends over every cradle and blows its hot breath in every baby's face. I know how it still rears its crosses and is still in the unholy business of crucifying innocence and love. But sin can never stop the church in its march toward victory, unless first it gets inside of it. The church has many powerful allies in nature and human nature in its fight with sin. History, medical science, surgery, hygiene, conscience, judgment, memory and intelligence—all these and many forces and laws that link righteousness with health, success and happiness are lined up with the church in its mighty fight against sin. The church, with these allies, will win this fight as sure as God is on his throne; but the day of victory will be long delayed unless the church shall rid itself of this thing of which it is trying to rid the world. Worldliness, love of money, love of pleasure, social

frivolity, pride, emulation, strife, vanity, superciliousness, selfishness, scandalmongering, idleness, variance—how these things hinder when they are found inside the church. I tell you with sorrow that they

who do such things wear the Lord's name in vain, and to wear it in vain is as blasphemous as to take it in vain.

(To be concluded.)

## His New Year Resolution.

G. P. Pittman.

It was New Year's eve, and Jack Wallis was thinking of his home in the bush, his good old father and mother working honestly on the farm, and brothers and sisters living healthy, active lives, while he, like another prodigal, wasted his substance in riotous living in the gay but sordid city.

He, the genius of the family, had come to town to make his fortune, and might have saved money but for bad company. As a lithographic artist he had earned good wages until the drink got him down. Now, though scarcely over twenty, he was a sot, and his mother would hardly have known him. The blue-grey eyes were bleared, the fair wavy hair was unkempt, the handsome mouth had dropped at the corners, and the noble bearing had become a slouch.

Before he left the foul-smelling lodging house for the street, he took from his greasy pocket a soiled photograph of his mother, and as he looked at it a sob broke from him. He thrust it back into his pocket and shuffled out on to the pavement and along the noisy street. As he went he could still see the winding track through the fresh-smelling bush, the slip-panels leading into the cleared paddock sprinkled with stumps of trees and dead branches, the rough-hewn bridge over the creek, the crop of oats on the side of the hill, the homely flower and vegetable garden round the weatherboard house, and the cowshed and yards where his brothers and sisters were milking in the stalls, or carrying the foaming buckets to the separator.

A handbill lay on the curbstone, at the street corner, and he read

#### WATCH-NIGHT SERVICE.

"New Year's eve," he muttered; "I suppose all our folk will be in the little chapel on the hill-top until twelve o'clock to-night, singing and praying. I would not mind being there myself."

"Come and have a drink, Jack; we're all going in," said an evil-looking middle-aged man in the centre of a group of spitting, cursing, down-at-heel loafers. "Come on in."

And in, of course, he went. At about half-past eleven, in a dazed condition, he passed along by a chapel, and heard the congregation singing. The lights looked cheerful, and he crept in and dropped down on a seat at the back.

The thin-faced preacher with a hollow ring in his voice spoke a few earnest simple sentences from the text "At the last."

"The last hour of the year. Everything looks towards its end, its result, its fulfilment. Wise men think ahead, and consider the outcome of things. At the last comes failure, broken health, the great famine and the

husks that the swine do eat. At the last comes death, the resurrection, the judgment, life eternal, or eternal night." Simple and solemn was the message, full of tender thoughts about Christ and the Father's love, and one forgot the peculiar tone and manner.

It is a remarkable fact that there are on record genuine cases of the conversion of men and women while under the influence of drink. The intoxicated and semi-intoxicated condition must be as fascinating a study to the specialist as the mental states of the half-witted and insane. Possibly the mysterious "sub-conscious mind" is to the front when consciousness is beclouded with drink or other influences. Be that as it may, Jack Wallis, who was not drunk but only "muddled," was profoundly moved by all that he heard in the chapel, and the realities of the spiritual life rose upon him like the sun over a dark misty alley. He saw men as trees walking. He saw as through a glass darkly. The simple, elemental truths of the kingdom blazed out upon him, and his manhood, groping and staggering, began to re-assert itself.

Great is the power of the truth, far greater than any of us imagine. "The Spirit is the truth," and the power of the Spirit is in the simple message of the preacher, a power which can force an entrance into the mind beclouded by sin, and let the light into the remotest avenues of our being.

At the stroke of twelve, as the bells rang and the still whistles blew in the awakened street, when the good folk in the chapel were greeting one another with New Year wishes, Jack was met in the aisle by the preacher, who eagerly held out a brotherly hand.

"Yes, I want to turn over a new leaf," Jack ventured to say at last, "but I am afraid to try. As soon as I get out of here I shall be among the old set, and there will be no hope for me. You don't know how hard it is. It is impossible. And yet I would like to turn. I wish, I wish I could."

"My dear fellow," said the preacher, who, being out of the pulpit, had dropped his tone, and was just a man among men, "we are here to help you. If you really mean to do better, you will stand by you to the end. You will fit friends here, loving hearts to encourage and strengthen you. Come into the vestry and we will see what can be done."

Turning first to Deacon Black, who was known to be fairly well-to-do, the preacher ventured to ask if it would be possible for him to take the poor fellow home for the night till other arrangements could be made. Dean Black, however, said that was not possible, and whispered something into the preacher's ear with which the preacher was evidently not altogether pleased. But turn-



ing to the other deacons, he soon had the matter arranged, and Jack was taken to the home of one of the poorer members of the church.

The next morning the preacher called early, and without mentioning the difficulties with which he had had to contend, he told Jack that his lodging in a Christian home had been arranged, and even a situation was in prospect if he continued to behave himself.

It was so evident that Jack was a changed man, and so satisfied was the preacher with his intelligence and earnestness, that when he expressed a desire to obey the Saviour in baptism no one demurred, and there was great rejoicing over this brand plucked from the burning. Jack wrote to his mother and told her of his conversion, and asked all at home to pray for him. The craving for the drink began to leave him as soon as he trusted and obeyed the Saviour, and he found strength in the company of the members of the church. The light came back into his eyes, and buoyancy to his step, and he was fast regaining his old skill and confidence.

Three weeks of supreme happiness had passed, when Jack, on the Saturday afternoon, was walking down a street near the chapel, thinking of his former condition and his new-found happiness, when he was met by Deacon Black. They strolled along the street together, until they came to an hotel, when, to Jack's astonishment and dismay, Mr. Black said:

"I am going in here for my afternoon glass of ale. I am not one of your strict teetotallers, you know. I know where to draw the line. All my life I have been a moderate, a very moderate drinker. Never took too much yet, and never intend to. But a little is good for you, as Paul says. Why don't you come in and have a glass with me?"

Jack turned deathly white, and answered:

"You know what I was. I have signed the pledge and am a Christian."

"A Christian! And am I not a Christian? Look here, young fellow, don't join the extremists. It isn't drinking that is wrong, but drinking to excess. These teetotallers do a lot of harm with their bigotry. Self-control is the greater virtue. To be able to know just when you have had enough, and to stop then and there, is far stronger and braver than total abstinence. Look at me; I am none the worse for taking a little; my business is all the better for it, and I have been a deacon of the church for twenty years. Don't let these fanatics lead you astray, my boy. You need not take too much, only just a little now and then to brace you up. Now come along in and have one glass with me, and then we'll take the train for the beach and have the afternoon together."

All this time the fumes from the bar had been wafted out upon poor Jack, filling his nostrils and maddening his brain. The old thirst sprang up within him like a raging fever. He made a poor little effort to struggle, but was beaten from the start. Led like a lamb to the slaughter, he followed the deacon into the hotel.

That night, in the middle of the widest street, Jack Wallis was seen dancing in the

centre of the Salvation Army ring with a bottle in hand, intoxicated and infuriated.

That night, in the bush homestead, Jack Wallis's mother took out the photograph of her boy, which had been hidden away for shame for a long while, and placed it proudly once more on the mantelshelf by the clock, so that everyone could see and admire her handsome reclaimed boy, the genius of the family.

That night farmer Wallis in family prayers thanked God again that the prodigal had repented. "He was dead, and is alive again, was lost and is found." Tears of gratitude dropped on the good man's hands as he prayed.

That night Deacon Black slept soundly enough, and in bed (where he always said his prayers) before he dropped off to sleep thanked God for that greatest of all the virtues, self-control.

That night the preacher vowed that he would wage eternal warfare not only against the liquor traffic, but also against the inhuman disregard of the weaker brother on the part of professing Christians.

That night Jack Wallis slipped back into the slough from which he had begun to clamber, and sank down far lower than before, for the last state of that man was worse than the first.

That night a recording angel wrote down Deacon Black's name in the great book, with the words:

"It must needs be that offences come, but woe be to that man through whom they come. It were better for him that a millstone were hanged about his neck, and he were cast into the depths of the sea."

## Power.

A. W. JINKS.

In these days there is much teaching which mystifies and hinders Christian usefulness. What is needed is doctrinal preaching. The word must be expounded in such a way as to enable each and all to realise that God's revelation is final. Truth does not consist in what we think or have been brought up to believe. It is not what we think, but have we Scriptural authority? Some people try to make the New Testament square with their theories, but the safest way is to let that book teach us. It is New Testament doctrine which has to be taught, and not any church doctrine. Those believers who believe in speaking where the New Testament speaks are on safe ground, but those who take notice of human creeds and theology should begin at once to rectify their mistakes and cast aside their theories. The words—yes, the very words—of Christ should be final (John 6: 63, 68; 1 Tim. 6: 3).

### Power, not perspiration.

We want power. We can get power and become fruitful heralds by accepting and presenting the words of Christ and his apostles. Power does not consist in perspiration, noise, organisation, or in any such thing. In what, then, does it consist? First of all, in the pulpit, power consists in clear, plain and accurate preaching. The whole truth must

be proclaimed. Divine truth must not be toned down, altered, or in any way interfered with to suit the times or bow to popular prejudice. One preacher says: "It is my honest conviction that many of the prominent preachers of the day say nothing about baptism because of their desire to popularise their ministry, and to avoid antagonising the teaching and tradition of men." This is true. I have met several Baptist ministers who have agreed to say nothing about baptism in times of revival. People are asking: "What is the truth?" Are we going to give them the scorpions of human creeds, the stones of theology, or the bread of divine truth?

### Power in the pew.

In the second place, power is needed in the pew. The pulpit and the pew must work together. The one is necessary to the other. In the pew, or better still, in those who meet together for edification, prayers, breaking of bread and fellowship, several qualities are needed. What, briefly, are they? Sympathy, prayerfulness, a desire to search the Scriptures in order to find out the truth, obedience to the right form of doctrine, courage to take a stand upon the word, and a determination to make known the truth which saves and gives freedom.

## A Preaching Tour Round Baramati.

H. H. STRUTTON.

Last week we were enabled to take a couple of days' itinerating trip into a part of our district that we had not previously visited for preaching purposes. We sent off our bullock cart with the heavier goods early on Tuesday morning, and followed later on in the tonga, making our headquarters for the time being at the engineer's bungalow at Sansar, eight and a half miles on the Indapur road. These bungalows are very conveniently situated along the canal, at intervals of about eight miles or so, and we have the right to use them, granted us by the Irrigation Dept. on payment of a rental of 8d. per day; they are furnished with chairs, tables and beds, but some of them are only furnished for one person, so we have to take extra things along.

### Rajahs and motor cars.

Sansar is not a very large village, but is well within the canal area, and therefore prosperous. It is at present chiefly noted for the presence in it of a petty rajah, related to some of the more important ones further north, who resides there for several months in the year, and who has his motor car and several carriages and numbers of good horses. This personage is not well spoken of by numerous reports concerning his previous actions while in charge of affairs in a native State, but how far these reports are credible is hard to say. In the evening, when we went into the village to preach, he came out from his wada, and asked us the usual personal questions, and afterwards said, "You may do your preaching now, and I want to



hear you." So I commenced; he stayed on until I began to touch upon sin, and then moved off with his retinue to a distance, from which he could watch us but not hear us.

#### **Snakes to kill.**

His presence had the effect of bringing into our circle almost the whole population of the village, and they all listened quietly, without an interruption, until a woman came along and asked for some man to go to her house to kill a snake, and this took off about thirty juveniles as well. Going back to the bungalow, we were followed by a lad who said he had no parents and wanted work, and asked us if we would take him to Baramati. This we agreed to do, and he then said he would stay in the village for the night, and join us on the morrow, and return with us to our home the next day. That was the last we saw of him.

#### **Pilgrims and cymbals.**

We were up before daylight the next morning, and saw a number of pilgrims returning from the Kartik Festival of Pandharpur. Almost all had small cymbals in their hands, which they struck together as they walked, and kept up a song the while. There were about 500 of them in company with a palky, in which was an image that had been carried about 150 miles to Pandharpur, and was now on its way back to Alandi, the other side of Poona. We left before sunrise to pay a visit to the village of Lasurneb, a larger village five or six miles further on. Arrived there in good time for a meeting, and after walking all through the place to let everyone know we were there,

we soon had a good crowd in an open space. They were very interested in hearing our message, and many of them had either not heard it before, or had forgotten all they had heard. Afterwards we had a look at some sick people, and then started back for Sansar.

