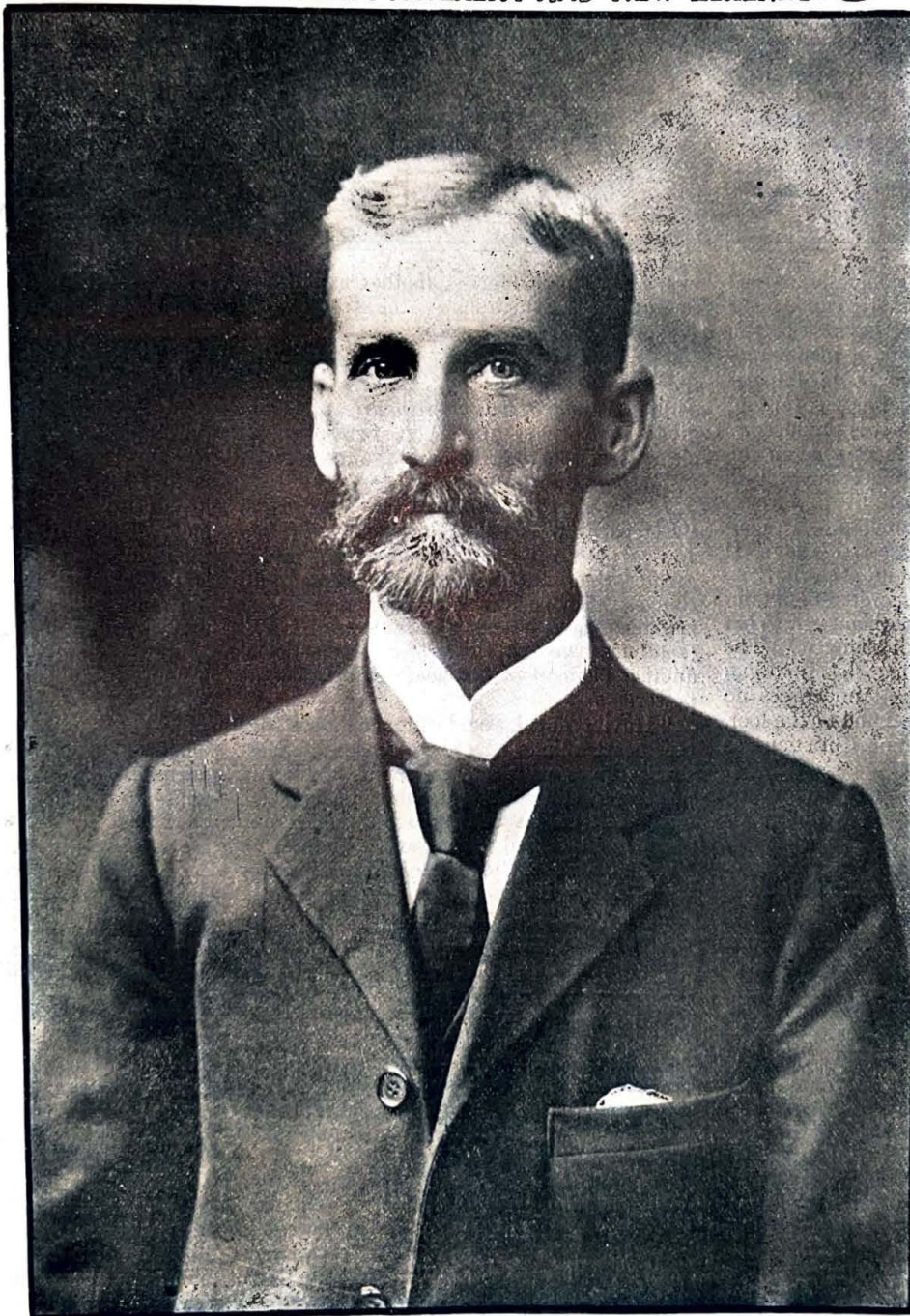


# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE  
CHURCHES OF CHRIST IN THE AUSTRALIAN  
COMMONWEALTH AND NEW ZEALAND.



DIGBY F. DENHAM, M.L.A.

THE NEW MINISTER FOR AGRICULTURE, AND HOME SECRETARY IN THE QUEENSLAND GOVERNMENT

THE AUSTRAL PUBLISHING CO  
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## The Change of Heart.

H. G. HARWARD.

THE HEART	Corresponds to	CHANGED BY
THINKS. Prov. 23 : 7; Heb. 4 : 12; Mat. 15 : 19 BELIEVES. Luke 24 : 45; Rom. 10 : 10 REASONS. Mark 2 : 8 UNDERSTANDS. Matt. 13 : 15	INTELLECT.	TESTIMONY.
LOVES. Matt. 22 : 37; 1 Peter 1 : 22	AFFECTIONS.	NEW OBJECT OF LOVE.
WILLS. Exod. 35 : 5; 1 Cor. 9 : 7	WILL.	MOTIVES.
CONDEMNS or APPROVES. 1 John 3 : 20-21. Heb. 10 : 22	CONSCIENCE	RIGHT DOING.

The religious world is generally agreed that an experience, commonly called *The Change of Heart*, is necessary before a person can be a Christian or become a member of the church. While all realise its importance, there are points of difference regarding what the change is, and how it is produced.

The heart is frequently mentioned in the Scriptures. It is represented as being broken, clean, evil, good, honest, hard, liberal, strong, double, true, and understanding. It contracts with sorrow and dilates with joy. It is a source of evil or a fountain of purity.

Two questions must be answered in obtaining a Scriptural view of this theme. 1. What is the heart? 2. How is it changed? The term does not refer to that fleshly organ located in the left breast. It undergoes no more change than does the hand or the foot. It is the same after we become Christians as it was before.

We can ascertain what the heart is by what it does. That is an easy and a simple method of identification. The many passages in the Word of God on this subject may be classified as shown on the diagram. Notice—

1. The heart THINKS. "As he thinketh in his heart so is he" (Prov. 23 : 7); "A discernor of the thoughts and intents of the heart" (Heb. 4 : 12); "Out of the heart proceed evil thoughts" (Matt. 15 : 19).

2. The heart BELIEVES. "O fools and slow of heart to believe" (Luke 24 : 25); "With the heart man believeth unto righteousness" (Rom. 10 : 10).

3. The heart REASONS. "Why reason ye these things in your hearts" (Mark 2 : 8).

4. The heart UNDERSTANDS. "And should understand with their heart" (Matt. 13 : 15).

This group of Scripture teaching represents the heart as the thinking, believing, reasoning and understanding faculty in man. That part of us which does all these things is generally known as the *Intellect*.

5. The heart LOVES. "Thou shalt love the Lord thy God with all thy heart" (Matt. 22 : 37); "See that ye love one another with a pure heart fervently" (1 Pet. 1 : 22). Of Absalom is said, "He stole the hearts of the men of Israel" (2 Sam. 15 : 7)—that is, he

won their love. Here is another element of the heart, that which loves—the *Affections*.

6. The heart WILLS. "Whosoever is of a willing heart, let him bring it an offering of the Lord" (Exod. 35 : 5); "Every man according as he purposeth in his heart, so let him give" (2 Cor. 9 : 7). These two passages clearly teach us that the heart is the *determining or will power* in man.

7. The heart CONDEMNS or APPROVES. "Let us draw near with a true heart" (Heb. 10 : 22); "For if our heart condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemns us not, then have we confidence toward God" (1 John 3 : 20-21). These Scriptures reveal another element of the heart—the *Conscience* power.

"Having now learned from the Book that the heart thinks, believes, reasons, understands, loves, wills and condemns, we should no longer be in doubt as to what the heart is; for these faculties belong to the intellectual, moral and spiritual nature, and therefore the heart embraces all of these, the entire inner man—everything except his flesh and blood. A change of heart therefore means a change of everything that is immortal in man. It includes his intellect—his reasoning power; his affections—his power to love; his will power—that which determines and prosecutes; the great drive wheels of humanity; and his conscience—that which cheers us in the right and chides when we are wrong. It sweeps our natures from their loftiest heights to their deepest depths and leaves nothing unincorporated in all its ample scope."

Let us consider, now, how this change takes place. We must remember that man has but *one set* of faculties. The same powers used in business, intellectual and social matters, are to be used in the service of the Lord. When we learn how these powers of mind are changed in matters material, we may know how they are changed in matters spiritual.

The change of heart is effected through the gospel—the Word of God. The following passages conclusively prove this statement:—"In Christ Jesus have I begotten you through the gospel"; "Of his own will

begat he us with the Word of Truth"; "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." "God uses means in the natural world, and why should he act on different principles in the moral world?" By the "foolishness of preaching it has pleased God to save them that believe." The Holy Spirit operates primarily through the "implanted word, which is able to save our souls."

1. THE INTELLECT IS CHANGED BY TESTIMONY. You are on a jury, and the lawyer wishes to so change your mind that you will bring in a verdict favorable to his client. How does he proceed? Does he command you to declare his client innocent? Will he eloquently and tenderly pray for a change of your heart, and ask others to do the same? By no means! He introduces testimony and asks you to examine it. There is no other reasonable method. We cannot believe without evidence. Faith in God and Christ is impossible without testimony. For this reason God has piled it around us mountains high. (John 20 : 30-31; Heb. 10 : 17). The change of intellect, produced by testimony, is manifest in our faith in Christ.

2. THE AFFECTIONS ARE CHANGED BY A NEW OBJECT OF LOVE. They are not subject to authority. They cannot be commanded. Love must be wooed. The only way to win the affections from the love of the impure is to present an object more worthy of being loved. "We instinctively love the lovely, and when Christ, the fairest among ten thousand and the one altogether lovely, is presented to the heart, it reaches out to him and twines itself about the cross, and is lifted by him up into the pure atmosphere of holiness, and finally up to God." The change in our affections is seen in our love for Christ.

3. THE WILL IS CHANGED BY MOTIVES. There is no other way of changing our purpose. "When God would change our wills he presents motives embracing every good thing in this life, and everything in the life to come—motives as high as heaven, as deep as hell, as broad as the universe, as pure as Jesus, and strong as the pillars of the throne of Jehovah." Some of these motives are—the goodness of God, the certainty of judgment, the results of sin, the blessings of salvation and the joys of heaven. REPENTANCE will manifest our change of will.

