

The Australian Christian.

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

Vol. V.—No. 48.

THURSDAY, NOVEMBER 27, 1902.

Subscription, 6/- per annum.

The Catacombs and St. Peter's.

W. C. MORRO, B.A.

I think that to a Protestant the objects of the greatest religious interest within the city of Rome are the Catacombs. It will be understood by all my readers that these great subterranean passages were primarily used by the early Christians as places of interment for their dead. The Roman law forbade burial within the limits of the city, and so the Catacombs are to be found between the first and the third mile-stone from the ancient wall. In going to them I went by the pyramid of Caius Cestus, and the English cemetery. The former was built in imitation of similar structures in Egypt. The greater number of visitors to the latter are drawn to the place by a desire to see the tomb of the poet Shelley. There is probably no more sadly pathetic spot in all the world than this, for no other cemetery has among its graves so large a proportion of the young. Here lies many a young man of genius who had come to Rome to study; brides in the very blush of their beauty, on their first journey; children borne to Italy in search of health, and travellers drawn to Rome by its wealth of antiquities lie side by side, all alike strangers, their tombstones speaking an unknown tongue to the passing native. From this spot I went to the Church of St. Paul, built on the traditional site of his execution. It stands a full mile and a half from the city wall on the edge of the broad Campagna. Until very recently this plain was so unhealthy that it was almost deserted of inhabitants, a few sickly monks being able to tenant the monastery during the winter months only. After being partly destroyed by a fire it was rebuilt in 1854, in spite of the fact that it is so little frequented. I had grown accustomed to churches that were built not for meetings but for show, but this massive building, standing isolated, struck me as a huge monument to folly. The religion of Christ is practical, meeting the cravings and longings of man by supplying that which will satisfy, but the worship invented by man is impractical, building monasteries and convents in the desert, and churches where there are few to worship. This church is very large, and its interior very expensively decorated, though perhaps it is a little gaudy. The pavement is of mosaic, there are frescoes on the walls, eighty massive granite pillars separate the aisles from the nave, which is surmounted by a series of mosaic portraits of the popes each five feet in diameter. The series begins with St. Peter and closes with Leo XIII.; it is needless to say that many of them are purely imaginary. I was not at the church during the hours when Mass is said, and so

I saw no priests. A few old men and women lingered about the door selling beads and other pious relics; two or three importunate guides who could speak no English, and one carriage driver, constituted the crowd which surrounded this monument of splendor and folly.

From St. Paul's I went to the Catacombs of St. Calixtus. Several of the Catacombs are open for visitors, but this is beyond doubt the best. They are in the care of some Franciscan monks, who take their turn in acting as guides. The Catacombs of St. Calixtus are really composed of a number of underground burial chambers that have been connected by passages. If all should be explored seven or eight hours would be required. A long passage cut into the soft tufa stone, bending sometimes in gentle curves and sometimes in sharp angles, barely wide enough to allow persons going in opposite directions to pass each other, always high enough for standing erect, niches for the reception of bodies cut usually three deep on either side, are the outlines of the Catacombs, or at least the features that are at first observed. As a reward for more careful inspection interesting details are impressed upon the mind. At intervals the passage widens out into chambers. These usually bear the name of some prominent officer of the early church, and here his body rests. They were in times of persecution used as meeting places, and many was the time that the Lord's supper was here observed by the early church. No chamber could contain all the brethren who would meet to commemorate Christ's death, and so the emblems would be passed along the tunnel from chamber to chamber. How solemn and devout must have been these assemblies in the chambers of the dead! The martyr's tomb must have spoken to them with a potent voice, warning each one that there was no safety for him in this world, and that the day might be drawing near when he too would be called upon to give testimony of his love for Christ by his death. But from martyrdom they did not shrink. They almost coveted it. Theirs were strong and vigorous souls that did not ask for ease and comfort, but were willing to bear hardship as good soldiers of Christ, and were not terrified at the thoughts of death at the hands of savage beasts or still more savage men. Under the emperors of the second and the third centuries Rome seemed still to be the city of the Cæsars. Outwardly it bore all the traces of an utterly pagan city; its temples and heathen altars were still intact, and in the great heart of the empire