#### **Through the sugar cane.**

In the evening we went out into the fields west, through the sugar cane, thinking we might come across some isolated houses, and meet some people who would not be seen in the villages, but the land was too boggy, and we had to return. The next morning we made an early start homeward, and on the way, went off the road to Katawadi. This place looks like a heap of ruins from the road, but when once inside it, one is met with different sights, and there are some fine buildings, and some wealthy people living there. We had a good number to listen to the preaching, and afterwards were taken into the house of the chief official of the place to see his brother, who has been sick a long time; we promised to give medicine to a messenger if sent the same day, and then went back to the tonga, and started for home, reaching there about 9.30 a.m., ready for the chief preaching services of the week, i.e., the Baramati Bazaar services. Six of us were out for this work at mid-day, and had good crowds till the speakers were quite hoarse. We hope to do a good deal of this kind of work during the present cool season, going into parts of our district hitherto unreached by anyone with the gospel. Pray for us.

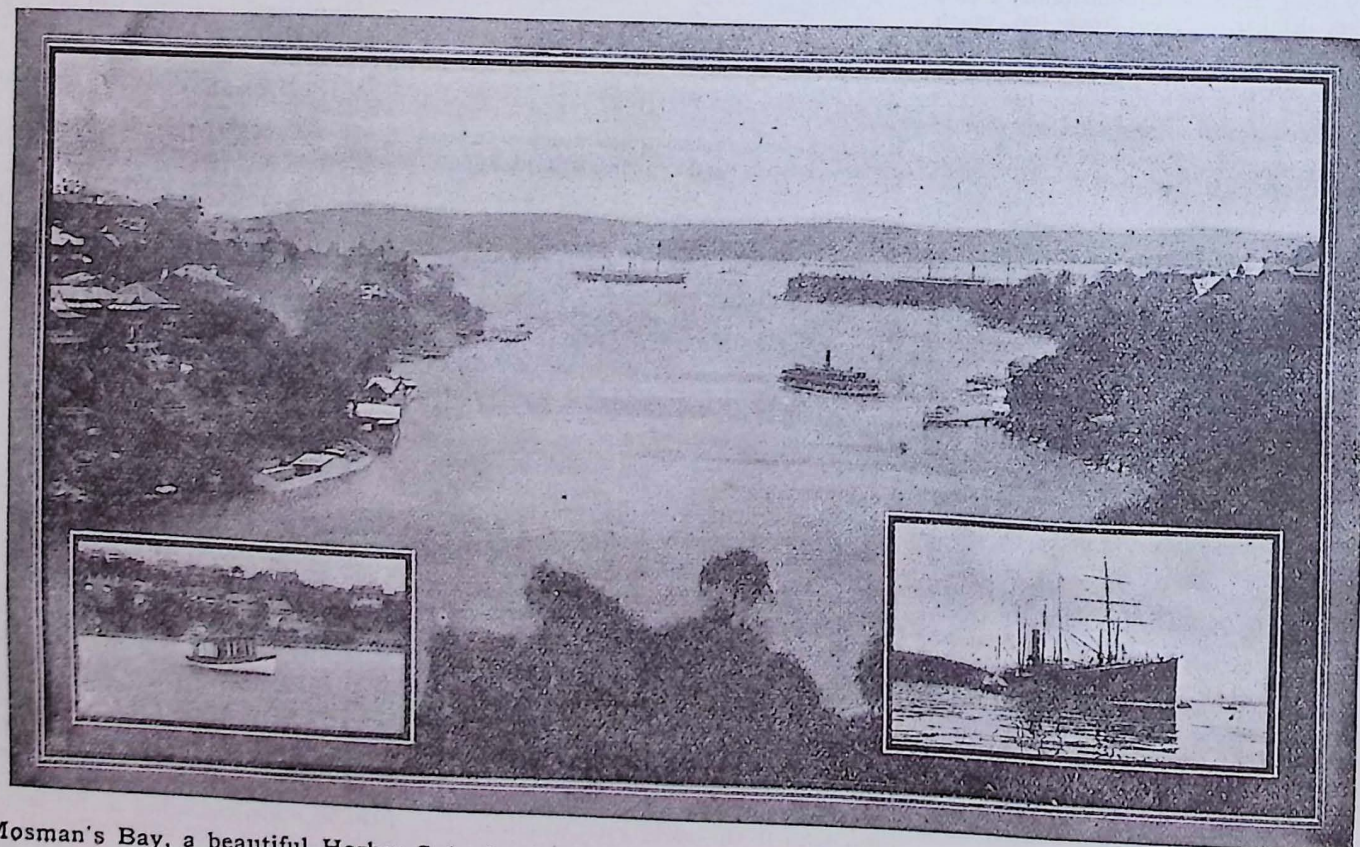
## West Australian Letter.

G. B. MOYSEY.

Bro. Johnston, our H.M. evangelist at Bunbury, is having a "preacher's holiday," by doing some extra hard work in the shape of a fortnight's mission at Subiaco. He opened on Dec. 13 with a fine attendance. The week-night meetings so far have been fairly attended. One confession to date. Bro. Johnston uses a most elaborate and artistically drawn series of diagrams by which he illustrates the various phases of the gospel, under the figure and title of "The Richest Mine in the World." While Bro. Johnston is "pressing the battle to the gates" at Subiaco, Bro. Banks is also having a holiday, and is doing some special work at Bunbury.

#### **Home Mission rallies.**

Home Mission rallies have been held under the auspices of the Sisters' Executive in Maylands and Fremantle. In connection with the same interest, a splendidly attended "At Home" was organised in Lake-st. chapel, Perth, by the H.M.C., on Dec. 9. Stirring addresses were delivered by Bren. Banks, Johnston and Moysey, and the claims of the vast un-missioned areas of the State pressed home upon the consciences of the brethren. Bro. Vinicombe, President of the Conference, occupied the chair. Last year the H.M. collection amounted to £150, and this year, notwithstanding the present temporary financial depression, we aim at £50 more.



Mosman's Bay, a beautiful Harbor Suburb of Sydney, where the Centennial Conference will be held at Easter.



**Deepening of spiritual life.**

The first Lord's day in the New Year is to be a sort of "high day" with the churches here. At the suggestion of the H.M.C., special meetings for prayer, special addresses for young and old, for saint and sinner, are to be in order, with the object of a "deepening of spiritual life." This move is made on the general principle that such "deepening" is always the highest blessing, that the New Year is a time eminently fitted for new and holy resolve, and especially that we may each be vessels fitted to receive and convey to our fellow sinners, during our approaching simultaneous mission, the fulness of gospel blessings.

**Coming and going.**

Since last writing Hugh P. Morrison, who for several months past has been holding the fort at Lake-st., sailed for his home in America, via the Holy Land and Great Britain. He carried with him the good wishes of many brethren who had learned to love him for his social virtues and estimable Christian character.

Among visitors from the 'tother side' we have been pleased to welcome Bro. and Sister Patterson, from Kadina, S.A., who are enjoying an extended holiday and well-earned rest in Fremantle, this home of the soft sea breeze, this land of the lovely clime.

**Among the churches.**

In the goldfields circuit J. S. Mill reports at Boulder City one added by letter and one restored; morning meetings splendid, and a young people's meeting started; at Kalgoorlie (where he spends most of his time), three additions, one by letter and two by obedience; audiences improving. He expects all the churches to meet their apportionment for the January offering.

J. T. Stone writes encouragingly from Collie, in the south-west. He reports no additions, but the church is in a live, healthy condition; all the auxiliaries are in a flourishing state; additions are expected by the "obedience of faith" at any time, and two immersed believers have signified their intention of identifying themselves with the church. Collie is the centre of an important coal-mining interest, and is enjoying much commercial prosperity. Recently several large ships have "bunkered" Collie coal with satisfactory results, and the future prosperity of the place seems assured.

**Pioneer work.**

G. Johnston, of Bunbury, reports that during the month he has been pioneering in the extreme south-western district, and has discovered some extremely promising centres of Home Missionary effort. He visited Bridgtown, Glen Roy, Burnbank and Balbarup. In all these new and growing places he found brethren, all of them anxious to see a preacher who might start them on their way and by occasional visits strengthen their feeble steps. But at Balbarup he discovered the Eden in the wilderness. Here, 25 miles from Bridgtown, in the forest, he found a home named "Bethany," where dwelt a family, or it may be a clan, named Arnott, numbering nineteen souls, eleven of whom

are members of the church. Bro. Arnott, "a patriarch chieftain in the midst of his tribe," and one of his sons, "are able to preach. Their present pressing need is a meeting-house. All their money has been spent in clearing the land. The Methodists talk of building in the district, though they have but few members. One of the crying needs of our cause in W.A. is a church extension fund of a couple of hundred pounds, so that churches might be helped which for lack of a leader or meeting-house are in danger of being overshadowed or swallowed up by denominations, who have zeal if not knowledge, and money if not members. But few Christian investments of richer promise present themselves to the caretakers of the Lord's treasure than the church extension building fund.

**New South Wales Letter.**

T. HAGGER.

All over this State scattered brethren can be found; the writer has a list of the names and addresses of 292 such, and possibly there are many others. Many of these are loyal and true to the cause, and in the face of great odds are contending for the New Testament order of things. Others, very soon, drift back to the world or denominationalism. It is sad to see people who once knew Christ forsaking him for the "beggarly elements of the world"; it is equally sad to see people who once stood with those who are seeking to be Christians only, now wearing party names, and supporting division among the people of God. There is a great need for conviction in the church; in order to this there must be plenty of sound teaching concerning the sin of denominationalism, the disloyalty to Christ involved in wearing a party name, and the necessity for returning to the faith and practice of the New Testament fully and completely. Let brethren have thorough convictions, and they will no more think of going back to the wearing of sectarian names, than they will of committing any other sin. Scattered disciples will then be true, will help the work by their prayers and gifts, and will do all possible to organise churches in the places to which they may go. Every member needs to know why he is a Christian and a Christian only, and not a part of any denomination.

**A widening breach.**

Amid the growing tendency toward union between Baptist Christians and those who are Christians only in most parts of the world your correspondent fears that in this State the breach is widening. This is due to the misrepresentations which quite a number of the Baptists circulate concerning our position. One of these inaccuracies is that we deny the personality of the Holy Spirit; another is that we teach baptismal regeneration, and deny the possibility of anybody being saved without baptism. We must charitably think that these statements are made in ignorance of our real position, but all the same it is an ignorance that is inexcusable, as a few pence spent in some of our literature, or a conver-

sation with any brother who is recognised as a teacher amongst us, would soon give a correct idea as to where the mass of the brotherhood stands on these questions. I hope the day will come when we shall be one; but while such misrepresentations are being circulated, I must view those who circulate them as opponents.

**Sowing and reaping.**

The work in this State moves along nicely, although I do not think that this year will show quite as many baptisms as the last two. At Inverell a splendid harvest is being reaped, and W. Uren is, with the church, doing a magnificent work. Moree, after a season of patient and faithful seed-sowing, is showing signs of an ingathering, and E. J. Waters and the faithful brethren there should be cheered. On the Manning River W. J. Williams and the local brethren are working hard, seed-sowing, and soon we shall hear of the harvest there if the good work is continued. Merewether is at present without an evangelist, but it is to be hoped that this will not continue long. Hurstville has recently celebrated its first anniversary, and at the same time a public welcome was extended to J. Ernest Allan. Marrickville is busy arranging for the new meeting-house there. The cause has just been established at Mosman—one of Sydney's fast-growing suburbs. In several places in the country we hear of little meetings being started for breaking of bread on the Lord's day. All this is evidence of progress.

**Promising fields.**

The writer recently spent a few days at Bungawalbyn and Bangalow on the Richmond River, and at Tyalgum on the Tweed. At each of these places small churches assemble for worship. The country there is rich, the people around the first-mentioned places are prosperous, and there are tremendous opportunities for extending the cause of primitive Christianity. At Bangalow and Tyalgum the brethren should secure blocks of land as speedily as possible for chapel purposes. As soon as possible an evangelist should be secured to work a circuit with these three places as a nucleus. Tyalgum is a new settlement, and the people are as yet only getting the place into order; but in a few years it will be a formidable rival to the other districts referred to, and even now it presents a splendid opening for gospel work.

The Centennial celebrations preparations are in full swing, and it is anticipated that at the coming Easter the cause throughout Australia will receive a big impetus.

I know not what the long years hold  
Of winter days and summer clime;  
But this I know, when life grows old  
It shall be Light at eveningtime.

