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THE EVOLUTION OF THE RELIGIOUS REFORMATION.

SOME REVIEWS.

After hearing Bro. Grinstead's essay at the Adelaide Conference, I was constrained to keep silent till I could have the pleasure of reading it; and now that I have read it, and re-read it, I will with your permission say a little concerning it.

It is a very fine production, and reflects great credit upon its author. Its literary merit is of no mean order, and its spirit is excellent. It is a great and noble conception. Would to God its end could be soon realised.

That end is the union of all who sincerely believe in and love the Lord Jesus in one catholic or universal brotherhood. With this and all that our brother says as to its desirability and ideality very few, I think, will disagree. It is not till dealing with the means of accomplishing this noble object that I find myself really at issue with the writer. He says, "It is very difficult . . . to regard the pædobaptist as a brother in Christ in precisely the same sense as one who is simply a disciple." Now I try to be as liberal as I can towards others, but I must confess that this is a difficulty which I cannot overcome without positive disbelief in the plain teaching of the Scriptures. If baptism is "into Christ," and "for the remission of sins," how can I?

Again, he says, "Under the care of the legitimate overseers, our journals, our platforms, our pulpits and our communion tables should be free to the discreet and sincere of all the divided portions of the church." Staying only to note the unprofitable confusion of tongues that must inevitably follow when our platforms are thrown open to the preachers of the conflicting sects, I have two objections to this statement.

1st—The unscriptural use of the term "church." By this term our brother clearly means the denominations of so-called Christendom. These denominations—how many are to be included?—with all their errors of doctrine and practice, divided and antagonistic, are the church of God! Earlier in the essay these sects are designated "Christ's body." Fancy the body of Christ mutilated and cut up into a hundred parts! Is there the ghostly shadow of such a church or body of Christ in the New Testament? Certainly the churches at Corinth and Ephesus are each called the body of Christ, for the reason that their members were united in harmony, sympathy and co-operation under the direction of their glorious head, but such a perversion of the figure as that in the essay is nothing less than monstrous and utterly foreign to the teaching of the Book.

2nd—Notwithstanding the author's headnote, the language undoubtedly means that we should be willing to receive the unimmersed to fellowship at the Lord's table. If it is right to do so can anyone show a reason why it should not be taught and advocated? But is it right in view of the plainly prescribed way to the table as found in Acts 2: 41, 42?

In concluding, I want to say that we should be willing to alter and adapt our methods to any reasonable extent, if by doing so we can save or help our fellows; but we cannot afford to sacrifice principle. We may not "do evil that good may come." I do not for a moment think that our essayist means to suggest this; but in his desire to open his loving arms to all, he unconsciously approaches perilously near to it.

Then we are said to be a "movement" in

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the midst of the church. We are not the church of God, but only a "movement" in the church. There are thousands of churches in America, Australia, England and other parts that are as truly churches of Christ as those planted by the apostles. The churches at Corinth, Rome, Galatia, etc., were marred by human imperfections, but were governed by the infallible teachings of the Holy Spirit. The churches with which we are identified are precisely the same in these respects, and will, I believe, compare for the most part with the churches of apostolic times. Can anyone point out such a difference as would disqualify us as churches for the honor of bearing the God-given name? As in apostolic times we accept the Word of God alone as our guide, we preach the same gospel and make members in the same way; we attend to the apostles' doctrine, the fellowship, the breaking of bread and the prayers; and where practicable we have our evangelists, elders and deacons. We discard all human names and creeds, and insist upon purity of life and conduct. Yet we are not the church, but simply a "movement" within the church. My conviction is that if our churches are not churches of Christ it is certain that no church exists to-day, nor ever can exist in the future.

I think the best thing we can do is to love all men and strive by all lawful means to save them and do them good, and to let the denominations as such alone to look after themselves.

J. PITTMAN.

If it were possible that an absorbing theme, treated with undoubted originality, and served up with all the garniture of consummate literary craftsmanship, should be sufficient in itself to evolve an ideal essay, then to a certainty the talented author of the South Australian Conference paper had attained to literary distinction of no ordinary degree. The first impressions formed upon presentation of the paper by its author were doubtless of a character to excite admiration, and elicit commendation. The boundless audacity which manifests itself in almost every sentence, the unquestioning confidence graven in every line, exercise an attractive assertiveness, which, at first sight, might pass for strength, and as a warrant for the authority with which the author's opinions are spoken. Despite all this, even at first reading the conviction springs up in the mind of the appreciative and friendly-disposed reader that, as a serious attempt to grapple with a stupendous problem, the essay is in no sense of the word an unqualified success. A still closer examination of the paper confirms and intensifies the first impression of weakness and unreliability. A systematic analysis leaves the reviewer, however friendly to argument and author, with a settled conviction that the essay stands condemned, as a whole, as inconclusive and unconvincing, not in any sense worthy of the importance of the theme, the inspiration of the occasion, or the reputation and ability of its author.

It is matter for regret that it should be possible to form such an estimate, the more especially in view of the frank avowal that

the essayist is "well aware that the views expressed . . . are at variance with those held by many of the brotherhood." Whether from want of familiarity with his audience, or from some other cause, the essayist seems to underestimate the degree of his divergence from the generally entertained views of the brotherhood in these Austral States and Colonies, or he would have more nearly approximated to the truth by saying that the views which he expressed are at variance with those held by the brotherhood generally, with but very few exceptions.

But, upon the admission of the essayist, he was "well aware" that he was voluntarily raising a controversy, upon a question of the most solemn character, whereon the voice of divine authority should be heard first, last, and always, whereon the other party in the debate had already formed "views" which he proposed to controvert; yet, in presenting the variant views which are propounded in the essay, not one line of proof is given or reason advanced for their acceptance other than the assumed sufficiency of their assertion that they are "the views"—of the essayist. But surely the essay should take into account that the "views" that are to be replaced, by those presented for acceptance, are in the nature of convictions which have been derived from that which those entertaining them believe to be the divine standard of appeal—the sacred Scriptures—in relation to matters affecting the "one body"—"the church of God." This obligation is neither recognised nor observed.

If, for argument's sake, it be granted that the "views" held by the great majority of those to whom the essay was addressed were wholly and unconditionally erroneous, even then they are entitled to be taken into account as *honest* views until the contrary has been established in regard to them. "Views" when they stand as representative of *religious convictions* are not things to be lightly brushed aside by a well-turned period, or a plausible suggestion that they are "narrow," or involve "a world of conceit" in their suggestions. The essay, whilst deploring "the fatal error—the deification of human reason" by the Romish Church, comes perilously near committing the same "error" when it courts acceptance for its unfamiliar suggestions on no higher authority than the intellectual capacity of its author. A possibly unintentional, but seemingly studious avoidance of any remote reference to the authority of Scripture upon these all-important matters, relating to the very "body" and "bride" of Christ, cannot possibly escape observation in this connection.

"Silence oft-times more suggests,
Than fluent speech can well disclose."

If it should happen that this marked feature of the essay should evoke from some unfriendly critic the suggestion that its author has sought to "deify" not "human reason" in general but *his own reason* in particular, he will have the satisfaction of knowing that he has offered "reasonable provocation" for the suggestion. If it should happen that some may infer that failure to bring the "views" contained in the essay to comparison with the standards of "the law and the testimony" is to be attributed to an absence of spiritual

illumination, however unjust such an inference may be, occasion for making it is not wanting in the essay.

The most friendly disposed reviewer of the essay will be unable to disregard the many serious defects which a detailed examination brings prominently into view: defects in the essay itself altogether apart from any discussion of the subject matter with which it deals. To enumerate just a few of these, as samples of the whole:—

1. As already indicated, the first most prominent and all-pervading defect of the essay from a controversial point of view (and that which sets out "well knowing" that it is going to run counter to the "views" of those to whom it appeals is in essence controversial, however much it may seek to disguise the fact) is its *absolute and unsubstantiated assertiveness*. Again and again propositions are asserted, without condition or reservation, which ought not to be advanced unless supported by the most unequivocal proof. Read with the most generous of critical eyes, the conviction is forced upon the mind that the authority of the presentation of the essay never rises above the level of a declaration of "the views" of its author: and this, too, with the further limitation that upon the all-important points as to the sources from whence these views have been derived, and the manner in which they are to be justified, the essay is as silent as the grave.

2. A second general defect of the essay is to be found in the *vague generalities* in which some of its most important thoughts are expressed. Seeing that the avowed object of the paper is "for the purpose of arousing general discussion . . . upon important questions" surely it is reasonable to expect that the matters proposed for discussion should be expressed in language not easy to be misunderstood—that its author would have used "great plainness of speech." So far, however, from this expectation being realised, the essay is found to be so phrased that at its first reading the author complains, "Mistaken impression" was formed that he meant "to advocate the receiving of the unimmersed to fellowship or the abandonment of those principles of simplicity and mutual helpfulness upon which our worship is based." Upon questions such as these there should have been no room for "mistaken impressions," and there is possibility that there may be room to question whether the impressions were wholly mistaken. If they were not, then, accepting the author's implied disclaimer of intention to advocate as supposed, obviously his language does not express his intention.

Conceding that which is asked, "a careful reading," an impartial critic will be apt to allege that the "impression" objected to was neither an unnatural nor unreasonable one to be formed upon the statements of the essay. It may be frankly admitted that nowhere in the essay is it advocated in so many words that any *general action* should be taken in the directions indicated. Against this admission however must be set statements of the essay in regard to *particular action* by individual congregations. The essay asserts "the right of each congregation to follow its own policy as regards the terms of admission to fellowship."