the religion of the Nazarene seemed to have failed to break the power of the ancient faiths. But Christianity gains its victories not by might, nor by power, nor in revolutions. Outward paganism seemed unscathed, but the habitations of these Catacombs had undermined its foundations, and it was soon to crumble and fall. Things seemed unchanged to him alone who did not observe closely for all this while that there lived beneath the outward and visible an invisible Rome, a population not thought of, unheeded, vaguely known, and despised. They were men of strong hearts, of quick impulses, men who had been trained to weigh right and wrong, men of active conscience—the strongest of all men—and who had been nerved to suffering and death at duty's call. They were strong in numbers, powerful in resolution, and in mere physical force were competent to have hurled their oppressors from the throne of the world had they not read that it was their duty to kiss the rod, to love their enemies, to give blessings for curses, and to be in submission to the powers that be. Here they assembled in "dens and caves of the earth," were reviled, were despised, were persecuted, were buffeted, were scourged, were slain, and were buried, but not an arm did they raise in defence, not a blow did they strike in revenge. Their death was a triumph, the echoes of which still float about the Campagna and are ever swelling in louder tones, while those that thrilled the Capitol with their magnificence are now echoless and the walls that sent back the acclaims of the citizens in honor of the returning general have long since crumbled to dust. The victories of the church seemed slow in coming, but they have endured: the triumphs of Imperial Rome were magnificent, but they have passed away forever.

It is difficult to conceive the immensity of the Catacombs; there are not less than 350 miles of them; if stretched out in a straight line they would extend from one end of Italy to another. Yet notwithstanding this great extent they lie within very circumscribed limits. They are excavated on various levels, in some cases as many as five, one above another. As one passes along the corridors he observes many interesting details. In one place the passage was blocked by the earth caving in; this was done to check the advance of the persecutors from Dioclesian. In another place a weak spot has been strengthened by a wall of stone; this is the work of restorers. In some of the niches the human skeletons still lie in their places; oil lamps have in some marvellous way escaped the hands of the curio seekers; in a few instances the marble slabs which covered the niches are still in their places; frequently symbolic carvings are to be seen—the anchor expressive of hope, a fish typical of Christ, a ship representing the church, the vine in allusion

to the church, an olive branch symbolical of peace, and other devices. Many tombs are more important than the others. The best are pointed out by the monk as the sepulchres of early popes. That of St. Cecelia is well preserved. A marble figure of her in death with the wounds of her martyrdom weeping blood lies beside the place of her burial. The Catacombs are convincing evidence of the earnestness of the early Christians. The one lesson which I there learned is that they esteemed not this life most; everywhere are the tokens of their thought for a hereafter; by these works they confessed that they were strangers and pilgrims on the earth.

It is a far step from the Catacombs to St. Peter's, just so far as it is from the ancient faith to Roman Catholicism, but I must ask my readers to take it. I cannot prolong these letters by writing another one on Rome. There are many churches in the ancient city that are worthy of study, but St. Peter's surpasses them all. It has been made familiar to every reader by many pictures. In front is the large open piazza with the half-moon colonnades on either side. In the centre stands the Egyptian obelisk which was to have been lifted into its present position in absolute silence. When half-way erect, however, it began to slip, and the silence was broken by a sailor crying, "Throw water on the ropes!" a suggestion so effective that the massive pillar was soon in the position where it has stood for more than three hundred years. From this part of the piazza the massive temple towers and expands in all its grandeur, the whole over-awed by the lordly dome, but as one advances the latter is hidden behind the facade, and much of the grandeur is lost. Thackeray

says it is as though the throne were upset and the king had toppled over. I walked up the wide flight of steps, across the vestibule fifty feet in depth, through the great bronze door, and past the heavy leathern curtain, and found myself within the great cathedral. That which I had imagined it to be was dazzled out of existence by the reality. The great nave stretched before me to an apparently interminable length. On either side were great arches and glimpses of chapels as large as churches. Costly marbles adorn arches and pillars, in the chapels are beautiful frescoes and statuary. Everything was on an immense scale. Men and women at the far end of the aisles seemed mere pygmies. On examination the angels were seen to be huge giants, and doves were immense birds of prey, the evangelist's pen a great staff, the marble statues veritable colossi, infant angels six cubits and a span long, and the men about me seemed lost amid the immensity. Yet when it is looked at as a whole nothing is out of proportion, everything is on a great scale, and each object seems part of a harmonious whole. It is only when any part is studied apart from its surroundings that its immensity is observed. I make no secret of my admiration for this great temple. I do not admire its worship; I cannot realise that it is a church dedicated to the worship of Jesus of Nazareth; in truth it seems more like a Christian pantheon than a Christian church; it is a temple to the beautiful, a mighty glorification of popedom, a great temple where the many gods of the papacy are enshrined, and I loathe its atmosphere of pagan worship, its thinly-veiled conformity to idolatrous customs, and the bowing down to the images and the kissing of their feet—

