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THE EVOLUTION OF THE RELIGIOUS REFORMATION.

WREN J. GRINSTEAD.

NOTE.—The writer is well aware that the views expressed in this essay are at variance with those held by many of the brotherhood. He has written it for the purpose of arousing general discussion upon what he deems to be important questions, and for that reason he begs that it be given a careful reading. He is sanguine that this will obviate the mistaken impression that he means 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. It was this wrong impression which provoked most of the adverse criticism at the time the essay was read. It is hoped that the columns of the CHRISTIAN will be open for any candid discussion the brethren may wish to offer.—W.J.G.

[We join with Bro. Grinstead in asking for this essay a very careful reading. The columns of the CHRISTIAN are open for its discussion in the proper way, and within reasonable limits. Anyone writing must discuss the essay and not the writer; and any article lacking the same good spirit shown in the essay will be disqualified.—EDITOR.]

Although the advocates of the theory of evolution have taken many extreme positions, and enunciated many half-truths as established results of science, they have at least thrown a flood of light upon the activities of living beings by unfolding the theory of natural selection. Briefly stated, it is this: Organisms multiply, while food supplies only increase. There is not food enough for all the young who are brought into the world. Hence arises a struggle for existence; in which those who, by power or wit, cannot

get a sufficient portion of the food supply are pushed to the wall. The fittest survive; the unfit perish. And since conditions are constantly changing, one of two things must happen to any given species - it must change to suit its changed environment, or fall before new foes who are better adapted to the new surroundings. If the climate grows colder, the animals must learn to endure the cold and flourish in it and be clad for it. If the lake dries up, the frogs must become toads and learn to live on land. Because of these changing conditions the mandate of nature to every living thing is, "Adapt or perish!"

Whatever of supra-natural life may have been infused into man in the course of revelation, certain it is that the current of his activities follows the channel which nature has made for the irrational life before him. "The first man is of the earth, earthy." He eats and drinks and mates and rears his young with all the instincts of an animal. Men and tribes and nations make war upon each other for food, or for a foothold upon this globe of ours; and their rivalry has all the marks of the struggle for existence among the lower orders. It is as desperately earnest, and those who cannot conquer their surroundings are equally sure to perish. And when we pass to the domain of the spiritual, as interpreted by men, we find a veiled counterpart of the same struggle. Religious movements arise, seemingly sailing against the steady human stream of self-seeking; but the force of circumstances finds the weak points in them, and sooner or later they go down. Some are creatures of a few decades; some survive as many centuries; but in all cases their power of endurance through adversity de-

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pend upon their fitness, or their faculty of adapting themselves to new circumstances as they arise. The corrupt and pagan and idolatrous Christianity of the Dark Ages seemed for a time to be helpless before the young and virile monotheism of Islam. But the rivalry of a dozen centuries has sifted the wheat from the chaff. The inherent strength and truth of our faith has shaken off much of the adventitious burden of mediæval folly, and the most glorious days of Christianity are yet to come; while the creed of Mohammed, unsalted by a living faith, has festered into that reeking carcass of corruption which we call the Ottoman Empire. Times test reformations, and the unfit and inflexible faith is as surely doomed as the unfit animal or flower.

This fact confronts the churches of Christ in Australasia to-day. We are not masters of the religious situation, but we are restless with an inner strength, and the unsettled nature of our position calls upon us to inquire whither we are tending. We are a unique religious movement, seeking to work a radical change in Christ's body throughout this wide southern empire. The inevitable law of human activities requires us to fit the circumstances, or die and leave our work undone. So we must ask, What kind of religious movement do the times require in Australasia? are we fitted to meet the demand of the times? and if not, what adaptation can we hope to make?

I. THE EVOLUTION OF SECTARIANISM.

The religious struggle of all Europe has been to free itself from the evils of the papacy. This marvellous power, in the midst of all its pagan superstitions, yet grasped one majestic truth, which Protestantism has but feebly named, and never truly known. It is *catholicity*. Rome is to be commended for preserving the conception of the holy church,

"Elect of every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth."

But men always dream better than they do. Like most things in earthen vessels, this divine treasure of catholic conception became hidden and almost lost. The mediæval church, while inheriting the ideal from the apostles, was left to itself to discover the means of realising it. Of course men blundered sadly in the first attempt; and it took a thousand years even to feel how intolerable were the fruits of their blunder. The means which they adopted was the enforcement of the *absolute authority of the church*. It is no wonder that the new religion, rising in the east to face the rosy glories of the pagan empire's setting sun, caught therefrom the earthly glamor of a worldwide sway. But to err is human; and the only fruit of the union of men in dominion is to enforce and magnify their errors. The works of an imperial church were chiefly good for many centuries; but the good dwindled, and the bad grew dense and rank. Mendicancy, luxury, avarice and licentiousness crept into the priesthood. Ignorance held sway, and the scandals of the indulgence and the horrors of the Inquisition made the once holy church a hell of savage

revelry. The stench became intolerable; and modern Europe, arising in its youthful vigor, launched the crusade of the Protestant Reformation.

But the habit of exalting man's opinion above God's utterance, a habit fixed upon the church through twelve centuries of submission, was not to be shaken off in one. Northern Europe rebelled against papal iniquity only because the Christian spirit could bear it no longer. Their spiritual discernment had been dwarfed for so many generations that they did not delve to the roots of the trouble—they saw only its fruits. They cut off the confessional, the sale of indulgences, and the grosser superstitions and tyrannies of Rome, and thought that by suppressing the symptoms they had conquered the disease. They had indeed gained the great boon of individual liberty of conscience, though it was won more by the example of their revolution than by formulation of the idea; and while they often denied this liberty afterwards, the implanted shoot of freedom was too vigorous to be crushed by the puny tyranny of human might, and has flowered in a hundred lands. But Protestantism repeated the folly of its mother, and recognised the validity of councils, creeds, episcopacy, sprinkling, and infant baptism—all the creations of Rome, and all resting upon precisely the same authority as the confessional, the indulgence, image-worship, the mass, and the adoration of the Virgin Mary and the saints. Their only ground for the inconsistent distinction was that the reason rejected these as repugnant to the Christian faith, but saw no harm in the other. Ah, that was the fatal error—the deification of the human reason! True, it was a better and more enlightened reason than the reason of Rome, but still it was human, and liable to err. It crept into synods and councils and presbyteries, and dictated in every case a creed to which all must assent. Those who could not do so withdrew, and formed a rival synod, and excommunicated their excommunicators. The spirit of secession seized the Protestant world, and utterly banished the only high and true conception which Rome had held from the early prophets—the conception of a *catholic church*.

It cannot be denied that, with all the good and free and progressive things that have come from Protestantism, there has come also the hydra-headed monster of sectarianism, which for two centuries threatened the very life of true religion. There was a certain vigor and heroism in it, in its palmy days; for although bigotry is bad, its very sternness makes it somewhat admirable. But eighteenth century scepticism and nineteenth century urbanity have laughed bigotry out of court. It is no longer the fashion to denounce and excommunicate and anathematise those who disagree with you; so poor old sectarianism, deprived of the spirit of energetic and conscientious bigotry that made her living and tolerable, is left a corpse. She has the names and creeds and organisations and rituals of her prime, and even its exclusive prejudice—though of this last her children are ashamed, and hide it in their secret heart; but she has no life to commend her to the waiting world of sinners. Why do not the denominations

confess the errors of the past, and amend them? Habit—tradition—consistency—alas that Protestants should begin so late to pride themselves upon such a paltry virtue, and use it in such a mediæval cause as the perpetuation of schisms in Christ's church!

Sectarianism is spiritually dead, as many of its most intelligent representatives confess. It can never regenerate the world. This is the cry of Christendom and heathendom. The task can be accomplished only by a united church, presenting in its life and work the essential principles of a common faith in our one Lord Jesus Christ. The need of the times, then, is for a movement that shall decently inter the lifeless corpse, and restore the unity of the apostolic church.

2. THE IDEAL RESTORED CHURCH.

What must be the character of such a movement? Before we can answer this intelligently, we must know what are the necessary characteristics of the restored church, and what are the obstacles to their development.

First, the restored church must be catholic. It must not simply aspire to be, or claim to be, but must actually *be* catholic. It must realise its own catholicity, and live in a spirit of worldwide fellowship. Every sincere follower of the Lord Jesus Christ must be able to look upon every other follower, of whatever race or opinion, as of the closest spiritual kin with himself. Every Christian must be able to go into any place of worship, in any land (making allowance for differences of language, customs, hymnology, and other matters of provincial detail), and feel at home there, as in the midst of the people of God. In other words, the church must think of herself as the *one* body of Christ.

Secondly, the church must have for her creed a single article of belief—the fact that Jesus is the Christ, the Son of the living God. The revision of creeds will never be able to cease until all creeds are boiled down to this. If mankind is to be divided into two great classes—those who believe and those who believe not—then it is a mathematical impossibility to use more than one line of cleavage. Even two articles of belief would make four divisions—those who believe neither, those who believe both, those who believe the first and reject the second, and those who believe the second and reject the first. But since the retention in any sense of any human creed or any human modification of those creeds means the perpetuation of these lines of cleavage, the divisions will never be healed until the church recognises the supreme and sole essentialness of submission to Jesus Christ as the only test of membership in his church.

Thirdly, the restored church, in order to be really catholic and undivided, must recognise the liberty and supremacy of the congregation. Schism cannot result from difference of opinion alone. It can only result from the attempt to extend opinion beyond its proper sphere—to force the opinions of the few upon the many, or of some upon all. The essential democracy of Christianity is slowly but surely coming to be recognised by the foremost Christian races. The first corollary of democracy is the right of local self-government. It is quite evident that if the local Christian

community, the congregation, knows that no other congregation or group of congregations can or will attempt to control it in its internal affairs, it will have no just cause to feel aggrieved or to withdraw from their fellowship. But let any synod or council or conference or association attempt to appoint the ministry or determine the expenditure or dictate the order of worship of its affiliated congregations, and those congregations which are represented by the minority will feel aggrieved, and the seeds of schism will be sown. Those denominations which are nominally supra-congregational really rule by the sufferance of their congregations; and their sway is far more lax than a few years back, and growing more lax every year. Even this nominal republicanism of control is tolerated only because the limits of the sect are narrowed down to those who will tolerate it. In a really catholic church of the twentieth century spirit no one would dare whisper the shadow of human control over the affairs of the local congregation; for this order was instituted by the Holy Spirit, and commends itself to the commonsense of men, whether they recognise it or not.