4. THE CONSCIENCE IS CHANGED BY RIGHT DOING. When Zacchæus had done wrong and his conscience condemned him, he promised to undo the wrong by bestowing half of his goods to feed the poor, and by restoring four-fold for his unjust and honest gains. When the prodigal son realised his wrong he retraced his steps, and took his place again in the old home. When we sin against God or man, our conscience will chide, until, as far as we are able, we undo the wrong. The change of our conscience will be seen in our obedience to the Lord.

Is your heart changed? Remember its importance. It is that upon which eternal destinies rest. Have faith in God. Love the Saviour. Turn from sin. Obey the divine will, and you will enjoy this great blessing.



## The Story of the Lismore Mission.

The mission that has just closed here presents certain features which make it one of the most successful that have ever been held in Australia. Before the mission commenced Theo. B. Fischer was sent up from Rookwood to take the work in hand for three months, and thoroughly organise the whole plan of campaign. From the outset the members displayed an amount of enthusiasm seldom to be found, and practically success was assured from the time the mission was first mentioned. The tent used was the property of the N.S.W. Conference, and Lismore had the privilege of being the first church to use it. Most extensive preparations were made by the distribution of thousands of attractive handbills and cards, and the displaying of posters and signs, whilst on fences throughout the district could be read notices concerning the mission. In preparing, everything was done that could be done, by holding cottage meetings, advertising very extensively, house to house visitation, and obtaining excursion fares on the river boats, and had the mission failed it would not have been owing to lack of organisation. At length the opening day, Aug. 30, arrived, and in the history of the church here will long be remembered. The tent was placed in a beautiful position in the very heart of the town, and people simply thronged it, till it was filled with an expectant audience, nor were they disappointed. Each night a half-hour's lantern lecture was given by Bro. Fischer on the Life of Christ, or Land of Palestine, or Conversion of Saul or Jailer, and other incidents, and these were thrown on to an 18ft. screen, and proved not alone attractive but also instructive, especially the slides on baptism and kindred subjects. Following this the question box received attention from Bro. Bagley, and the answers proved the means of doing much good, and then after a few hymns Bro. Bagley would follow with a stirring address and appeals for decision.

On the very first night five came forward, and for the sixteen nights of the mission there were decisions every night except once. It was quite inspiring to see eight, nine, ten and thirteen come forward, pushing their way through crowded audiences, in order to take a stand for the Lord Jesus Christ. We must not omit to mention the accident that occurred to the tent. In the midst of the large Sunday night meeting, when about five or six hundred were present, a storm arose, and the tent collapsed on top of the audience. Fortunately no one was seriously hurt, for which we thank our heavenly Father. It is an experience we will not easily forget. The tent was disabled through the storm, so the last week the meetings were held in Lismore's large halls; and what at first seemed a disappointment proved to be a blessing in disguise, for in the halls the enthusiasm reached high water mark, and much more effective work was able to be accomplished. Sunday, September 13th, was the best day of the whole mission. Over 120 partook of the emblems, and a large number of strangers were present. Three evangelists were also

there—Bren. Bagley, Fischer and G. H. Browne, the latter having just arrived to labor with the church. Bro. Fischer presided, and it was his pleasing duty to extend the right hand of fellowship to 43, and welcome them into the church. In the CHRISTIAN a few weeks ago it was mentioned that 31 was the record. This has now been eclipsed, and Lismore will occupy the proud position of receiving 43 into the church on one occasion. In the afternoon a children's service was held, addresses being given by Bren. Bagley and Fischer. This was followed by a service for men only, when Bro. Bagley spoke. At night the Federal Hall was simply packed by an audience of about 700 people, and following the lantern lecture on the plan of salvation by Bro. Fischer about 18 questions were answered by Bro. Bagley, after which he preached a powerful sermon on "Peter and the Keys," with the result of 13 confessions.

The total confessions for the mission amounted to 69. Of these, 50 have already been immersed, and about 10 more will be baptised immediately, and when everything has been placed on a solid basis we expect the church will have gained 66 new members, which for a fortnight's mission is excellent.

On Monday a social to welcome Bro. Browne and to farewell Bro. Bagley was held and proved very successful. During the evening presentations were made to Bren. Bagley and Fischer, and together with addresses and musical items, made the evening a very happy one. The great need of the church here is a building, and during the social evening Bro. Fischer was asked to undertake the soliciting for donations, and whilst supper was being served appeals were made, and so liberally were the appeals responded to that £95 was donated during the evening. If any brother desires to help in this matter, it would be very acceptable to the brethren here. Never before in the history of the church have there been such bright prospects before the members. The district is large and prosperous. The people are now well inclined toward us. We have a grand membership, and the prospects of a building in the near future, and all the members are stirred up to attempt even greater things for God. May the Lord bless the church and the labors of Bro. Browne, to the salvation of many more souls, is our earnest prayer.

Sep. 17.

THEO. B. FISCHER.

## West Australian Letter.

D. A. EWERS.

It is eighteen months ago since I first visited Kalgoorlie, and I notice many changes in the direction of improvement. In the suburbs some very comfortable houses have been erected, and there is generally a more settled and home-like appearance. The season has been favorable for vegetation, and there are many pretty little flower gardens about. The soil is good, and with sufficient rain at the right time will grow almost anything. The few enterprising residents who planted cabbages, cauliflowers, potatoes, etc., have been well repaid, while luxuriant little patches of wheat and oats show

what is possible with sufficient moisture. The Coolgardie water scheme is now an accomplished fact, and the water will soon be laid on to the houses. A few enterprising Chinamen could make their fortunes with vegetable gardens, but Chinese are excluded from W.A. Goldfields by Act of Parliament, and the great majority will continue to import their vegetables by rail from Perth, nearly 400 miles. The town itself, with its broad streets, magnificent shops, electric cars, and general up-to-date appearance, strikes a new-comer most favorably. Many in the Eastern States think of Kalgoorlie and Boulder as camps of rough miners, who live on "tinned dog," and deny themselves all the comforts of home life. As a matter of fact there are over 13,000 females in the district, and thousands of children. The Boulder public school has the largest attendance of any school in the State. Many miners are still without their families, but every steamer is bringing over wives and children for the goldfields. As an inevitable result the roughness of olden time is rapidly passing away, and with this much of the freedom and unconventionalism which have so great an attraction for many. One of our members here in business was lamenting to me the other day that he had to wear a white shirt now, and that too much "starch" is being introduced into life.

I notice, too, a marked improvement in the Kalgoorlie church since I was here at the opening of the chapel in February of last year. The Sunday School was represented then by about half-a-dozen children; the average attendance is now from 40 to 50. There has also been a considerable growth in church membership, and this in face of difficulties of which those not on the goldfields can have but faint conception. The atmosphere is decidedly anti-religious. Drinking, gambling, immorality and sport have a wonderful influence in these parts. Sunday is the great day for outdoor sports. Football and cricket matches are advertised in the Saturday papers and fully reported in Monday's issues. They are attended by thousands, while hundreds of others go away for the day in the wild-flower excursion trains run by Government. As we sit in our Sunday School in the afternoon we are disturbed by the yelling of the footballers on the Gala Grounds near by, while the noise of the practice there on the Lord's day morning frequently interferes with our worship. It is difficult to grow tropical plants in the frigid zone, and it is difficult to build up a strong spiritual church on the W.A. goldfields. As one cannot well live in a vitiated atmosphere without having his physical life affected, so it is not surprising if some of our members grow weak spiritually in such an environment. A poet has said—I quote from memory—

"Sin is a monster of such hideous mien,  
That to be hated, needs but to be seen;  
But seen too oft, familiar with his face,  
We first endure, then pity, then embrace."

Many believers of various denominations on arrival here are shocked at the open violation of the Lord's day, but in an astonishingly short time they adjust themselves to the circumstances, and being at Rome, do as



Rome does. Others, who will take no part in Sunday sport or other very questionable amusements, become so accustomed to such things that they regard them with a degree of toleration which is quite surprising to a new arrival. Bren. Campbell and Scambler have an uphill battle to fight against worldliness, and should have the sympathy and support of brethren in other parts as well as of those on the spot.

There is not the slightest prospect at present, so far as I can judge, of these fields being worked out. I went over one of the great mines on what is called the "Golden Mile" the other night, and I was informed that over 800 men are employed there. The dividends last year were about £350,000, and are expected to reach £400,000 this year. The machinery and plant alone, I was informed, cost over £136,000. One not accustomed to mining machinery on such a gigantic scale can only look upon the powerful steam and electric mechanism with astonishment. It would require no great stretch of imagination to endow it with consciousness and to believe that its wonderful automatic working was under the direction of its own intelligence. One mine is working at a 1700ft. level, and the stone is as rich as ever. It is certain that tens, if not hundreds of millions of money are yet to come out of the Golden Mile.

Sept. 8.

### Notes from Britain.

STEPHEN LUDBROOK.

#### THE ANNUAL CONFERENCE.

Your irregular scribe again takes pen in hand; for a visit to London, and to the Annual Conference, this time held in Birmingham, must provide matters of interest to Australia.

At the opening session, the brethren assembled accorded Bro. and Sister B. J. Kemp, of Melbourne, a very hearty welcome, both because they represented the States under the Southern Cross, and for their own personal worth. Our brother in responding referred to the recent Jubilee Conference, and to the fact that most of the pioneers—naming several—were British by birth and training, and that consequently the churches yonder consider themselves—and proudly so—as daughters of those in the "home-land." He also spoke later on, by request, in connection with Sunday School work, making valuable suggestions. We were pleased indeed to learn privately that our brother and sister had been agreeably surprised, not only with the very marked warmheartedness and hospitality of the brethren on this side, but also with their zeal and activity in the Lord's work, both at home and abroad, specially, it may be, in connection with the work in Burmah. They had expected to find a country colder in temperature certainly, but also in temperament, but in the latter were gladly disappointed, as far as the churches of Christ were concerned. At the Sisters' Conference, too, Mrs. Kemp, we are given to understand, very gracefully upheld the honor of her sisters far away. May the Giver of every perfect boon and blessing

richly bless them, and the churches in the new countries from which they came. Bro. Kemp also (tell it not in Gath!) was persuaded to exhort and teach the church at Manchester one Lord's day morning, as they met around the Lord's table, and then to preach to the "mixed multitudes" at the evening service.