I cannot tell what boon awaits  
To greet me, with the falling night;  
But this I know, beyond the Gates  
At eveningtime it shall be Light.

—Thomas Curtis Clark.



# THE Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth Street, Melbourne.

Editor - F. G. DUNN.

Manager &amp; Sub-Editor - G. P. PITTMAN.

All Communications should be addressed to the AUSTRALIAN PUBLISHING CO., 528-530 Elizabeth Street, Melbourne.

All Cheques, Money Orders, etc., should be made payable to G. P. PITTMAN.

TERMS.—In Australian Commonwealth. Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-; in New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-; Single Copy posted Weekly to any part of the world, 7/-.

## The Leader.

### Australian Ideals.

The beginning of a new year is always full of interest. It is so, because of the possibilities which lie before it. There is always the hope that some unrealised ideal may be reached; or, at least, that something substantial may be done to bring its realisation nearer. And it is well that this is so. A fair amount of optimism is not a bad asset in any community. It is when hope dies that things get to be at their worst. It is therefore a good thing for us to face the new year with courage and expectation. There are, of course, times when the most sanguine of people have their bad moments. The particular thing in which they are most interested has had a set-back. The project over which so much time, thought and energy have been spent is in danger of being thwarted. Those friends upon whom they have depended for help have failed them. Motives have been misconstrued, and the voice of the ever-present critic has made itself heard. Fortunately, however, these things, irritating and depressing though they be, are but as passing clouds. The sun shines again, and the work goes on as before. The man whose work has no other objective than the applause of the multitude may retire from the contest baffled and discouraged, but the true man—the man whose mind has been governed by a sense of duty and of right—goes on his way with undaunted courage. These are the men who face the vexed problems of the hour and make the solution of them their special business. And it is because there are such men that the outlook is always hopeful.

### Lack of spiritual vision.

And there is need for courage and hope at the beginning of a new year because the old year always leaves us an undesirable legacy of some sort. This is true of the nation as well as of the individual. As a nation, in the past we have been forming our ideals, without being conscious that we have been doing so. And these ideals are the heritage we enter into as the new year dawns upon us. It therefore becomes a question of great importance that we should know what shape these ideals have assumed. And as we can-

not form any impartial judgment about ourselves, it is well that we should know the opinion that others have formed regarding us. This information is not far to seek, for, according to the Melbourne *Argus* of Saturday last, the *Times*, during the last three months, has been giving a series of articles on "Australian Ideals." These articles, we are informed, were written by a close and impartial observer, and "are remarkable for their fairness and accuracy, their interest and suggestiveness, and, above all, for their detachment." And if, as alleged, the writer sees truly, widely and deeply, it is good for us to see ourselves as others see us. It would be pleasing to us if such a writer had only good things to say about us as a people; but, if that had been the case, we should scarcely regard him as a faithful critic. When he tells us that the new race in these lands is "equable, and full of resource," and other things equally pleasant, we are not inclined to demur; nor should we demur if he tells us that, in his experience, he has found us to be "intolerant of tradition, authority, and discipline." The less so as we are not altogether unconscious that there is truth in the statement.

### Unquestioning materialism.

It comes as a shock, however, when the charge is made that Australians are governed by "a complacent and unquestioning materialism," and that their great defect is "a lack of spiritual vision." The cause of this defect he indicates in these words: "The motives which prompted the colonisation of Australia were never at any time other than material. There was no religious impulse; there was no political idealism. The country, moreover, was never faced by any serious trial except drought. It has grown rich apace in a guarded solitude. There is no cause for wonder, then, that the motives and ideals which underlie its national ambitions and its politics are at present inveterately materialistic—that even the strong impulse towards social readjustment, its highest ideal, is itself based on a complacent and unquestioning materialism; that a lack of spiritual vision is, in fact, the besetting weakness of its temperament." Naturally, the question at once arises as to whether this materialistic conception of things is so pronounced in the Australian people as to be regarded as a distinguishing racial quality. Is the Australian, above all other people, materialistic in his ideals, and conspicuous for his lack of spiritual vision? He would be a bold man who would venture to make such an assertion. In our opinion, he would find it rather difficult to furnish the necessary proofs for such a statement. As a matter of fact, it may be said of all peoples that materialism is their besetting weakness. It is the besetting weakness of Great Britain, the United States, Germany, France and other nations. It is the common curse from which they all suffer. And if we had to select the nation most thoroughly imbued with the materialistic spirit, the selection would not be Australia, but one of those in the list just mentioned.

### A great tidal wave.

It is not necessary, however, to assume that Australia has a pre-eminence in mater-

ialistic ideals. On any estimate whatever, the fact remains that we have to deplore the materialistic spirit which pervades the people of Australia. This, to our accustomed eyes, may not appear as giving us a bad pre-eminence; but even after we have made every allowance possible, the most favorable view will be sufficiently grave to give serious thought to those who are interested in the future welfare of their country. If it be true that "ethical materialism is becoming the impulse of the whole civilised race," it is all the more needful that a young nation like Australia should not allow itself to be destroyed by the great tidal wave. For, without doubt, the nation that is given over to materialism and has no spiritual vision is a nation fast hastening to collapse and decay. The *Argus* thinks, however, that materialism has no mortgage on the future. The present state of things is a wave that must, by-and-by, recede. We are sanguine enough to believe that this prophecy will come true. But we have no faith that it will come true without effort. Materialism breeds materialism, and its progeny becomes more hideous as it multiplies. To rescue the world from its destroying power, a new spirit must be breathed upon the people. To wait for the spirit of self-renewal within the race to assert itself will be to wait in vain. The power to lift up man comes from without. Regeneration comes from above. The history of the race through all the ages of time demonstrates the truth of this. The revival of nations has been coincident with the advent of the prophet with his higher message from heaven. And as no prophet with a new message can be looked for, the world is in an evil case if there is nothing else to fall back upon.

### Higher ideals.

But there is something else. There is the old message which is ever new—the message which came from the lips of Jesus Christ, the gospel of divine love and pure unselfishness, the only antidote for the poison of materialism the world has ever known. And if to-day we are in the grasp of a gross materialism, we can only be delivered from it by the power of Jesus Christ. Recent writers, such as Marten Maartens, tell us that owing to the increase of comfort, the cult of the body is displacing that of the soul. The "new religion" is one of "bodily pleasure, bodily comfort, bodily health, and bodily ease." The outlook upon life runs in the narrow groove of selfishness. The higher ideals are lost sight of, and the spiritual vision is obscured. And this condition of things is not confined to what we call the "world," but overshadows the church. It has been urged, over and over again, that the church is losing its power over the people. In so far as this is true, it is owing to the fact that the wave of "ethical materialism" which has been sweeping over the world has found its way into the church. And as the hope of Australia lies in the spiritual vigor and influence exerted by the church upon the people, the first indication of a better state of things will be an awakened church—a church filled with the ancient fire and penetrated with the ancient love. And as the church is what the individual member



makes it, there can be no revival in the church unless there be first a revival in the individual. The individual must believe that he is to some extent responsible for the welfare of those around him, and that on him lies the burden of doing something for the uplifting of society. Ralph Connor, in his introduction to "The Sky Pilot," says: "The measure of a man's power to help his brother is the measure of the love in the heart of him and of the faith he has that at last the good will win. With this love that seeks not its own, and this faith that grips the heart of things, he goes out to meet many fortunes, but not that of defeat."

## Editorial Notes.

### Three Keywords for 1909.

Loyalty, Liberty, Love; these are the words which the *Christian Evangelist* claims in a leading article are the keynotes of its history. They should be the keynotes of the great Restoration movement with which this paper is identified, and also of every local church and every individual Christian. Loyalty to Christ as our King will be shown by unreserved submission to his revealed will, and by manifesting the spirit of sacrifice which he manifested in order that his cause might be extended. And with Liberty comes Liberty. The truth has made us free from the law of Moses and every other yoke of bondage. This Liberty is our birthright—and no pope, prelate or preacher may enslave the freeborn sons of God. "Where the Scriptures speak we speak" is our declaration of Loyalty, and "Where they are silent we are silent" is our charter of freedom. The spirit of ecclesiastical tyranny may exist apart from Mosaic legalism or priestly domination, and unwritten creeds may be as ironclad as published formulas. It is ours to resist slavery on the one hand and to abstain from imposing our inferences or opinions on the other. Church usages or the opinions of the fathers are of no authority among those who are freeborn. And "above all these things" we must "put on Love which is the bond of perfection." If all our domestic, social and church machinery is lubricated with the oil of Love this year it will be the best year of our lives. In all church and Conference relationships, let us "Love as brethren; be pitiful; be courteous." As our numbers increase our opinions are likely to diverge more and more, and unless our hearts are dominated with Love, we shall be liable to express these in unlovely language or resent in unbecoming phraseology the lack of Christian charity manifest in others. Especially in our dealings with members of other religious organisations we shall need to "speak the truth in Love," and so attract rather than repel. The unity which has been broken by strife can only be restored by Love. Loyalty, Liberty, Love, let these be our keywords. "And the greatest of these is Love."

### Inspection of Convents.

We notice that a petition seven miles long and containing 700,000 signatures was re-

cently sent to the British Parliament praying for the inspection of convents. It is not easy for Protestants to understand just why Roman Catholic authorities are so strongly opposed to inspection. There is a Scriptural reason given why men love darkness rather than light, but the priests and bishops would not admit that it applies in this case. Why then do they object to the light being shed upon the convent life? If the occupants have as much comfort and freedom as we are told they have, why are they so closely guarded from the public gaze? Australians have a right to demand that convents like all other institutions should be open to government and public inspection, and they should exercise their right.

### "Brutal and Repulsive."

At last it would appear that prize-fighting, very thinly disguised as "boxing," is to receive a check, and it is none too soon. New South Wales is gaining an unenviable notoriety throughout the civilised world as the prizefighter's paradise. That 16,000 people, including some ladies (?), should pay £26,000 to witness the brutal spectacle of a negro and white man battering each other is a disgrace to the State and to the Commonwealth. But the Chief Secretary of N.S.W. (Mr. Wood) has publicly stated that any effort to bring about another fight between these men would be checked by the police, and has intimated that government action was probable in regard to any similar proposed contests. A minister of religion in Sydney has been found to openly defend what the Chief Secretary describes as "exhibitions of sheer brutality," and which even an English Sunday paper called "a degrading spectacle." Had a Roman Catholic priest taken this position no one would have been surprised, but Protestants in general and Congregationalists in particular will not feel proud of this latest advocate of the "manly (?) art." It is to be sincerely hoped that religious sentiment will be found sufficiently strong in Australia to put a stop to what Mr. Wood describes as "savoring more of the brutal and repulsive than of the scientific."

### "That they All may be One."

The great Restoration movement of the nineteenth century had its genesis in a desire for the union of all Christians. Wearied with the jangling of sectarian strife, earnest men withdrew from the existing denominations and became Christians only. They advocated the union of believers on the revealed platform of "the unity of the Spirit," and pleaded for the abandonment of all party names, creeds and usages in order that union might be attained. And this object must ever be kept to the front. The history of the past 100 years has demonstrated the practicability of the position taken, and there is every reason for giving it special prominence in the immediate future. Various schemes of union are being advocated, but there is only one that will stand the test, and that was laid down by the apostles. Divine wisdom has provided the approved basis of union, and we have but to present it with increasing energy in order to success. No question is ever settled until it is settled rightly, and

no union advocated or effected can prove permanently satisfactory if it is not on the divine basis. During this Centennial year it would be well for our public representatives to devote even more attention to the subject of Christian union. Although for the time being the many proposals in this direction emanating from different denominations are lying dormant, they are certain to be revived, and those who are Christians only should not be backward in publishing the teachings of the Saviour and his apostles. The great body of religious people have never yet heard "our plea" for union, and know nothing whatever of its merits. The best way to push this matter is to push it. This can and must be done by both tongue and pen, from the pulpit and the press. Twenty-two thousand Christians, if thoroughly seized with the importance of the subject, should exercise no small influence on the religious public of Australasia.

## Centennial Celebrations.

APRIL, 1909.

### SYDNEY.

A.E.I.

Sydney, the capital of New South Wales, the largest city in Australasia, and in population the eighth city in the British Empire, has many attractions for visitors.

Founded in 1788, and incorporated in 1842, it has now 577,000 inhabitants. We want to get this great city aroused to the beauty and power of our plea for the Restoration of New Testament Christianity.

The area of the city and suburbs is 91,220 acres.

Being beautifully situated on a lovely harbor of about 200 miles water frontage, it has every possible kind of picnic resort, easily accessible, and at exceedingly cheap fares.

Over 2000 vessels, with a total tonnage of 4,274,000 tons, entered this harbor in 1907; representing a trade, in imports and exports, of £64,000,000.