It alleges that "each congregation should be at liberty to decide for itself, irrespective of the practice of its denominational fellows, whether it will admit the unimmersed to fellowship." Then again, "under care of the legitimate overseers . . . our communion-tables should be free to the discreet and sincere of all the divided portions of the church," a statement which, read in connection with the expression of regret that, under some circumstances, it is difficult "to keep the catholic conception of the church before our minds, and regard the paedobaptist as a brother in Christ in precisely the same sense as one who is simply a disciple," will take some considerable amount of explanation before the "mistaken impression" is completely dissipated. The verdicts of readers of the essay are likely to be very generally with the South Australian critics in the matter of "impression."

As in the matter of fellowship so also in that of worship—there is no distinct and avowed advocacy of general abandonment, but there are unmistakable suggestions of abandonment by the congregations. The manner in which the catholic movement towards union is to be brought about is in one of two ways, the more directly favored of the two being "by leavening all the bodies [which obviously includes those to whom the essay is addressed] with the catholic conception of the church, until they spontaneously surrender their peculiarities." Obviously "peculiarities" are the very things which "mark off" men and institutions from their fellows, or the others by which they are surrounded. Now the essay leaves no room for doubt as to some at least of the "peculiarities" which mark off the disciples from other religious bodies by which they are surrounded, and suggests the estimate of them as one of the narrowest of the narrow sects. The essay says that the peculiarities which tend "to mark us off, and set a quiet smile going round any liberal denominational circle at the mention of our name," are "the lack of a well-trained and scholarly ministry, the exclusiveness of the communion-table and the contribution-box, our frequent aversion to instrumental music, the plainness of our chapels and the hardness of our pews, our marked avoidance of the style of evangelism that Christendom in general accepts, and the general Ishmaelitic air with which we move." This is a somewhat lengthy catalogue of specified "peculiarities," not taking into account the drag-net general indictment with which the sentence is rhetorically rounded up to well balanced conclusion, but there is, beyond all possibility of doubt, quite a host of good, honest, Christ-loving souls who would joyfully plead guilty to the whole series, and then join issue with the essay as to who is to be held responsible for the existence of the "peculiarities." It is probable that they would exercise a discrimination, not observed in the essay, between things of essential import, and those which are mere accidents of physical environment; but, in any case, they would infer that some of these things were connected with worship, and were among those that the leavening process to which they, the critics, were to be subjected, would fit them to "spontaneously surrender." The "impression" complained of does not appear, in this light, so hopelessly

"mistaken"; some might even go so far as to call it a natural deduction from the premises supplied by the essay.

3. A third objection to the essay is likely to be taken in regard to ambiguity, very evident in the loose use of many of the more important of the terms employed therein. Without definition of these, and their restriction in use within defined limits, the affirmations and suggestions of the essay may be interpreted at will of the reader, or in consonance with the suggestions of his own inclinations. Precedent to the reduction of many of the propositions to strict syllogistic form, for purpose of examination, suppressed terms need to be supplied, and till this has been done it will remain a matter of opinion as to the source from which some very apparent sophisms take their origin. Amongst the words needing special defining, for a right understanding of the essay, are the term "Christian," both when used as a substantive and an adjective; "church," "congregation," "fellowship," "well-trained," "scholarly," "ministry," "essential democracy of Christianity," &c. In the absence of strict definition of terms, much of the essay is enigmatical and some portions may be suspected of being equivocal.

4. Yet another fly in the ointment is the gratuitous assumption of essential premises, involving propositions not only not generally accepted, but even not ordinarily allowed to be true. Take, for instance, the assumption of existence of a strict analogy between the natural and spiritual in development, along certain specified lines of evolution. From this the daring affirmation that an "inflexible faith" must perish, and so to the conclusion, "Unless we do open the avenues of our religious life, we are doomed to that fate which comes to all things that cannot or will not fit their surroundings." Then again, "We are a unique religious movement, seeking to work a radical change in Christ's body throughout this wide southern empire." There will be not a few that will object to this specification of the intention of the church in these States. Further, the suggestion that "the need of the times is for a movement that shall decently inter the lifeless corpse [of sectarianism], and restore the unity of the apostolic church," may evoke a retort that a more eminent authority than the essay proposed that the dead should bury its own dead, and that the "unity of the apostolic church" stands in no immediate need of restoration. The proposition that "the restored church, in order to be catholic and undivided, must recognise the liberty and supremacy of the congregations," is certainly not self-evident. The assertion that "the essential democracy of Christianity is slowly but surely coming to be recognised by the foremost Christian races" would not be amiss for substantiation, and when so established, some would possibly suggest that a not unimportant point still remained to be settled—whether "democracy," essential or otherwise, has any place in the church of God. The proposition that "it is manifestly within the right of each congregation to follow its own policy as regards the terms of admission to fellowship" is in no better case. The terms having been defined, discussion would certainly ensue along one of two lines—

as to the soundness of the proposition or as to the value of the fellowship conceded. The statement that "men must differ before they can deeply agree" admits of an obvious equivocation on the word "agree," whilst the affirmation that "the church must think of herself as the one body of Christ" certainly suggests the thought that no amount of thinking will alter definite facts, and to be the one body she must rely upon the divine guidance rather than upon her own estimate of her position. But of all the assumptions the most daring is that which underlies the whole fabric of the essay, the assumption of the rule of a universal law of accommodation and modification to meet the demands of local environments. The keynote of the essay is "Adapt or perish!" the proclamation of a universal law, to which even the church of God must take heed, and modulate herself into conformity with the requirements of her environments.

5. Exception is certain to be taken to the equivocal position the essay takes up in respect to the ordinance of baptism. In the absence of definition the position cannot be absolutely determined, but the indications and trend of the paper are not assuring. Upon one point only does the essay speak with certain voice—"a practical unity cannot be reached until baptism becomes uniform throughout the church." Some care is taken to show that there are two ways in which uniformity may be reached. "If the congregations surrendered their scruples and admitted the unimmersed, the difficulty would be solved, so far as the immediate point is concerned; or if all the congregations who accept sprinkling as baptism were to surrender their liberty and return to the apostolic practice of immersion, the difficulty would be equally solved. It is quite evident, though, that neither side will consent to the necessary sacrifice, perhaps for many years to come. In the meantime . . . each congregation should be at liberty to decide for itself, irrespective of the practice of its denominational fellows, whether it will admit the unimmersed to fellowship." The one thing advocated is a uniform practice; so that this goal be reached the form of the practice seems to be a matter of indifference, with a suggestive leaning towards abandonment of that which is merely "scruples" upon the part of a minority, rather than to demand a "surrender of their liberty" upon the part of the majority, with the added indication that "in the meantime" the ordinance is to be treated in a manner which has, in the universal history of the past, brought it into disregard and disrepute wherever the policy has been adopted.

6. The generally latitudinarian tendency of the essay might reasonably be expected to preclude a suspicion of the narrowness of bigotry, but the suggestion of a latent bigotry is another of the weaknesses of the essay. Throughout the paper there is a current of suggestion that the "sincere followers of the Lord Jesus Christ" are to be looked for universally amongst "the Protestant denominations," and nowhere else. The limit of the union proposed by the scheme of the essay is embraced in the Protestant alliance which is proposed to be effected. It may be no part of the intention of the essay to give this

impression, and in that case the use of so distinctly dichotomous a term as "Protestant" is more than unfortunate. The assertion or suggestion that any body of religionists professing a faith in God, however far removed from every ideal conception of a church of God, contains none, among the multitude of its adherents, who are "sincere followers of the Lord Jesus Christ," is conceived and originated in a spirit of unadulterated bigotry: in Sodom, even, there was found a Lot.

7. The final and crowning defect of the essay is found in its peculiar want of sympathy with the modes of thought of those to whom it appeals. The great Apostle Paul recognised the necessity for becoming "all things to all men," and condescended to meet men on their own rational planes. Had this necessity been recognised in the essay, then its tone, as its influence, would have been distinctly different. Appealing to a people who are acknowledgedly amongst those most pronounced in their regard for and veneration of the holy Scriptures, and for their acceptance of these as the rule and guide of their lives and conduct, no appeal for amendment of that conduct, especially in the most sacred matters of religion, could hope for success unless accredited and endorsed by the Word of God. Even to seem to avoid reference to that supreme authority was to court suspicion; to seem to run counter to its teaching was to challenge antagonism. The essay will be found to have done both: it will inherit the consequences accordingly.

For these reasons, and for others of which opportunity does not allow the reviewer to speak, he has to reach his deliberate conclusion that the essay, notwithstanding its many literary excellencies, is not, in any sense, worthy of the importance of the theme, the inspiration of the occasion, or the reputation and ability of its talented author.

JOHN T. T. HARDING.

The importance of the theme should assure for Bro. Grinstead's essay a most careful reading. We all agree in the hope and prayer that the "unity of the apostolic church" will soon be restored. With many others, I have read the clever and piquantly-written Conference Essay with great interest, and yet (in stock phraseology) "with mingled feelings." In any comments which I make, I trust it will not be imagined by any that I wish to impugn either the merits of the composition or the motive which prompted it, or reflect on the vision beautiful of a church united and restored. It is because the paper was avowedly written in order to arouse discussion that I hasten to oblige and thus far help it to fulfil its mission.

1. There is an uncomfortable impression created that the writer believes that, if the disciples of Christ in these southern lands just go on as they are going, they will one day awaken to find they are dead! It is not too much to say that his chief message to us is: Adapt or die. While it is true that our numerical increase and progress hardly support this opinion, it is probably equally true that wiser methods could have been advantageously adopted. Later, I shall notice a

few of the suggested adaptations; meanwhile on the general idea let me say:—

(a) Before pledging ourselves to the evolutionary theory in the realm of religion (and it is only a *theory* in the natural world), we would ask, How far is it to be allowed to have sway? For instance, some of us think that we cannot even accept adaptation in a great many things which others would altogether reject as not having the necessary fitness to survive. We would like to know the destination before starting on the voyage.