A cable was read from South Africa sending greetings, and asking, "Send another evangelist"; for Bro. Francis may likely return "home" next year. Our Foreign Mission Committee, realising there are many Australian brethren yonder now, have decided to entirely support the special effort in the South African Colonies by the bequest of our late Bro. Parker. And in this connection, let me say how highly was the work spoken of accomplished by our late esteemed J. A. Davies, and Bren. Alford and J. Pittman. The funds accruing therefrom to the General (or Home) Evangelist Committee are to be specially devoted to opening up new ground, or making special efforts in town, country or city, perhaps beginning with the steel metropolis, Sheffield, where an able number of brethren are laboring quietly for the Master, but under great difficulties. From this Committee, too, the cry is for more laborers in the harvest work of the Lord. The Training Committee also hope to put their third of the bequest to special work, but as yet have no definite plan.

Other notable features of our Conference included the presence of our Bro. Lawson, whose swarthy countenance spoke of West Africa. He came many years back for a three years' training in a college in North Wales, with his cousin; now they are both in the church of God in Freetown, in that large district, making melody with "Africa's sunny fountains," in the praise of God according to the simplicity and power of the pure gospel of Christ.

The suggestion was also made—may it germinate and bear fruit—that an effort should be made to preach this same pure gospel in the benighted parts of France, Spain, Austria and other districts of enlightened (!) Europe. The Lord hasten the day!

At our temperance meeting the saying of a statesman was repeated: "A priest-ridden country is to be pitied; a drink-ridden country is to be despised." Oh that Great Britain and Australasia, yea, all the countries, and the isles afar off, would shake off the shackles of both, and stand fast in the liberty wherewith Christ alone makes free!

A strong point was made by several speakers—always with the almost entire support and sympathy of the meeting—that the so-called Education Bills of the present Government were essentially unjust and tyrannical, and should be resisted by every reasonable means; that citizens of the heavenly kingdom should fight earth's "powers that be" when they invade the realm of God, which is the sanctified conscience of the Christian, and should gladly take even the spoiling of their goods. A noteworthy fact was that during the Conference sittings the first Birmingham "resister" to be hailed before the magistrate for refusal to pay the educational portion of the rate was one our own number—a sister,

too, Mrs. Harris, of one of the churches of Christ in that Midland centre. An order for distraint was made.

Another resolution, Bro. Editor, might also perhaps touch even the worthy AUSTRALIAN CHRISTIAN, viz., That it be recommended that no picture or engraving of any kind which would be understood to represent the person of Jesus of Nazareth should be published in connection with any of our Committees. Business was so pressing here that no speeches were allowed, but even then there were but two or three hands shown "to the contrary." Why not have done with false works of the imagination in connection with One who is an object of our spirits' worship? Why use these means—even though intending that good may come—when in the past centuries these pictures and images have been used to suffice, and to keep from the people the knowledge of God and his Christ through the beautiful and satisfying word-pictures in the books of his prophets?

The brotherhood numbers 12,763 (besides scattered believers), a nett increase of only 2 per cent, and in Burmah are 53 members, while of those immersed during the year, 404, i.e., 43 per cent, are from the Lord's day schools; but I refrain from inflicting statistics. Greetings to all the brethren!

### Victorian Missions.

M. McLELLAN.

H. G. HARWARD AND E. W. PITTMAN.—The Williamstown mission closed August 24th; 38 addresses delivered, 77 confessions, 3 restorations and 2 who have been formerly immersed.

The Mildura mission was commenced on September 6th. The interest is good; four confessions up to the 12th.

H. LENG AND G. ORAM.—These brethren continue in the Kaniva Circuit. Bro. Leng has been conducting a special tent mission at Bunyip; 18 decisions for Christ. A meeting for worship has been started at this place. At present a special mission is being conducted at Mundulla; up to date of report four confessions and one restored.

A tent mission will be commenced at Kaniva on the 12th inst.

Bro. Oram has preached at Horsham; one addition by faith and baptism.

R. G. CAMERON still labors in the Wedderburn circuit. No additions to report this month.

A. W. CONNOR.—The greater part of the month has been spent at Bendigo in conducting a special mission. Up to September 15th thirteen had decided for Christ. Dr. Cook has had good meetings at Castlemaine.

A. M. LUDBROOK has visited Toolamba, Shepparton, Kyabram and Echuca. Two additions by faith and baptism at Shepparton.

J. CLYDESDALE during the month had visited the churches at Brim, Galaquil and Warmur West. Meetings good, but no additions to report.



## Church of Christ Chinese Mission, Victoria.

F. McCLEAN.

Chin Jamè, or to call him by his Anglicised name, Bro. James, has been holding special gospel services nightly for nearly a fortnight past, and it has been a season of "refreshing from on high." Souls have been born anew, saints have been strengthened, and many who have not yet yielded have been arrested in their downward course and led to think. Seven Chinese have been led to decision, and six of them have been baptised and added to the church. The last to come forward was blind, and it was a glorious sight to see him, as the meeting was singing "Just as I am, poor, wretched, blind," being led by the hand of a Chinese sister to the front seat.

Intense interest has been manifested during these special services. Everybody seemed to love Bro. Jamè. The Christians were longing in the morning for the evening to come, and after the meetings were over would linger in groups, sometimes till considerably after 10 o'clock, loth to leave the place. It was wonderful how interested the Europeans were in Bro. Jamè's speaking. Though they could not understand a single word of the discourse, yet his face was so expressive, his gesture so emphatic, and his eye beaming with such intense earnestness, that they got to feel lost in interest.

The baptismal service was held on Friday last, when, though extra seating was provided, many had to stand round the doorways. The ordinance was solemnly and reverently attended to, and it made a deep and favorable impression on many who witnessed it (some of them for the first time).

On Saturday night we held a thanksgiving and farewell service to Bro. Jamè, at which he was presented with a nicely bound copy of the Bible in Chinese by the mission, and a small purse of sovereigns from the Foreign Missionary Committee—the former to be a lasting memento of his highly prized and God-blessed visit to our city, and the latter to reimburse him the expense of his coming. It was at this meeting that our dear blind brother came forward. Oh, how our hearts go out to him because of his blindness!

On Sunday Bro. Jamè preached his farewell discourse, from Rom. 13: 12. At the close we inaugurated a Jamè memorial relief fund, for the assistance of our blind brother. One penny per week is asked from every pupil and teacher, and we confidently expect to raise 10/- per week for him. He is a married man, and has sought to earn a living for his wife and himself by working string onion nets and selling them. God helps those who help themselves; and remembering the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," we will methodically arrange for the collection on behalf of our physically blind but spiritually sighted brother. Sister Mary Ahgan has been teaching his wife for a long time past, and is overjoyed with the increased prospect of winning him for Christ. She speaks in touching terms of them both.

In conclusion—for I fear to trespass longer on your space—let me say that it is arranged

to start a Bible Class for the converts, new and old, in the home of the president, where special efforts will be made to ground these men in the truth and cause them to grow in the knowledge of the Saviour. A special teacher is being prayed for to take charge of this class, who will feel himself sent. We were ably assisted in the mission by Miss M. A. Kett, of Wangaratta, who came to Melbourne specially to help us. She is an earnest Christian and a fluent speaker of the Chinese language, and won her way into our hearts by her simple earnestness and devotion to our Master. A small reminder of her visit was also presented to her at one of the closing meetings—a nicely bound copy of a "Red Letter Day Book." Altogether our hearts are rejoiced, and we will go on with renewed ardor in the work. Bro. Jamè leaves for Sydney this afternoon (Monday) by the Sydney express. Because of his visit with glad hearts we sing—

"Praise God from whom all blessings flow,  
Praise him all creatures here below,  
Praise him above, ye heavenly host,  
Praise Father, Son and Holy Ghost."

## Christian Endeavor Notes.



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

### OUR BIBLE DATING PLAN.

#### Through the Bible in One Year.

DATE.	OLD TESTAMENT.	NEW TESTAMENT.
Oct. 12...	Isa. 39,40	...Col. 4
" 13...	" 41,42	...1 Thes. 1
" 14...	" 43,44	" 2
" 15...	" 45,46	" 3
" 16...	" 47,48,49	" 4
" 17...	" 50,51,52	" 5
" 18...	" 53,54,55	" 2
" 19...	" 56,57,58	" 2
" 20...	" 59,60,61	" 3
" 21...	" 62,63,64	...1 Tim. 1
" 22...	" 65,66	" 2
" 23...	Jer. 1,2	" 3
" 24...	" 3,4,5	" 4
" 25...	" 6,7,8	" 5

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

The Preston Y.P.S. started in March with 10 members, and this month we have 21 on the roll. Excellent interest is maintained in the meetings, and committees are working splendidly. We have formed a Junior Society with 17 active members, and expect to double that number very shortly. At our meeting on Monday evening we were pleased to see 22 sign the Temperance pledge, several of that number being promising young lads. There is a grand work to be done here among the children. Five of our number are going to Bendigo.

### A COMMITTEE WE DO NOT WANT.

The Kerbstone Committee, composed of those members who like to remain outside until the meeting has started, and then rush in, generally to the back seats, thus disturbing the meeting, and making the perhaps already not too confident leader's lot a harder one. Are you one? Then quit. Join the C.E. (Come Early) Committee, who are always on hand to help the leader by their prayers and sympathetic presence.

South Melbourne have decided to affiliate with the Union. The work is progressing very favorably down their way. They have a membership of 20 actives and 11 associates, and look for greater success in the future. We welcome them and wish them much prosperity.

"Something Special" is the word from North Melbourne. This they promise in connection with their anniversary meetings on October 18 and 19, and their promises are always fulfilled. They are sending six representatives to the Bendigo Convention.

### FOR LEADERS.

It is easier to be someone else than to be yourself; to be a parrot than to be a man or woman. Self-assertion is not always easy. Self-consciousness makes us afraid of being ourselves. But if we simply yield ourselves to God to be used of him in leading that meeting, he will help us to forget ourselves and our fears, and he will keep us from the other extreme of thinking that we must be odd and eccentric in order to be ourselves.—John F. Cowan.

The Victorian Churches of Christ C. E. Union comprises 16 metropolitan, but only 3 country societies. Now there are many more societies in the country churches; why are you not affiliated? I was recently asked for statistics of our societies in this State, and for the above reason could not give the complete figures. This should not be. We cannot work efficiently as a Union unless every society is affiliated. The Union secretary is W. MCCANCE,  
28 Erskine-st., North Melbourne.