The suburbs are easily reached by electric tram, or train. The trams are 75 miles in extent, and carried last year 134,000,000 passengers.

The suburbs on the harbor are well served with comfortable ferry steamers that carried last year 20,000,000 passengers.

In and around Sydney are 4000 acres of parks, including the Botanical gardens, covering 60 acres.

Within an hour's train ride there is a National Park of 33,720 acres.

The ratable property is valued at £102,385,000.

The factories of the metropolitan area number 1968, and employ 57,780 hands.

The public buildings are up-to-date, and some of them are very handsome, notably the new railway station.

The Town Hall is centrally situated, cost £700,000, and has the largest and finest organ in the world, erected at a cost of £18,000.

The Post Office, with a clock tower 271 feet high, and a main frontage of 353 feet, is a magnificent edifice. Here 50,000,000 letters are dealt with annually.



In the Art Gallery are 1105 pictures; in the Museum, 16,810 specimens; in the Public Library, 125 000 vols.

The Queen Victoria Markets cost £250,000, erected on land said to be worth £372,000.

Sydney has 87 newspapers, including 6 dailies and 37 weeklies.

The average temperature in summer is 71 degrees, in winter 54 degrees.

Further, the Railway Department runs special excursion trains twice a week to many country districts noted for beautiful scenery.

The Hawkesbury River, which Anthony Trollope rated *above* the Rhine or Mississippi.

The Blue Mountains inland, and the Bulli Pass on the coast, can be reached in a few hours, and may be seen in one day each.

The brethren in New South Wales are hoping that our Redeemer's cause will get a big uplift by the Centennial celebration, and any interstate visitors who come will find a hearty welcome by the little group of churches standing for the simple faith of the gospel. Come, and help us raise the standard of Christian union in this great and prosperous city.

## From the Field.

### New Zealand.

WELLINGTON S.—Since last report seven persons have been added to the church here. One of these was by letter of commendation, and the others (five adults and one from the Bible Class) were by faith and obedience to the gospel.—A. F. TURNER, Dec. 24.

LOWER MOUTERE.—On Dec. 13 Bro. Price was with the brethren at Lower Moutere. The morning meeting was a record one, every member of the church being present, also three sisters from the church at Spring Grove and one from Stanley Brook. Bro. Glover, from the church at Nelson, was also present, and presided. A young woman was received into the church who had been baptised the day before. Bro. Price's addresses were very helpful.—CHAS. LIMMER.

WANGANUI.—Lord's day meetings continue good. Young Men's Improvement Class has adjourned till after the holidays. There are about 30 Chinese in and around this town, and feeling that something ought to be done to reach them with the gospel, the writer has organised a mission for them, and we have 10 scholars and 7 teachers. We have elected a secretary for the mission—one of our most faithful workers—Miss A. Thomas. The Chinese are taking great interest in the classes, and it is encouraging to see them attending the gospel meetings in such numbers. Our aim is to win them for Christ.—T. H. RIX.

HOTEO NORTH.—On Dec. 3 F. Pittman delivered a very entertaining illustrated lecture on the Burwood Boys' Home. There was a good attendance, considering the distance people had to come, and also a fair collection. Everyone seemed pleased with the entertainment.—J. G.

INVERCARGILL.—Since last report the meetings have all been fairly well attended. We are also thankful that after laboring with a deficit in our working expenses we will be able to start this year with a clean sheet. On Nov. 9 a pleasing function took place, when the financial secretary, Percy Fenn, was united in marriage to Sister Jessie Sutherland, who

for the past five years has been organist. The esteem the happy couple were held in was shown by the presentation made them from the church and Bible School. Bro. McGivern, the veteran agent for the CHRISTIAN, owing to the strain being too much for his advancing years, has had to resign his office. John Hayward consented to fill this important position.—JNO. WATT.

NELSON.—The Bible School held its anniversary in November last. The school has 140 scholars, with a teaching staff of 12. The prizes were presented on the Lord's day afternoon. A special feature of the anniversary was the rendering of the service of song entitled "Phil Kyle; or Breakers Ahead," by the children, assisted by the choir, the narrative being read by Bro. Jones. S. Lang as conductor had devoted much time and pains in the training. The singing was excellent. The chapel not being large enough, it was considered a wise step to hire the School of Music, a spacious building, and one well adapted for singing purposes. Bro. Jones gave a very appropriate sermon in the evening. The church has had about eight additions from the Bible School during the year.—E. M. JACKSON.

### West Australia.

SUBIACO.—H. J. Banks has gone to the south-western circuit to help the churches there. Geo. Johnston, from Bunbury, is here conducting a mission called "The Mission of the Greatest Mine in Existence." One confession to date. On World's Temperance Sunday, Nov. 29, 53 pledges were taken from scholars over ten years of age. A temperance address was given by Mr. Tulip.—A.W.M.

KALGOORLIE.—Good meetings on Lord's day, Dec. 13. Four received into fellowship. Albany Bell, from Perth, addressed the church. J. Stuart Mill conducted the gospel service, at the close of which two sisters were baptised. Good meetings yesterday. Bro. Mann, from Perth, addressed the church in the morning. In the evening Bro. Mill preached to a goodly number, and two took their stand for the Master. We had a visitor from Brisbane in the person of Bro. Weldon. Nine have been added this month.—E. R. BERRY, Dec. 21.

### South Australia.

NORWOOD.—We held a special Christmas service on Dec. 20. Christmas anthems and carols were sung by a large choir. Last Lord's day, Dec. 27, we had fairly good meetings. In the evening a man confessed Christ. A large number of members are away on holiday.—A. C. RANKINE, Dec. 29.

NORWOOD.—We had a good watch-night service, and a young man confessed Christ. A young man was baptised who had confessed Christ on the previous Lord's day. The meetings were good yesterday, and a young man and a young woman made the good confession last night.—A. C. RANKINE, Jan. 4.

MALLALA.—H. P. Manning was at Long Plain last Lord's day morning, and here at Mallala the same evening. The friends were glad to see him and to listen to his very helpful messages. We had a very good meeting at Long Plain on Lord's day evening, when a young man put on Christ in baptism.—E. GRIFFITHS.

MILANG.—Good meetings Christmas Sunday. One young man made the good confession. Bro. Batt, of

the College of the Bible, took the services to-day, commencing with a short address on "Character" to the Junior Endeavorers." His address after the breaking of bread was very helpful, and he preached the gospel to a good audience in the evening.—S.H.G., Dec. 27.

NARRACOORTE.—Evening meetings have been steadily improving. One has been added by baptism and one by letter since last report. A special effort is being made to reduce the debt on the chapel by £50, as the bank state they will not renew the present overdraft unless it is reduced by Jan. 31, 1909.—F.E.T.

YORK.—A large number of members are away on holidays; consequently our meetings were not so large as usual. Sister Mrs. Jones, of Alma, worshipped with us. Two sisters received and welcomed to fellowship.—H. J. H., Dec. 27.

HENLEY BEACH.—We regret to record the death of our Sister Miss S. Thompson. She was only ill one week. An obituary will appear later. We are pleased to have Norman Noble back home and to make some use of him in the Lord's work.—H. J. H., Dec. 27.

KADINA.—We had a splendid watch-night service, over sixty people present. To-night we had another grand meeting, the writer speaking on "The Value of the Soul." Two made the good confession, and one man was restored.—E. G. WARREN, Jan. 3.

GROTE-ST.—On Dec. 11 the choir, under the leadership of A. J. Gard, rendered a cantata entitled "A Joyful Thanksgiving." A large number of tickets were sold, but the attendance was rather disappointing, and those failing to attend missed a treat. The Y.P.S.C.E. gave a concert on Dec. 14. A good programme was arranged and well carried out. The proceeds from both of these brought Christmas cheer to the homes of some of our poorer brethren and sisters. The Adelpian Literary Society closed their session with a batquet on Dec. 15. Some excellent speeches were made, interspersed with musical items. A speech by Mr. Smeaton, M.P., was listened to with rapt attention. The S.S. workers arranged a Christmas tree for the infant class, and a successful gathering took place on Dec. 23 at 6.30 p.m., when 80 boys and girls received presents from the hands of Father Christmas. The meetings of the church have been well attended, Bro. Thomas preaching. Last Sunday, Dec. 20, one of our S.S. scholars, a daughter of Bro. Cleveland, made the good confession.—E.R.M., Dec. 27.

### Victoria.

FITZROY TABERNACLE.—Good meetings. In the morning T. Hagger, from Sydney, addressed the church. In the evening Bro. Swain preached. One decision from Bible School.

HORSHAM.—Good meeting Sunday evening (27th). One confession, Bro. Collins preaching.—J.H.M., Dec. 28.

WINDSOR.—Good watchnight service on Dec. 31. A successful van picnic was held on New Year's Day. Home Mission collection exceeded the standard of £7/10/- set by the officers.—D.E.P., Jan. 4.

HARCOURT.—Lord's day evening we had a splendid meeting. At the close four made the good confession.—H.E., Dec. 28.

COLAC.—Good meeting this morning. We had with us W. Slimon, from Richmond, who gave a grand address on "Prayer." In the evening Bro. Slimon preached.—J.G.L., Dec. 27.



**HAWTHORN.**—On Dec. 3 the sisters held their sale of work and gifts. The nett results amounted to £33. On the 13th there were two baptisms. On the 20th we took up our golden thankoffering, which amounted to £41/10/-, for which we are very thankful. Last night, the 27th, two ladies made the good confession. —T. H. PARKES, Dec. 28.

**CHELTHENHAM.**—Good meetings during festive season, including fine watchnight service. During the year 19 were added by faith and obedience, and 40 new scholars enrolled. Church picnic at Mordialloc on New Year's day much enjoyed. —T.B.F.

**NORTH RICHMOND.**—On Lord's day morning we had Bro. Hagger, from N.S.W., to address the church. We had also Sister Hagger and Bro. and Sister Rouf, from Bendigo. Last Lord's day we had with us Sister Gardiner, from W.A., and Sister Johnstone, from Lygon-st. In the evening Bro. Garden preached the gospel, when two made the good confession, a middle aged man and a young lady. —J. T. COLLINS.

**COLLINGWOOD.**—Meetings on Sunday very good for the holiday season. At night a bright young man confessed the Lord Jesus. Thus closed the 1908 gospel services, during which 40 have confessed Jesus. Many of them are already among our good workers; some are young ones whose days of service are, we hope, to come; some are in other congregations, and, alas, a few were thorny-ground hearers, and soon withered. Our losses by removals have been fairly heavy, but the review gives us cause to praise God and view the outlook with hope. —Dec 28.

**CARLTON (Lygon-st.).**—On Sunday, the 27th ult., Sister Cosh, from Wedderburn, was present. Bro. Machin exhorted the church. J. W. Baker preached at night, with one confession. On Jan. 3 Bro. Masters spoke in the morning, and at night T. Hagger, from Sydney, preached to a fine audience. On New Year's Day the annual Sunday School picnic was held at Gardiner. —J.M.C.C.

**BERWICK.**—G. Wilson is away on a month's holiday at S.A. On Dec. 27 F. Pittman was with us all day. Wednesday evening, Dec. 30, he gave a lecture on Australasia, illustrated with about 200 beautiful pictures. Last Sunday Bro. Barnett, from St. Kilda, was with us. The Sunday School picnic will be held as usual at Mordialloc on Wednesday, Jan. 20. Will be pleased to see any visiting brethren. —ERNEST E. HILLBRICK, Jan. 4.

**COSGROVE.**—W. Strongman, of the Preston church, paid us a visit and exhorted the church. We also had with us A. Strongman, who is at present in charge of the Shepparton circuit. His presentation of the plea and his genial manner have gained him many friends. The Home Mission collection was a record one; we received 5/- from an isolated member. —J. C. SKINNER, Jan. 4.

**GEELONG.**—Yesterday Bro. Elliot, from South Melbourne, addressed the church. At the close of the evening service there was one confession. On Boxing Day about 75 of the members and friends went by van to Bream Creek, where we spent a very enjoyable day. Prizes were distributed to the winners of the various races by H. Christopher.

**BRUNSWICK.**—Christmas morning a nice prayer-meeting was held. The usual watch-night service was observed. Last Lord's day Bro. Jenkin exhorted the church, and Bro. Quick proclaimed the gospel. Bro. Pringle has lost his mother by death. Our visitors included Bro. and Sister Skinner, from W.A., and Sister Lange, from Bendigo. —W. THOMPSON, Jan. 4.

**PAKENHAM.**—Some time ago a Bible Class was organised by G. T. Black. The class has met every Saturday evening since with increasing interest. With the New Year we are starting a rally with fourteen members under the guidance of Bro. Larsen, of the College of the Bible. Last Lord's day morning Bro. Kemp, on behalf of the church, presented our organist, Sister Blanche Stephenson, with a splendid volume of Sankey's hymns as a token of esteem. —P.K., Dec. 28.