(b) *Adapt or die!*—As to whether the adaptations he suggests are in harmony with Scriptural principles, the essayist pauses not once to enquire. Herein is the vice of the whole production. Even if they were not wrong in themselves, I feel sure some of the suggestions would be found impracticable, but the first question is, Are they *right*? So far as the essay is concerned, we ask in vain, "By what authority?" Its most remarkable feature is that Scriptural quotation or allusion is practically non-existent. Surely if it came to the alternative of unscriptural adaptation or death, it would be better to earn the epitaph, "Blessed are the dead which die in the Lord." It is conceivable that to die would be the more creditable alternative for us to adapt. Yet, whether suggested adaptations are Scriptural or not, is not once raised.

(c) It is by no means the whole truth, or even a very great part of it, that the church should adapt itself to the times; it is more of the truth that the church's work is to adapt the times to itself and its teaching. A reperusal of the methods of the Master, his forerunner and his apostles (as recorded in Matt. 23, Luke 3, 2 Cor. 10: 5, etc.), assures me that for this the church has the best of precedent. This conception the pioneers of the movement in Australia held to strongly. Were they wrong? Certainly not more so than he would be who held that the adaptation was to consist in the church's fixing up its doctrines and practices to suit the times. I like this word of the great Neander: "We must follow not the spirit of the age, but the Spirit of God." Yet, I repeat, not once does the essay appeal to the teaching of the Spirit of God to prove the rightness of the adaptations it suggests as necessary.

2. "The restored church," Bro. Grinstead says, "must recognise the liberty and supremacy of the congregation." With proper definition of terms and limitation of application, this no doubt is true. But in the second paragraph under the heading "3. Obstacles to its Attainment" (a paragraph concerned with the want of uniformity in baptism) the writer implies an extraordinary definition of "liberty." Listen: "*It is manifestly within the right of each congregation to follow its own policy as regards the terms of admission to fellowship.*" This I have much pleasure in emphatically denying. If its claim is to be a congregation of Christians owning the Lordship of Christ, it must not, as I fear the S.A. Conference Essay for 1903 does, ignore the fact that the Head of the body has caused something to be written about this matter, and that (as we have good authority for saying) "whosoever goeth

onward and abideth not in the teaching of Christ, hath not God." But Bro. Grinstead felt that the words italicised above were saying too much, so added (what was meant to be a transition and explanation, but what is really miles away from the former statement): "*at least, the congregations will follow their own policy.*" Probably, but they have not a shadow of rightful liberty so to do. Again, we have this: "*if all the congregations who accept sprinkling as baptism were to surrender their liberty and return to the apostolic practice of immersion, the difficulty would be equally solved.*" The essential principle of our movement is illustrated in this, that if "the apostolic practice" was immersion, then no man, or congregation of men, or sum total of congregations, ever had an atom of true liberty to practise sprinkling at all! It is not a matter of surrendering liberty, but of being content with the word and will of God. Until this contentment comes, farewell to the idea of a union worth having. In fact the result of such a union would be to confirm some in their disobedience—which I fear may also be the effect of the essay we are now reviewing. The New Testament settles what are "the terms of admission to fellowship," and congregational liberty and independence must not go so far as to ignore these.

3. Under cross-heading "5. How are we to do it?" we are told to "suppress the sectarian instinct amongst us"—which is good advice. One form this instinct is alleged to take is implied and illustrated in the following words: "*It is very difficult . . . for us to keep the catholic conception of the church before our minds, and regard the pædobaptist as a brother in Christ in precisely the same sense as one who is simply a disciple.*" I believe the term "pædobaptist" as here used includes one unimmersed, *i.e.*, unbaptised. Well, yes, we find it difficult; in fact, try as we will, we cannot succeed—so long as the standard of appeal is not our feelings, our charity, or our liberality, but the Word of God. To say that the speaker or writer of Acts 2: 38 or Gal. 3: 26, 27, would have found it *difficult* to look upon an unbaptised person as "a brother in Christ in precisely the same sense as one who" was "simply a disciple," is to put it very mildly indeed. More than that, I should say that some of our prominent brethren in Australia find it more than difficult; they simply cannot do it, consistently. We may, as an illustration, quote a leading article on "Faithfulness to the Plea," which appeared in the *CHRISTIAN* of August 27th, 1903, in which the writer says:—

"The evangelism to which the plea commits us must put baptism in the place it occupied in the preaching of the apostles. They tacitly assumed that there was no Christian life short of baptism, because it was by submission to it that the rebel made his surrender to Christ known to the church, and to all the world. . . . Moreover, since it was the great surrender of the soul, or, as Aylsworth aptly puts it in his masterly work, 'the rush of the prodigal into the Father's outstretched arms,' it was never delayed, for the penitent's first demand would be, 'What doth hinder me to be baptised?'"

Now if that extract presents the truth (and would Bro. Grinstead deny it?), what becomes

of the talk of sectarian instinct manifested in the non-recognition of a pædobaptist? I have no hesitation in saying that a person who agreed to that leader extract—agreed, that is, with a reasonable idea of the meaning of the language—could not look upon the unimmersed (i.e., unbaptised) as brethren in Christ in exactly the same sense as those disciples only. I would much like the essayist's opinion of this. If, after giving us that opinion, he would kindly quote even one solitary passage of Scripture in which it is stated or necessarily implied that an unimmersed person was in the days of apostolic Christianity looked upon as a "brother in Christ," I shall retract all my criticism of his paper. Do not forget the text.

4. In a note the essayist tells us that it is a mistake to imagine that "he means to advocate the receiving of the unimmersed to fellowship." It is not quite clear what he means by "fellowship" (probably, membership), but certainly the essay pleads for "open communion," as it is generally termed, as witness: "Under the care of the legitimate overseers, our journals, our pulpits, and our communion-tables should be free to the discreet and sincere of all the divided portions of the church"—the preceding and succeeding sentences making it clear that the unimmersed are included. Of course if these are brethren in Christ in exactly the same sense as those who are disciples only, then there is no room for argument here. On this part of the paper, I would remark:—

(a) Bro. Grinstead seems to style our present attitude as a "timid conservatism." We have had our position of comparative isolation called by many names ere now. "Conservatism" is the mildest expression of a group which contains "pelican-like-in-the-wilderness," "old-fogey," "bigoted," "narrow-minded," etc.,—but "TIMID conservatism"! Conservatism, if you like, but *timid*, when for years we have had to endure the taunts, obloquy and misrepresentations of those who show their charity by denying any to us; *timid*, when, as if it were not enough that we like Jesus have to endure the contradiction of *sinners* against ourselves, we also have to brave the assaults of our own Conference essays occasionally! Leave out the adjective. It requires more bravery to withstand these assaults than to "adapt ourselves to the times."

(b) We do not plead that because we have taken these positions they are therefore right. But we do say this: We occupied this ground in the conviction that it could be Scripturally maintained; if we are to give it up, it must be at the bidding and guidance of the Scriptures. As is patent, the essayist makes no attempt to justify the principle of "open communion" from Scripture, though one text showing an example of it in New Testament times would silence our criticisms.

(c) *Some things we know*—things so generally conceded as hardly to be within the realm of discussion:

- i. In apostolic days the members of the church were all baptised.
- ii. This baptism was immersion.
- iii. Such sat down to the table of the Lord. No one can say that in apostolic days or with apostolic approval any other

than baptised believers so sat down. Day by day the testimony on this point grows. In "The Early Eucharist (A.D. 30-180)," an expansion of the essay awarded Hulsean Prize for 1900, published by the Cambridge University Press, 1902, the writer, W. B. Frankland, says: "Baptism was and is the introduction to the eucharist, which is the ever-flowing fountain from which the spiritual life, begun at baptism, is replenished and augmented." In his "Apostolic Christianity," H. H. Henson says: "Baptism being thus the basis of Christian equality, is also the basis of Christian fellowship, the principle of church unity." Writers in Hasting's Bible Dictionary support this view. In his History of Infant Baptism Dr. Wall truly said: "Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptised." Such a claim is very modern.

When we advocate and practise the admission of immersed believers in Christ to the privileges of the church,—to the table as one of these,—we are on sure ground, we can plead the authority of the Word of God, we can do it in the name of the Lord. But I ask, when there is not a hint in all the New Testament that any but baptised believers partook of the supper, can we, or dare we, in the name of the Lord proclaim that others may come? Can we do anything in the name of the Lord for which we cannot quote one approving word of the Lord? If we cannot do it in his name, shall we presume to do it in our own? Have we the right, even in essays written to arouse discussion, to say anything that would tend to confirm any in their disobedience to the Word of the Lord?

In closing I wish to reiterate, it may be to weariness, that for the positions taken in the paper Scriptural support should have been adduced. If these statements of Bro. Grinstead's cannot be (I will not say put into Bible language, but) supported by Scriptural authority, then we do not wish to adopt them. Surely loyalty to the Word is more essential even than that we should be in the van of a catholic movement towards unity. Our plea is for Christian union, but also for loyalty to the Word of God. What shall we give up for Christian union? Not things that we have no right to give up. As to whether we have the right to adapt in the things mentioned in the essay, the writer never once tries to answer in the light of that Word we love. The question is not primarily one of our leading or following a movement to "a broad and catholic union," of our being or not being a "moribund sect," of warts on the fair or plain face of a restored church, of "an encrustation of tradition" or a "development of a rancorous controversialism," or "the cold and fruitless self-satisfaction of a shrivelled-up logic," or indeed of any other equally fit or well-sounding phrase which may be used to adorn an advocate's plea—but it is primarily this: *Are the Scriptures to be our standard of appeal, our guide, or not?* I answer, Yes; because (1) these only are authoritative, and are our only revelation of the will of God; (2) if these are not a standard, nothing is; if these tell us not, we cannot know.