3. OBSTACLES TO ITS ATTAINMENT.

We desire, then, a church which shall be catholic—every member acknowledging every other member as a full brother, without any qualifying prejudicial "but" of sectarianism; which shall be unireddal—with no test of fellowship or orthodoxy except faith in the Lord Jesus Christ; and which shall be democratic—every congregation calm with the conscious dignity of self-empire and equality before our only Lord. What now are the chief obstacles to be overcome before this ideal can be attained? They are three—denominational lines, ecclesiastical systems, and perversions of baptism.

A practical unity cannot be reached until baptism becomes uniform throughout the church. It is manifestly within the right of each congregation to follow its own policy as regards the terms of admission to fellowship; at least, the congregations will follow their own policy; so we must reckon with this as a condition. Now so long as some congregations (leaving denominational lines out of sight for the present) admit the unimmersed to fellowship, while others require immersion, just so long will these two classes of congregations feel a sort of uncomfortable sense of distinctness, which will more or less interfere with that catholic conception of the church which is the chief thing to be desired. Now if all 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, what are we to do to hasten on the day? There are two things which we would recommend—the thorough and earnest agitation of the question in all its phases, in order to a solution that shall accord with God's will in the

matter; and the transference of jurisdiction, as to its being a test of membership, from the denomination to the congregation. Church letters should state whether the candidate has been immersed or not; and 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 schemes for union which are afloat will never be widely accepted until some good understanding is reached, and baptism ceases to be a tabooed subject, and becomes a matter for free and frank discussion. Men must differ before they can deeply agree.

The second obstacle is the ecclesiastical organisations—whether episcopal or presbyterian—that dominate the congregation and dictate to it as regards its internal affairs. It is quite evident that Presbyterians would never submit to control by a Methodist conference; and even if they did, Congregationalists, Baptists, and disciples could never be brought under the same management. So long then as these organisations exist at all, and exercise any sovereignty, however slight and nominal, over any portion of God's heritage, just so long will there be some feeling of division in the church, and catholic unity will not be attained. The ultimate and only possible solution, I think, is the merging of all these organisations into one great missionary and evangelistic Conference, with no claims whatever to control over any established and organised congregation. But that consummation awaits the finding of common ground upon the practice of baptism; and like that question, it is far in the future. Meanwhile again, what are we to do? The current history of episcopacy is writing the answer—annulment. The local congregation is asserting its sovereignty, and synods and councils are silently assenting. By peaceful revolution, the ecclesiastical systems are laying down their authority, for fear the exercise of it would create schism. The result will probably be that these systems will become mere figure-heads, and that the people will see the absurdity of keeping them in sight, and will one day, in a theological housecleaning, quietly carry them to the lumber-room.

But the third and most formidable of the obstacles to restored catholicity is the denominational lines. It is curious that these lines hang chiefly upon mere names, and that names should so divide God's people, but it is true. The average Congregationalist has no definite idea why he is that, rather than a Methodist or a Presbyterian. If the names were abolished, it would be impossible for the men of the next generation to trace their theological ancestry. The suppression of religious controversy is a tacit admission that the separations of Protestant history were blunders; and yet the denominational names are retained to perpetuate those very blunders. Christians declare that the names mean nothing to them—and then pass by a devoutly worshipping assembly and an able exposition of the Scriptures, and walk a half-mile to worship less acceptably in one of "our" churches. So long as churches are Methodist, Baptist, Presbyterian, and not simply churches of God and of our Lord Jesus Christ, so long will the members of those

differently named churches feel a distinction from each other, and fail to know and love a universal brotherhood. But again, how long, O Lord, how long! and again, what are we to do in the meantime? Work toward the good, and hope for the best. Disregard and overstep the denominational lines, until they too are seen by all to be cumbering the ground, and are removed to the theological storeroom.

4. ARE WE TO LEAD THE CATHOLIC MOVEMENT?

So far as we can see, then, the desired results must be gradual and cumulative—an agitation and a sifting of the baptismal differences, until common ground is reached; and the disregarding and annulment of the ecclesiastical and denominational lines of cleavage, until they are totally abandoned. These results must be brought about in one of two ways—by the leavening of all bodies with the catholic conception of the church, until they spontaneously surrender their peculiarities and realise the catholic ideal by uniting in some such manner as the Methodists have done; or by the absorption of members and congregations into some professedly catholic movement, until the sectarian residue collapses. The only movement that puts forward a really democratic and catholic platform as a basis of union is that with which we stand identified, pleading for union on the Scriptures as they are, and for liberty as the only possible atmosphere of union. The question then is narrowed down to this: Are we as a religious movement to absorb the rest of Christendom? or is a spontaneous movement to arise in some other quarter, which Christendom will follow to a broad and catholic union? Must we lead, or must we follow?

There are great difficulties in the way of absorption, at least so far as Australasia is concerned. We are looked upon as a sect, and that one of the narrowest. 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 Ishmaelite air with which we move, have all tended to mark us off, and to set a quiet smile going around any liberal denominational circle at the mention of our name. We are not now raising the question of the justice or injustice of our reputation: we are merely noting what it is. We certainly have not the ear of the public with sufficient favor to fulfil our mission.

On the other hand, is there a prospect of a spontaneous desectarianising of the Christian world? It must be confessed that the outlook is confusing. The sectarian world has had ample opportunity to develop such a movement; but since the days of the Campbells there have been practically none broad-minded enough to appreciate the strength of their position. In America the plea of our movement has so far been the only thing to kindle the catholic conception, and wherever one has caught that vision, he has almost invariably united with us. Any human movement will follow the line of the

least resistance; and since the plea of the restoration is the highest-raised banner of militant Protestantism it is naturally the rallying-point for all who really see it. Those who actually grasp the catholic idea can realise it better by coming to us than by remaining under the shadow of denominationalism; so that the tendency there is toward the solution of the problem by absorption. But this is not largely true in Australia. As a result of the prejudice with which we are regarded, no one thinks seriously of considering us as offering a possible avenue for Christian union. At present, there is practically no movement before the public eye that promises to achieve the catholic idea. The notion is in the air, and might be expected to crystallise among the Methodists, the Congregationalists, the Presbyterians, or in some other quarter; but the time or the manner of it cannot be predicted. It is the possibility of it that concerns us and threatens to accuse us before God's throne for misuse of our opportunities. If our unwitness for the high privilege makes it necessary for the denominational world to give birth to its own restoration movement, to work out its own salvation from the denominational slough, then we will be left behind, a narrow, dwindling, moribund sect, a mere wart upon the fair face of the restored church. We are confronted then with the grim inexorable alternative that all things in this world must face—either adapt ourselves to the times, and show to Australasia the possibility of a really broad and catholic movement, or die. If we do not our mission, we deserve to die.

5. HOW ARE WE TO DO IT?

"Brethren, what shall we do?" We have striven faintly to show you what should be our ideal. We believe with all our heart that the plea of the disciples of Christ, put into faithful, humble practice by the Christian world, will restore a catholic church. But we must get the ear of the denominations, and we must show them the practicability of the plea, or they will have none of it. What then must we do?

First, we must distinguish between what is universally necessary as a principle of Christian union, and what is a mere matter of congregational expediency. The details of church worship, the application of the mutual principle, the order of observing the Lord's Supper, the use or disuse of instrumental music, the extent of application of our commendable principle of self-support—these are matters for each congregation to decide in its own councils. Our lines of fellowship ought to be so broad that the sights of the restoration in America would be frequent here—whole congregations of Baptist, Presbyterian, Congregational, and other denominational Christians abandoning their divisive names and creeds and practices and becoming simply churches of the Lord Jesus Christ; yet retaining their own individuality, their own hymnology and officers and order of worship, and often their peculiar religious opinions, but having full fellowship with us, in all tolerance of those peculiar views and methods that are general among us. These things ought not to be paraded before the public; they ought not to be made to appear as essentials of a catholic movement; and

above all they ought not to be made shibboleths of orthodoxy amongst us. In the fierce discussion of them, and the rigid stand we often take for or against, we put our splendid plea under a cloud, and as champions of a restored and catholic church we appear more ridiculous than the warriors of Lilliput, or Don Quixote charging the windmills.

Second, we must recognise and suppress the sectarian instinct amongst us. It may startle some to be told that we have it, but we undoubtedly have. It takes two extreme forms, which after all are very near together, for both obscure the catholic idea of the church. The one is to suppose that we are practically right and all other religious bodies are wrong; the other is to admit that we are simply a denomination among denominations. It is very difficult, when in the midst of their doings, breathing their atmosphere, and pressed by their enmity, as we often are, 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. There are hardly any of us, perhaps, that do not habitually lapse into the denominational attitude, and forget that we are simply a movement, working in the midst of denominations, but not of them. Nay, we often draw a more or less distinct line of fellowship against one of our own brethren or churches, because of a difference of opinion upon the organ, or the offering, or some such matter of opinion. So long as this spirit is prominent in us, who can show that we are not at heart as sectarian as any of the denominations? We must remove the beam before we attend to the mote.

Another thing which the times demand of us is full and free discussion of religious topics. In this point we have a vantage-ground which it will be easy for us to utilise. We have taken a pledge which calls for a continuous breaking of idols with the sword of the Spirit. It means that devout and consecrated intellect is to be freely used in all religious activity. One indictment against the sectarian world of to-day is that it is slavishly traditional. It has tacitly agreed that there shall be no discussion of disputed theological questions; and particularly of baptism—the skeleton must be kept in the closet. To change the figure, sectarianism sits on the safety-valve of the denominational engine; and the restoration movement is the naturally consequent explosion. Let there be discussion, by all means; but let it be without dogmatism, let men and motives be respected, let arguments alone be the things assailed. We have the key to the position, and the keener the conflict, the more signal will be the victory for the plea.