**NORTH MELBOURNE.**—At the close of Bro. Green's address in the Friendly Society's Hall on the last Sunday in the year, and also on the first in the New Year, there was one confession, an elderly lad, also a young girl from the S.S. The church will be able to meet in its renovated and greatly improved building on Jan. 10, and will celebrate the event by a tea and social gathering a few weeks later. The church has now genuine cause for rejoicing in the fair prospect that lies before it, by the settlement of the money trouble which burdened it for fully fifteen years past. The money, with some two hundred pounds in addition, which the members gladly contributed, has been expended in the improvement of the chapel, so that the members will be able to feel a pleasurable pride in their spiritual home, and invite visitors to it with confidence. The church's difficulties have all been smoothed away; and now, by energetic, prayerful effort, and the starting of the Free Kindergarten, a brighter day is hopefully expected. —M.W.G.

**MILDURA.**—We have had Herbert McKean visiting us, and had a splendid exhortation from him on Lord's day morning, Dec. 20. One young man made the good confession at the close of a splendid address by R. G. Cameron. We have been favored with a visit from Bro. and Sister McCance, of N. Melbourne. We were also glad to have with us Sister Ada Mansell. —J. H., Dec. 28.

**NEWMARKET.**—A book social was held on Dec. 14 to replenish the Sunday School library. Between 80 and 90 books were donated by members and friends. A pleasant evening was spent. Good meeting last Sunday evening.

**MARYBOROUGH.**—The chapel was crowded last Wednesday on the occasion of a social given to J. G. Bridgeman, who is returning to South Australia. Cr. Fox Pollard was in the chair. Several addresses were made, each speaking highly of the earnest efforts of the young brother to build up and strengthen the church. He came here two years ago with Geo. Holloway, and since then has labored hard without pay. He was presented with a lovely Bible and hymnbook by the church and many other nice presents from the Sunday School and friends. We praise God for sending us so fine a helper and so good a Christian. —C. P. WALKER.

## Queensland.

**ZILLMERE.**—The Lord's day School held their anniversary on Dec. 20. Bro. Comer addressed the children. The children sang very well. —J.B., Dec. 23.

**ROMA.**—Good meetings yesterday. One received into fellowship. We also had with us Sister Hembrow and Bro. Thomas, of Wallumbilla, also Sister Minter, of Enmore, N.S.W. At the close of the gospel service two confessed Christ. —T.G.M., Dec. 21.

**VERNOR.**—Bro. Hansen has been with us for the past two Lord's days, and his visit has resulted in much good. Seven obeyed their Lord by faith and baptism. On Christmas Eve we held a very successful tree with a good house. The sisters had the

tree nicely decorated, each scholar receiving a present at the conclusion of the programme, which was given by the scholars, and was very instructive and interesting. The superintendent's report showed that the school was in a healthy condition. The church is on the up-grade in all branches of work. —O. ADERMANN, Dec. 27.

**BOONAH.**—We were much cheered on Dec. 13 by seeing another young man make the good confession. Bro. Clow baptised him on Dec. 16. The mission band is also progressing very favorably. Some of our young brethren and sisters are proving very acceptable essayists. Last Thursday the young men of the church held a demonstration. Bren. Cocroft, Pratt, Alcorn, Eaton and T. Tutin took part and acquitted themselves with credit. —M. ALCORN, Dec. 20.

## New South Wales.

**TYALGUM.**—The writer recently paid a three days' visit to this district, during which he had the opportunity of meeting with the church for worship on the Lord's day, and of preaching the gospel on three occasions. The meetings were splendidly attended, and one lad confessed Christ and was baptised. There is a good opening for the cause in this district. —T.H., Dec. 30.

**NORTH SYDNEY.**—On Dec. 27 we had good gatherings at both services. Thos. Bagley addressed the church. We were all glad to see and hear him. He labored for a good while here, and formed the church, so of course he is very highly esteemed. We were also pleased to have his good wife with us, and their little daughter. His address was much appreciated, and did us all good. We had a large and interested audience in the evening. We reviewed the work of the departing year. Two were received by letter yesterday, and three who had been formerly immersed the Lord's day before. Prospects are cheering. —J. COLBOURNE.

**PADDINGTON.**—The last Lord's day of 1908 with us was a very blessed one. We had a nice meeting in the morning. Amongst other visitors we had Sister Taylor, of Petone, N.Z. S. G. Griffith gave us a beautiful exhortation. At the evening service we had a full house to listen to Bro. Bagley's message. His presence and earnest words were an inspiration to friends old and new. We hope his words will produce in us all a deeper spirit of consecration and more devoted service for 1909. —A.E.I.

**INVERELL.**—On Sunday night (Bro. Uren preaching) three women and five men made the good confession. On Monday night two were immersed, and two women confessed Christ, making a total for the two nights of ten confessions. On Lord's day evening, seven were immersed. A large company assembled and appeared to take a deep interest in the address and ordinance. —H. E. TEWKSBURY, Dec. 28.

**TUGGERAH LAKES.**—On Dec. 26 W. D. Lang and the writer visited the above district. We have some nine brethren who meet there to attend to the breaking of bread. On the second Lord's day in each month, brethren from different churches go there to preach in the "Union Hall." Bro. Lang was preaching there this month, and a young man, son of Bro. Colmer, made the good confession, and on Saturday last we went thither to hold a service by the Lake side and immerse the young man. We were pleased to find that his brother was anxious to obey the Lord too, so we had a nice little service, and Bro. Lang baptised the young man. A little distance from



where we stood a number of persons were excited in horse-racing, but I believe we at the Lake were more happy than they. We have hope that these two young men (who have godly parents and much interested in our plea) will do good service in the district. We expect soon to be able to report more accessions in this place.—J. COLBOURNE.

LILYVILLE.—At the close of the mid-week service last week, two made the good confession, man and wife, J. Fox preaching. The good work goes on steadily.—E. HOLYOAK, Jan. 2.

## Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

### A Happy New Year!

Decisions reported in this issue, 75.

We publish the directory of churches and secretaries on page 16.

The address of H. G. Payne is now 202 Wilson-st., Newtown, N.S.W.

The secretary of the Erskineville church is Geo. Morton, 15 Marian-st., Enmore, N.S.W.

J. I. Mudford's address for the next few months is c/o Mr. W. Vickery, Wellsford, via Auckland, New Zealand.

At the end of January J. S. Mill begins a mission at Fremantle, and G. B. Moysey one at Kalgoorlie and Coolgardie.

Let this year 1909 see our most earnest efforts in the pursuit of holiness, and our best work in the vineyard of the Lord.

J. C. F. Pittman, late of Hindmarsh, S.A., leaves Melbourne next Tuesday by the "Oratava" for the Holy Land and Europe.

We acknowledge with thanks the receipt of 2/- from N.R. towards the W. W. Davey Fund. At this season of the year we trust the brethren will not forget this fund.

Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence "all the days."

Dowling's Christian Lesson Commentary for 1909 is now in stock. 4/- post free. This commentary is published by our own brethren in America, and is a very useful work. Send at once for a copy.

A. F. Turner, evangelist, concludes his labors with the church at South Wellington, New Zealand, at the end of March. He has been preaching there for nearly seven years, and has done a fine work.

Our deepest sympathies go out towards the sufferers in the terrible catastrophe at the Straits of Messina. The Churches of Christ should be to the front in subscribing towards the various relief funds so promptly started in all the States.

All South Australian members of Churches of Christ intending going to Sydney to Centennial Conference are requested to furnish their names to A. C. Rankine, First Avenue, East Adelaide, who is acting as transit manager for the State.

The Musical Society (Vic.) is settling down for some hard work, and intend having something special for the Sydney Convention at Easter. Now is the time to join the Society. See Coming Events.

The brethren at Broken Hill (N.S.W.) are erecting a chapel. They will be glad of monetary assistance from any brethren or churches able to help them. We shall be pleased to receive and forward donations.

Now is the time to begin a Teacher Training Class. Brethren who cannot form or join a class would do well to take the study privately. We have a good stock of the text books, "Training for Service," and can supply them at 1/8 post free.

A tent mission will commence at the corner of Auburn-rd. and Beatrice-st., Auburn, Sydney, N.S.W., on Lord's day, Jan. 10, with Thos. Hagger as evangelist. The Sydney brotherhood is asked to support this effort by prayer and presence.

Those who have read Talmage's "From the Manger to the Throne" will remember that he baptised (immersed) a man in the Jordan River in 1889. This man, U. Grant Houston, is now one of our preachers, and is located at Salina, Kansas.

Many of our readers in Queensland and Victoria will regret to hear of the death of Mrs. W. S. Houchins, who passed away at West Lebanon, Indiana, on Nov. 16, leaving two children and her widowed husband, who is preaching at that place. The funeral was conducted by H. Goodacre, formerly of Australia.

We have in stock a few of the following helps for teachers:—The Primary Quarterly, 1/-; The Scholars' Quarterly, for intermediate classes, 1/6; The Bible Student, a quarterly for elder classes, 2/-. These are all good books, published by our own brethren, and will in future take the place of the old primers, mentors, and helpers.

The Sunday School at Lower Hutt, N.Z., held their first picnic and Christmas tree on Dec. 19. The school has almost doubled itself during the four months it has been opened. Two have been added to the church in that place, one by baptism, and one formerly baptised. The evening services for the last month have been conducted by Bro. Owen, of Wellington.

Will all intending Victorian visitors to the forthcoming Federal Conference at Easter time please communicate with M. McLellan, 890 Drummond-st., North Carlton, as he is making arrangements with the railway department for the usual concession fares, which will be return ticket at single fare. Information should reach Bro. McLellan on or before Feb. 1. It is specially desired that as many as possible decide before that date, so that our N.S.W. brethren may have ample opportunity to arrange for their accommodation.

A. C. Rankine has just completed 20 years at Norwood church. There were about 30 members when he began, and since that time 1,300 have passed through the church rolls. The great majority of these have been baptised at Norwood. There are nearly 800 members now on the church roll. The old chapel was enlarged since Bro. Rankine went to Norwood, and a new Tabernacle was built six years ago. A determined effort is now being made to clear off the debt of £1025 by March next before the anniversary services. Mrs. Rankine has been a devoted helpmate to our brother for the past 16 years. We trust that Bro. and Sister Rankine may long be spared to sustain the great work which they, with the blessing of God, have been the means of building up.

The all-day meeting for the deepening of the spiritual life, held in Grote-st. chapel, Adelaide, on New Year's Day, was well attended. The proceedings extended from 10 a.m. to 9 p.m., with intervals for lunch and tea. The motto was "We would see Jesus," and all the addresses related to the person and work of the Saviour under different headings. Altogether, including those of the chairmen of the various sessions, there were 33 speeches, the rest of the time being occupied with singing and prayer. The addresses varied in quality, but they were all good. Among the speakers were H. P. Manning, R. W. Ewers, and W. L. Ewers, who were leaving for West Australia next day, and advantage was taken of the opportunity to bid them farewell, and to send a message of greeting by them to the W.A. brethren. A resolution of sympathy was also passed with the sufferers and the survivors of the appalling catastrophe in Italy. The hope was freely expressed that the "all-day meeting" should become an annual institution.

A. W. Connor makes the following suggestion, which we commend to our preaching and teaching brethren:—"By a happy providence the International Lessons for 1909 are "Studies in the New Testament Church," taken from Acts and Epistles. What better study could there be for our Centennial year? Could we who preach and teach do better than lead our whole congregation along the line thus marked out? Take January lessons for its five Sundays morning and evening, for example: 1st. The Ascension. The Great Commission; 2nd. The Holy Spirit. The "Acts of Apostles"; 3rd. Church Membership. The Meaning of Pentecost; 4th. The Church and the Unfortunate. The Healing Christ; 5th. Loyalty to Convictions. Salvation in no other Name, or The Name of Jesus, Its Potency and Glory. Such topics as these discussed morning and evening, with the school lesson along the same line, would help to dissipate darkness and enable us to present our plea for apostolic simplicity. Some such scheme is in my mind for the year, and I pass it on as a suggestion to others."

### N.S.W. Home Missions.

T. HAGGER.

£116/3/5 has so far been received in response to the Annual Offering appeal, and six churches have not yet sent in their amounts. Quite a number of isolated brethren have responded. Some of the churches have done splendidly. It is not too late to respond to this appeal. Send at once, if you have not done so.

The numerical results for the past month's work have totalled 32 confessions and 3 baptised believers; these are distributed as follows:—Belmore, 2 confessions; Wagga, 5 confessions; Nth. Sydney, 1 baptised believer; Hurstville, 1 confession; Erskineville, 1 confession; Tuggerah Lakes, 1 confession; Lismore, 20 confessions and 2 baptised believers in the 15 days' mission there; Bungawalbyn, 1 confession; Tyalgum, 1 confession. To God be the glory!