A. R. MAIN.

Sunday School.

LESSON FOR NOVEMBER 1ST.

David and Absalom.

Lesson—2 Sam. 15: 1-12. Study verses 1-23.

GOLDEN TEXT.—"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."—Ex. 20: 12.



Although God had granted to David pardon, and restored him to favor, yet he was not to escape the direct consequences of the wrongs he had committed. To every sin, in a greater or less degree, there is an after-growth. Following the thread of history in David's career from the time of his reconciliation onward, we find this great fact none the less true.

David's first sorrow is the death of an infant son. Later this was followed by the sins of Amnon and Absalom, two of his sons. The murder of Amnon comes next. This opens the way for the fulfilment of his cherished and covetous hopes for the throne of Israel. Our lesson to-day deals with the early plottings of Absalom against his father. Absalom was an insolent, unscrupulous and dissipating young man. He had little or no regard for either his father or the people of Israel. He only strove to serve his own ends. He used all his energies in winning the people's favor. Daily would those who had disputes with their neighbors go to the king for judgment. As an unsuccessful subject was returning home, Absalom would give his own opinion upon the matter in dispute, always favoring the losing suitor. The course naturally put such an one against the king. In this way Absalom must have gained a great many for his side. "So Absalom stole the hearts of the men of Israel."

Day by day he grows bolder. An unfortunate political mistake of David makes the king very unpopular. Absalom seizes the opportunity, and, under the pretence of paying a vow in the old city of Hebron, sets off to it, accompanied by a great army of plotters from Jerusalem. Messengers at a given signal proclaim a new king. The news spreads, and meets with a response from every quarter except Jerusalem. For a time, at least, the rebellion is a success.

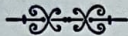
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The Leader.

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

A Wider Union.

The recent meetings of the Assembly of the Presbyterian Church of Australia, held in Sydney, were of special interest from the fact that the question of "wider union" was advanced another stage. At a previous meeting a committee had been appointed to consider and report upon the subject. This report had been prepared and duly placed before the Assembly and formed, as was expected, the chief theme of its deliberations. From the report we learn that "circulars had been sent out to the Archbishop of Sydney, to the President of the Methodist General Conference, the President of the Congregational Union in each State, the President of the Baptist Union in each State, and the President of the Conference of the churches of Christ in each State. All the replies were

of a most courteous character, the great majority were sympathetic, and expressed deepest interest in the movement, and not a few of the replies were most enthusiastic." This is just what we should have expected. All the five organisations mentioned have more than once spoken freely on the desirability of wider union. To consent, therefore, to take part in a preliminary discussion of the question was not only a reasonable act, but one which a regard for consistency made imperative. To consent, however, to enter into the consideration of a question is one thing, and to come to a common agreement after such consideration is quite another. As regards some of those whose co-operation was solicited to secure a wider union, good progress has been made. The Methodists and Congregationalists have reached a point at which they can say that there are no insuperable barriers to the union of themselves and the Presbyterians. Very wisely, the committee appointed by the Assembly is dealing with each organisation separately, and taking those first in order that are most likely to give practical effect to the union idea. As we have maintained before, we maintain now, that the first step in the direction of unity is the coming together of the non-immersionist bodies. The difficulties here are not so great, seeing there are no vital questions of doctrine or practice to keep them asunder. To approach these bodies first, then, was an act of wisdom which must meet with approval. The difficulties will be greater when the representatives of the immersionist bodies are called upon to express their views upon the subject. We may judge from the silence maintained that the overtures to the Baptists have not been attended so far with success, and as for the churches of Christ, no overtures, beyond the circular of invitation, have yet been made. Here, again, the committee has taken the line of least resistance, as it would doubtless hold that failure with the Baptists meant failure with us.

From what we can gather from the report, it would seem as if the union of the Presbyterians, Methodists and Congregationalists was within measurable distance of realisation. Not this year, or next year, but within the next decade, it may be an accomplished fact. There has been such an orderly progression in this matter that we are very hopeful of what the future will bring forth. There has been, first of all, the realisation of the fact that disunity is not only sinful but disastrous in its effects upon the cause of Christ. For a long time the thought of unity got no further than this. It was a sentiment for the platform, and made an appropriate peroration to a speech. By-and-bye the thought

took shape and materialised. It took shape in the idea that if unity was a good thing it should commence at home. It materialised in bringing together the scattered forces of Presbyterianism and Methodism. This accomplished, the respective bodies that had secured union within their own borders were justified in making attempts to secure a wider union, which should be the beginning of one that would be world-embracing. In looking out for a wider union, they have sought out first those who approached nearest to them in doctrine and polity. In this search it will be of interest to note the results which have accrued so far. Turning again to the committee's report, we find this information given to us:—"When they (the committee of the Assembly) came to confer with the Congregationalists, they found there was a very great fraternal spirit exhibited. The doctrines taught by the two churches were found to be identical, but with the difference only that the Congregationalists objected to the signing of a fixed creed by the ministers and office-bearers. Although one of the Congregationalist traditions was a dislike to human creeds, it was found, nevertheless, that they had a creed, which was stated in an Incorporating Act. These doctrines were eleven in number, and with most of them Presbyterians would be in perfect sympathy. The worship of the two churches was conducted in exactly the same manner. The great difference was in the matter of church polity and government."

"With regard to the Methodists," the report goes on to say, "the Conference disclosed the unexpected fact that they were even nearer to the Methodists than to the Congregationalists. In the first place, so far as the polity of the Methodist Church was concerned, it was just as Presbyterian as their own. On points of worship the two churches exactly correspond. In order to examine into the matter of doctrine they compared the shorter catechism with the Methodist shorter catechism, second part. In a great many instances the committee found that answers given to the different questions were word for word the same in both." It was, however, admitted that on some points of speculative theology the two churches were at variance with Presbyterian ideas. But no importance was attached to this fact, as they belonged to controversies long dead and buried. On the living points of theology, and on the living matters now being discussed among living men and women, they found that the two churches were bearing the same testimony and preaching the same thing. On questions of church policy and church government in which there were differences, it was contended that these

might be adjusted—that there were excellencies in each system that might find a place in the new organisation. There was nothing, at any rate, of fundamental importance to keep them from coming together. Taking the report as a whole, it may be concluded that the way to union has been opened up for these three great bodies of Christian people. If anything should arise to prevent this desirable consummation, we do not think that the cause of such prevention will be due to doctrinal differences, but rather to questions relating to polity and government. The Congregationalists, for instance, will scarcely care to surrender the independency of the congregation and submit to a form of government that makes the individual congregation subservient to the will of a majority of the representatives of the whole body, as with Presbyterians and the Methodists. This is one of the dangers of organic union. It creates an ecclesiastical form of government which secures union for the time being but which makes disunion very possible later on.

From what has been said in connection with the contemplated union of Presbyterians, Methodists and Congregationalists, it will be seen that the essential prerequisite to such union is oneness of thought in regard to all fundamental questions. It is because of the great divergence of thought between the above churches and the Church of Rome and the Church of England, that the possibility of union with them is not regarded as being within the range of "practical politics" under the present condition of things. It is felt, and felt rightly, that there are conditions under which union is neither possible nor desirable—that, great as the thought of unity is, there are times when the thought of disunity is greater still. And this opens up the question, What should be the attitude of the immersionist bodies to this proposed union? Are the things which now separate them vital and fundamental? We think they are. The Presbyterians, Methodists and Congregationalists were called into existence by the needs of the times which witnessed their birth. They have lived to see the day, so far as this land is concerned, when the main points for which they contended are not required to be urged in the same heroic way. The battle for freedom, for which their forefathers fought, has been won. So far as this is concerned, they have now no distinctive mission—nothing to justify their existence as separate organisations. It is otherwise with those bodies that have given their testimony in favor of the restoration of the Scriptural idea of baptism. So far from their work being done, it has only begun. They have,

therefore, the right to ask that they, too, shall be allowed to fulfil their mission. To leave that work undone, to make a truce on this question, at this stage, would be to prove that they were unworthy of the mission entrusted to them. We have no fear, however, that they will surrender on this vital question. They will rather take the position that if loyalty to this truth demands that they shall remain outside, outside they will remain; but remaining, will so press home the truth that the time will come when it will win its way over all forms of opposition, and so clear the path for a union that will be universal and complete. We admire the spirit that prompts our Presbyterian friends to seek to bring about a wider union. We have nothing but words of praise to say about it. But we admire still more their evident determination that, if union is consummated, it will not be secured at the loss of anything they regard as an essential truth of holy Scripture.

Editorial Notes.

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

Methodists and Presbyterians.

What could be more significant of the decay of religious dogmatism than the fact that Presbyterians and Methodists are seriously discussing the practicability of organic union? What has become of the five points of Calvinism around which the battle has raged for centuries? Fancy Wesley and Toplady seriously contemplating ecclesiastical union! It is true that the doctrinal standards of both bodies contain as clearly as ever the dogmas in the defence of which their fathers so heartily anathematised each other, but who now seriously cares to advocate them? Total depravity may be as the old lady said, "a very precious doctrine if we could only live up to it," but as a power to keep Christians apart it has ceased to exist. The union of the various Methodist bodies was remarkable, but they were only kept apart by questions of detail in church polity; there were no doctrinal differences to be adjusted. In this later proposal difficulties which not long since were considered insuperable will have to be overcome, and there is every indication they will be. The day has gone by when differences of opinion on such speculative questions as individual predestination, effectual calling and final perseverance are to keep apart those who believe in and love the one Lord. The Methodists and Presbyterians are, next to the Anglicans, numerically the most powerful Protestant bodies in Australia, and there is reason to

hope that within the near future they will form one compact organisation. This is one more evidence of the power of faith over opinion.