Finally, we should throw away once for all that timid conservatism that keeps us from free interchange of helpfulness with the sincere followers of our Lord who yet wear names other than those approved of God. In all co-operation of God's people we should be foremost. If we aim to establish the catholic spirit, we should live it at once, and consistently. We should be as willing to attend the services of other religious bodies as we would have them be to attend ours. 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. The only safe ground on which we could close our pulpits to a pious and wise pædobaptist preacher would be the assumption that he was more liable to error than we; and what a world of conceit is there in that assumption! Our principles can suffer nothing from comparison; or if they can, they ought to be discarded. If we would prove all things, we must consider all things; and 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.

A choice of destinies is before us. The one way will lead us into broader and ever broader ways of truth; into a deeper charity, as our self-knowledge and humility grow deeper; into a growing influence in the religious world, and a grateful spot in the memory of the restored and catholic church for which we labor. The way is beset with the thorns of renunciation of many a cherished tradition and habit, and offers many a fall to our self-love; but at its end is the reward of an achieved ideal. The other way leads to a hard and exclusive and stunted life—to an encrustation of tradition, and the development of a rancorous controversialism. There is no life in it, no faith, no hope, no love, no fellowship with the living and breathing Spirit which will animate the restored and united church—only the cold and fruitless self-satisfaction of a shrivelled up logic. Which will we choose? Let us hope and believe and pray with all our hearts that the spirit of the world-loving Christ will abide in us forever, and lead us into all the ways of truth—that we will accomplish our glorious destiny, enter the open door of opportunity, be the forefront of the mighty multitude which will greet the Saviour at his appearing—"a glorious church, not having spot or wrinkle or any such thing," but reunited in the all-powerful love of our one Redeemer.

Several Other Things.

Emboldened by the fact that the Editor published my "several things," I beg to call attention to several other things which I have noticed, and which in my humble judgment either clash with the divine plea we are urging, or weaken our contention, or show bad taste.

1. *The lack of elders or bishops in many of the churches.* That such a class of officers was found in the New Testament congregations none will be found to deny; that the work which they did—the shepherding of the flock—is necessary now goes almost without saying. The leakage which is constantly taking place is an evidence that the work of the elder needs to receive more attention. Why is it then that so many congregations have not this Scriptural officer? Various excuses are offered, such as—that nobody has the requisite qualifications, that we have no authority to appoint men to such a position, and others similar. But these are only excuses, and when a church determines to act in harmony with the New Testament on this matter a way to do so is quickly found. Surely this lack is a weakness.

2. *Paying for preaching.* During the last few years some brethren have espoused the idea that all public preaching should be paid for. Just what part of the New Covenant Scriptures teaches this I am at a loss to know. I can find that supporting preachers is right, presumably when they devote their whole time to the work, or when they are partly supported by the work of their own hands because the church or churches with which they labor are unable to wholly support them; but that a brother in business, or in receipt of a good income, to whom God has given the ability to publicly preach, should expect to be paid so much for each sermon he preaches, is not only out of harmony with God's Word, but is making merchandise of the gospel. It would be just as right to pay the Sunday School teacher, the deacon, or any other church worker. If brethren realised with Paul, "Woe is me if I preach not the gospel," there would be no such practice as the one being criticised. Brethren who are able to support themselves, and who have ability to preach, should do so, and instead of seeking or receiving payment for it, they should insist upon the church or churches receiving this voluntary work contributing a stated sum each week to either the Home or Foreign Missionary Committee. This would mean an increase in the receipts for missionary work, and the consequent more rapid advance of the cause we love.

3. *The use of titles.* I do not think we have a brother in the Australian States who would willingly be called "Rev." But why is it that we can read of other titles, such as Elder A., Evangelist B., etc.? Such language is foreign to the New Testament, and must necessarily weaken our contention against clericalism.

4. *Use of the term church of Christ.* I hear good brethren who speak of our movement as "The Church of Christ." This is not true. 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. The congregations with which we are associated are not unified, as our religious neighbors are, into a denomination known as The Church of Christ. It is well for us not only to use Scriptural names, but to use them in a Scriptural sense, otherwise we weaken the plea we are urging.

5. *Use of the term "Associated churches of Christ."* This is quite a common term in connection with our Conferences. Why should that word "associated" appear there? How can that be right and yet such a term as "Baptist churches of Christ" be wrong? I know we mean that these churches are thus associated for evangelistic purposes, but it is liable to be misunderstood. We should either qualify the word or drop it altogether, and the latter I think is the better course. Our Conferences are Conferences of churches of Christ; hence there is no need for the adjective "associated," which may be understood as indicating the kind of churches of Christ. This may yet be used as a weapon by those who are opposed to

the position we occupy on sectarianism and sectarian names.

6. *Sitting during prayer.* I have been into some assemblies for worship where this is done, and I have attended some evangelistic services where the people have been encouraged to do this. This may be a little matter, but is it respectful to enter into conference with the Almighty in this lazy manner? Let us encourage the churches to stand or kneel, and in public meetings request the audience to reverently take up one or the other of these positions while prayer is being offered by God's people.

But I must close. Brethren, let us pause and think, for I am sure we are all anxious to be in entire harmony with our Lord and Master.

EPHESIANS 4: 3.

New Zealand Notes.

CHAS. WATT.

MY HOLIDAY.—The church officers having, with their well-known kindly thoughtfulness, offered me a trip to Rotorua with all expenses paid, I spent a short time in that region of wonders and horrors. The variety of the thermal display at Whakarewarewa, where hot springs, boiling cauldrons, steaming fumaroles and shooting geysers are scattered around in picturesque profusion; the creepy awesomeness of Tikitere, with its lakes of boiling mud; the glorious Hamurana Spring, with its enormous volume of ice-cold water, clear as crystal, welling up from unknown depths at the rate of three million gallons an hour, the upward flow being so great that a penny thrown in floats about for a considerable time before getting down; the exciting sail in an open boat over the boiling Lake Rotomahana, the water seething, hissing and bubbling all around!—these are all wondrous sights, which once seen make a lasting impression on the memory. But the sight *par excellence* is WAIMANGU GEYSER, where the recent fatality occurred. I stood on the brink of that awful crater (where these unfortunate tourists stood when death in the form of a wave of boiling mud swept them in a moment into the horrible pit), and peered down into the dark, moving mass. But as that mass began visibly to swell, and an occasional bubble would burst, I took this hint thus considerably given and placed a safer distance between me and the coming trouble. Would that the four victims had been as careful! Like them I too had a camera, and longed, oh so much, for a picture. But, unlike them, I didn't care to risk the price. After withdrawing to a safer distance we heard a few muffled booms like distant cannon, then a strange tremulous sensation, followed immediately by a "shot" right up for hundreds of feet (sometimes as high as 1200), while masses of stone fell back, leaving behind them trails like the tail of a comet. Oh, it is an awe-inspiring sight! But I might some day be able to give a lecture with illustrations of these strange sights to my friends in Australia.

OURSELVES.—All our meetings are in a fine healthful state. We shall probably be starting our Park gatherings very soon, as the weather is lovely; and as soon as it can be arranged we contemplate holding another

mission, if the Lord will. Last evening we had a splendid meeting, with two confessions, a husband and wife who came to the chapel as the result of our Park meetings and have been attending ever since. We made a collection too for Bro. Pittman's Rescue Home, and raised close on six pounds.

A FORWARD MOVEMENT.—The brethren here are determined to strike out, and with this object a nice building lot has been secured at Mount Roskill, and a new chapel will be started immediately. Meantime I commence holding meetings in a private house every Thursday evening until a public hall that is being built is finished. This we shall secure for Sunday until our chapel is completed. The Committee has offered an engagement to Thos. Mathison, of Dunedin, as a second evangelist, and if he accepts he is to be kept all the winter in the city to allow him to attend the University, as he purposes trying for his B.A. degree.

The Querist.

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

By G. B. M.

QUERY.—How would you reconcile the following passages? 2 Sam. 19: 23; and 1 Kings 2: 8, 9.

REPLY.—The first passage reads thus: "Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him"; the second contains instructions to Solomon, given by David just before his death, that the former was to put Shimei to death as soon as he became king, as the context shows. The meaning of the first passage is plainly that Shimei's life should be spared during the *lifetime* of David; while in the second Solomon is instructed to put him to death *after* the death of David. There is thus no real discrepancy.

QUERY.—Which is correct, to address the Lord's day morning meeting before or after the "breaking of bread"?

REPLY.—Both. Acts 2: 42 is not to be understood as presenting an infallible *order* in which the things mentioned are to be taken, but merely the acts of worship, or at least most of them, for singing is not mentioned. Singing is enjoined in Eph. 5: 19, and Col. 3: 16, but at what point in the meeting the singing is to be introduced, and how many times, are left to our own judgment. If any church choose to take the order of things mentioned in Acts 2: 42 as the *order of public worship*, none can forbid; if any other church choose *not* that order, none have right to compel. As a matter of fact, in most of the churches with which we are acquainted the principal address is given *after* the breaking of bread, except where the president, as occasionally happens, in his "few remarks" takes up nearly all the time himself.

QUERY.—Can a Christian consistently sanction by his presence the marriage of a sister with one who is not "only in the Lord"?

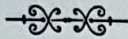
REPLY.—No Christian can consistently sanction anything the Lord has forbidden. If one's presence at such an act is necessarily a "sanction" of the same, then he has no right to be there.

* THE *
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The Leader.

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

"The Evolution of the Religious Reformation."