A church has been started at Mosman, which is worked in conjunction with Nth. Sydney; J. Colbourne is devoting some time to the new cause.

Prospects of extending the cause on the Richmond and Tweed Rivers are exceedingly bright, but we must act at once; another evangelist should be sent there.

Tuggerah Lakes has had the first confession, W. D. Lang preaching.

H. G. Payne is now devoting his whole time to the work, and is located at Erskineville.



A tent mission will start at Auburn on Jan. 10; the attendance of members of sister churches is requested.

W. B. Hayes has started at Wagga, and J. Ernest Allan at Hurstville. Both received warm receptions.

The debit balance now stands at £162/14/3. Let us make a big effort to clear this off before the books close for Conference. Send offerings to Thos. Hagger, 163 Paddington-st., Paddington, Sydney.

## Acknowledgments.

### N.S.W. HOME MISSION FUND.

Churches, per collectors—Bungawalbyn, £1/8/6; Sydney, £3/9/4; Belmore, 14/9; Lismore, £3/4/8. A Brother, Rookwood, £1/5/-; J. Hunter, Enmore, £5; Sisters' Conference, special collecting, £1/5/3; Sydney Sisters' Sewing Class, 10/-; Annual offering: Churches—Sydney, £8/2/6; Canley Vale, £3; Wagga, £1; Belmore, £2/14/-; Bungawalbyn, £1/12/3; Tyalgum, 11/-; Seven Hills, £1; Corowa, 17/-; Tuggerah Lakes, 6/9; Enmore, £22/4/3. Bro. Erskine and Sister Cullen, Currawarna, 10/-; Sister Lewis, Avoca, 2/6; Bro. Buritt, Walgett, £1; Sister Miss Allison, Katoomba, 2/6; Sister Solomon, Singleton, 2/6; L. Russell, Millthorpe, £1; A. Russell, Millthorpe, 5/-; Bro. Bright, Millthorpe, 5/-; E. Tanner, Oberon, 10/-; Sister Holderness, Queensland, 5/-; A. Winter, Barakoe, £10/10/-; H. Browne, Hay, £2/2/6; Bro. Barnes, Temora, £1; Bro. and Sister Stocks, Mullumbimby, 10/-; G. B. Wells, Goonengarry, £1; Bro. and Sister Flanders, Ulmarra, 10/-; Sister Young, Dubbo, £1; Bro. and Sister L. J. Stimson, Dubbo, £2; Bro. Wright, Enfield, 2/-; Sister N. Ewers, Condobolin, 16/-; Sister A. Ewers, Condobolin, 5/-; Sister E. Taylor, Myccum, 2/6. From Churches toward support of evangelists for own districts—June, to Dec. 30, 1908, £4; Wagga, to Oct. 6, 1908, £3; Belmore, to Oct. 18, 1908, £8/15/-; Manning River, to Nov. 30, 1908, £13/0/6. Total, £108/8/9.

Send all offerings to the Organising Secretary,  
THOS HAGGER,  
163 Paddington-st., Paddington, Sydney

## Coming Events.

**JANUARY 16.**—Musical Society. Rehearsal at Swanston-st. chapel in New Hall at 8 p.m. Every member urgently requested to be present; preparations for Sydney Conference meetings. New members will be enrolled; subscriptions now due!—C. H. MITCHELL, Sec.

### MARRIAGES.

**NEWHAM—ARCHARD.**—On Tuesday, Dec. 29, at Christian's Chapel, Coppin-st., Richmond, a marriage was solemnised between Arthur Victor Newham and Hettie Sarah Archard, Mr. Garden officiating.

**HENDERSON—WYATT.**—On Dec. 16, at Dominion-rd. chapel, Auckland, by Herbert Grinstead, evangelist, James Henderson to Sister Evelyn Wyatt.

**COOK—TEASDALE** (Silver Wedding)—On Dec. 26, 1883, at St. Mary's Church of England, Kangaroo Flat, by Mr. H. Read, Fredrick Wm Cook, youngest son of the late John Cook, Myers Flat, to Mary Ann, the eldest daughter of the late Geo. Teasdale, of Kangaroo Gully. Present address, 69 McKenzie-st., Bendigo.

### IN MEMORIAM.

**MARTLEW.**—In sad and loving memory of Harriet Martlew, a loving wife and fond mother, who died at Buckingham, Dec. 14, 1907.

Friends may think the wound is healed  
Because they see us smile;  
They little know the aching hearts  
That are hidden by those smiles.

—Inserted by her loving husband, Geo. Martlew, and children.

### FOREIGN MISSION FUND.

Please send along subscriptions and donations for above Fund to the undersigned, who will thankfully acknowledge same. Please remember our work in India, China, Japan and in the South Seas

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### When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

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### Life Lessons from Genesis.

TOPIC FOR JANUARY 25.

#### SUGGESTED SUBJECTS AND READINGS.

Temptation ...	... Gen. 3: 1-11
Faith and works ...	... Gen. 6: 13-22
The great surrender ...	... Gen. 12: 1-7
The suburbs of Sodom ...	... Gen. 13: 5-13
Isaac, the sacrifice ...	... Gen. 22: 1-19
Jacob, the unforgotten ...	... Gen. 28: 10-22

Topic—Life lessons for me from the book of Genesis } Gen. 1: 1-8, 26-31

THERE are during the year twelve such studies as this. We are to have life lessons from Genesis, Job, Psalms, Proverbs, Isaiah, Luke, John, Acts, Romans, Ephesians, Hebrews, First John. These were suggested by a company of Endeavorers on the way to Seattle Convention, and were chosen as favorite books. The lessons are not limited to the selected readings, but each participant has the right to choose any really helpful word from any part of the book.

G. Campbell Morgan analyses the book (in part) thus:—

#### GENESIS—THE BOOK OF BEGINNINGS.

##### A. Generation. Chap. 1, 2.

- I. Of the Material to Man. 1—2: 3
- II. Of Man, as to Nature and Office. 2: 4-25.
- (1) Created; (2) Crowned; (3) Conditioned; (4) Completed.

##### B. Degeneration. Chap. 3—11.

- I. Of the Individual. 3.
- II. Of the Family. 4, 5.
- III. Of Society. 6.
- [Destruction and Deliverance. 7, 8.
- New Departure National. 9, 10.]
- IV. Of the Nations. 11.

##### C. Regeneration. Chap. 12-50.

- I. Of Individuals. 12—35: 21. (1) Abraham; (2) Isaac; (3) Jacob.
- II. Of the Family. 35: 22—38. (1) Sons of Jacob; (2) Joseph; (3) Judah's Corruption.
- III. Of Society. 39—50: 21. (1) History of Joseph. (2) Israel Segregated.
- IV. Of a Nation. 50: 22-26. Prophecy of faith.

Pause at the first chapter in the book to note the dignity and majesty with which God invested man. "God created man in his own image." "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" We can learn something of the object of life. "For what was man created?" Andrew Murray asks, and answers: "Simply to live in the likeness of God, and as his image. Now if we have been created in the image and likeness of God, we can find our happiness in nothing but in what God finds his happiness? In what does God find his happiness? In two things: everlasting righteousness and everlasting beneficence."

"Enoch walked with God." Comrades of the Quiet Hour will doubtless wish to choose and emphasise this text. What a beautiful thing it is to say of anyone! It means godliness (god-likeness), for how can two walk together except they be agreed? "You must know, his [Bro. Lawrence's] continued care has been for above forty years past that he has spent in religion, to be *always with God*; and to do nothing, say nothing, and think nothing which may displease him; and this without any other view than purely for the love of him, and because he deserves infinitely more."

Lessons from Abraham crowd upon us. His wonderful faith shames us. Compare the inducements which he had for trust in God with the privileges that are ours. Abraham went before us and blazed the way. His faith is marvellous in its strength when we consider his circumstances.

There is one word to Abraham that cannot be overlooked. "Be thou a blessing" (Gen. 12: 2, R.V.). This is a command rather than a promise. "Religion is not a possession to keep, but a blessing to share, a light to diffuse, a life to communicate. We are not redeemed just to be happy; we are saved to serve. The believer is so blessed in himself that he has a surplus and overflow of blessing for others." "The greatest felicity that felicity hath," says Hooker, "is to spread and enlarge itself."

Abraham too gives a lesson in prayer, when he pleads for Sodom. We see his unselfishness, his reverence and yet holy boldness. We learn with Trench that "prayer is not overcoming God's reluctance; it is the laying hold of his highest willingness."

"Not for myself alone  
Would I the blessings of thy love implore;  
But for each penitent the wide world o'er,  
Whom thou hast called thine own."

Many are the lessons from Jacob the human. We all feel helped by the thought that the Lord did great things for such a man. He had our faults, yet prevailed and became a prince with God. The Old Testament contains no more instructive lesson on persistence and pertinacity in prayer than may be drawn from Jacob's "I will not let thee go except thou bless me." C. H. Spurgeon said: "When the Lord intends to lift his servants into a higher state of spiritual life, he frequently sends them a severe trial; he makes his Jacobs to be prevailing princes, but he confers the honor after a night of wrestling, and accompanies it with a shrunken sinew."

From the story of Esau we learn the lesson of the evil of an uncontrolled appetite which counts present gratification of more value than any future gain.

"We barter life for pottage; sell true bliss  
For wealth or power, for pleasure or renown;  
Thus, Esau-like, our Father's blessing miss,  
Then wash with fruitless tears our faded crown.  
Our faded crown, despised and flung aside,  
Shall on some brother's brow immortal bloom;  
No partial hand the blessing may misguide,  
No flattering fancy change our Monarch's doom."

The chief lesson in most meetings will probably centre round Joseph, the loving son, the forgiving brother, the faithful servant in prison and palace, the minister of Jehovah for the saving of his people. No more striking lesson on Providence can well be imagined: God's overruling the things of life, and using even the wickedness of men to work his sovereign will, are splendidly portrayed. The story need not be narrated here. Every verse gives food

for thought. Who can read it with thought and not be helped to faithfulness in life? The same God watches over us, ever sees our trials, marks and will reward our faithfulness to him.

"Fear not, brave heart,  
But dream and do;  
Trust God, be true,  
Act well thy part,  
Thy Egypt will then yield its crown,  
Unfading, and of true renown."

It must have seemed a long time to Joseph to lie under false accusation. God's plans matured slowly. But it all came right at last.

"God's ways seem dark; but soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait."

I suppose someone will feel disposed to cite the so-called "C.E. benediction" of Gen. 31: 49: "The Lord watch between me and thee, when we are absent one from another." This never was specially chosen as an Endeavor benediction; it is to the credit of the officers of the World's Union that they have tried to discourage its use thus, and have expressed a preference for Num. 6: 24-26. Mizpah benedictions, and brooches and parting gifts of every description, lose all their sentiment when one reads the passage in the light of its context. As originally used, "The Lord watch" was a token not of trusting affection, but of mutual distrust. Jacob and Laban do not appear as two loving friends piously committing themselves to the care of God. Rather one charged the other with being a thief; that other thought the first a skinflint. Laban said in effect: Jacob, you've got my daughters; I'll not be able to keep my eye on you, but the Lord will see you, so mind you don't ill-treat them! They each called God to witness that they would not pass that place to seek each other's harm. Of course those who like the "Mizpah benediction" will use it to the full, but I could wish any trust which anyone might have in me to be manifested in different fashion!

#### Thoughts.

Good intentions will not help a man on his way if he takes the wrong road.—*Proverb*.

The man who lives with God is a glorious climax of creation.—*Sunday School Times*.

My business is not to remake myself,  
But make the absolute best of what God made.  
—*Browning*.

God calls to no sacrifice for which there is not, sooner or later, ample compensation.—*Arthur T. Pierson*.

The life of faith ever begins as that of "the Father of the Faithful" began, with the solemn recognition of a divine will which separates.—*Alexander Mac-laren*.

Suffering is a choice instrument for shaping character, and without its touch the most delicate chasing on the vessel would be impossible.—*John Watson*.

#### Notes and News.

SOUTH MELBOURNE.—We held our half-yearly election of officers of Y.P.S.C.E. on Dec. 16, which resulted in: S. Stevens, president; R. J. McSolvin, vice-president; Sister Bowey, treasurer; E. Shearer, secretary, and five committees organised. Having commenced with five or six members, we now have about 25, and in connection is affiliated a Junior Christian Endeavor.—*E. SHEARER, Sec.*



# The Old Beach Experiment.

By Joseph Kennard Wilson.

(Continued.)

With the opening of the eyes of the people came a clearer purpose, and a strengthened resolution. It was evident in every word spoken; it was manifest in some subtle fashion in a score of ways; there was a different moral and social atmosphere somehow, and one could not help feeling it, even though he might have been at a loss to define or classify it.