American Sunday Schools.

A million and a half of Sunday School workers are engaged in the teaching of twelve and a half millions of scholars in the American Sunday Schools. Dr. Hurlbut, the eminent Sunday School Lesson commentator, tells us that "one-sixth of the American population is enrolled in the Sunday School," and that "the Sunday School has given to the church ninety per cent. of its members." The work of these teachers is not placed on human record or published in the newspapers, but it is probably the most efficient as well as the cheapest gospel work in the world. This immense body of unpaid preachers in America, and the still larger body of similar workers in the British Empire, are doing a mighty work in moulding the characters of the men and women in whose hands their countries' destinies will soon be placed. They deserve every encouragement from parents and church members, too many of whom are disposed to ignore or criticise rather than to appreciate their efforts. It would seem that America has taken the lead in progressive school methods, and if we in Australia would be up to date we must not close our eyes to the improvements continually being introduced in that go-ahead country.

From a Publican's Standpoint.

A meeting of the Licensed Victuallers' Association of W.A. was called a short time ago to listen to an address from Mr. E. Nordon, secretary of the Licensed Victuallers' Association of Christchurch, N.Z., on the effect of the Licensing Laws in that country. The address has been printed for circulation among the trade, but a copy has fallen into our hands, and is very interesting reading. We regret that our space will not permit of its entire presentation. A few extracts may prove of interest to our readers in general and our N.Z. readers in particular. The speaker said he had been asked to give his information to the general public. "I was not prepared to do this, but thought it would be best to give what little information I possessed on this subject to the Licensed Victuallers' Association, because it was they who would be most affected by any change in the liquor laws." He therefore deals with the subject exclusively from a publican's standpoint. According to the Act, when reduction of licenses is carried, the reduction must not be less than five nor more than twenty-five per cent., and this reduction is

made by an elected licensing committee. "Now wherever reduction is carried the temperance party try to put in a temperance committee, because a temperance committee will close the maximum number of hotels." As an illustration of the great power of the temperance party, Mr. Nordon then showed how this worked in Dunedin, where reduction was carried. In spite of solicitors' protests, "the Licensing Committee would listen to no argument, stating that they had absolutely made up their minds as to what hotels they were going to close. They then closed up every hotel bordering on the prohibition district. There were not enough hotels on the border to satisfy the reduction aimed at, and they then started in the town by closing up the Shades Hotel, a good hotel, the building of which had cost a great deal of money, and against which there was not a mark. Their reason for closing up the hotel was on account of the landlord refusing to take the advice of the Licensing Bench to reduce the excellent counter lunch he had been in the habit of providing for his customers. They then proceeded to close up the best hotel in Dunedin." It seems the Licensing Bench had a mind of its own, and declined to be guided by the advice of the publicans' lawyers.

A Prohibition Warning.

But it is on the question of prohibition that Mr. Nordon waxes most eloquent. He objects to it as unjust because "the Crown will not recognise the necessity for compensation." But he adds: "Indeed, however much we may be right morally in asking for compensation, we must not forget there are many solid arguments against the adoption of such a principle." It is to be regretted that some temperance reformers fail to realise what the secretary of the Christchurch Licensed Victuallers' Association so freely admits—that there are "so many solid arguments" against compensation. He proceeded to say that "if once prohibition is carried you will never get a Parliament courageous enough to bring forward the question of compensation." "There can be no doubt that the prohibitionists work very much harder than do their opponents. They drill their doctrine into the children, and they take care that everyone who is of their way of thinking is upon the roll, the consequence being that every prohibitionist is careful that his vote is recorded." His view of the future from the publican's angle of vision is gloomy in the extreme, but from our standpoint it glows with the brightness of the rising sun. "Although in Christchurch we have an elaborate system by which we hope to fight the prohibitionists, we have had great trouble in carrying continuance. As it is they have gone so far as to close the hotels at 10 o'clock. In spite of all our labors, our experience has been that the prohibitionist vote is increasing and the moderate vote decreasing, and I venture to predict that at the next election Christchurch will be carried; and I should not be going too far, I think, if I predicted that in six years' time the liquor trade will be stamped out of New Zealand, and stamped out without one penny compensation to the people whose trade has been taken away

from them. There are Members of Parliament who are in favor of compensation, but they are afraid to support their views; it is carried so far now by the Labor Party that a Member seeking election dare hardly say that he is a moderate." Mr. Nordon knows whereof he speaks, and we are confident that our New Zealand readers will do their best toward the fulfilment of his prophecy. He attributes the success of the no-license movement to the "fanatics," and as he says, "In the city of Christchurch there are, I believe, at present more fanatics than anywhere else in the world," it is not surprising that he anticipates the loss of his position at next election.

Sly Grog Selling in New Zealand.

When Demetrius called together his fellow-craftsmen of Ephesus because their craft was in danger, he realised that to gain the public vote they must divert attention from their own losses to the danger that Diana was in. In like manner the Licensed Victuallers' secretary referred to in these notes points out that prohibition leads to sly grog selling. "In one district where there is total prohibition, the number of sly grog shops is enormous." He said that when travelling through a prohibition district, "I was asked whether I would have tea with or without milk, and when I asked for tea with milk the girl brought me beer served in a tea-cup. I do not say anyone could have got it, but my friend Mr. Greenslade, being well known, was entrusted with this password. I venture to say, however, without fear of contradiction, that anyone can get alcohol in any hotel in these prohibition districts so long as he is known." He confesses, however, that "the police use all sorts of methods to uphold the law," and tells of one case in which they were able to issue forty-two writs for sly grog selling. Of course every law can be and is broken, and we may not expect a no-license law to be any exception, especially as publicans are notorious for law-breaking in license as well as no-license districts, but the authorised statistics of Clutha are proof positive of the beneficent results of the Act. Clutha became the object lesson to the rest of N.Z., as N.Z. is to the rest of Australasia. It is evident that his "warning against allowing the prohibitionists to gain a footing in this State" is too late, since we have such excellent reasons, including his own address, for encouragement.

Several Other Things.

The writer of "Several Other Things," in last week's CHRISTIAN, says under the heading, "Use of the term church of Christ," "The church of Christ consists of all who are 'in Christ,' whether in fellowship in a congregation that is simply a church of Christ or church of God, or in association with one of the denominations." Lower down he says, "It is well for us not only to use Scriptural names, but to use them in a Scriptural sense." Just so; and he who is so much troubled about things not exactly Scriptural among us should be very careful not to fall into the same error. I confess to being far less acquainted with the Scriptures

than I ought to be, but I think I can venture to challenge the writer to produce a "Thus saith the Lord" or a Scriptural warrant for this remarkable statement. We have been taught to "speak where the Bible speaks, and to be silent where it is silent." Where does the Bible speak in this style? If the church of Christ (though the phrase is never used in the singular) is what our brother represents it to be, how can it be "a called-out assembly"? (J. B. Rotherham's translation). When is it possible for it to assemble? What becomes of its ordinances, its order, its fellowship, etc., etc.? If our brother replies to the effect that the term is used in two senses let him remember before making such an assertion that these two senses nullify and destroy each other. The church in his imagination cannot meet to break bread, is split into ten thousand factions, is in hopeless confusion, without order, unity, discipline—in short, is the very antithesis of all the New Testament represents the church to be.

I THESS 5: 21.

Christian Endeavor Notes.



"For Christ and his church." Matt. 16: 16-18.

OUR BIBLE DATING PLAN.

Through the Bible in One Year.

DATE.	OLD TESTAMENT.	NEW TESTAMENT.
Oct. 26...	Jer. 9,10,11	...1 Tim. 6
" 27...	" 12,13,14	...2 Tim. 1
" 28...	" 15,16,17	... " 2
" 29...	" 18,19	... " 3
" 30...	" 20,21	... " 4
" 31...	" 22,23	... Titus 1
Nov. 1...	" 24,25,26	... " 2
" 2...	" 27,28,29	... " 3
" 3...	" 30,31	...Philemon
" 4...	" 32,33	... Heb. 1
" 5...	" 34,35,36	... " 2
" 6...	" 37,38,39	... " 3
" 7...	" 40,41,42	... " 4
" 8...	" 43,44,45	... " 5
" 9...	" 46,47	... " 6

This plan enables you to read right through the Bible in one year. Mark the date opposite the corresponding verse of your Bible, each day reading the portion assigned.

Vict. churches of Christ C.E.U.—As the Swanston-st. lecture hall was otherwise engaged, the monthly Executive meeting was held in Bro. Thurgood's shop, close by the chapel. We appreciate our good brother's kindness in thus accommodating us, and thank him sincerely.

ABBREVIATED REPORTS.

Ascot Vale on the whole are keeping up their average. The Sunshine Committee are preparing a Christmas box for the Burwood Boys' Home.

Collingwood needed some stimulus, so they thoroughly re-organised, and have made a fresh start with 30 active members.

Tabernacle (Fitzroy) are going on quietly. Four associate members received. Meetings are splendid; in fact, "Great Things in John 3: 16" was one of their most successful meetings yet held.

Lygon-st. report all their committees working. The Sunshine Committee visited 96 homes, leaving fruit, flowers, and where necessary food or clothing. Arrangements for anniversary well in hand.

North Melbourne's anniversary will be held on October 18th and 19th. Speakers for Sunday: morning, H. Peacock; evening, T. J. Cook. Monday: H. D. Smith, "The Church's Duty to the Endeavor"; A. R. Main, "The Endeavorer's Duty to the Church," while A. W. Roberts, the Vic. C. E. Union's champion Junior man, also promises something first-rate. They are arranging for a crowd.