"The Evolution of the Religious Reformation" is the title of an essay delivered by Wren J. Grinstead at the South Australian Conference recently held. The essay itself is published in another part of the paper, and should be read carefully before any comments upon it receive attention. As a contribution to the elucidation of the unity question it is entitled to our best consideration, even though there may be points in it that do not meet with our approval. It is not always those papers that we agree with that do the most good. A little heterodoxy has a stimulating effect at times, because it arouses us from a state of apathy and compels attention to subjects of importance

that are in danger of being overlooked. The essay we are now about to consider is not wanting in those elements that provoke thought and arouse attention. And if, as a result of this essay, the attention of the brotherhood is directed more earnestly to the consideration of its position in regard to the unity question, Bro. Grinstead will have done a service for which he merits our sincerest thanks. It is, of course, quite impossible for us to follow the essayist in all the details of his arguments, for to do so would occupy far more space than is at our disposal. We can only very briefly look at the more prominent lines of thought, pointing out wherein we consider they either do or do not approximate to the truth.

In the first place, we find we are at one with the essay in its conception of the ideal church. It is catholic or universal. It is meant to embrace all the people of God in one great unity—the unity of the apostolic church. This unity does not contemplate the formation of a great ecclesiastical organisation. If that were necessary, the Roman Catholic Church could furnish us with all the necessary equipment, and we could not hope to improve upon it. The history of that church, however, has given us an object lesson in this direction that we are not likely to forget. It has taught us that the ecclesiastical idea of unity is of a cast-iron kind that is destructive of true liberty; moreover, that it fails eventually in securing even mere external unity. External unity was all that it could ever hope to achieve, and this only so long as the reign of ignorance prevailed. The unity of which we have dreamed and which the Scriptures contemplate is not of this kind. It is rather a unity of thought in relation to the fundamental truths of Christianity. And this unity of thought is best expressed and maintained in the congregational idea, which does not exclude but rather demands that unity shall reach its perfect flower in co-operative effort for the evangelising and uplifting of the world. So far, the essayist and ourselves are in agreement. We arrive at the point of departure when we come to consider the best means of attaining the desired unity.

Our essayist begins his paper by referring to some of the formulæ associated with the theory of evolution. One of these, adaptation to environment, is specially emphasised. It is, indeed, the key-note of the essay. Just here it may be noted that no scientific phraseology in regard to purely animal life can adequately express ideas specially belonging to the intellectual or spiritual world. The intellect is always a disturbing element when we are borrowing illustrations from the lower creation to explain or set forth

some phase of activity dependent on the will of man in the exercise of his reasoning powers. With due regard then to the danger of pressing such illustrations too far, it seems to us if we are to borrow phrases from the theory of evolution, that that which applies most nearly to the idea of reformation is reversion to type. By artificial selection (natural selection is now practically discredited) original forms of life are varied in certain directions, as in the case of the common pigeon. By artificial selection, what we call fancy pigeons are produced; but these, when left to themselves, lose their distinctive features and thus revert back to the original stock. It is the peculiarity of religious progress that it is dependent upon approximation to the original type. We must go backward in order to go forward. Reformation means going back from the twentieth century to the first. But leaving this thought for the present let us see what our essayist has to say on the subject of adaptation to environment. He tells us that "since conditions are constantly changing, one of two things must happen to any given species—it must change to suit its changed environment, or fall before new foes who are better adapted to the new surroundings." And so, he continues, "the mandate of nature to every living thing is, 'Adapt or perish!'" The lesson thus taught he applies to the churches of Christ in Australasia. "We are," he says, "confronted then with the grim inexorable alternative that all things in this world must face—either adapt ourselves to the times, and show to Australasia the possibility of a really broad and catholic movement, or die. If we do not our mission, we deserve to die." The special environment of the churches of Christ in this case is made up of the various denominations by which they are surrounded; and the argument is that if we do not adapt ourselves to this environment, or to "the times" as represented by it, we deserve to die. In what way the churches are to adapt themselves to their environment of the denominations is also set forth. Briefly stated, it means this: that while the denominations and ourselves preserve distinctive characteristics there should be full fellowship between us. "Our lines of fellowship," says the essayist, "ought to be so broad that the sight of the restoration in America would be frequent here—whole congregations of Baptist, Presbyterian, Congregational, and other denominational Christians abandoning their divisive names and creeds and practices and becoming simply churches of the Lord Jesus Christ; yet retaining their own individuality . . . but having full fellowship with us, in all tolerance of those

peculiar views and methods that are general among us." Thus, very briefly expressed, we have a fair statement of the line of argument adopted by Bro. Grinstead.

In the essay, therefore, the choice of two things is placed before us, namely, that we should "show to Australasia the possibility of a really broad and catholic movement, or die." There is, however, another alternative overlooked by the essayist, and that is, that we may refuse to do either. The "broad and catholic" movement advocated must have a more solid foundation than some fancied analogy in nature before the churches in Australasia can be persuaded to take part in it. It is important to remember that man lives on a higher plane than the lower forms of creation. He may refuse to adapt himself to his environment and still live, or he may, in the supreme exercise of his will, and in obedience to a higher law, elect to die. Adaptation to environment or to the times seems a strange argument to use in connection with a reformation movement. If that principle had been adopted in the past there would have been no reformers, and consequently no reformation. If Jesus Christ had adapted himself to the times he would not have been crucified. If he had sought to please the religious teachers of his day the whole course of history would have been turned into a different channel. As it was, the mandate came to him, "Adapt or perish!" He elected to perish. But it was a perishing that saved the world. It may be urged, however, that adaptation to environment is only meant to apply to those things in which no violation of principle is involved. That, of course, is different ground. Here, then, in the question of unity, we should have to discriminate between the things essential to it and those not essential. In the first we cannot adapt ourselves to our environment; in the latter we may. The question to be settled here is not one that can be determined by our essayist or by the practice of our American brethren, or by anything that we may say, but it is one that can only be settled by the clearly expressed will of the Holy Spirit himself. And this is one of the defects of the essay, that it has more to say about the so-called laws of nature than it has to say about the law of God clearly revealed in the Scriptures of truth.

Now the Scriptures are not silent on what constitutes the essentials of unity. The unity of which the Holy Spirit is the author is thus expressed: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

These are essential principles that may not be surrendered or "adapted" for any purpose whatever. In church membership and church communion the "one baptism" stands side by side with the "one Lord." If in either church membership or church communion we can recognise two baptisms, one of which is clearly enough to us no baptism at all, there is no logical reason why we should insist on the recognition of the "one Lord." We agree with the essayist that the question of baptism is the crux of the whole position. The general recognition and practice of baptism, as taught and practised in the early church, would mean that unity was an accomplished fact. The acceptance of it would mean the sweeping away of so many errors that have grown round the practice of infant sprinkling that what was left might well be regarded as non-essential. On the restoration of baptism to its rightful position depends the future welfare of the churches of Christendom. To ensure this end it is urged that the practice of "open communion" should be adopted—that thus by the free interchange of thought the Scriptural idea might be made to prevail. Apart from the question of principle, and viewed merely as a matter of policy, experience has shown us that the idea is not workable. It is idle to talk of discussing the subject of baptism in the denominational churches. Those who attempted to carry out the idea would soon be given to understand that their room was better than their company. The modest reformer of to-day would very soon discover what his more distinguished predecessors in earlier times learned in sorrow and trouble—that the place for the reformer was not inside, but outside. We could be very popular with our religious neighbors if we liked to pay the price of popularity. But no preacher, disciple or otherwise, can co-operate with them in distinctly church or evangelistic work, and teach or preach immersion as one of the conditions of the remission of sins, without bringing the co-operation to an abrupt termination. We do not say that we have always pursued the best methods with our neighbors, for we have not. We have not always been as courteous as we might have been, and we have frequently presented our views in a crude and barbarous way. There is room for improvement along these lines. We cannot, however, accept the idea of compromise. We regret if this should lose us the respect of our neighbors, or lessen our influence with them. It is open to question, however, whether it will. It is also open to question whether our influence in the religious world of Australia is so feeble as some people think. But he that as it may, we will not make that influence greater by

agreeing to be silent in regard to our views of Scripture truth, while they on their part claim and exercise untrammelled speech in their presentation of the claims and conditions of the gospel. If we are true to our Master and to his teachings, and true to ourselves, the day is not far distant when we shall not only deserve respect, but command it.

College of the Bible, Melb.

FIRST TERM EXAMINATIONS.

(Failures not mentioned.)

In Order of Merit.

ENGLISH GRAMMAR.—1, H. Chipperfield; 2, J. H. McKean; 3, J. McKeozie; 4, G. Fox; 5, A. E. Frieze; 6, H. Baker; 7, A. Cox; 8, W. F. Wenk; 9, W. A. Kemp; 10, W. Tate.

RHETORIC.—1, H. Payne; 2, S. Chipperfield; 3, J. Groom; 4, H. Edwards; 5, C. V. Roberts; 6, A. W. Clarey; 7, L. Mitchell; 8, J. McGregor; 9, P. J. Pond.

HOMILETICS.—1, T. Edwards; 2, C. V. Roberts; 3, A. W. Clarey; 4, H. Edwards; 5, G. H. Payne; 6, J. Groom; 7, G. W. Mitchell; 8, L. Mitchell.

OLD TESTAMENT HISTORY.—1, P. J. Pond; 2, J. McKenzie; 3, F. Lee; 4, P. Aurish; 5, N. Meyer; 6, W. McClean; 7, J. McGregor; 8, G. W. Wenk; 9, G. Fox; 10, J. T. Hamilton; 11, J. H. McKean; 12, A. J. Cox; 13, S. G. Chipperfield; 14, H. H. Cox; 15, W. A. Kemp; 16, A. C. Frieze; 17, W. A. Tate; 18, H. Baker; 19, A. E. Stewart; 20, E. G. Allen.

BIBLE GEOGRAPHY.—1, N. Meyer; 2, J. McGregor; 3, F. Gladish; 4, P. Aurish; 5, A. T. Cox; 6, J. McKenzie; 7, F. Lee; 8, P. J. Pond; 9, W. McClean; 10, H. H. Cox; 11, W. A. Tait; 12, G. Fox; 13, H. Baker; 14, W. A. Kemp; 15, J. T. Hamilton; 16, T. H. McKean.