## "A New Constellation."

Church of Christ Mission Station,  
Nakon Choom, near Ratburi,  
Siam, 18th July, 1903.

The brightest spot in Siam to-day may be seen on the banks of the Meklong River, fifty miles due west of Bangkok. Seven brothers now meet as a church of Christ every Lord's day for worship, and to gather into Christ's fold the ransomed tribes of Adam's scattered race in this Indo-Chinese peninsula. Perhaps unnoticed by the King of Siam and his nobles, this band of seven men and their work for God are being crowned with marked success by the King Messiah, whose we are and whom we serve. Men and brethren, do not cease to pray for us. Our difficulties are great. Pray for Siam, that soon India and China may be connected and conquered for Christ. ALFRED E. HUDSON,

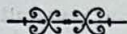


# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON . . . . . EDITOR.



All Communications should be addressed to  
THE AUSTRAL PUBLISHING CO., 528 Elizabeth  
Street, Melbourne.

**TERMS.**—In *Australian Commonwealth*, Two Copies or more to one address, or Single Subscription posted Fortnightly, 8/-; In *New Zealand*, Four Copies or more to one address, or single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 8/-; Single Copy posted Weekly to any part of the world, 7/-.

**ARTICLES**, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Tuesday evening. Births, Marriages, and Deaths, 6d each. Coming Events, 45 words, 6d; each additional 45 words or fraction thereof, 6d. Wanted Adverts., 1/-; To insure insertion this must be paid in advance.

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## The Leader.

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

### The Sales of the Bible.

Of all the books that season by season are poured out from the teeming presses of the world to feed the voracious appetite of the reading public about one out of three survives a three years' term of life. Of all the books that have ever created a record "boom" few have reached a sale beyond 500,000 copies, and that is enough to make any publisher gasp with a kind of unholy joy, as of a poor man who suddenly finds himself in the presence of a gold mine.

Yet there is one book whose sales are recorded in figures which are almost greater than the average human mind can grasp without a mental dizziness, which has circulated not by the ordinary thirteen to the dozen, not by

hundreds, not by thousands, not by millions, but by hundreds of millions, a book so popular that it is read in the palace, in the manor, in the villa, in the cottage, in the hotel, in the prison; a book so fascinating that men have given their lives as the price of a single copy, and are giving their lives to sell copies to others who have not yet read it.

It is a book of no local interest, but it so stirs the heart, whether it beat beneath a white or black or yellow skin, that it has been translated not only into every European language, not only into the chief families of languages spoken by the great races of the East and West, but into strange barbaric tongues which have never before been crystallised into written shape, into dialects spoken in the bush and in the jungle, in the torrid zones and in the Arctic regions.

A century ago "about three hundred respectable persons of different denominations" assembled in the Old London Tavern in Bishopsgate. Although the country at that time was in a panic and arming itself to the teeth at the prospect of a great French invasion, these "respectable persons" were busy with a work of peace. On that day the British and Foreign Bible Society came into existence. Granville Sharp was in the chair, William Wilberforce was the orator, and Zachary Macaulay was on the first committee—three brothers in arms who were to win the greatest victory of peace in the annals of our country—the emancipation of the slave—and who were equally zealous in this work of faith.

### IN THE WELSH LANGUAGE

The first work of the Bible Society was to issue a large edition of the Scriptures in Welsh, so that the Welsh people who had hardly been able to obtain them in their own tongue might now have the privilege for which many pious people had long yearned. An eye-witness has described the reception of these Welsh New Testaments, when completed, in the town of Bala: "When the arrival of the cart which carried the first load was announced the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the ark of old, drew it into the town, and eagerly bore off every copy as rapidly as they could be dispersed."

During the first year's work of the Bible Society they spent £691 and thought they had done a great thing. So they had, but they were to do more. Last year they spent £241,143, and since the foundation of the society they have expended £13,000,000. Those are large figures, but when translated into numbers of books they are bigger still. The society last year issued over 5,000,000 copies of the Scriptures, and since its commencement a total of 180,000,000. One

hundred and eighty millions! Seven thousand volumes are sent out from London every day of the week, through every week of the year. The output from all the society's depots, including London, averages 16,000 copies per day.

Where do all these Bibles and Testaments go? Who buys them? The answers to these questions are a chapter of modern romance. To know where they go pay a visit to the packing room of the society's depot on Queen Victoria-street. It is a lesson in geography. The oblong wooden boxes, lined and strongly bound with tin, are labelled with names of places "over the hills and far away"—names which conjure up the glamor of the East, names which bring back memories of old renown and ancient faiths, names which call up visions of horrid bloodshed and dark fanaticism, names of the new world and the old, of the East and of the West, of the civilised world and of savage lands.

### A BABEL OF TONGUES.

Look inside the covers of these books. What a babel of tongues is here! What strange and unfamiliar characters! Here are pages that read from right to left, from the last line upwards to the first, from the top straight down in vertical columns. Here are sixty different alphabets and two hundred different languages.

And how are these books circulated, how paid for? As a rule Scriptures are granted to foreign missions on "missionary terms"—that is to say, the Bible Society sends out the books needed, free of cost and carriage paid, to missionaries at their distant stations; in return the missions remit the Bible house any proceeds arising from copies which they sell after deducting the expenses of circulation. Only a small proportion of the huge cost of production is received back by sales. To take one instance, each copy of the first Ganda Bible for the people of Uganda, who now number 30,000 Christians, cost the society 6/4 to print and bind, and 10/4 more to convey from London to Uganda—the carriage for hundreds of miles from the coast being on the heads of negro porters. The natives paid their fraction of the cost of these copies in cowrie shells—which do not go very far when translated into English money!

The Bible Society goes on extending its business, cheerfully piling up enormous losses. The greater the losses the more the society is pleased, because it means that Bibles are having a larger circulation among very poor peoples. Nevertheless, the society does not encourage the giving of the volumes indiscriminately free of charge except in cases of destitution or misfortune. The average man who makes a little self-sacrifice to buy his Bible values it all the more.



## STILL SELLING.

All the world over the society has its agents, its colporteurs, its Bible women. They are not missionaries in the ordinary sense of the word; they are forbidden to preach or teach any creed of any denomination. Their duty is to sell the Scriptures, and in this faith they wander to the uttermost parts of the earth with their little book. Among the Arabs of Morocco, along the valley of the Tigris and in the footsteps of Paul, along the highland borders of Tibet, over the Russian steppes, through Siberian snows, among the lumber camps at Ottawa, among the Australian aborigines, in the heart of darkest Africa, among the people of every race of mankind, the agents of the Bible Society find their way and sell their books.

## Editorial Notes.

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

## Baptists and Disciples of Christ.

The *Christian Evangelist* in a thoughtful article discusses the prospects of union between the Christians called Baptists and those known simply as Christians or disciples of Christ. The editor's conclusion is: "There is absolutely no path of progress for the two religious peoples but that which leads to inevitable union and co-operation. The only thing that can prevent such a consummation is the crystallisation of one or both into a sect, whose opinions shall harden into an adamant creed preventing all future growth. This is hardly possible in this age of the world." We fear the prospect of union is not very bright in Australasia. In many parts of our land the Baptists have raised a barrier which does not exist in America by the adoption of open membership. A large proportion of their members are unbaptised. In this departure from plain New Testament teaching they have practically shut the door against union on the New Testament platform, for they readily admit that the apostolic Christians were all immersed. However, it is well to cultivate a fraternal spirit, and it may be that a way will yet be found to remove this obstacle.

## Points of Agreement.

The following from the article referred to above puts the points of agreement before us clearly: "When we compare the things held in common by Baptists and those who call themselves Christians or disciples of Christ, it is a matter of surprise that they have remained so long separate. The great fundamentals of Christian faith they hold in common with the rest of the evangelical

religious world. In addition they agree in standing for the sufficiency of the Word of God without any other authoritative rule of faith and practice; for faith in Christ as the all sufficient creed of the New Testament; for a regenerated church membership; for a New Testament baptism which is a symbolic representation of Christ's burial and resurrection, and of the believer's death to sin and his resurrection to newness of life; for the necessity of living a godly and pious life; for congregational autonomy, or the independence of the local church; for co-operation of local churches in missionary, educational and benevolent enterprises; for liberty of conscience and freedom of thought within the limits of Christian liberty; for the everlasting difference in destiny between the ultimately righteous and the ultimately wicked; for the resurrection of the dead and life everlasting. Surely here is a broad basis on which to unite and to work and worship together in the bonds of Christian fellowship."

## The Higher Criticism.

Some earnest Christians are troubled about this question. If the conclusions of some higher critics are right then certainly the old Book is wrong, but there is no need for anxiety. The fact is these critics are at war among themselves and their arguments are often mutually destructive. We can afford to wait with patience while the war goes on, and in the meantime the gospel is still the power of God unto salvation to every one that believes it. Harm is sometimes done by the efforts of incompetent men to answer the arguments of destructive criticism. It is a question one may leave experts to settle. Few ministers of the gospel have the time, training and information at their disposal requisite for an adequate examination of the whole subject. But we can console ourselves with the reflection that qualified investigators are satisfied of the truth of revelation. We can confidently leave the defence of the Bible in their hands. Many of the conclusions of higher critics are already abandoned, while others are yet on the dissecting table. It is not easy for the ordinary Christian or even the ordinary preacher to grasp the force of the arguments advanced for or against the "Two Isaiahs" theory or the composite character of the authorship of the Pentateuch; but the facts of sin and suffering and the purifying and consoling powers of the gospel are within our grasp. We can appeal with assurance to the consciousness of sin on the part of our fellow-men and direct them to the Saviour. The power of Christianity to meet the wants of humanity is an argument the force of which no amount of higher criticism can

ever weaken. By-and-bye, when the smoke of the present conflict has passed away, the old truth will be found victorious.

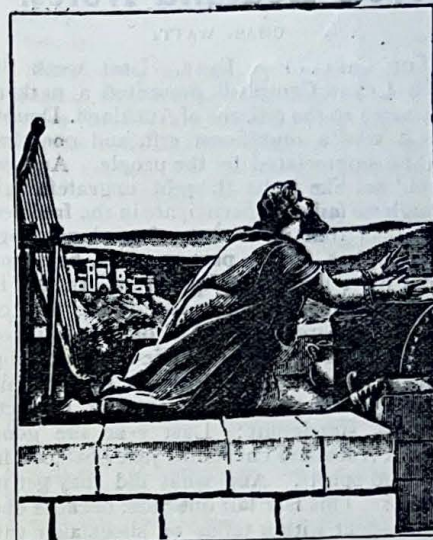
## Sunday School.