North Fitzroy advise us that meetings are greatly improving. Their committees have followed the advice given by Bro. Johnston at the last rally, and are taking the work from off the conveners' shoulders.

Swanston-st., according to their delegate, is still going on the same way—meetings well attended and interest increasing.

South Yarra celebrated successfully their first anniversary. Committees are earnestly working. Membership is 21 actives and 2 associates.

Preston's report was the most interesting. Meetings deeply spiritual and participation good. They organised a concert for the local Ladies' Benevolent Society, realising about £12. They have to face discouragements from outside in the way of stone-throwing and cornet-blowing, but their enthusiasm is in no way damped.

South Richmond have an average attendance of 12, also a Junior society numbering 30. They are raising funds for a banner.

Hawthorn members are working. They expect six new members at next meeting.

Newmarket and North Richmond were not there.

South Melbourne were welcomed into the Union. They meet fortnightly.

Williamstown visited the Newport Baptists on September 22nd, about 100 members attending. Miss O. Johnson led, the topic being "Why and How to Witness for Christ." Eleven members spoke or read papers. They have a good Junior Society; 69 members on the roll.

Mark on your engagement list—November 16th, Union Rally, preceded by a Conference, Swanston-st. chapel. None should miss it.

From The Field.

The field is the world.—Matt. 13: 38.

South Australia.

HINDMARSH.—The anniversary services commenced yesterday. In the morning Percy Pittman gave us an excellent address, and in the evening Dr. Verco

preached. At each service there was a large attendance. Our young men are fairly successful with their Bowden mission. Reports to hand are good. One confession last Lord's day, and good audiences. Oct. 5.

HINDMARSH.—On Tuesday, 6th inst., the services in connection with our 48th anniversary were continued. An excellent tea was provided by the sisters. Fully 250 must have partaken. A goodly number of these were from sister churches, whom we were glad to meet. The after meeting, presided over by William Brooker of York church, was well attended. A. J. Clark and H. J. Horsell gave excellent addresses, interspersed with part songs, anthems and selections from Songs and Solos. From the report read by the secretary, J. J. Lee, we gather the following:—Members roll last year, 552; added during present year, 27; 19 by faith and baptism; 1 restored; 7 by letter; transfers 12; 3 removals; 5 deaths. Interest in Sunday School work is well maintained, thanks to the superintendent and his staff, of which there are 24 officers and teachers; 341 scholars are on the roll. A large number of scholars made up the additions to the church. The expenditure was £55/11/9. Receipts, £55/13/11½. 15 first and 7 second certificates were obtained at the S. S. Union Examination. 82% marks were obtained for the whole school. The Foreign Missionary Society continues its noble work, and has contributed £41 towards Bro. Strutton's salary this, as for former years. The society has therefore contributed between £300 and £400 since our Bro. Strutton has been in the field. The various other societies of the church were favorably noticed in the report. Endeavor, Dorcas, Literary, and Young Men's and Young Women's are all doing good work. Our young men are carrying on successfully a mission in a hall hired by them for the purpose in Brompton Park, securing good audiences. The building fund has repaid £475 to date in pennies, leaving £125 still to pay. Towards this we have £20 in bank, besides which £25 out of the £50 left by our late Bro. Pretty has been voted by the officers to this fund, and will be available by 1st of December next, so that practically we are only indebted to this fund about £80. The income for the church for the past year was £531/10/-. The evangelist, Bro. Pittman, has been loaned to Glenelg, Willunga, Long Plain, and has ducted a 6 weeks' mission at Croydon during the year with marked ability and success. 78 are reported as additions from these labors. Bro. and Sister Pittman have entered upon their sixth year as co-laborers with the Hindmarsh church. Greetings from H. D. Smith, now in Victoria, were read to the meeting.

LONG PLAIN.—The S.S. anniversary services, held on October 4th and 5th, were exceedingly enjoyable to the large congregations assembled. T. J. Gore addressed the church on Sunday morning, and conducted the afternoon and evening services. About 200 sat down to tea on Monday. The after-meeting was presided over by R. D. Lawrie, and addresses were given by T. J. Gore, R. J. Clow and R. Woolcock. The special singing by the young people and children was much enjoyed. The anniversary would have been all that could be desired but for the cloud that rested upon it through the sudden illness of the superintendent, R. Daniel, who has been very actively engaged in the work of the church and school from the commencement. We earnestly pray that he will soon be restored to health. Oct. 6.

N. ADELAIDE.—Last Sunday afternoon the Sunday School united with that at Prospect and held a pleasant meeting in the tent. Dr. Verco gave an

address, illustrated with diagrams on the blackboard, and the lesson for the day was briefly outlined by Mr. Jackson. The prizes and certificates won at the recent S.S.U. examinations were distributed. After school the N. Adelaide friends were entertained at tea in the tent by the Prospect sisters. In the evening Bro. Rankine preached a most impressive sermon, when five confessed Christ.

BALAKLAVA.—Every Lord's day the meetings are well attended, both morning and evening. Last night a young lady made the good confession. Oct. 12.

KADINA.—Good meetings all day. One young man made the good confession at the close of the gospel service, and was baptised. Oct. 11.

NORWOOD.—Our meetings were good yesterday. In the morning we received into fellowship Bro. and Sister J. Dunning, Miss F. Dunning, and Albert Dunning, all from Queenstown church. The other daughter will be received next Lord's day. Sister Mrs. Bray, of Sydney, worshipped with us yesterday. P. Pittman preached to a good audience last night. In the afternoon, at the Sunday School, Bro. Hannam distributed the prizes and certificates to successful competitors in the recent S.S. Union competition. G. Jenner, G. Manger and Sister Ella Charlick all secured first prizes, and a number gained certificates. Oct. 12.

Victoria.

KANIVA.—The Tent Mission has been running for 14 days, and the meetings have been good throughout. So far there have been four confessions and four baptisms. A feature of the mission is the singing of Bro. Osborne, from Grote-street, Adelaide.

N. CARLTON.—Our Lord's day meetings are very encouraging, especially the gospel services, conducted by Bro. Ghent. A special series of addresses is being started. We pray that God will bless our efforts. Oct. 12.

FOOTSCRAY.—Under the able preaching of A. R. Main, on last Sunday evening two more made the good confession. H. K. Carter having resigned for the purpose of taking up his studies in the Lord's work, the writer has been elected to the position of secretary in his stead. Oct. 13.

BENDIGO.—Since the mission two scholars from the Sunday School have taken their stand for Christ, and on Sunday night a lady made the good confession, Dr Cook preaching pending the engagement of an evangelist, whom our advertisement states we are desirous of appointing. Oct. 6.

MELBOURNE (Swanston st.).—Good meetings last Lord's day. One received into fellowship. Bro. Meldrum gave interesting Bible reading on "The Temptation of Christ." The subject for the evening meeting was "Christ, the World's Greatest Teacher." Last Wednesday evening had excellent attendance at lantern lecture, subject, "Views of Southern Scotland." The interest in the young people's meeting is keeping up very well. Oct. 6.

BALMAIN-ST., RICHMOND.—The sultry weather last night somewhat affected the meeting, but God was with us, and we rejoiced at two responding to the gospel invitation. We are now trying to collect all promises towards the new mission chapel, that we may no longer delay building. It is largely a matter

of faith. Will not a few more kind-hearted ones send donations to such an urgent work? Send to the Austral office for us.

Oct. 12.

P. J. P.

NORTH RICHMOND.—Two young women were received into fellowship on Sunday, having been baptised on the Lord's day previous; making four additions since last report. The church has suffered severe loss in the removal from the district of three of its elders—Bren, Fisher, Shirt and Salisbury—the two latter, however, only temporarily, we trust. The former has gone to Gippsland to engage in farming. His departure, with that of his amiable daughter, is deeply regretted, and he takes with him the love and best wishes of the church he served so faithfully and well. The 25th inst. is anniversary Sunday, when Bro. Moyssey will deliver his farewell address.

G. B. M.

LYGON-ST.—Splendid meeting on Lord's day morning. One young man was received into fellowship. We were pleased to have with us Sister Glaister and daughter from Mornington, N.Z., and also A. R. Main, who gave us an excellent address on Paul's advice to Timothy, from the words, "O Timothy, keep that which is committed to thy trust." Sister Brooks, sen., fell asleep on Saturday last after a very long illness. A song that our sister delighted to hear, "Abide with me," was feelingly sung by the congregation. She had been a member of the Lygon-st. church for thirty-five years. Our evening meeting was not as large as usual, owing to the inclement weather. At the close of Bro. Johnston's address there was one confession.

J. M. C.

New Zealand.

WANGANUI.—On the afternoon of September 27th, the F. M. Society in connection with the school held their half-yearly meeting. The chair was taken by the president, Sister Clapham, and an excellent address was given by Bro. Purnell on the word "Missionary." The school is supporting a native boy, in which work they are taking a great interest.

Oct. 1.

W. T. C.

KAITANGATA.—We have recently organised a band of workers for the circulation of literature, and the whole of the town is being actively and systematically visited by tract distribution. Our Lord's day morning meetings are inspiring, and the gospel meetings are also very encouraging, the meeting-house being comfortably filled every Sunday night.

Oct. 1.

J. GREENHILL.

New South Wales.

CHATHAM.—On the evening of the 27th ult., Herbert Saxby preached in the School of Arts, Taree, to about 300 people, the building being packed. The text chosen was "My son, give me thine heart" (Prov. 23: 26). Unfortunately the writer was not present, but all that have spoken to him about the discourse say that it was both edifying and a pleasure to listen to. The local paper also gave a complimentary notice of it, and among other things said that Bro. Saxby has great elocutionary powers, and dealt with his subject in a masterly manner.