All this was passing through the minister's mind as he sat in the broad window seat that day, looking out upon the trees and flowers. The enterprise to which he had set his endeavour was succeeding even beyond his most sanguine expectation. Already a large part of the reformatory feature of the work had been accomplished. It would be a long time before any one would dare come to the front as such a leader in lawlessness as Ben Hamilton had been, and in the meantime it would be comparatively easy to suppress or control slighter and sporadic outbreaks of the disorderly spirit. So that the strength of the movement might now go largely into the formative work to which it was pledged, the bringing of a new spirit of life into the village, the caring for the children, and the training of them, the development of the social instincts along true and proper lines, the cultivation of the gifts and faculties which might be discovered lying dormant in some of these young people, the opening of larger worlds through books and pictures, the setting of high and pure ideals of thinking and living; in a word, the making the village true and happy and intelligent. New plans came to him as he meditated. He would—

"Whoeeowooeeough!" The howl of a wild beast! The wail of a lost soul! The echo of the crying from the pit of the lost! What was it? Where? The air seemed full of it.

"What's that, Verle?" cried the minister to Verley Page, lying at full length on the grass under the big elm.

The stage-driver had sprung to his feet at the sound, uttering an exclamation of surprise and dismay. But he answered now with his customary drawling deliberateness.

"That? Why, that's a sound I hoped Old Beach would never hear ag'in. That's the voice of the head devil of the pack, that is; the one that didn't get drowned when all the rest of 'em run into the pigs over there at the Sea of Galilee."

"But what is it?"

"Why, that's Ben Hamilton's back room multiplied by fifty, with 'bout twenty-seven added jest f'r good measure."

"But what is it, I say? Come, stop your nonsense, and tell me."

Verley came up to the piazza, to which, by this time, Mr. Roberts had descended.

"Wall, elder, them pleasin' and soul-fillin' sounds to which you've jest been listenin' was

nothin' more nor less th'n the tootin' of the siren of the Mermaid, jest to let us know she's comin' to call on us. What's the Mermaid, says you? The Mermaid is a boat owned by the Coast Navigation Company, an' used chiefly f'r Sunday excursions between Portston and Old Beach through the summer. She's late in startin' in this year, on 'count of havin' been rebuilt, an' I did hear that they wa'n't going to run her at all. Seems they are, though. Ain't you heered of her? That's funny! Should 've thought some of us would 've mentioned her. She's jest the wust proposition that could strike Old Beach, and the St. Togetherers is up ag'inst it solid weth her to fight all summer. I'd rather have Ben Hamilton here weth his back room runnin' full blast th'n to have the Mermaid runnin' in her Sundays. You see, she's jest a floatin' grog-shop. They fill her chock-full of rum an' rummies down in Portston, an' set her adrift. When they start out, they're in sep'rate packages; but it don't take 'em long to get mixed. Ther they come down here, an' turn the crowd loose on us f'r two or three hours. You'll see f'r yourself what that means. Lots of fellers that wouldn't think of goin' to Ben's to buy a drink will be fuller'n a tick b'fore night, f'r it wouldn't be p'lite to refuse to drink weth a man when he offers you his bottle, 'specially a stranger. Wall, I dunno what we're goin' to do 'bout it."

Neither did anybody else apparently. A stupor seemed to have settled on the village, in which nothing could be done but sit idly and wait with what patience could be commanded for the departure of the unwelcome visitors. Verley had not overstated the case, and the minister's heart grew sick and heavy within him as he thought of the demoralising effects upon the village of such weekly visitations throughout the summer.

Out of much thought and conference with the St. Get-Together leaders, a letter went the next day to the officials of the company at Portston, setting forth certain facts as to the influence of these excursions upon the moral welfare of Old Beach, and respectfully urging their discontinuance. It is the touching prerogative of youth to believe with a sanguine faith in the efficacy of letters and petitions, and protest, and like documents. John Roberts was young. It seemed to him that there could be but one issue; the officials must certainly see the justice and the reasonableness of the request, and grant it at once, and without demur. And when, a few days later, there came a curt note saying that plans had been made for an excursion every Sunday through the summer, and could not be changed, he was boyishly disappointed.

But out of the disappointment came resolve. He would see the officers and present the case in person. Perhaps his letter had fallen into the hands of some understrapper, who had usurped the right to decide what course the company would take. If he could but see the president, and talk with him as man to man!

Verley Page met him at the station on his return. His keen eye read the whole story in the young man's dejected bearing, and needed no other telling. All the way to the village he kept the conversation turned upon other and unimportant matters; and, when he arrived at

the post office, he said in an aside to Mrs. Pendleton, who chanced to be there:

"Can't you invite the elder up to supper weth you t'-night? He's got a knock-down blow from them 'tarnal sharks over to Portston. He's been up ag'in the proposition that they's some folks in the world that thinks more of a dollar th'n they do of anything else, their feller men's souls not excepted; an' he's sore over it. Don't let him talk 'bout it. Head him off if he tries to. Best thing f'r him is to f'rgit that he ever went to Portston 't all."

It was not until the beginning of the following week—the intervening Sunday had been as its predecessor, or worse—that light broke upon the situation, and it was Mrs. Pendleton's innocent remark that parted the clouds and let it through.

"If there were only some way of preventing the boat from landing," she said.

John Roberts didn't wait to hear what else she would have said, but, with an exclamation, seized his hat, and hurried down the street to the little office in which Squire Wells transacted the meagre legal business that came his way.

"Squire," he inquired eagerly, "who owns the wharf down there?"

"Why," responded the squire, "it was built by the old Cannin' Company; an' when that busted up, it went with all the rest of the stuff to the head man of the concern; Wagnalls his name is; lives in Bost'n."

"Do you suppose he'd sell it?"

"Sure. Know he wants to, f'r he's told me so inside of a year that he'd let the whole

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thing go, w'arf, shop, an' all, f'r three hundred dollars; an' that's low f'r it."

"Don't think he's sold it yet?"

"Know he ain't, f'r I've got some papers that 'll have to be passed when he does."

"Squire, if you owned that wharf, could you control its use? Could you say who should and who should not land at it?"

"Course I could. It's jest as much private property's a man's house is. Why?"

"Just this. Squire Wells, we've got to stop the Mermaid's coming to Old Beach, and the only way that we can do it seems to be to buy the wharf, and forbid her landing. What do you say to that?"

"Why—why—elder, you're out of your head, ain't you? The idee! Buy the w'arf? Where's the three hundred dollars comin' from, I'd like to know? But, say! if we could do it, we'd have 'em where they couldn't do a thing but squeal! It's a great scheme, elder! But—O, pshaw! What's the use of talkin' 'bout it? Three-hundred-dollar bills ain't a-growin' on Old Beach pastures this year."

"No, I suppose not. All the same, I'm pretty sure that we could scare up one of them if we once set our minds to it. See here; there's a little over one hundred dollars of Dr. Royal's cheque left, and there's something over fifty dollars in the treasury besides. I'll guarantee that Mrs. Pendleton and I will make the sum up to two hundred dollars. Squire, can't one hundred dollars be found in Old Beach to stop what everybody knows is ruining the place?"

The old man's head was in his hands, and his face was hidden. A mighty fight was waging in his bosom. He was penurious to a degree, as everybody knew. Even the boys made their rude jokes upon this characteristic of his. He was thinking now of the people in the village who were able to give any considerable proportion of that lacking century of dollars. They were few, scarcely more than he could number on his fingers. If the money was raised he must lift generously. Could he bear to do it? Would he dare do otherwise? So the battle fought itself out. And then that which was best and worthiest in that curiously warped and cramped nature asserted itself; and he lifted his head with a certain touch of dignity, and said:

"Elder, we'll do it! We'll buy the w'arf, an' shut out the hull caboodle of 'em. That's what we'll do. I'll see 'bout raisin' that third one hundred dollars, an' I'll guarantee it'll come. You go ahead; get your committee t'gether an' put ev'rything in shipshape order; an' then you go up to Bost'n, an' straighten out the deal with Wagnalls. If you c'n manage the two hundred dollars, the rest 'll be ready for you b'fore you start."

And so it came to pass that on the next day but one Mr. Roberts took Verley's stage for the early morning train westward on his way to Boston. Bill Graves's oldest boy was the third occupant of the waggon; for what purpose did not appear until the station was reached, and the whistle of the approaching train was heard. Then Verley Page came out of the freight-

shed looking quite grand in his "go-t'-meetin' clothes."

"Jim," he said to the boy, "be keerful 'bout that off hoss goin' down Nob Hill; he stumbles sometimes. An' don't give neither of 'em much water, ef they get het up; wait till they cool off."

"Why, Verley, what's all this?" asked the astonished minister. "Are you going away, too?"

"Yes," was the reply. "I'm 'lowin' to go to Boston with you, elder, an' see you through your job. Somehow I s'picion it ain't a-goin' to be none too easy, an' mebbe I c'n be of some help. Leastways, I'll try not to hender none."

—C.E. World.

(To be Continued...)

## Obituary.

**CUNNINGHAM.**—Janet Ramsay Cunningham was born at Crossgates, county of Fife, Scotland, on Christmas, 1837, and died in Kaitangata, N.Z., on Nov. 16, 1908. She married Thomas Cunningham upwards of 40 years ago, and came with her husband and three children to N.Z. in 1879, and settled in Kaitangata, where they continued to live till her departure home. The two daughters, Mrs. Espie and Mrs. Taylor, live in Kalgoorlie, and the son George in Queensland. Mrs. Espie has unselfishly left her own home and lovingly cared for her mother for many months. Sister Cunningham was a faithful member of the church, which she joined in Crossgates, where she was born. She is survived by her aged husband, two sisters, Mrs. Melville, of Pt. Molenau, and Mrs. Scott, of Dunedin, besides the family above mentioned. She was a great sufferer for many months. Her departure brought relief and peace and rest. She is at home with Christ, which is far better.

Kaitangata, N.Z.

W.J.H.

**RODLEY.**—We regret to record the fact that Sister Rodley, wife of our esteemed Bro. Rodley, passed away from this life, at her home on Waimea Rd., on Friday, Nov. 13. Her health had not been good for some time past, but the call came with startling suddenness. She was a very bright Christian, and a devoted wife and mother. Being of a cheerful and happy disposition, she was beloved by all who knew her. She leaves behind a sorrowing husband and young family, to whom we extend our deepest sympathy in their great loss. Owing to my absence at Tadmor, F. Pittman (from S.A.), who was in Nelson, kindly conducted the burial service at the graveside, in the presence of a large gathering of the members of the church and friends.

Nelson, N.Z.

W. L. JONES.

**TODD.**—A father in Israel has fallen asleep. Thomas Todd, senior, of the firm of Thomas Todd & Sons, Belgravia, had attained the age of 85. Married in Scotland in 1849, he and his wife belonged to the Reformed Presbyterian Church. On arrival in New Zealand in 1865, they worshipped in Knox Church, Dunedin, where they remained until 1870. Being convinced of the Scripturalness of the

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weekly breaking of bread, they joined the "Brethren." The extremely Calvinistic views of this people, however, were repelling to them, and at the end of 1875 they went to hear T. H. Bates preach in Dunedin. As the outcome, they cast in their lot with the church there. Removing to Southland in 1878, they remained for twelve months at One Tree Point, where the family broke bread at home. On removal to Belgravia, they met with the church at Bowmont-st., until on account of distance and advancing years, they began again to break bread at home. Our brother passed painlessly away, surrounded by his loved ones, to "be with Christ, which is far better." He leaves behind him a wife, five daughters and six sons, nearly all being devoted Christians and active workers in the Master's service. "Let me die the death of the righteous."

Invercargill, N.Z.

W. D. LITTLE.

**JOHNSTONE.**—We regret having to report the death of our esteemed Thos. Johnstone, of the

Vivian-st. church. He was a faithful disciple of 25 years' standing, having united with the church in the early days of the cause in this city. Although a very quiet and unpretentious man, Bro. Johnstone was that character of man that forms the backbone of the church. He served as a deacon for some years, and was noted for his fidelity to duty. His was a goodly life, and he died in the hope of eternal life. Perhaps the best tribute to our late brother's worth is the fact that he leaves his widow and six grown sons and daughters in membership with the church. Their sorrow is lightened by the hope of a blessed re-union, and by the memory of a good husband and father. The church desires to offer heartfelt sympathy with them in this hour of trouble. His body was laid to rest on Nov. 30. The writer and Bro. Turner conducted a service at the grave.

"Until the dead in Jesus shall arise, Good-night!"

Wellington, N.Z.

JOS. J. FRANKLYN.