GREAT SALVATION.—1, F. Gladish; 2, C. V. Roberts.

APOSTOLIC HISTORY.—1, H. Payne; 2, P. Aurish; 3, N. Meyer; 4, T. Edwards; 5, C. V. Roberts; 6, A. W. Clarey; 7, G. Mitchell; 8, J. Groom; 9, H. Edwards; 10, G. Duncan; 11, C. Mitchell.

N.T. GREEK GRAMMAR.—1, H. Edwards; 2, H. Payne; 3, J. Groom; 4, P. J. Pond; 5, A. W. Clarey.

A. J. Saunders, Fourth Year, passed in Greek and Exegesis, Hebrew and Textual Criticism, Homiletics, Church History and Ethics.

JAS. JOHNSTON, Principal.

West Australian Letter.

D. A. EWERS.

Last week I paid a visit to Coolgardie. The town is but a shadow of its former greatness, and to a casual visitor conveys chiefly the idea of faded glory. Some of the streets contain whole rows of empty shops, whose boarded up or broken windows are the picture of desolation. Even Bayley-st., the broad avenue at one time crowded with life, is now oppressively quiet, and the three

thousand people who remain in the town appear to have lost much of the energy and push which characterised the place in its palmy days. The large mines, once the life of Coolgardie, are now all being either permanently closed down or in process of reconstruction, but several small "shows," as they are called, are being worked round the town, while at Bonnie Vale, eight miles north, and Burbanks, six miles south, large mines are in full operation. Many of the old residents have great faith in the future, and most of the inhabitants believe the town will fall no lower.

In Coolgardie we have the mother church of the goldfields. The resident membership is now reduced to about forty, of whom some are only paper members. Bren. Clark, Argus, Nelson, Burt and Inkstar are the officers, but the last named is at present absent from the district. There has been no resident evangelist for eighteen months, and only occasional visits have been paid by evangelists from Kalgoorlie and Boulder, which are between twenty and thirty miles away. As a result the church has become somewhat disheartened, but the Lord's day meetings have been kept up, and there have been occasional additions. I believe that if the Committee were financially able to keep a preacher there he could, with the hearty co-operation of the brethren, do a good work. Arrangements are now under consideration for a monthly visit each from Bro. Campbell and Bro. Scambler, so that the platform may be filled by an evangelist every other Lord's day. If this can be effected without serious injury to the fields where they are stationed, it will be a great help to Coolgardie. E. Grant, of Boulder, has been preaching there on Lord's day evenings for several weeks lately to encouraging and appreciative audiences.

I enjoyed my visit to the goldfields very much. My home was with Bro. and Sister J. Bell, of Kalgoorlie, where I was well looked after. This excellent couple know just how to make a visitor comfortable. They have had a large experience in that line. Their home, always cheerful, has been brightened since my last visit by the advent of a little stranger, who as first-born son claims and monopolises his full share of affection and attention. Little Jim has only had nine months' experience of life, but he has the capacity for thoroughly enjoying it, and so we had some good times together. May he long continue to reign!

I returned home yesterday after a very pleasant trip, but after all, be it ever so humble, there's no place like Bethany, and I was not sorry to be in the bosom of my family and among my own church people again. During my absence the Sunday night platform at Lake-st. was most efficiently occupied by C. A. Quick and J. H. Banks, who preached twice each to large and appreciative audiences.

"Bethany," Palmerston-st., Perth.
Sept. 23.

All who want S.S. Commentaries for 1904 please remember that our order for America closes on Thursday, Oct. 15.



TRUST.

Here, in the restful calm of sin
forgiven,
Billows behind; before the shores
of heaven;
Our Pilot known and loved for
many a day,
We ride at anchor thro' the brief
delay. —E. Stacy Watson.

Upon a life I did not live,
Upon a death I did not die,
Another's life, another's death,
I rest my whole eternity.
—Anonymous.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR OCTOBER 25TH.

David's Joy over Forgiveness.

Psalm 32.

Golden Text:—"Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm 32: 1.



What a wonderful thing it is to enjoy in all its richness and beauty the rest and peace in sins forgiven. In this realisation we have the highest and best that God can give. How happy and glad are we, when we, or some dear friend whom we love, recover from some dire disease. But relief from bodily afflictions is insignificant when compared to the rescue from the power of sin. Jesus himself gives precedence to grandness of sins forgiven in Matt. 9: 5-6. At the healing of the paralytic, he says, "For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go into thy house."

David, like many others, endeavored to cover up his sins. In a sense he succeeded, but only for a while. Then, too, let us think of the cost! In Psa. 32: 3-4, he says, "When I kept silence, my bones wasted away through my groaning all day long. For day and night thy hand was heavy upon me."

The very vigor and activity that had made him great departed and left him. Without ceasing his conscience troubled him.

It is probable that Nathan's fearless denunciation of the king to his face brought David to his true sense of duty. That duty was to ask forgiveness of God. The king in Psa. 32: 5 says, "I acknowledged my sin unto thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah." Almost immediately he feels the happiness of sins pardoned.

David is now fully aware of the great fact that "the wages of sin is death," as well as "the gift of God is eternal life." Unless we can feel and understand the former we shall never enjoy the latter.

H. G. MASTON.

From The Field.

The field is the world.—Matt. 13: 38.

Victoria.

LYGON-ST.—Another fine meeting on Lord's day morning. Several visitors were present, amongst whom were Sister Walden, on her way home to Sydney, and her niece, Sister Matthews, from Adelaide. Our aged Sister Dickens, after six months' confinement at home through an accident, was able to attend the meeting with the aid of an invalid's chair and enjoy the fellowship of her brethren once more around the Lord's table. The right hand of fellowship was extended to a blind Chinese brother, reference being made to his physical blindness and his spiritual sight received through the acceptance of Jesus as his Saviour. Bro. Johnston exhorted the church, referring casually to his work, it being just twelve months since he began his labors with us. At night he preached to a good house on "Borrowed Religion." At the close two confessed Christ.
Oct. 5. J. McC.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the morning Bro. and Sister Fairlie, from Grote-st., Adelaide, were present. Bro. Meldrum's evening subject was "Our Schoolmaster," and at the conclusion of the address there was one confession. Crowded meeting on Wednesday evening at the lantern lecture, when Bro. Meldrum gave an account of a trip to Paris. On Friday evening last the church held a social meeting in honor of Bro. and Sister A. M. Ludbrook, who were passing through Melbourne en route for Echuca. It was a most enjoyable affair. Bro. Dunn made a presentation,

suitably inscribed, on behalf of friends in Swanston-st. church. Our very best wishes were expressed for a happy and useful career together in the Master's work in the future.

BALMAIN-ST., RICHMOND.—One lady, a baptised believer, was received yesterday morning. At night we held an "In Memoriam" service in memory of the late Mrs. Sumpton, senr. Both aisle and platform were full, and at the close three Sunday School children came forward. One of the accessions of last month has done service as a "local preacher" in years past, and should prove of service with us.

Oct. 5. P.J.P.

MILDURA.—Since the report of September 24th, nine have confessed their faith in the Lord, making a total of thirteen to date, seven of whom have become obedient. These were received into fellowship last Lord's day. Preparations are being made while I write to hold another of the beautiful and impressive baptismal services in the River Murray, when at least six more are expected to yield themselves to the Lord. There are also quite a number of formerly immersed people in Mildura, the greater part of whom are expected to throw in their lot with the disciples. Many are almost persuaded. It is not for want of earnest and faithful services on the part of Bro. Harward and Pittman that they hold back, and we are looking forward to a large ingathering during the closing ten days of the mission.

Oct. 3. C.A.F.

CROYDON.—Last Sunday our meetings were very large. For the afternoon and evening gospel services the chapel was hardly large enough, people coming from all over the district. Our position as a church is much better understood now. We had a very enjoyable social evening on September 29th, visitors being present from Melbourne, Mooroolbark and Bayswater. The *Lilydale Express*, in its report, says: "Just after the interval Mr. Broadley, on behalf of a number of Croydon residents interested in the temperance cause, thanked Mr. Parslow for his help, and presented him with a gold locket, suitably inscribed, as a token of their appreciation of his efforts in that cause." Our Dorcas Society, just starting, is badly in want of a sewing-machine. Will anyone having one to spare please let the evangelist know?

Oct. 5. J.W.P.

NEWMARKET.—During the absence of F. W. Greenwood in S.A., H. Swain spoke in the morning and E. Smedley at night. Bro. Greenwood received a hearty welcome on his return. During his absence the sisters thoroughly cleaned the chapel and laid a new carpet on the platform.

A. W. SMARTT.

DONCASTER.—On Wednesday, 30th Sept., the chapel at Doncaster was crowded to the doors with brethren and friends to witness the marriage of Mr. August Pump to Miss E. Simpson. The chapel was neatly decorated with flowers, the whole presenting a very pleasant scene. The bridal procession marched down the aisle to the strains of the Wedding March, and was met at the platform by the bridegroom. The bride, who was given away by her father, was attended by four bridesmaids, Miss A. Simpson, Miss Rose Hudson, Miss Pump and Miss Winsler. The ceremony was performed by H. Mahon, of Cheltenham. The wedding breakfast was laid at the house of Bro. and Sister John Hudson, where about one hundred guests partook of the good things provided. The usual toasts were honored, and a very pleasant evening was spent in songs, recitations, etc. Mr. and Mrs. Pump were the recipients of many beautiful and useful presents, and we trust they may be long spared to enjoy them.

Geo. Petty.

NORTH MELBOURNE.—H. D. Smith and T. J. Cook exchanged last Sunday night. After an impressive address by the former a young lady came forward and confessed Christ. Our mid-week meetings are full of interest, being preceded by a Christian Evidence Class, and the attendance is improving. The monthly sunrise meeting at 7 a.m. was well attended.