yet St. Peter's is beautiful. It surpasses all powers of description. It is like some great work of nature. It seems to be too immense to have emanated from the hand of man. I roamed through its arches and aisles and felt as though I were lost to all but my surroundings. I heard far-away music, but it did not seem to belong to the building in which I then was. It was too remote and distant. I walked down the full length of the nave, pausing beneath the spacious dome, "lofty as a firmament, expanding itself above me in the sky, covered with tracery of the celestial glories, and brilliant with mosaic and stars of gold"; then I went on till I faced the high altar with its twinkling lights and figures of the fathers, surmounted by its panoply of clustering columns and towering cross, and I felt that I now stood before the papal conception and ideal of worship in its most finished and perfect sense. This is Rome's holiest spot, for this is the temple of the earthly head of the church, and as one of the cardinals says, "St. Peter's is only itself when the pope is at the high altar, and hence only by, or for, him it is used."

There are many interesting details about this great building that I can not mention in this letter. I visited the church twice, and spent much time there. I climbed up into the dome and walked over the roof, large enough to have built upon it a good-sized village. I spent two hours in walking down one aisle and back another, and found that it required fifteen minutes to walk from its front to the entrance to the Vatican sculpture gallery at the rear. These I must omit, but of what I saw in the Vatican galleries I shall have something to say in a special letter.

AN UNANSWERED QUERY.

Victorian Conference Sermon (As Reported by S. Wilson). JAS. JOHNSTON, M.A.

"What accusation bring ye against this man?"

—John 18: 29.

There are evidences around us of recent departures from the belief in the Lord Jesus Christ as a personality and as the Saviour of the world. Our faith is never strong enough to enable us to say that it is complete. We are always subject to waver in our faith, hence the necessity of continual exhortation to strengthen us in this respect. For these reasons I have selected this subject for our Conference Sermon.

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

It is historically true that Pilate's presence as the Roman Governor of Judea was needed in Jerusalem during the great annual feast of the Jews, called the Passover; and it is providentially true that his presence was needed to figure in an act that was to perpetuate his name and memory for all time as the vacillating, policy-working, cowardly

judge who condemned an innocent man to a cruel death. We cannot think of Christ's trials without reverting to Pilate's part in the same.

Jesus had gathered his twelve immediate followers in an upper room, and then, after the departure of the misguided Judas, bade a loving and tender farewell to the remainder, leaving the memorial service to awaken fresh memories and inspire noble thoughts. From the parting words in the upper room he goes with his disciples to Gethsemane, where agony is added to sorrow. The cowardly betrayal and brutal arrest are incidents that create pity and sympathy in every responsive heart. The inquisition before Annas, and the more formal arraignment before the Sanhedrim, followed fast upon each other, and show with what wild and illegal fanaticism the Jewish council had set upon the destruction of Jesus. Much as they would like to execute the penalty of their judgment upon Jesus their hands are tied. If Jesus is to die, Roman hands must execute. In order to accomplish this the hand of Pilate must be forced, for Roman law does not recognise Jewish penalties. Early in the

morning Jesus is brought, fettered as a criminal, to Pilate's headquarters—who as Roman Governor alone had power of life and death.

Pilate at first seemed determined to acquit Jesus, and be true to his oath of office and the fair and equitable procedure of Roman law, therefore he confronts the Jews with this necessary and important question:—"What accusation bring ye against this man?" Neither the Jews who had assumed to try Jesus nor Pilate who had examined him could find an accusation. At last Pilate vacillates, yields, is conquered, and delivers Jesus to be put to death by crucifixion, against his oath of office, against the reputed fairness of Roman law, against actual investigation, against positive proof of innocence, against the advice of his wife and against his own conscience—I believe he had one—and allowed himself to become the poor tool of an infuriated, envious and disorderly Jewish mob.