**HEATH.**—On Nov. 27 James Henry Heath, a member of the church at Brunswick (meeting at Moreland), prayed with his wife and family, bade them an affectionate farewell, went to his work as usual, and as he was walking into the yard he staggered and fell back dead. After the meeting on the previous Lord's day morning he said to his wife, "I do not think I will be with you next Lord's day." He was ready when the summons came. May we all be ready. He was baptised at Toolamba by Bro. Scambler, and was a faithful and consistent member of the church of Christ. In the presence of a few friends he was laid to rest in the Fawkner Cemetery in the hope of the glorious resurrection. He leaves a wife and family to mourn; our prayers and sympathy go out to them.

Brunswick, Vic.

C. A. QUICK.

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 Cosgrove, H. Skinner, Cosgrove  
 Colac, I.O.O.F. hall, John Williamson, Queen-st.  
 Croydon, chapel, E. Smith  
 Dandenong, chapel, R. A. Smith, Scott-st.  
 Drummond, chapel, S. M. Steffenson  
 Doncaster, chapel, Geo. Petty.  
 Dunolly, chapel, J. Beasy.  
 Dunnmunkle, chapel, W. G. Smith  
 Daylesford, private house, R. Gerrand  
 Elphinstone, chapel, W. Smith  
 Emerald, chapel, Wm. Bolduan  
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
 Fish Point, G. McMeekin  
 Fitzroy, Tabernacle, Gore-st., C. W. Mitchell, 524  
 Elizabeth-st., Carlton  
 Fitzroy North, chapel, St. George's road, T.H. Cowley,  
 213 McKean-st.  
 Fairfield Park, chapel, Andrew McGregor  
 Footscray, chapel, A.A. Ley, 5 Donald-st., Footscray  
 French Island, private house, G. T. Harrop  
 Fernhurst, chapel, Joseph Evans  
 Galacuil, Schoolhouse, E. Hands  
 Geelong, chapel, Latrobe Terrace, H. F. Christopher,  
 35 High-st., Geelong West  
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.  
 Horsham, chapel, J. H. Morrison, Horsham  
 Kaniva, chapel, John Goodwin.  
 Kyabram, Bishop's hall, James Bishop  
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.  
 Kerang, Fire Brigade hall, D. J. Milne, Milne's Bridge.  
 Lake Rowan, W. J. Sharp, Wilby  
 Lancefield, chapel, E. J. W. Meyer.  
 Lillimur, public hall, B. J. Lawrence  
 Malvern, Tradesmen's hall, W. Proctor, 4 Moorhouse-st.  
 Maryborough, chapel, C. P. Walker, Maryborough  
 Melbourne, chapel, Swanston-street, R. Lyall,  
 Leveson-street, North Melbourne  
 Melbourne S., chapel, Dorcas-st., S. Northeast,  
 251 Moray-st.  
 Melbourne N., chapel, Chetwynd-st., R. McCance,  
 Erskine-st.  
 Middle Park, Honeybone's Hall, Neville-st., J. S.  
 McIntosh, 165 Mills-st.  
 Miepool, private house, J. Cork  
 Murrumbena, chapel, A. Boak jr., Melbourne-street  
 Minyip, Mechanic's hall, W. G. Smith  
 Mooroolbark, school house, R. Langley, Kilsyth, via  
 Mildura, chapel, Jas. Halliday [Croydon  
 Mystic Park, private house, D. Anderson  
 Mumble Plains, private house, S. H. Brown, Mumble  
 Plains Loose Bag, via Swan Hill  
 Meredith, chapel, A. McKay  
 Newmarket, chapel, Finsbury-street, James Hancock,  
 24 Railway-place  
 Newstead, chapel, Miss M. Johnstone, Welshman's Reef  
 Northcote, Rechabite Hall, J. Woodgate, 152 Charles-st.  
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon  
 Port Fairy, chapel, W. T. Summer ton-st., Prabran  
 Prabran, cpl., High-st., J. H. Smith, c/o Aylwin, 40 Cliff-  
 Preston, Bradford Hall, W. A. Strongman, Station-st.,  
 Polkemmett, chapel, H. Oliver [Preston  
 Richmond N., cpl., Coppin-st., T. Collins, 434 Bridge-rd.  
 Richmond South—  
 Balmain-st., cpl. W. T. Fenn, Hawthorn-av., Caulfield  
 Hunter-st. Mission, J. Nichols, 3 Hunter-st.  
 Red Hill, State School, J. Sheehan  
 Runnymede, private house, Mrs. W. Dickens.  
 Stawell, private house, A. P. A. Burden, Engine Sheds  
 St. Kilda, chapel, W. H. Perkin, 18 Oak Grove  
 Shepparton, chapel, E. Dudley  
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.  
 St. Arnaud, Mechanics' Inst, H. Benson, Burnside-rd.  
 Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.  
 Taradale, chapel, A. Clarke

Terang, Temperance hall, E. Rodgers  
 Warrnambool, chapel, Richard Petterd, King-st.  
 Wedderburn, chapel, Gabriel Duckett  
 Warragul, Masonic Hall, R. W. Judd. [Williamstown  
 Williamstown, chapel, W. T. Field, 99 Douglas Par., N.  
 Windsor, hall, Albert-st., S. H. Pittman, 40 Octavia-  
 st., St. Kilda  
 Wilkur, H. Everett, Cameron's Loose Bag  
 Yando, Mrs. J. Stanyer, Yando, via Boort

## NEW ZEALAND

Ashburton, private house, Wm Bradshaw, Ashburton  
 Auckland, Ponsonby-rd., J. C. Laing, Gt. North-rd.  
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace  
 Bainham, public hall, D. Browne, Rockville  
 Burnside, chapel, Mrs. Lindsay.  
 Christchurch, chapel, Durham-st., Herbert Langford,  
 16 London-st., Richmond, Christchurch  
 Dunedin—  
 Tabernacle, King-st. } J. W. Stokes, Princes-st.  
 Roslyn, hall,  
 Dunedin, Mornington, chapel, A. E. Wheeler, 7 Dalry-  
 st., Mornington  
 Dunedin Sth., chapel, Wm. Allan, Douglas-st., St. Kilda  
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.  
 Gisborne, private house, E. Grundy  
 Gore, chapel, W. G. Ladbroke  
 Greymouth, private house, Benj. Dixon, Cowper-st.  
 Hampden, Otago, chapel, Joseph Bishop  
 Happy Valley, private house, J. Flower,  
 Hastings, private house, J. M. Miller, Heretaunga-st.  
 Helensville, chapel, E. Cameron  
 Hoteo N., chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiwi  
 Kaitangata, chapel, Edwin Anderson, Salcombe-st.  
 Kilbirnie, chp., Lyall Bay-rd., M. Vickery  
 Lower Monterey, Charles Limmer.  
 Lower Hutt, W.C.T.U. Hall, G. Wright, Waterloo-rd.  
 Maitaia, chapel, Wm. Taylor  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford  
 Oamaru, W. Kilgour, Trent-st.  
 Pahiatua, chapel, T. W. Manifold [Manson & Barr  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Petone, chapel, W. Taylor, Richmond-street  
 Port Albert, chapel, Wm. Priclor  
 Pukekohe, public hall, Robert Begbie  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Miss Russ  
 Takaka, State School Room, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Wai-iti, meeting house, E. Griffith  
 Waimangaroa, private house, Thos. Hay  
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.  
 Wellington South, chapel, M. Vickery, 40 South-road  
 Wellsford, chapel, Benj. Ramsbottom

## QUEENSLAND

Boonah, chapel, T. F. Stubbin  
 Brisbane, chapel, Ann-street, Leonard Gole, Old  
 Sandgate-rd., Albion, Brisbane.  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, J. Park, High-st  
 Childers, Kanaka Mission, John Thompson  
 Gel Creek, chapel, James Dunmall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey  
 Gympie, chapel, S. Trudgian, Harkins-st., Mt Pleasant  
 Ma Ma Creek, chapel, C. Risson  
 Mount Walker, hall, F. Henrichsen  
 Mount Whitestone, chapel, John Metcalf  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Kircheim, via Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Thornton, private house, W. Watkins  
 Toowoomba, hall, L. A. Hoskins  
 Verner, chapel, O. Adermann  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house, W. H. Nightingale, Ma Ma  
 Zillmere, chapel, J. Bruce [Creek

## NEW SOUTH WALES

Auburn, chapel, A. Allen, East-st., Rookwood  
 Belmore, chapel, W. H. Hall, Chalmers-st.  
 Broken Hill, Protestant Hall, R. J. House, Railway Town  
 Bungalaw, J. G. Snow  
 Bungalawby, chapel, Luke Patch  
 Corowa, Chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl. T. A. Ferguson, Hill Brow, St. Johns rd  
 Dubbo, private house, L. J. Stimson, Wingewarra-st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville

Erskineville, Meeting house, Toogood-st, George  
 Morton, 15 Marian-st., Enmore  
 Hornsby, private house, W. Crosthwaite, Peat's Ferry-rd  
 Hurstville, hall, F. J. Winks, Council Chambers  
 Inverell, chapel, H. E. Tewksbury  
 Junee, private house, J. Wilson, Prince-st., Junee  
 Kellabakh, privat- bou-e  
 Lilyville, chapel, E. Holyoak, Rainbow-st., Randwick  
 Lismore, tabernacle, F. R. Furlonger [wich Hill  
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
 Marrar, private house, E. J. Mousar, Old Junee  
 Merewether, chapel, C. Nesbit, Frederick-st.  
 Merrylands, private house, J. McGregor  
 Millthorp, private house, L. Russell  
 Moree, chapel, Mrs. J. Hodson, Boston-st.  
 Mungindi, chapel, Mrs. Butler  
 North Sydney, chapel, Falcon-st., D. W. Johnston,  
 Stanley Avenue, Mosman  
 Paddington, chapel, W. Stephenson, 180 Windsor-st.  
 Petersham, Tabernacle, C. J. Lea, Rose-street  
 Rockdale, hall, W. T. Black  
 Rookwood, chapel, Mark Andrews, John-st.  
 Seven Hills, private house, Geo. Piper [dale  
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-  
 Taree, chapel, E. J. Saxby, Taree  
 Tuggerah Lakes, private house, J. H. Colmer  
 Tyalgum, private house, E. Stewart  
 Wagga, Protestant hall, G. Davidson, Gurwood-st.  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125 King-st.  
 Bunbury, Rechabite hall, T. T. Moore, Karri-st.  
 Claremont, Town Hall, J. Inverarity.  
 Collie, chapel, H. Digwood, Steere-st.  
 Coolgardie, chapel, King-st., T. H. Argus  
 Donnybrook, private house, E. J. Hadlow  
 Fremantle, chapel, W. E. Vinicombe, Healy-st., Bea-  
 consfield  
 Harvey, private house, G. P. Charman  
 Kalgoorlie, chapel, Egan-st., R. Berry  
 Leederville, Masonic hall, A. W. Manning, Subiaco  
 Midland Junction, Masonic hall, Mr. Roberts  
 Maylands, chapel, T. Peacock, Wellington-st., Perth  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, R. S. Manning, 457 Hay-st., Perth  
 Northam, Byfield's Hall, P. E. Pallot  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.  
 York, Oddfellows' Hall, W. H. Lawrence, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Terrace, Wayville  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, W. T. S. Harris  
 Bews, chapel, S. J. Barr  
 Border Town, chapel, E. W. Milne  
 Butler, chapel, R. W. Barr, Tumby Bay  
 Lochiel, chapel, A. Greenshields, Nantawarra  
 Owen, chapel, W. J. Marshman, Owen  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, J. H. Humphreys, Glanton-st.,  
 West Hindmarsh  
 Henley Beach, chapel, J. Warren Cosh  
 Kadina, Tabernacle, Geo. Crouch  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Adelaide  
 Mallala, chapel, F. M. Worden  
 Moonta, public hall, C. W. McGregor  
 Narracoorte, chapel, E. Gaskin  
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
 N. Adelaide, chapel, Kermode-st., W. Lyle, Bank of  
 Prospect Mission, chapel } Adelaide, King-  
 Point Sturt, chapel, A. W. Pearce } William-st.  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 Strathalbyn, chapel, John Taylor  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st., P. S. Messent, Park-st.  
 Wampony, chapel, R. K. Spotswood, Changwa, Bor-  
 Willunga, chapel, E. E. Jacobs [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Princes-st., Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellevie  
 Beaconsfield, private house, R. Zanker  
 Burnie, hall, Somerset, E. Styles  
 Geeveston, hall  
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
 Impression Bay, chapel, G. Spalding, Wedge Bay.  
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
 New Ground, chapel, A. Dawson.  
 Penguin, chapel, R. Hutton, South-rd.  
 Port Esperance, chapel, A. J. Purvis  
 Sulphur Creek, private house, M. Taylor, Howth  
 St. Helens, private house, D. Purvis