SOUTH YARRA.—The Endeavor Society celebrated its first anniversary on September 7th by a social, which took the form of a pound night. Solos, recitations and readings were given, after which all present partook of refreshments. A very pleasant evening was spent. We can truly say, "Hitherto the Lord hath helped us," and trusting him for strength, we are going more earnestly to work in the coming year.

M.J.M.

New South Wales.

CHATHAM.—On September 24th Herbert Saxby arrived from Sydney, and the next day a welcome social was held, taking the form of a tea-meeting. About 111 partook of the excellent things provided. After tea games were held in a paddock near by. At the after meeting addresses were delivered, hymns sung and recitations given, listened to attentively by the audience. The chapel was tastefully decorated. Bro. Saxby is advertised to preach at Taree to-morrow night. It may be remembered that he is a native of Chatham, hence one reason of his pleasant welcome.

Sept. 26. J. COLLINS.

LISMORE.—Last Friday night a special meeting of the church considered the land and building question, and selected a piece of land more centrally situated than the piece we already have. A strong committee was appointed, and instructed to purchase the chosen site, and to proceed with the erection of a church building at a cost not exceeding £400. Our motto is, "New Year's day in our own home." Contributions to our building fund may be sent to the treasurer, J. P. F. Walker, Lismore, N.S.W. Now, brethren, who will send the first £10 note?

Yesterday was Bro. Fischer's farewell Sunday. We had a splendid morning meeting, and six newly baptised received the hand of fellowship. In the afternoon Bro. Parker, senr. (late of Kiama), was introduced to the S.S. scholars as their new superintendent, he having accepted the position at the earnest request of Bro. Furlonger, who resigned in his favor. After Sunday School a good muster of our young men formed themselves into a Mission Band, and commenced work right away by holding an open air meeting at North Lismore, assisted by our enthusiastic Bro. Green, senr. We had a full house to hear Bro. Fischer's farewell gospel address, and at the close one was immersed and five confessed Christ, making a total of exactly one hundred confessions and additions since Bro. Fischer's arrival.

Sept. 28. F.R.F.

PETERSHAM.—Good meetings morning and evening. Bro. Illingworth spoke on "The Church of the New Testament: Its Ordinances," and among other things while emphasising the need for obeying divine ordinances asserted that the further we get away from Scriptural instructions the greater the multiplication and complication of ordinances.

Oct. 4. C.J.L.

MARRICKVILLE.—On Sept. 27th Bro. Colbourne addressed the children, and at the close of the address invitations were given to the elder scholars to decide for Christ. Mr. Harry Tanner made the good confession. At the close of the gospel service conducted by Bro. Colbourne, a young woman, Miss Lily Jep-

son, came out on the Lord's side. At the morning meeting two other young women, Misses Clara Follett and Isobel Hunter, who on a previous Sunday had responded to the earnest pleading of Herbert Saxby, were received into fellowship.

South Australia.

LOCHIEL.—W. Morrow, of Port Pirie, has been down this way for a trip, and has been preaching the Word. Last Sunday was the school anniversary, and Bro. Morrow conducted the afternoon and evening services on real gospel lines. At the close of his address in the afternoon there were three decisions, and after his sermon at night seven responded to the invitation. On Monday there was a good rally to the tea and public meeting. R. J. Clow distributed the prizes and delivered an address, which was followed by an earnest appeal from Bro. Morrow that we would all strive earnestly for the prize of the high calling in God.

Sept. 30. R.J.C.

NORWOOD.—Two have been received by letter since last report. During the last three Sunday evenings, while the writer has been at Prospect in the tent mission, the preachers at Norwood have been P. Pittman, Dr. J. C. Verco and F. Pittman. Their services have been much appreciated.

Oct. 5. A. C. RANKINE.

PROSPECT.—We have had good meetings in the tent all the week, and a great crowd on Sunday evening. Bro. Rankine spoke on "The Day of Pentecost." There were three decisions, making a total of thirteen to date. The members are all working splendidly, and the addresses are of a very high order. The primitive gospel is being discussed all over the district, and we shall reap results from the good work long after the mission is closed. H. Hudd and the North Adelaide Quartette are rendering splendid service.

Oct. 5. G. PERCY PITTMAN.

YORK.—The plea for a return to primitive Christianity has caused much searching and study of the Word of God on the part of the people of this district. The visitation among the folks has done much good. Our meetings are splendidly attended. Fine assembly at the Lord's table this morning. The Sunday School is on the upgrade. The chapel was about full at the gospel service to-night, several strangers being noticeable; two confessions (husband and wife), Bro. Horsell preaching.

Oct. 4. H.H.

MUNDULLA.—Having secured the use of the public hall, the brethren held their first meeting for worship this morning, 35 members being present. Bro. Oram exhorted.

Oct. 4. R.K.S.

UNLEY.—Eleven new members were admitted by letters of transfer last Lord's day. To-day T. J. Gore is visiting Long Plain, and the services here were in the hands of W. R. Woolcock, whose addresses were much appreciated. William Jones, our senior deacon, has been laid aside by illness for several weeks, but is now recovering. He and his good wife are among the pillars of the church. On leaving the choir Miss Florence Verco (now Mrs. A. M. Ludbrook), was presented with a handsomely bound hymn-book, as a mark of esteem. Mrs. Leaney, wife of one of the deacons, has undergone a serious operation, and now, we are grateful to say, is convalescent. The officers and teachers of the Sunday School are trying to raise £12/10/- for the approaching picnic. As the school has had a record year, the church members are given a capital opportunity of showing in a practical way their pleasure in the children's conduct and achievements.

R.B.

MILANG.—The S.S. picnic was to have been held in Bro. Pavy's paddock on September 28th; but the morning broke out under unfavorable circumstances, and rain continued till about midday. Rather than disappoint the children, the teachers decided to take them out to H. Goldsworthy's, where he placed his house and barn for the convenience of the scholars. About 2 p.m. the weather cleared up, and various games were indulged in. A good number of visitors arrived during the afternoon and thoroughly enjoyed themselves. The teachers and scholars are greatly indebted to our brethren for the use of their vans, and to all who assisted in making the picnic a success.

Sept. 30.

A. J. O.

HAMLEY BRIDGE.—Another good meeting last night. We are anticipating much good being done. After the service nine remained behind to break bread.

Oct. 5.

J. SELWOOD.

WAMPOONY.—The anniversary services were held on Sunday, September 27th, T. J. Gore paying us a visit. At the meeting for worship about 50 members were present, and in the afternoon quite 150 assembled. At the evening meeting a young man made the good confession; he was immersed on the Tuesday following. Monday opened with rain, but the afternoon was fine, allowing those in the immediate neighborhood to attend the tea and public meeting.

Oct. 3.

R. K. S.

KADINA.—On September 30th Bro. Moffit held a cottage meeting at Moota in the house of Sister Hall. At the close one confessed Christ. He came over to Kadina to be immersed. We had good meetings all to-day, and had the joy of seeing a young woman confessing and being immersed. We thank the Adelaide brethren for sending our beloved Bro. Moffit to labor with us.

Oct. 5.

W. J. JACKSON.

Queensland.

CHARTERS TOWERS.—For some time past the meetings have not been very well attended; but since the return of J. W. Smythe from W.A. there has been a slight improvement. On Lord's day, September 20th, there was a record attendance at the services. In the evening Bro. Park spoke, and at the close a young man confessed Christ and was baptised. During the month one has been received into fellowship and one restored.

Sept. 26.

J. WALLACE.

New Zealand.

CHRISTCHURCH.—At the close of Bro. Manifold's address last evening a young lad from the Sunday School made the good confession. Our new Sunday School at St. Albans was opened yesterday with A. Brockett as superintendent. The number of scholars present was not large, but we hope that Bro. Brockett and his small band of assistants will ere long have a flourishing school under their charge.

Sept. 20.

G. P. P.

AMARU.—The Christian Mission Band held a very enjoyable social lately. The tract distributing band of the above society have delivered some hundreds of tracts. The S.S. rally is now in progress. On August 23rd, the opening day, sixty-seven were in attendance; last Sunday, September 20th, eighty-five were present. Reds are leading.

Sept. 25.

W. KILGOUR.

AUCKLAND.—Since last report we have had good times in church matters. Six have made the good confession, and of these four have been or are to be immersed into Christ. One of the remaining two is

restored to a fellowship which for a time he had neglected; the other, a sister previously immersed, comes with her husband, rejoicing in the fuller light she has enjoyed through the preaching of Chas. Watt. Last Sunday was the 41st anniversary of the Ponsonby-road church, and last night (Wednesday) we had the annual tea meeting, which was well attended and thoroughly enjoyed, Bro. Watt presiding. The singers, under the leadership of W. Marson, sang three sacred choruses. Sisters Morton and Hibbert gave recitations, Sister Maggie Bagnall sang a solo, and the Sisters Hall a duet. The secretary, F. Evans, showed in his report an increase of 30 members for the year by confession and immersion, 3 losses by death, and 8 by removal, and the church in good working order, having in view an immediate beginning of a branch church or mission in the suburban district of Mt. Roskill, where a section has been secured, and plans have been prepared of a chapel to cost about £250, which we hope to be able to erect at once. The treasurer, H. N. Bagnall, in his report showed the finances of the church to be in a satisfactory condition, the property being free from debt, and after paying all liabilities there was a nice sized balance in hand with which to begin the new year. A very pleasant feature was the presentation during the evening of an easy chair and a copy of the Jubilee History, in morocco, to our esteemed brother and elder, William Vickery; also a silver plated tea urn to Sister Mrs. Vickery, who has been for many years a willing and earnest worker in the church, and these presents were from the whole of the members, the money having been collected by a self-appointed committee, under the presidency of Bro. Dewar, to whom it was a labor of love. J. L. Scott, for the committee, after a nice speech, read the address and made the presentation, which was followed by a few words of sympathy from Bro. Davies, a fellow elder, after which Bro. Vickery made a touching response. The meeting was a great success throughout, and we enter on another year of church work, working harmoniously, and resolved to do, if possible, greater and better things for the Master this year than any year yet, if it be his will.