Oct. 8.

J. COLLINS.

SYDNEY.—The annual tea and public meeting took place on September 29th. After a successful tea, the public meeting was presided over by R. Leck. The choir rendered good singing, and addresses were given by A. E. Illingworth, J. Colbourne, W. Macindoe, T. Bagley and P. A. Dickson. During the year there have been 46 baptisms and 23 added by letter; 17 have taken letters to sister churches, and 3 have

been removed by death. The S.S., with T. C. Walker as superintendent and S. Gole as secretary, has done splendid work. The Sisters' Sewing Class, Endeavor Dorcas, Junior Endeavor Class and Sisters' Prayer Meeting have all been active and helpful. As a result of the Chinese Mission five have joined the church during the year. The contributions of the church were £120 in advance of the previous year. P. A. Dickson is now in his eighth year of service with us.

Oct. 10.

F. NEWBY.

West Australia.

BOULDER.—Good meetings and splendid interest are being shown here. On Wednesday evening, Sep. 30th, T. H. Scambler spoke. One young man confessed Christ.

Oct. 6.

C. E. POND.

BUNBURY.—The first anniversary was celebrated on September 30th. It took the form of a social, friends being invited. G. A. C. Gordon and Bro. Knight delivered addresses. Supper was provided by the sisters. Hymns were sung and recitations given during the evening.

Oct. 5.

G. W. K.

SOUTHERN CROSS.—A very pleasant social meeting was held at L. J. Moignard's house, on August 27th, when D. A. Ewers, of Perth, spent a day with us en route to the Goldfields. Several hymns were sung, and a stirring address given to the members, 8 of whom were present, and at the close a lady visitor, who had previously been immersed, decided to join with us, the right hand of fellowship being given the next Lord's day. We are expecting to have an immersion this week, a young man having decided for Christ.

L. J. M.

Tasmania.

HOBART.—Crowded meeting last night, and one confession. We regret that we are again called upon to part with one of our members—Sister Mead—who is about to leave us for Sydney (Enmore).

Sep. 28.

T. W. S.

HOBART.—The services in connection with the 31st anniversary of the Sunday School were a great success. On Sunday afternoon, the 30th August, Mr. Blakie gave a splendid address to the scholars, the children and adults being alike interested. Special hymns, which the scholars had been practising for some weeks previously, were rendered in an efficient manner. At the conclusion of this meeting Bro. Collins presented the prizes awarded for the year's work, and in the evening gave a stirring address; the children also assisting at this service with their singing. On the following Wednesday the annual tea was held, after which a lengthy programme consisting of singing, dialogues, etc., was gone through by the scholars. Sister Collins, who worked hard to make the anniversary a success, was the recipient of several useful presents given to her by members and scholars in appreciation of her services. The chapel, which was tastefully decorated, was crowded at all the meetings, and collections were taken up in aid of the Blind, Deaf and Dumb Institution, with the result that a substantial amount was realised.

Sept. 26.

D. ADAMS.

"We have in stock and for sale, "Ideals for Young People." This is a small book written by M. E. Hartan, B.A., LL.D., preacher of the First Christian church, Brooklyn, U.S.A.; 107 pages, The American price is 3/-. We will sell it for 1/6. By post, 1/9.

Here and There.

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

:O:

One confession at Prahran Sunday night.
Two confessions at Footscray last Sunday night.
Two confessions on Sunday night at City Temple, Sydney.

Herbert Saxby starts his mission at Enmore on the 25th inst.

C. Burton, 33 Austin St., Footscray, is now the secretary of that church.

Do not fail to read the 48th anniversary report of the Hindmarsh church, S.A.

Mrs. Walden and her niece, Miss Mathews, spent a few days in Melbourne last week.

Two young men made the good confession at Enmore, N.S.W., on Sunday night.

For Sale of Work by the North Fitzroy sisters on October 20 and 21, see Coming Events.

J. M. Hunter, 495 Little Bourke St., Melbourne, is now the secretary of the North Carlton church.

Andrew Cowper wishes it known that he is no longer secretary of the church in Cairns, Queensland.

P. D. McCallum on a post-card reports that he arrived safely at Lexington. He had a nice trip over.

We have received 10/- from the church at Hawthorn, being quarterly contribution to W. W. Davey Fund.

A. Tait gave an earnest and touching address in the Lygon-street Band of Hope on Monday evening.

Those interested in American books will find a corrected list of those now in stock at this office in another column.

Our Hobart correspondent writes under date Oct. 4, 1903:—Another large meeting to-night. Two confessions, an elderly and a young woman.

J. G. Shain is preaching to large audiences at Brunswick on Sunday nights. On Sunday evening last there were three confessions and two baptisms.

"A. L. R.," who advertises in the "Wanted" column, is a reliable brother, and anyone requiring his services would do him a great kindness by giving him a trial.

After the report from Auckland, N.Z., was printed last week, H. N. Bagnall sent us the following correction as to the additions during the year. "By faith and obedience 38, by letter 22, by restoration 4, total 64."

The chairman at the 48th anniversary of the Hindmarsh church referred to the two vigorous churches—York and Henley Beach—planted by the Hindmarsh church, as part of the splendid work left on record, achieved by her in 48 years.

Preaching services were re-commenced at Emerald last Sunday, when H. G. Maston spoke morning and evening. At the close of his gospel address, two young men confessed Christ. Services will be held every Lord's day. The outlook is promising.

Four confessions at Newmarket, two on Sunday night and two the Sunday previous. The last two attended Bro. Greenwood's weekly series of health lectures, which led them to attend regularly the gospel meetings, with the result that they have found health for their souls.

In a private letter from T. Edwards, he reports his safe arrival at Waco, Texas, the seat of the Texas Christian University. He says:—"I trust that the prayers of brethren on my behalf will continue, and that I may be spared to return to Australia and be the means of winning precious souls for Christ."

We are sorry to hear of the serious illness of J. J. Franklyn, of Nelson, N.Z. Our brother for three weeks has been suffering from an attack of influenza and pleurisy. We hope that he will soon be restored to health and strength. On Sep. 27th S. J. Mathison, of Dunedin, preached at Nelson.

Bro. Way informs us that he will be open for engagement about the first week in November. He is at present conducting a tent mission at Corowa, New South Wales. Any church requiring an evangelist should write to him. Address, W. J. Way, Frances-street, Rookwood, New South Wales.

Since last report 4 sisters have made the good confession at Williamstown, S.A., making 26 confessions since January last. The cottage and sisters' meetings are doing much good. The temperance meetings that are held every month are a great success. The gospel services are well attended, principally by young people. The motto for the year is, "Fifty souls for Christ."

The following is the calendar of Mr. Grinstead's lectures for October to December, 1903—Oct. 6, The Progressiveness of Revelation; Oct. 13, Reason and Faith; Oct. 20, The Age of Law; Oct. 27, The Age of Song; Nov. 3, The Age of Prophecy; Nov. 10, The Age of History; Nov. 17, Peter's Part in the New Testament; Nov. 24, Paul's Part in the New Testament; Dec. 1, John's Part in the New Testament; Dec. 8, Quarterly Examination.

The following story is rather hard on our deacons. At one of our churches the AUSTRALIAN CHRISTIAN has been for some reason a little erratic in appearing at the morning meetings, and, of course, has been greatly missed. A brother who had gone home without his paper remarked that "there were no CHRISTIANS there again to-day." His little girl, who had failed to catch the import of her father's words, remarked, "No Christians there, dada! were they all deacons?"

The calistheneum in connection with Newmarket church held a very successful social evening on Monday, September 28th. The visitors were heartily welcomed. Exhibitions of club-swinging, dumb-bell exercises, pyramids, etc., were given. The presentation of a tea-set was made by the secretary, E. W. Downing, on behalf of the club, to Bro. and Sister Greenwood. F. W. Greenwood, as president, has ably undertaken the work of training the physical powers of the young men of the church and Sunday School. R. Campbell Edwards, who was present, expressed appreciation of the work being done.

A very pretty wedding was celebrated on Friday evening last in the Lygon-st. chapel, when Bro. Arthur Burden and Sister Annie Payne, daughter of Bro. and Sister F. Payne of Ascot Vale, were united in marriage. James Johnston performed the ceremony. The platform was tastefully decorated by a fern-dressed canopy over the centre, from which was suspended a large wedding bell. The Wedding March was played by Miss Jeannie Dickens. After the ceremony an adjournment was made to the elaborately decorated lecture hall, where about ninety guests sat down to the wedding breakfast. A pleasant evening was spent. Mrs. McClelland, Misses Jena Allen and Jeannie Dickens, James Johnston, Bro. Chick, Nat Haddow, M. McLellan and W. C. Craigie contributed to the programme.

A. McLean writes as follows.—Your JUBILEE PICTORIAL HISTORY of churches of Christ in Australasia is a good work. The brotherhood everywhere are under many obligations to you for your service in preparing this handsome volume. The memory of the good men and women who planted the churches

in Australasia will be preserved for all time to come. Those that go out after them should know something of their experiences. They should know of their hardships and triumphs. In rescuing them from oblivion and in presenting them to their children and their children's children you have done a work of the greatest value. I congratulate you on the success of your enterprise. I thank you for the friendly reference which you have made to my visit to Australia. With kindest regards to yourself and family, and to all the good friends beneath the Southern Cross.