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

LESSON FOR OCTOBER 18TH.

## David's Confession.

Lesson—Psa. 2: 1-17. Study verses 1-19.  
GOLDEN TEXT.—"Create in me a clean heart, O God."—Psa. 2: 10.



At least a period of eight years must have elapsed between this lesson and that of last week. David was probably thirty-eight years old at the time of his accession to the throne of all Israel. Some commentators give a still longer period—as much as twelve years; so that David's humiliation and fall probably took place some ten years after God's covenant with him.

It is sad, but nevertheless interesting, to watch closely the path of sin. Especially so, when the victim has soared high in divine and human favor. When such an one falls, we see the full fruits of sin in a most favorable light; I mean by this, sin's fruit in its true nature. It is safe to say that we could not properly judge its after-growth in any cases but of the David type. Many lessons are brought home to us. What degeneration and misery that even the good and strong may sink to! One temptation may lose heaven for us, while its resistance may gain it. We can never be too secure against temptation. One would think, at first impression, that such a highly privileged man as David would have found plenty of national and divine work to take up his time, thereby turning his mind into those channels where no temptation could possibly come. Here is the lesson of watchfulness.

Then too, sin spreads. It does not stop at the one wicked deed, but it has the tendency to force the yielding one into such a position that it requires another sin, sometimes more awful than the primary one, to cover it all up. But as often as not this process, for obvious reasons, is not successful.



Lastly, our conscience is less perceptible to sin as we continue in it. That wrong which was hard to commit yesterday becomes easier to-day, *ad infinitum*. In judging David's career in its broadest light, we find that he was, after all allowances, a man of integrity, good-living and righteousness.

In Psalm 2, the king gives words to his conscience-smitten soul. It is a cry for mercy. In asking God for a renewed spirit and clean heart, he almost feels God's love and forgiveness. In our next lesson we will see what God's answer is. H. G. MASTON.

## New Zealand Notes.

CHAS. WATT.

**THE GIFT OF A PARK.**—Last week Sir John Logan Campbell presented a park of 304 acres to the citizens of Auckland. Doubtless it was a munificent gift, and one that will be appreciated by the people. And we would not like to be thought ungrateful, although we failed to participate in the frenzied rejoicings that marked its formal opening. Sir John has, for the past 50 years, been one of our most notorious liquor retailers, and is at present one of the heads of the firm of Campbell, Ehrenfried & Co., one of the three extensive brewing and public-house owning firms in the province. Now to look at this transaction from a simple, matter of fact, business standpoint:—Last year the good folks of Auckland consumed just £618,000 in beer and spirits. And what did they get in return? This is a fair question, because one pound spent with a tailor or shoemaker will give, in return, clothes or boots. But what does it give when floated over one of the hundred odd whisky counters owned by Sir John Campbell? Is there any return, beyond the empty bottles, that could be tabulated? Ah! yes, we could get——! but perhaps the less said about that the better. It wouldn't read well, and would make the park look small. But of one thing we are sure. If, instead of handing this £618,000 over to the liquor sellers, we had chartered a steamer to take it out in sovereigns and drop it into the depths of the ocean, we would have been greatly the gainers! And if so, by how much more would we have been gainers if we had kept the cash and purchased half-a-dozen parks like "One Tree Hill"? This is a problem in economics that seems easy to solve, but the simple-minded Aucklanders can't see it! They would much rather keep on pouring this money into the liquor dealers' tills for fifty years in the hope of one day securing a public park as a gift from one of them! The story is told of a tramp who, walking along with his dog one day, and hungering for a meal, struck the happy thought of how to secure a dinner both for himself and his faithful friend. He cut off the dog's tail, made himself some nice soup, and then threw the dog the bones. And the confiding animal whisked around in grateful satisfaction at his share of the bargain! Moral——!

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

## From The Field.

The field is the world.—Matt. 13: 38.

### New Zealand.

**OAMARU.**—The Christian Mission Band, composed chiefly of the young people of the church, recently sent a circular letter to each member of the church, asking for contributions towards supporting a native youth in training for mission work in India. With the consent and co-operation of the church, Bro. and Sister Strutton, of the Poonah Mission, India, were invited to pay Oamaru a visit. This invitation was duly accepted, and the first meeting was held in the City Temple on August 21st. There was a large attendance. A real live missionary address was delivered by Bro. Strutton, and Mrs. Strutton, wearing the native dress, or Mohammedan women's *sari*, also gave a heart-stirring address respecting the women of India. Sunday, August 23rd, was by arrangement our Foreign Mission Sunday. At the meeting for the breaking of bread there was an extra large attendance. Bro. Strutton gave a touching and characteristic address on "Self-sacrifice." In the evening the building was crowded to excess, some having to be turned away. Two excellent addresses were delivered by Bro. and Sister Strutton, in which some vivid and interesting descriptions of life and missionary work in India were given. On Monday evening Mrs. Strutton conducted a meeting for women only, speaking particularly of the life and treatment of women in India under the social, moral and physical aspects. At 8.45, the meeting being open to all, the Mission Band assembled to hold a short thanksgiving service, and to bid adieu to Bro. and Sister Strutton. This meeting was led by the president, Bro. McCrackett, and short speeches were made by Bros. Renwick, Farnilton and Kilgour, with a closing word from Bro. Strutton in acknowledgment of the good things said and the pleasant time spent. The Foreign Mission offering taken up on Lord's day amounted to £8/5/6, whilst the ordinary offering, instead of suffering, was actually larger than usual. Thus, together with the amount in hand, there will be more than sufficient to accomplish the object aimed at. A.R.

**MORNINGTON.**—Last Friday week J. Inglis Wright delivered an interesting and instructive lecture in the chapel on "India and Foreign Missions." The building was comfortably full, and the lecture was much appreciated. It was illustrated by a large number of lantern views, thrown on the screen by Bro. Morton.

At the last half-yearly meeting of the church the brethren decided to present T. M. Turner with some books, as a mark of their appreciation of the work done by him here. The committee, on further consideration, thought it better to hand him the money with which to purchase such books as he might think most useful, and on Friday last a social was tendered to Bro. Turner and the presentation made. A. G. Raffills occupied the chair, and almost all of the brethren who could possibly attend were present. After a short programme, the good things which had been provided by the sisters were partaken of. The presentation was then made by Bro. Raffills, who referred to the good qualities of Bro. Turner, and to the success which had attended his efforts. Bro. Turner replied in a happy speech. The social, undoubtedly the most pleasant held in connection with the church here, was brought to a close about 10.30. The arrangements for the tea were in the hands of Sister Jarvie.

Sept. 22.

M.G.

**OAMARU.**—On Sept. 16th the church held its annual rally and consecration service. Every member of the church from far and near was specially urged to be in attendance on the above date, by means of a circular letter. The result was a record attendance and a day of joyful service that will not soon be forgotten by those who were privileged to attend the meetings. Prayer meeting at 10.15 a.m. The ordinary meeting, following at the usual hour, was presided over by Bro. McCrackett, Bro. Hope being the speaker. Inspiring addresses were delivered by both these brethren, each taking his text from the 12th chapter of Romans, which was the New Testament lesson. After this service lunch was provided in the vestry for those living at a distance, to enable them to be present at the prayer meeting in the afternoon. On Monday evening a members' social was held, when Bro. Sutton occupied the chair, and was supported on the platform by Brethren McCrackett, Farnilton, and Renwick. A little speaking was indulged in, and an excellent musical programme was provided by the choir, under the leadership of Sister Cunningham, and there being a fairly representative gathering of the church present, the opportunity was taken to receive the report of a committee previously appointed to look out for a suitable available site for a chapel building. One situated in Severn-street, a fairly central position, was recommended and approved, and the committee by an almost unanimous vote of the meeting was instructed to secure it for the church. This decision was immediately followed up by an appeal for contributions to the Land and Building Fund, which resulted in £21/10/- being promised there and then, and cash and promises are still coming in, in a way that indicates that the movement to secure a building of our own is meeting with the hearty approval of the church.

Sept. 14.

R.

### Victoria.

**MELBOURNE (Swanston-st.).**—Good meeting last Lord's day morning. We had some visitors from other States, including Bro. Jamé, our Chinese brother from the church in Sydney, who has been conducting successfully special services in connection with our Chinese mission in Melbourne. In the evening Bro. Meldrum preached to a large congregation on the topic, "The Prayer on the Cross."

**BENDIGO.**—The gospel mission, which commenced on the 23rd August, closed on Wednesday the 3rd ult., when A. W. Connor, who has been so earnest in his delivery of the message from night to night, gave his final address to a large audience. A lady and gentleman at the close made the good confession, making a total of 16 converts and 6 restorations. This is not as satisfactory as we would have liked, but it is pleasing to know that the planting and watering have been attended to, and we will look to God for further increases. On Friday evening we held a thanksgiving social, when the missionary had another opportunity of speaking to the Bendigo people, and extending an earnest invitation for the last time before his departure, with the result that after the meeting a lady decided for Christ. Prior to the termination of the social, the secretary on behalf of the church thanked Bro. Connor for his earnest effort in the cause of Christ, and his helpful exhortations to the brethren, and Dr. Cook for his able assistance, Sister Cook for presiding at the organ, the choir for singing, the doorkeepers for their part, and the sisters for so kindly providing coffee and thus adding to the evening's enjoyment.

Sept. 28.

J.S.



**NORTH FITZROY.**—Two (mother and son) were received into fellowship on Lord's day morning. Good meeting at the gospel service. J. W. Baker preached a splendid discourse on "The New Testament Church," as a result of which three came out and confessed Christ.  
Sept. 28.

T. H. COWLEY.

**NORTH FITZROY.**—The Band of Hope held its annual demonstration on Thursday, 24th Sept. At 6.30 p.m. 150 children sat down to a well prepared tea. This was followed by a public meeting in the chapel at 8 o'clock, but owing to such a tremendous crowd, hundreds of people were turned away. Those who were fortunate in gaining admission had the pleasure of listening to a well rendered programme of vocal and musical items by the members. We have just completed a most successful year, starting with 48 members and finishing with 259. Our attendances have been good, and our financial position is strong. We want in our churches every member on the Temperance side. It is only what is right. We are not going to leave a stone unturned to double our number.  
F. WATSON.