Sept. 24.

H. N. B.

Here and There.

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

:O:

Crowded meeting at Brunswick last Sunday night.

Mrs. F. Collins, of Hobart, Tasmania, is visiting Melbourne.

Gifford A. C. Gordon reports continued interest at Bunbury, W.A.

We have now 147 different four-page Tracts to select from.

The General Dorcas Committee will visit North Melbourne on the 22nd inst.

Please note that our only order for S.S. Commentaries for 1904 closes on October 15th.

There was one confession at Doncaster on Sunday evening at the close of F. McClean's address.

We are glad to see from a report in the church news that on Sunday week, at Lochiel, ten adults made the good confession.

The General Dorcas Rally will be held on Thursday, October 15th, in Swanston-st. lecture hall. Sisters are invited to be present.

"The Evolution of the Religious Reformation," published in this issue, is the essay read at the S.A. Conference of churches of Christ in September.

It has been arranged for the Sisters' Executive to visit Cheltenham on the 29th inst., leaving Melbourne by the 1.10 p.m. train. Superintendents, please note.

As we go to press the following telegram reaches us:—"North Fremantle, W.A., tent mission in last week; forty-seven decisions to date.—STEPHENSON."

We frequently receive church reports and other news items without signatures. Unless we happen to know the handwriting, suffice it to say that we cannot publish such items.

The church at Port Pirie, S.A., were favored with a visit from H. Hannam, of the Norwood church, on September 27th. He exhorted the church in the morning, and preached in the evening.

W. J. Grinstead writes:—"I am glad to hear that you are to give us an Endeavor paper of our own. It is just what we need, and the Endeavorers of the churches of Christ throughout Australasia ought to support it unanimously."

The tent mission, with H. G. Harward and E. W. Pittman leading, will commence at Newmarket on October 25th. F. W. Greenwood and his enthusiastic band of helpers are doing all in their power to make these meetings a great success.

Ponsonby, Auckland, reports another crowded meeting on September 27th, with two more confessions—young men—as well as a lady restored to fellowship in the morning. Thus there have been nine additions during four weeks.

We received an order from Fremantle, W.A., for 20,000 of our four-page tracts. 10,000 of these are being paid for by a kind brother. This is the way to reach the masses. Watch next week's paper for full particulars of several new tracts we are issuing.

"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.

C. Watt, of Auckland, N.Z., writes:—"On showing the Jubilee History to a skilled lithographic printer here, and allowing him time to carefully examine it, his emphatic verdict was, 'It is a triumph for the 'Austral,' and would do credit to the best publishing house in the world.'"

Correspondents kindly note that Theo. B. Fischer's address is as usual—Francis-st., Rookwood, N.S.W. He has completed his three months' special effort at Lismore, and on the last night there received five more confessions, making the total decisions just one hundred.

A kind young lady in Sydney sent us a set of the special daily Christian Endeavor issues of the A.C. World. These were issued as a 12-page daily during the five days of the Convention. It contains most interesting reports of all the meetings held, besides numerous photos of the leading speakers and workers in C.E. circles in Australasia.

The *Moe and Thorpdale Times* (Vic.) gives the report of a farewell social tendered to Bro. and Sister Proctor, of Childers, who are leaving the district. The residents of Childers presented Sister Proctor with a handsome clock, and Bro. Proctor with a dressing-case. Our brother and sister have been residents of the district from the earliest days.

Bro. Watt has been elected vice-president of the Auckland Prohibition Council in room of Hugh Kelly, who has come to reside in Melbourne. He has likewise been selected by the Sunday School Union to prepare the lessons on Christian Evidence for the teachers' examination; and, furthermore, is chairman

of a committee appointed by all the churches to oppose the running of Sunday trains: so that he is getting into touch with the people in various directions.

On Tuesday evening, September 29th, a Home Mission Rally was held in the Masonic Hall, Melbourne. The hall was full, and Alfred Millis, President of the Conference, occupied the chair. A song service, under the guidance of Nat Haddow, was conducted at the opening. Addresses were delivered by Andrew Meldrum and A. B. Maston, and a splendid programme of music, with Nat Haddow as conductor and Miss Dickens as pianiste, was gone through. A collection in cash and promises amounted to £35.

W. Jackson writes:—"In your comment on the secretary's reading of examination results at Town Hall meeting you made one little mistake. The list of averages may have been long, and possibly a little dry to some: but as to their being uninteresting is quite a matter of opinion. And as for their being known to everybody, that was impossible, as the results only arrived from Sydney on the Friday previous to the Town Hall meeting, and until I read those results at that meeting only two persons knew what they were."

In company with Mrs. Maston we spent last Sunday and Monday with the church at Meredith, the occasion being their anniversary. We spoke morning and evening, and after the tea on Monday evening gave them an illustrated lecture on Jerusalem. Bro. Webster, who kindly accompanied us, showed the pictures with his limelight. The tea was attended by a large number of the general public, and at all the public meetings the neat little chapel was well filled. While in Meredith we enjoyed the hospitality of Bro. and Sister Boyd.

Inquirer asks: "Why do you not think it right for a member of the church to break bread with the unimmersed at an Endeavor Convention?" 1. Because we do not think it right to break bread with the unbaptised anywhere. 2. The reason we do not think it right is because the New Testament teaches plainly that only members of the church partook of the Lord's Supper, and that only baptised believers were members of the church. Besides that, these Endeavor Conventions generally, if not always, have the breaking of bread some time through the week, and all the information we have in the New Testament would lead us to believe that the disciples broke bread on the first day of the week. We would not break bread with anybody, either baptised or unbaptised, on any other day than the Lord's day.

The Geelong Advertiser of October 6th contains the following:—"An interesting story is told in connection with the call of W. J. Eddy, formerly of Geelong, who has gone from Tasmania recently to take charge of the Parkside Baptist Church, South Australia. It appears that the authorities of the church wrote to Mr. Eddy, inviting him to the pastorate of the Parkside church, and the minister accepted the invitation by telegraphing the index of a suitable verse of Scripture. The passage selected was the following particularly appropriate one from 1 Thes. 3: 11 and 12: 'Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you.' Unfortunately for the happy character of the message, it became mutilated in the telegraphic transit, and 2 Thes. 3: 11 and 12 was the reference given. These verses read: 'For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort of our Lord Jesus

Christ that with quietness they work and eat their own bread.' The astonishment of the good people at Parkside until the mistake was explained may be more easily imagined than described."

The Temperance Committee for Victorian Conference has sent the following letter of appreciation to Senator J. G. Barrett:—

To Senator J. G. Barrett.

Dear Sir and Brother,—I have been directed by my committee to express their sincerest appreciation of your endeavors to insert a clause in the Federal Defence Bill providing for the abolition of the canteen in military barracks, etc., and for the magnificent speech you made on its behalf. It is a pleasure to us to know that the first move in this direction has been made in the Federal Senate by a member of our brotherhood, and though unsuccessful by so narrow a majority we trust that the time is not far distant when there will be in our Parliaments such men who, like yourself, have prohibition convictions and the courage to express them and remain true to them. Thanking you kindly for your efforts on behalf of sobriety and righteousness, and wishing you every success in the future,

Yours fraternally,

THOS. J. COOK, Hon. Sec.

SENATOR J. G. BARRETT.

Coming Events.

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

OCTOBER 11 & 14.—The ANNIVERSARY of the South Melbourne S.S. will be celebrated on the above dates in the chapel, Dorcas-st. On Sunday, at 3 p.m., T. J. Cook will give a special Children's Address. At 7 p.m., W. Meekison will preach, subject, "Queen Esther." On Wednesday, at 7-45 p.m., a special programme will be given of Singing, Action Songs and Dialogues by the scholars. Special address. All heartily invited. W. H. MILL, Sec.

OCTOBER 14.—BAYSWATER. The Fifth Anniversary of the Church and Lord's Day School will be celebrated by a Tea and Public Meeting, on Wednesday, Oct. 14. Tea at 6.30. Public Meeting at 8 p.m. Chairman, R. Campbell Edwards. Speaker, J. T. T. Harding. Good musical programme provided.

OCTOBER 15.—The teachers of the Lygon-st. Sunday School will be at Home on October 15th at 7.30 p.m., when they expect to meet all past teachers and old scholars, or will be pleased to hear from those who will not be present. On receipt of intimation from past teachers (scholars previous to ten years back) a card of invitation will be sent.

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!

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A Brother in the country, who is an experienced hand in general farm work, gate-making and carpentering, wishes work. Apply for particulars to Austral.

A good country church within 30 miles of Melbourne desires the services of a good brother to conduct gospel meetings once a fortnight. Willing to pay 10/- per fortnight. For application and particulars apply to A. B. Maston.

Acknowledgments.

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" Swanston-st., per Sister Ida Dunn (including 20/- promised at Conference) ..	2 5 0
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" Ballendella, half-yearly Collection	1 18 6
" " 5 members, 3d. per week	1 12 6
Sister J. Styles, Croydon ..	0 5 0
" C. Stevenson, W.A., per Sister Hill ..	1 0 0
" Allan, Cheltenham ..	1 0 0
P. B. McMaster, Swanston-st. ..	2 0 0
H. W. Morris ..	1 0 0
Collection at Home Mission Rally, Masonic Hall ..	17 0 0
A. C. Frier, Burnley ..	0 5 0
Sister A. Yewdall, Lygon-st. ..	0 2 6
Church, Echuca ..	6 5 0
" North Fitzroy, per Sisters ..	6 18 4
" Collingwood, per Sister Rowles ..	0 13 9
" Malvern, per Sisters ..	0 5 7
Sisters' Executive ..	2 0 0

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FOREIGN MISSION FUND.