We have long understood that it is a standing difficulty with S.S. workers to find suitable hymns for anniversary and other special occasions in connection with school work. This difficulty is not only in connection with the expense, but the words and music are often hard to find. We have just published a short series of twelve pieces. The music is in both notations, and is printed with words in a neat 16 page pamphlet, while the words are also printed separately on a sheet. Joseph Pittman is the author of the words, while E. W. Pittman, the Victorian Singing Evangelist, is the composer of the music. E. W. Pittman has had a large experience in both Sunday School and day school work, being fully aware of the difficulties of finding and selecting suitable pieces for anniversaries. This is only an experiment, and, if it is taken up by our schools, it will be continued. Samples will be sent free to any desiring same. Music and Word Edition, single copy, 6d.; 12 copies, 5/-; 24 copies, 8/-; 36 copies, 11/-. Words only, 2/6 per 100. The prices above include postage.

Coming Events.

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

OCTOBER 20 & 21.—A Sale of Work in aid of the North Fitzroy Building Fund will be held in the Chapel, St. George's-road, on Tuesday and Wednesday, Oct. 20 and 21, commencing at 3 p.m. Admission free. All heartily invited.

OCTOBER 25 & 28.—The Thirteenth ANNIVERSARY of the North Richmond Church will be celebrated on the above dates. Special Services on Sunday, October 25th. Tea and Public Meeting on Wednesday, October 28th. Tickets for Tea—Adults, 1/-; Children, 9d. Good programme. Prominent Speakers. All welcome.

OCTOBER 25 & 26.—Lygon-street Y.P.S.C.E. First Anniversary. Sunday, October 25, Special Services all day. Afternoon at 3, Mr. Andrew Meldrum; evening at 7, Mr. J. Johnston, M.A. Special subjects. MONDAY, October 26th, 7.45 p.m.—GREAT C. E. DEMONSTRATION. Speakers, Mr. H. Mahon, Mr. H. Peacock. Enthusiastic Singing. Stirring Addresses. Responses. Rally up, Endeavorers!

OCTOBER 30.—A CONCERT will be held in the Pigdon-street Christian Chapel, North Carlton, in aid of the Sunday School Picnic funds.

IN MEMORIAM.

MOORE.—In loving memory of Robert Albert Moore, who departed this life on October 19, 1894.
"Asleep in Jesus."

MARRIAGES.

HALL—ROGERS.—At Kaitangata, N.Z., on Sept. 30th, by J. Greenhill, Evangelist, Thomas Toward Hall, to Louisa, eldest daughter of Bro. and Sister E. Rogers.

BEARDSMORE—ROGERS.—At Kaitangata, on Sept. 30th, 1903, by J. Greenhill, Evangelist, Benjamin Beardsmore to Jessie, youngest daughter of Bro. and Sister E. Rogers.

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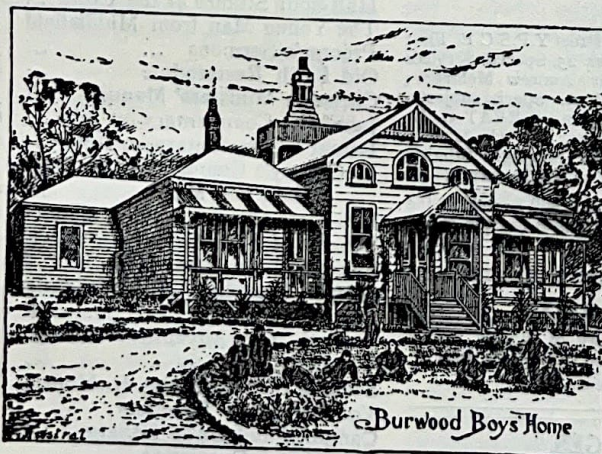
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As an Earthling.

By HATTIE A. COOLEY.

PART III.

CHAPTER VII.

A PASSING.

In the waiting-room of a railway junction in the South-west, Gertrude Grayson sat impatient for the arrival of the east-bound train over the main line.

Now that she had fully decided on going back to him, she begrudged every intervening minute. It is true she dreaded the meeting, and with reason; but, of the two, that very sense of dread added to, rather than detracted from, her impatience. She not only hungered to look into his face once more, to slip her restless hands into his, but she wanted to tell him the whole truth—to make her confession and crave forgiveness. "If I were not so sure, I would not go," she had said to herself many times while she was making her preparations for the journey.

She could scarcely restrain her impatience sufficiently to sit down quietly and—wait! Every now and then she got up with restive nervousness and looked out of the window at the self-same landscape that she had studied until each detail of the dreariness seemed stamped indelibly upon her memory.

"If it were only going the other way," she sighed when she heard the distant whistle of the train from the east.

There was a general stir among the tired waiters, and the train came thundering in. Gertrude stood by a window looking listlessly at the line of passenger pausing for those on board to alight. She watched these as one by one they came down the steps of the coaches and filed past the window—suddenly she caught her breath.

There had come out of the door of the car directly in front of her a tall, slender woman in plain black, who was standing a moment on the platform awaiting her turn—it could not be! And yet it was! It surely was May Hastings!

A rush of tears filled Gertrude's eyes. And by the time the other reached the open doorway of the waiting-room, a pair of hands were clasped impulsively over hers, all filled as they were with luggage, and a voice was exclaiming: "O Mrs. Hastings! I am so surprised to see you here!"

"Mrs. Grayson!—is it possible?" exclaimed May.

"Come right over here," the latter said, into the corner where my budgets are, and sit down and tell me what brought you away off here—and where you are going."

"I will answer the last first—I am going to our Indian mission school; and I must see about my train, and look after my baggage," May explained, setting her travelling-bag and various parcels upon the seat, and turning in the direction of the ticket office.

"Your train will not be here until five o'clock," Gertrude told her. "I have been waiting so long that I have learned all the ins and outs of the business of this station—my train goes first, inside an hour now, unless it should happen to be late; you will

have plenty of time after that; sit down, and let us make the most of the minutes; they will be gone before we know it."

"You are very tired," Gertrude said. "Yes," was the quiet answer; "and," she added, "I never travelled alone before; it worries me."

"I am so sorry for you!" and Gertrude's hand was laid sympathetically on May's. "I saw it; Uncle John sent me the paper. It was such a dreadful death!"

"Yes," May said, her eyes looking on far out across the dreary waste that stretched beyond the window. "Yes, it was dreadful to have death come to him just as it did. I could not even see him. It is some comfort to care for those we love—to be with them to the last. Oh, but he was so brave. He had no fears even when he was taken down; his only thought seemed to be of Harmon's regret and my sorrow. It has seemed to me sometimes as if it was the only way—that it had to be—a human life for a soul. Harmon is a different man. Everyone is remarking over the wonderful transformation, and the town is already beginning to feel the power of it. But I have often wondered how it would have been if Roy had not died—whether it would have been the same? You know that what we call death-bed repentance rarely does make much change in a man's life after he has recovered. He came to see me for the first time the day I left Oldham. I shall never forget how the sight of him shocked me. You can not imagine the fearful havoc of the disease. The way he looked, with those great purple spots covering his face and hands, haunted me all that night. I kept thinking of Roy."

Gertrude could only press her hand in sympathy. Presently she went on again.

"He said that he could not have me go without seeing me; that ever since he had been able to come he had been putting it off, dreading it."

"How you must hate me!" he said, and, breaking down, he began to sob.

"Hate you!" I said; how could I hate you after giving up all that was most precious in this life to help you? No, I do not feel hard toward you, I can say that honestly; I told him. 'And with almost his last breath,' I said, 'Roy's message was that I should comfort you. We talked it all over before he was taken. He should not begrudge the price in any case, he said, if only you might be saved. He would be sure of at least one star in his Master's crown. He said I was to tell you that perhaps your changed life would do more for the world than he could have done.'

"At that Harmon raised his head and looked at me. 'What a costly redemption!' he said; 'God gave his Son—Christ died for me—you gave up what was like life to you, and he lost his life in trying to save me. Oh, what a costly redemption mine has been! But, God helping me, I mean to make the most of it!'"

"Some women would have hated me," he said, when he was bidding me good-bye, 'and you are my friend! Oh, if I had only yielded before! O Mrs. Hastings,' he said, 'I little thought what the consequence of my stubborn holding out would be, that it would be to rob you of your love and happi-

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ness! It always seemed to me, ever since I first became acquainted with you, that you two lived an ideal wedded life, and now to think that it should be broken forever and through me!"

"Not forever," I said. While it might not be the wedded life we knew here, yet I was sure that Roy and I must love each other with as great a love hereafter. "Of course," I said, "it seems hard to think of going on all the rest of a lifetime without him. But eternity is so much longer—it would more than make up the price to Roy and me, if you are saved," I told him."

Neither of the two women spoke for a few moments. Then May added: "When I heard of the vacancy in this school, I thought it might be a providential opening for me; and when I was accepted, I am sure God meant it so."

"But I am afraid that you will be much more lonely here," Gertrude said, "away from all your friends. I know where your mission school is, and you could hardly find a drearier spot in all the South-west. I am sure you will be homesick!"

"I don't know," the other answered. "I doubt if I can be much more homesick than I have been all along. Back there, the clouds, the sunsets, the landscapes, every familiar thing that we used to enjoy together—even the faces of the people that we both loved—seemed to hurt me after he was gone. It will all be different here. Oh, why do the people board up their appreciation until it is too late? If he could have known, how it would have cheered him, how much discouragement it might have saved him!"

"My train is almost due," said Gertrude.

"And you are going back East?"

"Yes; and I can scarcely wait to see my husband!"

"How happy he will be! How happy you both will be!" May said.

"I wish I might wait until your train goes," and Gertrude's voice was wistful in its sympathy; "I cannot bear to go and leave you here alone. It is so sad. I am going to my husband, and you"—

"And I am going to mine!" the other finished the sentence for her. "It is a longer road, maybe, and drearier; but some sweet day I shall reach the journey's end."

Gertrude's heart was too full for speech; she could only hold May's hands in hers and kiss the sweet face tenderly.

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