**LYGON-STREET (Carlton).**—Since last report, a fortnight ago, it has been our joy to receive twelve into membership, six of these being by letter. On Sunday morning last we had a large and impressive meeting, presided over by W. C. Craigie, who, previous to receiving nine of the above referred to into fellowship (six of whom were Chinese brethren), quoted from Paul's address on Mars' Hill, "And hath made of one blood all nations." The Chinese converts are the result of the special effort which has recently been put forth, conducted chiefly by William James, of Sydney. The lecture-hall was filled nightly for nearly two weeks. F. W. Greenwood gave us a splendid address on "Growth," which was much appreciated by all present.  
J. McC.

**BALMAIN-ST., RICHMOND.**—Another overflowing meeting last night, and two confessions. A Dorcas class of about a dozen sisters has been started. We expect erection of new mission chapel to commence in October. The cause here has not cost the Home Missionary Committee a penny, and the converts gathered in a couple of years, though poor, yet pluckily face building. This is the kind of work that helps solve the Home Mission problem.  
Sept. 28.

P. J. P.

**BERWICK.**—Last Lord's day morning we had a splendid meeting. G. B. Moysey gave an excellent address on the "Ten Virgins," which should be long remembered by all. He gave a short address to the Bible Class and Sunday School in the afternoon. In the evening we had a grand meeting. Bro. Moysey's subject being "Trusting Jesus."

Bro. Saunders goes once a month to preach the gospel at Muddy Creek. Our prospects are bright and hopeful. We thank God and take courage.  
Sept. 29.

J. RICHARDSON

## West Australia.

**COOLGARDIE.**—We have had Bro. Grant, from Boulder, preaching for us during the last few weeks, and our congregations have been increasing and the interest is being revived. We have had two confessions recently, both young men (brothers). One was received in on September 13th, and the other is to be immersed next Lord's day evening.  
T. H. A.

**KALGOORLIE.**—At the half-yearly meeting of the Dorcas Society, the secretary's report was as follows:

It was in weakness, and in one of the hottest months of the year, January 25th, 1903, that our Dorcas Society was inaugurated. Already there was much poverty, and it was not hard to prophesy that the winter would bring also sickness and distress. We are humbly thankful to have been instrumental in God's hands in relieving a few cases, and also for the opportunities of pointing to him who is mighty to save. During the half-year we have held 18 meetings, at first in homes of members, but latterly, through the kindness of a sister who has lent us a machine, we have held them in the chapel. The Bible study has always been bright and profitable, and the meetings a great help and comfort to members. Average attendance has been six. Garments distributed, 31 (these nearly all since April), inclusive of boots and shoes. Parcels of groceries have been given occasionally. Collections, including donations from brethren, £5/5/4. Expenditure, £3/1/1½. Balance in hand, £2/4/2½. We are now busy with garments for the Indian Mission Box, as well as other cases of need. We feel thankful to God for putting it into our hearts to do this work, and wonder we did not take it up sooner. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

A. M. ROBINSON.

**BOULDER.**—Good meeting on Sunday evening last. One young lady confessed Christ at the close of Bro Scambler's address. Good interest sustained, and others almost decided.  
Sept. 22.

C. E. POND.

**SUBIACO.**—D. M. Wilson delivered an address here last Lord's day morning which is calculated to do much good. His subject was "Manner." If he could be induced to have it published, we feel confident that it would be appreciated. Two young people from the Sunday School made the good confession in the evening.  
Sept. 22.

C. A. G. PAYNE.

## New South Wales.

**LISMORE.**—Now that the mission is over there is very little to write about in the way of news. Glad to say we continue to have splendid meetings.

Our next special effort is in the way of a church building. A general meeting has been called for Friday next to arrange all the preliminaries. We hope to be in "our own home" on New Year's Day.  
Sept. 22nd.

F. R. F.

**CHATHAM.**—Within a week five young persons have been immersed here, their ages varying from 13 to 21, all but one from the Sunday School.

We are expecting Herbert Saxby to arrive here some time this week, and the Chatham church is going to welcome him by having a social in their chapel, about a quarter of a mile from which Bro Saxby was born somewhere near 33 years ago.  
Sept. 21.

J. COLLINS.

## South Australia.

**MILANG.**—The anniversary services in connection with the Sunday School were held on Sunday last, afternoon and evening. G. S. Bennett conducted both meetings. His afternoon address was to the children, his subject being "A Penny." In the evening he took for his subject "Lilies and Roses," the chapel being crowded on this occasion. On Monday evening a public meeting was held, when addresses were delivered by Bros. Crosby, Bennett, Gordon, Pearce, and J. Goldsworthy (of Kaniva, Victoria). The

prizes and certificates won at the recent Sunday School Union examination were then distributed. Milang sent up 15 competitors and secured 15 certificates, with an average of 85 per cent., this being the highest average of any school in the competition. Through a slight error Prospect was announced at the Town Hall meeting as being top, but the secretary of the Union discovered the mistake and announced to us that that honor belongs to Milang. The singing by the children was highly appreciated. A picnic is to be held on September 28th at Bishops Court, kindly lent by Bro. Pavy.

Sept. 22.

A. J. O.

**KADINA.**—A splendid meeting Lord's day morning, Sept. 20. Full house in the evening, when Bro. Moffit spoke. At the close one lady made the good confession.  
Sept. 22.

W. J. JACKSON.

**KADINA.**—We had the joy of seeing one young woman go forward after the service this evening and confess Christ. Bro. Moffit is doing a good work here, and his labor is blessed of the Lord. He has commenced a series of cottage meetings in this district, and is well received by the people.  
Sept. 27.

W. J. JACKSON.

**MUNDULLA.**—The tent mission closed on Tuesday night, having run 24 days and 31 meetings. Visible results, 18 confessions and 1 restoration. The truth has been faithfully and powerfully presented by H. Leng. A spirit of enquiry has been aroused in the district, and must eventually bear good fruit, whilst not the least benefit is that the brethren all round have been enthused. Considering the rough and wet weather nearly the whole of the mission time, the attendance was remarkable, the last Sunday night fully 140 being present. A good share of the success of this mission is largely owing to the organist, Sister A. Rouse, of Kaniva, whose indefatigable labor of love is much appreciated by all. As a result of the mission it has been decided to hold fortnightly meetings in Mundulla.

Sept. 24.

R. K. S.

**YORK.**—Good meetings since last report. The three who confessed Christ on August 30th have been baptised and received into fellowship. Bro. Crosby, of Strathalbyn, was with us on September 13th, Bro. Horsell exchanging with him. On Lord's day, September 20th, one was received into fellowship, and two more were received by letter this morning. This gives us twenty-seven additions for the quarter (twenty-two by faith and obedience, four by letter and one restored). Bro. Horsell conducted an "In Memoriam" service this evening for our late Sister Adams; splendid meeting. Lawson Campbell paid us a visit and preached on September 10th to a good meeting.  
Sept. 27.

H. H.

**HINDMARSH.**—Great preparations are being made for the coming anniversary, the 48th, which will be celebrated on October 4th and 6th. We expect a good time, and extend a hearty welcome to members of sister churches to come. Bro. Russ, who was baptised on Wednesday evening last, was welcomed into the church yesterday morning.  
Sept. 28.

A. G.

**QUEENSTOWN.**—On Lord's day, 20th Sept., Sister Sarah Cotton, who made the good confession on 13th Sept., and was immersed on Thursday, 17th, was received into the church here. Good meetings, with good interest.  
Sept. 22.

A. T. M.

**PROSPECT.**—Another huge meeting in the tent last Sunday evening, and two confessions. A. C. Rankine's lucid and powerful expositions of New Testament



Christianity are arousing great interest in the district. Apart altogether from the visible results, the mission will give a great impetus to the cause in this place. Hundreds of devout people are hearing truths that they have never thought of before. A deep and lasting work is being done, and the Lord is giving us a great blessing.

Sept. 28.

G. PERCY PITTMAN.

**HAMLEY BRIDGE.**—On Lord's day, September 27th, by invitation, I journeyed to Hamley Bridge to conduct the service at this place, and a very fair number assembled in the Institute Hall, where we preached. This is a good centre, and by holding the ground now it should prove a success. Bro. Clow's tent mission some weeks ago opened the way to further work, which all hope will be crowned with our Father's blessing.

Sept. 28.

J. SELWOOD.

**GROTE STREET.**—We are glad to report several additions to our number. One baptism last Sunday night and two on Wednesday night. The right hand of welcome was extended to four this morning. We have been called upon to part from our aged brother Richard Verco, who has passed to his reward. One of our Sunday School scholars, James Lovell, son of Bro. Lovell, has also gone to be with Jesus. To those who mourn we extend our Christian sympathy, and pray that the God of comfort will comfort their hearts and help them to look through the clouds which gather around us and see the beautiful light of his love.

E. R. M.

## Here and There.

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

10.

One confession at Brunswick last Sunday night.

Hindmarsh will be *en fite* Sunday and Tuesday next.

At the Brim chapel last Thursday evening one was baptised.

We have received from J. Barnes, 5/- for Bro. Davey fund.

There was one confession at South Melbourne on Sunday night last.

We have received from Mrs. J. A. Davies, 20/- for the Bro. Davey fund.

One confession at South Yarra last Sunday night, H. K. Carter preaching.

Forty-eighth anniversary of the church at Hindmarsh on 4th and 6th October.

One confession at Prahran on Sunday night at the conclusion of an address by J. Pittman.

Who can estimate the work achieved by the Hindmarsh church during forty-eight years?

H. G. Payne, 53 Rowena Parade, Richmond, is now secretary of the church at North Richmond.

We have an interesting article by W. O'Brien on "Northern Queensland," which will appear soon.

Next week we expect to publish the essay read at Conference in South Australia by Wren. J. Grinstead.

A young lady, who made the good confession a fortnight ago, was immersed at Grote-street on Sunday night.

The Burwood Boys' Rally will be held on Wednesday, October 7th, in Swanston-street Lecture Hall, at 10 a.m.