Church, South Yarra, per Mrs. Lewis	£1 10 0
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CAPT. FARLOW, B.A., LL.B., Working Men's College, Melbourne, says:—"The book must be read right through to grasp the author's real meaning and understand the lesson. The writer evidently has an intimate knowledge of bush life and incident, and shows this clearly in many interesting little items in the course of the story."

MR. A. T. MAGAREY says:—"The story is a plea for primitive Christianity—well thought out, and treated by the author in a way original and peculiarly his own. The book is concise, and interesting—novel in style, neat in dress; and calculated to do good."

The Register says:—"His earnestness is unmistakable, and its moral force should combine with its strong local coloring to give it a wide circle of readers."

The Royal Colonial Institute Journal, London, says:—"The author has woven his narrative together with considerable ability, and has introduced into it a somewhat original treatment of the every-day life of an Australian squatter."

Obtainable from The Austral Publishing Company, Cole's Book Arcade, or R. J. Clow, Balaklava, S.A.

Price, 1/6; by post, 1/8.

DEATH.

LEGG.—On September 27th, at Mordialloc, of pneumonia, Hugh Stanley, the dearly loved infant son of Henry and Nellie Legg, late of Emerald, aged 7½ months.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.

WANTED.

The Auckland Evangelist Committee require the services of a Suitable Brother as Second EVANGELIST, and invite applications through Ernest Vickery, Gt. North Road, Arch Hill, Auckland, N.Z.

JOHANNESBURG, S. Africa.

Church of Christ Meeting-place:—84 KERB ST. Lord's days, Breaking of Bread, 11 a.m. Secretary's Address—WILLIAM BLAKE, Stand 388, Bertram Rd, Troyeville, Johannesburg.

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An EVANGELIST seeking an appointment would be pleased to hear from a church requiring evangelistic help. Address: J. SELWOOD, Victoria Terrace, Unley, South Australia.

The Church at Bendigo requires the Services of an EVANGELIST. Applications, stating salary required, to Jos Southwick, Russell-st., Bendigo.

TO THE NEW ZEALAND BRETHREN.

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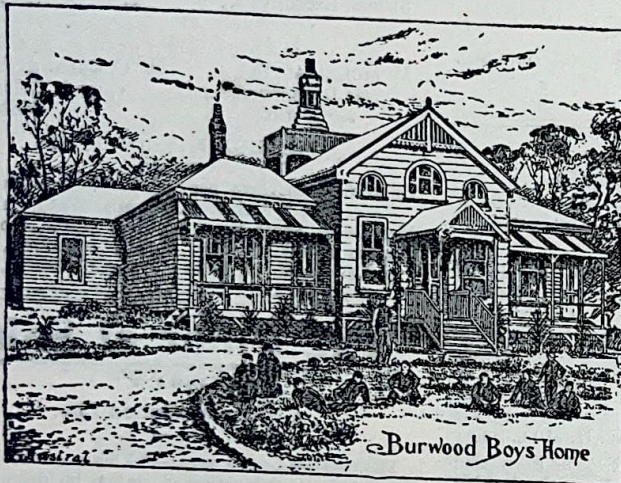
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SUNDAY SCHOOL COMMENTARIES.

For 1904.

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TIME OF ORDERING.

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Thursday, October 15.

We cannot absolutely guarantee that books will reach Australia before January 1st, 1904, but we will send this order with the cash for books, and in all probability they will arrive before the date mentioned.

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We do not propose to secure any Copies other than those ORDERED and PAID FOR.

As an Earthling.

BY HATTIE A. COOLEY.

PART III.
CHAPTER VI.

AFTER THE LECTURE.

It had been an unprecedentedly warm evening for a climate where the nights are almost invariably cool.

Gertrude Grayson, the brilliant and popular lecturer, had returned to the home of her entertainer, flushed and tired. She knelt beside her trunk, diving down to the bottom for a thin white lounging-robe. She was not only flushed and tired, but, withal, impatient and miserably conscious of a sense of failure, that added not a little to her general discomfort. She tumbled over the garments hurriedly, pulling out the one she was in quest of with such a sudden jerk that several photographs also in the depths of her trunk were dragged up with them.

One of the photographs was Grayson's. His face looked up at her so unexpectedly—a strange sensation went over her. Dropping the garment, she picked up the picture, and, still sitting there on the floor regardless of her gown, gazed at it long and earnestly. It had been months since she had seen it. In fact, she had put it in the very bottom of her trunk that she might not see it. And yet, there had been times, oftener of late, when she had really hungered to look upon the familiar features; but, somehow, the longer it had lain there hidden, the more she shrank from meeting the silent reproach that the face had for her.

At length, with a little sigh, and still holding the picture in one hand, she put the contents of the trunk somewhat to rights, then, rising, she placed the picture on the low mantel, and, hastily throwing off her evening dress, she donned the white wrapper. Drawing a chair directly in front of the mantel, she sat down, and, leaning back, looked up at the face before her.

"Yes," she said, scarcely above a whisper, as though, perhaps, she were thinking aloud, and yet looking at the picture as if she fancied it could hear and understand her, "yes, I do wish that you would write to me as you used to. What a long, long time it has been!" She paused and sighed. "Yes, and what is more," she went on, "I want to see you. If you were only here to tell me to-night, as you used to, in the German, when I was dull; if I could only hear you say, 'Never mind,' just as you used to, it seems as if it would be like speaking peace to troubled waters. What a dear, kind friend you have always been to me—so patient and so generous, always! I just begin to realise! I miss you. I want to see you! I want to see you as I never did before," she repeated as with a growing conviction. "I don't know what is coming over me, unless,"—she finished the sentence in her thought, but did not speak it—"unless it is that to his own the king is coming to be king!"

A tap at the door broke in upon her meditation. Her hostess entered with a tray, on which were some light refreshments. Set-

ting it down upon a stand at Gertrude's elbow, she drew another chair and seated herself on the other side. She, too, had exchanged her gown for a soft, loose robe. She was a bright, vivacious woman, and she had begun to talk as she entered the room.

"I thought that, presently, when you were cool and rested, you would like a bit of something, and I thought it would be pleasanter just to bring it up here than for us two lone females to go down in solemn state to the dining-room." She glanced up laughingly, and happened to discover the picture on the mantel. "Oh, is that your husband? How devoted you are! Are all public people that way, I wonder?" She got up for closer inspection.

"Yes, that is Mr. Grayson," assented Gertrude.

"Wasn't it rather a peculiar position? Of course it was the fault of the photographer—but it makes him look almost hunchback!"

"He is a hunchback," interrupted Gertrude, "and that was the position in which his deformity would show the least."

"Oh, I beg your pardon. Truly, I had no idea—and photographers do put people in such awkward poses!" exclaimed the hostess, turning very red in her mortification and distress.

"You are excusable, I am sure; it is a very natural mistake," Gertrude returned calmly.

"Well," said the woman, "hunchback or not, he has one of the grandest faces that I ever saw! I don't wonder that you are devoted to him!"

A swift flush passed over Gertrude's face, and a dash of mist before her eyes blurred both the picture on the mantel and the figure of the woman standing in front of it. "He is as grand as his face is," she said, finally.

"Yes," responded the other, turning away and seating herself in her chair again, "yes, I'm sure of that; and who cares for deformity?" she went on; "what does it count for, anyway? Why, when it comes right down to the facts in the case, we are all deformed more or less, you know—all our noses are too long or too short, too sharp or too stubby; no pair of eyes set exactly straight; our ears, at the most absurd angles with our heads; our hands and feet, out of all proportion with the rest of us; and our minds, I fancy, are not much better off. For my part, though, I think a deformity like Mr. Grayson's counts least of all."

"Yes," Gertrude said, and made no further comment.

So the woman chattered on again.

"I understood you to say that Mr. Grayson was in the East—is it long since you saw him?"

"More than two years and a half," answered Gertrude. Then she added abruptly, "I am going back East as soon as I have filled the engagements that I have already made." She had not really come to that decision until that instant, although, for weeks past, she had been slowly but surely approaching it; indeed, she was so near the turning-point once more, as she had been on that day upon the train, that a touch sufficed to change the entire trend of her future. With the sudden consciousness of her over-

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whelming intensity of desire to see him, her resolve was taken.

"And if I am to do as poorly as I did to-night," Gertrude went on after a moment, "I am not sure but it would be better to cancel my engagements."

"Poorly!" exclaimed her hostess; "why, you did splendidly—I heard a dozen others say so, if you think I am no judge."

"Gertrude shook her head. "There was something wrong; whether the trouble was with them, or in me, I could not, for the life of me, make out; but I did not get into sympathy with my audience—they sat so calmly passive—no response whatever that I could feel. I kept wondering whether they were in a state of tranquil indifference, or whether they were simply enduring without a murmur."

Her hostess laughed merrily.

"Oh, that's only a way our people have. I ought to have told you beforehand. They were pleased, I can assure you. And so you are intending to leave us soon," she added musingly. "But you will come back again?"

"It is doubtful," Gertrude answered.

Her hostess was still contemplating the photograph, as with a sort of fascination. "Well," she remarked at length, "of course we shall be sorry to lose you; but I can't help thinking how glad Mr. Grayson will be."

Would he be glad?

Long after her hostess left her, Gertrude sat there leaning back wearily, her eyes turned toward the picture on which the electric light shone full and clear, bringing out every feature of the well-remembered face until the very expression seemed to change as it was wont to when he was looking at her.

How would he meet her, if she should go back? Would he be glad?

Then, as though the bare suggestion of doubt in the question wronged him, she said: "He is Garth Grayson! Another man's love so wounded might die out of his heart and he turn from me under such circumstances, but not Garth Grayson! No! while there was a throb of life left in his great heart, it would beat true to me!"

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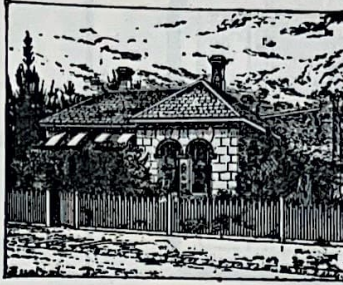
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