Splendid meetings at Hawthorn. Building packed last Sunday night and several standing in the porch.

Hindmarsh wishes a social conversation with sister churches and invites them to attend the tea and talk of old times.

On September 25th, at Unley, A. M. Ludbrook was married to Sister Florence Ada Verco. We wish them long life and much happiness.

A. J. Saunders spoke at North Richmond on Sunday night, in exchange with G. B. Moysey, when at the close there were two confessions.

In the report of the Mundulla (S.A.) mission in our last week's issue we stated that there were six restorations. It should only have been one.

We are glad to say that Mrs. Lyall, senr., of the Swanston-street church, Melbourne, is gradually recovering from injuries received by a tram accident.

On another page of this issue will be found an advertisement of R. J. Clow's new book, "The Pillar of Salt." Look it up, and send for a copy of the book.

"The Change of Heart," by H. G. Harward, on page 568 of this issue, is now published in tract form, and may be obtained for—100, 1/-; 500, 3/6; 1000, 6/-. Austral Co.

Two confessions at Grote-street on Sunday night last, a young man and young lady, after a powerful address by Bro. Grinstead on "The Groaning of Creation."

Sunday School Union.—Quarterly Conference at Swanston-st. chapel on next Tuesday at 7.45 p.m. Address by Bro. Meldrum—"Human and Divine Elements of the Bible." See Coming Events.

After going to press last week the following telegram reached us:—"North Fremantle (W.A.) tent mission; ten nights; twelve decisions; splendid meetings." This is the mission in which Thos. Hagger is engaged.

Good meetings at North Fitzroy on Sunday last, 189 breaking bread. Three received in (one at night), two being baptised believers. Crowded house at night; three confessions. Sunday School increasing; 358 in attendance last Sunday.

Just as we go to press the following intelligence reaches us:—"North Fremantle, W.A., mission continues, interest increasing, twenty-five decisions." This is the tent mission being conducted by Thos. Hagger.

H. G. Harward, writing from Mildura, says:—"We have struck very unfavorable weather, the wettest season the folks have ever known here. On Wednesday, six were baptised in the river, in the presence of about 400 people. It was a very impressive service."

Sunday School Union.—The annual picnic will be held at Darling on King's Birthday holiday. Full particulars regarding trains, &c., later. Anyone desiring admittance to grounds for the purpose of selling fruit, drinks, &c., to arrange with Mr. R. Maidment, Wattletree-road, East Malvern.

We hear of capital meetings and a continued fine interest at Ponsonby, Auckland. On Sunday, 20th ult., the two who came out for Christ a fortnight before, were received into fellowship in the morning, and in the evening four more came out for the Saviour; another husband and wife and two young men.

Temperance Competition in recitations will be held at Lygon-street, on Tuesday, October 6th, at 7.30, when there will only be a competition in Division Under 14, owing to there not being sufficient entries in the other divisions. Late entries for Group 2, to be held Tuesday, October 20th, will be received till Tuesday next.

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

H. G. Harward is very anxious to see a young man located at Mildura to follow his work there. The church there, he thinks, would be able to support some young man. Anyone caring to undertake this work can write at once to H. G. Harward, Mildura. Bro. Harward will be in Mildura until October 14.

The teachers of the Lygon-street 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.

During the service at Williamstown on Sunday evening last, F. Voight sang very effectively, "Why Will Ye Die?" composed by E. W. Pittman. This, with another, "I Will Trust My Blessed Saviour," has been published with music. The two pieces, printed on a single sheet, price 2d. The proceeds go into the Home Mission Fund.

J. FISCHER writes:—"The CHRISTIAN of September 24th contains the report of the Sunday School Union of South Australia for 1903. In the fourth paragraph the Prospect school is credited with 'the remarkable average of 93% for their 30 competitors.' This is an error, through a mistake in addition, which manifested itself to me in looking over the figures for the individual competitors. The average should have been 63%. As we do not wish to be honored when we do not deserve it, and in fairness to the other schools competing, I trust you will publish this."

On September 11, when the Defence Bill was before the Federal Senate, Senator J. G. Barrett moved that the following new clause be added:—

"The sale of or dealing in beer, wine, or any intoxicating liquors by any person in any camp or canteen or army transport, or upon any premises used for military purposes by the Commonwealth, is hereby prohibited."

In support of this resolution Senator Barrett delivered a most eloquent and effective speech, placing before the Senate a great array of testimony on the subject, quoting Lord Roberts, Sir George White, Major General Shafter, Major General Wheeler, General Miles, Lord Kitchener, and many others. On division the motion was lost by only two votes. This all goes to show the growth of the temperance sentiment.

**HEARKEN, ENDEAVORERS!**—Would you like more space given to your societies and their work than the CHRISTIAN can possibly spare? You may have it in a paper all your own. In the new year the Austral Co. proposes to publish a distinctly Christian Endeavor Paper, one as bright and cheery, as newsy and instructive, as it can be made. Proper attention and room will be given to the C.E. topics, notes and expositions thereon, society reports, words for the juniors, hints on how to work and run the meetings, exchange of views, &c. We give you due notice, so that you may be informed before ordering your literature for next year. We look to all the societies to be true to the pledge and loyally support things peculiarly their own. We would like every Endeavorer in Australasia to be able to proudly say, "This is MY paper." Full particulars shortly. Sample copies will be sent out at an early date. Meantime, be curious; in joyous anticipation look for and talk about this advance movement in the history of Christian Endeavor as related to the churches of Christ in the Commonwealth and New Zealand. Every Endeavorer take notice.



As a party of Endeavorers were returning from Katoomba to Sydney in the train they had rather a sensational accident, by colliding with a part of a goods train that had become detached from other cars. Fortunately, no one was injured. Two or three preachers were on board, including G. T. Walden, Archdeacon Langley and a Catholic priest. The train being disabled, the party walked to a station, and there it was decided by the two preachers to hold a thanksgiving service. The priest did not stay; he had another engagement.

We notice from the report given of the annual meeting in Great Britain by Stephen Ludbrook, on page 570 of this issue, that the Conference passed a resolution—"That it be recommended that no picture or engraving of any kind which would be understood to represent the person of Jesus of Nazareth should be published in connection with any of our Committees." Bro Ludbrook thinks that this resolution "might also, perhaps, touch even the worthy AUSTRALIAN CHRISTIAN." We do not know who it was intended to touch, but we do not intend that it shall touch us if we can help it. Our good brethren had just as well try to dam up the Yarra or even stop the flow of the Mississippi as to turn back the great spirit of illustration which is pervading the world. If you were to take out of the world of art all that which the Bible has inspired you would have but a shadow left, and if you were to take out of sacred art the personality and person of Christ, you would not have even a shadow left. An illustration is but an appeal to the mind through the sight, as a word picture is an appeal to the mind through the hearing. Only that and nothing more.

## Coming Events.

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

**OCTOBER 6.**—SUNDAY SCHOOL UNION OF THE CHURCHES OF CHRIST IN VICTORIA. A quarterly conference of officers, teachers, elder scholars, church members and friends will be held in the Christian chapel, Swanston-st., Melbourne, on Tuesday evening, October 6th, 1903, at 7.45. An address will be given by ANDREW MELDRUM on "Human and Divine Elements of the Bible," to be followed by discussion, in which all are invited to take part. Please bring Bibles. Come and spend a profitable evening.—L. GOLE, Hon. Sec.

**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, 6d. Good programme. Prominent Speakers. All welcome.

**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.

## WANTED.

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

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Mr. J. A. Latimore, N.S.W. ..	0	2 0
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Armadale.	J. PITTMAN.	

## Obituary.

**GILESPIE.**—Our aged Sister Gillespie passed away on September 7th. She was a native of Clare Co., Ireland, but had lived over 40 years in Australia. For 33 years she was a worthy and consistent member of the Sydney church, and at the advanced age of 90 the call of the Master came. She was remarkable in her knowledge of the Scriptures, and no theme interested her more than the coming of the Lord. She loved the Lord, and longed to see him whom she faithfully served, and we can truly say of her—

Now the laborer's task is o'er,  
Now the battle-day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in thy gracious keeping  
Leave we now thy servant sleeping.

P. A. DICKSON.

**VERCO.**—Richard Verco, of the church at Grote-st., South Australia, fell asleep in Jesus on Thursday, September 17th, aged 82 years, at his residence, Wright-st., Adelaide. Bro. Verco was born at Calington, in Cornwall, England, on July 12th, 1821. His youth and early manhood were spent at Plymouth. He married Miss Jane Eals, who survives him, on January 12th, 1847. Together they sailed for Australia in the good ship "Theresa," arriving in Adelaide on May 3rd, 1847. This vessel foundered at sea on her return trip. They settled in the west part of the city of Adelaide. Bro. Verco at first attended meetings held by the late Pastor Playford; but meeting with the disciples of Christ he was immersed by the late Philip Santo in the Torrens River, in a part of the stream now occupied by the Torrens Lake, and united with the church meeting at that time in a chapel in Franklin-st. These meetings were some years later transferred to a new chapel erected in Grote-st., this latter building being ultimately enlarged to its present size. With his brother Jas. C. Verco, P. Santo and six others he travelled to the Victorian gold-diggings at Bendigo, leaving on March 13th, 1852, the day of the birth of his son Richard, now at Enmore, N.S.W. Returning to Adelaide, he and his brother were engaged in the erection of Waterhouse Buildings, one of the largest of those early days. Our brother was a member of the church at Grote-st. to the end of his days, and was also one of the deacons of the church to the day of his death. He has lived a quiet retired life for the past 26 years. He was ever gentle, genial and courteous, greatly beloved by all who knew him.

He was well acquainted with the Scriptures, and staunch in his advocacy of New Testament teaching and order, and a most regular attendant at the meetings of the church. He was conscious till a short while before he fell asleep. He expressed joyously his confidence that he would very soon be "at rest" in the Lord, and would so enter into the presence of his loving and beloved Master, who was ready to receive him. He was laid to rest on Friday afternoon, September 18th, in the West Terrace Cemetery, T. J. Gore and Wren J. Grinstead conducting the service. His children are all in Christ, and on the day of his death were all gathered to the old home—the first complete family reunion for 16 years. He lies amidst many beloved ones, and together they await the summons to arise and be "for ever with the Lord." A.T.M.

**BULL.**—With deep regret we announce the death of Sister Emma Jane Bull, who died on September 4th, after about two months' severe illness and great suffering. We laid her in the grave on the Lord's day afternoon following. A. F. Turner conducted the service in the presence of many friends. Our sister was only 35 years of age. Her maiden name was Vale. She was baptised about 16 years ago by Bro. Haley, and was a faithful member of the church at Hawthorn, Victoria, where she was also a Sunday School teacher. We deeply feel the loss, and hereby express our sympathy with Bro. Bull in the loss of his dear partner. He is left with four little ones—two boys and two girls. We believe that the Father will sustain our brother in the hour of need. Wellington, N.Z. C.K.

**WATSON.**—Bro. and Sister Watson, of the North Fitzroy church, have been called upon to part with their little son Arnold, who died on September 8th from the after effects of scarlet fever. What makes the affliction keener to our brethren is the fact that their daughter was lying in a critical state from the same complaint. Our brother and sister have the deep sympathy and prayers of the church in their affliction, and we are glad to say that their daughter is somewhat better. The little sufferers are grandchildren of Bro. and Sister W. Forbes.

## MARRIAGE.

**LUDBROOK-VERCO.**—At Unley, on Friday, Sept. 25th, by T. J. Gore, M.A., Albert Milton Ludbrook, to Florence Ada, eldest daughter of Mr. John Verco, of Adelaide.

## The Pillar of Salt:

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The *Brisbane Courier* says:—"This is a remarkable little book, a combination of station incidents (in an impressionist style), philosophy, and sermonising. The reader will get a good deal that is fresh in it, and a great deal that is elevating."

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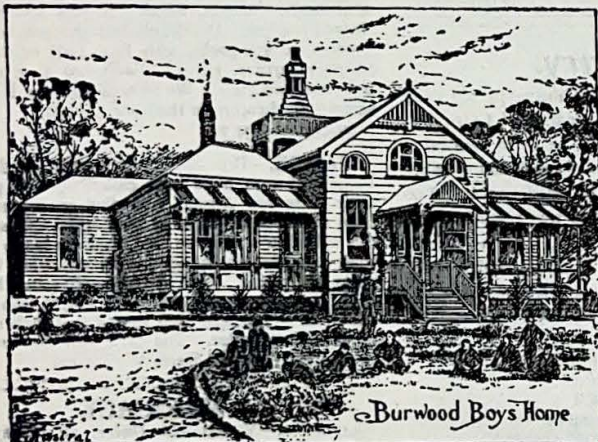
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# As an Earthling.

By HATTIE A. COOLEY.

## PART III.

### CHAPTER V.

#### IN EXCHANGE.

Contrary to the opinion of Dr. Williamson, Harmon did not die. He began to recover from the day of Roy Hastings' visit.

But in the days following that visit, how heavy and dark was the shadow of dread hanging over the little company! How tense the anxiety! What alternating hope and fear! What strained watchfulness on May's part, what constant yearning on Roy's to comfort her!

"We will make the most of these few precious days," he would often say to her. "Darling, let us make them the sweetest of our lives. The outcome is hidden from us, but, as long as we are together, we will love each other all we can—even if I should be spared, we will not be sorry; I don't think hearts are very sorry because they have loved so much, however great the sorrow that love may bring—and if anything should happen, we will be sure of the sweetness of these last days that we spent together."

Roy adhered strictly to the regimen which the doctor had prescribed for him. The doctor came in every day to see him, examining and questioning him closely for the first symptom of illness and bad feeling.

"Really, it's enough to give a man smallpox, to be on the alert this way," the doctor said to him one afternoon; "but I don't see how it can be avoided under the circumstances—does it affect you?—make you nervous?"

"No, not in the least," Roy answered. "I should think it would, but it doesn't seem to. Of course, it worries me to see May so anxious, but, aside from that, I'm not the least bit worried over the matter." Roy was young; he was both enthusiastic and conscientious, and he had not spared himself. He had not learned how to rest, and his vacation had been such a round of visiting that he had returned very nearly as tired as when he left. "I don't feel altogether well, of course, but, so far, I don't know that I feel any different," he would say, in reply to the doctor's questioning.

But, finally, one morning, he complained of being uncommonly languid. "I think I'll rest awhile longer before getting up; there's no hurry," he said, with a deep-drawn breath, sinking back upon his pillow.

May's heart rose with one tremendous choking throb into her very throat. "O Roy!" she gasped.

"Don't be frightened, dear," he said; "it may be only my imagination. When a person is watching for symptoms he is pretty apt to fancy he has them. You know I've been having lazy streaks lately. But we'll hail the doctor when he starts out this morning, and have him come in and look me over."

"Well," was the doctor's verdict, "there are some of the premonitory symptoms: but

that's not saying you have smallpox; similar indications precede fevers. Still, as long as there is a chance that it may prove to be smallpox, before there is any danger of contagion, I think it would be better, perhaps, to go over to the house while we wait further developments. I have fitted up a room in the other part of the house from which Harmon is. It's just like this. If you stay here, and people find out that you are sick, there will be a regular stampede of fright. It will be a great deal better for Mrs. Hastings—better all round—that you should go. If it's not smallpox, we'll know it before long; and by that time all danger of your coming down with it will be past. If it turns out to be a fever or something, I'll get you back home." The doctor tried to speak with brisk hopefulness. But it was evident that the implied hope was only a forced one.

The doctor soon came with a closed carriage.

"Perhaps you'd better not kiss me, dear," Roy said, when he was wrapped up for the ride.

"Not kiss you!" May cried, throwing her arms around his neck, "not kiss you, my dear, dear love!—I'd kiss you if I knew I'd take it!"

"O May! don't feel so!" Roy said in a vain effort to comfort her, "it will be all right—some way, I'm not the least bit alarmed. I never felt so wholly at peace in my mind, never in all my life—only I'm so sorry for you, my poor, poor darling! It will be so hard for you in any case—even if it should be a false alarm; if I should have it and get well, it is going to be such a strain on you. But God loves us! Dear, it's going to be all right, no matter how it turns!"

The doctor opened the door. May was still clinging to Roy as though she could not let him go. Dr. Williamson turned his head away from them for a moment. Then, with an assumption of cheerful courage, he remarked jokingly: "Now, if Mr. Hastings should not have it after all, I suppose he will sue me for damages on the charge of false imprisonment."

"Oh, we would be only too thankful to have it turn out that way!" May exclaimed; but her voice expressed small hope that it would.

A few days later the news was spreading like wildfire through Oldham, that the young preacher was stricken with the disease in its worst form. He lay burning and struggling in the fierce delirium of the raging fever, while Harmon, listening with straining ears to the sounds which came from that other part of the house, tossed excitedly upon his bed, exclaiming over and over again: "He is sicker than I was. I know he must be sicker than I was, and you didn't think that I could live!"

May would not consent to have any of her people sent for until it could be known for a certainty whether Roy had taken the disease or not. Then, although Dr. Williamson told her that there was little or no danger of contagion at that early stage of it, she waited to have the premises thoroughly disinfected. Her lame neighbor came and stayed with her. As often as he visited Roy's bedside, the doctor called to acquaint

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May with his condition and take their orders for whatever they needed from down town. May had no heart to leave the house; the lame woman could not. And, in spite of May's thorough disinfection and the doctor's assurances that there would be no danger whatever in going, only a few of the bravest and most sympathetic ventured to the house. An air of tense anxiety pervaded the entire town. The first thought in the morning, the last query at night, was, "I wonder how he is—if there is any change yet for the better?" The members of his own congregation, in union with many from the other churches, held a tearful service beseeching the intervention of God's hand against approaching death. It was well that May knew little of the excitement which was prevailing; it would only have added to the strain, and she had enough to bear. Every time the doctor came she begged to be allowed to help take care of Roy; but even that privilege was denied her. All her entreaties failed to move the old physician. None but trained nurses would do, he said. As soon as her husband came to himself, and the crisis was past, she should be permitted to see him. But now the doctor told her, frankly, it would be no satisfaction for her to see him—his face was changed beyond recognition; and the horror of his frightful suffering and delirium might haunt her all her life long. Frenzied with pain, shrieking and raging, despite the efforts of the nurses, the sufferer tore his hair out by handfuls, dragging his sore, pain-racked body up and down upon his bed, until the very bones protruded through the torn flesh on the bruised elbows. His delirium reached a height and an intensity which the doctor had never seen equalled. And so for more than two weeks the desperate struggle between life and death went on.

But the night of the crisis came at last. He had lain more quiet for a little while, and the vigilance of his tired nurses had relaxed somewhat. Suddenly, with another frantic effort, he raised himself up once more, gazing wildly about him. Then there seemed to be a single gleam of consciousness. "Tell May to comfort Harmon! My precious, darling May; O God!" The exclamation ended in a last scream of agony, and he fell back dead.

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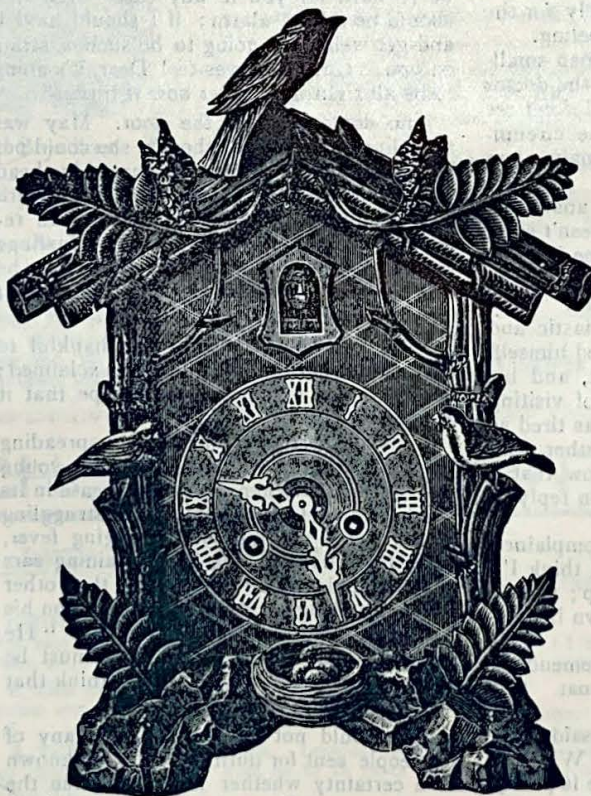
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