The question is a question for the ages—"What accusation?" We stand within the threshold of the twentieth century, and yet not one accusation has been whispered into

The sculptor must have heard the tones of that voice which thundered from the mountain, and in terror of which Israel fled away; for he has clothed his Moses with its awe. Such a one as this Moses would speak laws which no man could keep. He could never be a meek man; the people could never love him. Were I to meet such a man, I would flee from him in terror. This great statue is in the Church of St. Peter in Vinculo, Rome. It was carved for the tomb of Pope Julius II., as were also the figures of Rachel and Leah, the workmanship of the same artist. They are noble figures, but when viewed in connection with the colossal Moses they seem dwarfed. One is representative of active and the other of the contemplative life. These qualities suggested to me Martha and Mary rather than the two mothers in Israel, for which they are named.

In the square of the Capitol of Rome is the noblest equestrian statue of the ancients that has come down to us, a bronze figure of Marcus Aurelius. He was one of the kingliest of men, and his pose befits his high rank. The horse he has mounted is truly a noble beast. It is related that Michael Angelo used to stand long before it, and would exclaim, "Cammina." I can quite comprehend the enthusiasm which would for the moment forget but that such a noble bronze as this were clothed with life. The combined figure of horse and rider is said by Hawthorne to be the most majestic representation of the kingly character that ever the world has seen.

In the Capitol Museum hard by are two pieces of sculpture that rank high. One is the statue of the Dying Gladiator. A moment's study reveals the story. A Gaul has fought in the arena as a gladiator, and has fallen. Much that is noble is expressed in his face. Sinking slowly to the earth, we read in his contracted brow a struggle against the agony. He does not shrink from death: he dies a brave man. Perhaps the poet is right in saying his thoughts were far away.

"His eyes

Were with his heart, and that was far away;
He recked not of the life he lost, nor prize,
But where his rude hut by the Danube lay
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butchered to make a Roman holiday."

The other statue is of an entirely different character. It is the Faun of Praxiteles, and is the figure of a young man leaning his right arm against the stump of a tree. His only garment is a lion's skin. In his hand he holds some sylvan instrument of music. His limbs are rounded and full, displaying the idler more than the toiler. His muscles have not the rigid strength of the gladiator. The face is agreeable and pleasing. He seems to be on excellent terms with all the world. There is so near a smile upon the pleasant face that every gazer catches himself smiling back in response. The striking part of this statue is its easy grace and beauty, unlike anything else that was ever wrought in the severe material of marble. "It is impossible to gaze long at this stone image without conceiving a kindly sentiment towards it, as if its substance were warm to the touch and imbued with actual life."

Both of these statues have often been copied, but I have seen no copy that equals the originals.

In the Vatican sculpture gallery are many pieces of the first workmanship. One of these is the Laocoon, a famous work of the ancients. It is the well known group of a father and his two sons being slowly crushed in the coils of some huge asps. It is a most disagreeable object to look at, but the work is exceedingly fine. No chisel has ever displayed with more exquisite skill the forms, the distended muscles, and the agony of the unhappy family, and the coils and hideous open mouths of the fatal asps. Another piece of ancient work is the Apollo Belvedere, "Lord of the unerring bow." Its excellencies are too well known to need either description or praise. In like manner I will pass by with a mere mention Canova's two noble boxers, and the Antinous, "perhaps the most beautiful statue in the world." Here is the famous Torso Belvedere. It was the sitting figure of a man, but the head and neck are gone and part of one shoulder. It is minus both arms, and both legs have been broken off near the knees, yet so excellent is the work that Michael Angelo declared that to this fragment of a body he owed his power of representing the human form, and in his blind old age he used to be led up to it that he might pass his hands over it, and enjoy through touch the grandeur of its muscles. It has been well called a "mass of breathing stone."

I will speak of only one more piece of statuary, and that the Venus de Milo in the Louvre, Paris. It too is a fragment, but is too well known to need description. It is the most perfect likeness of woman that has ever been chiselled. It displays perfect grace. The poise of the head is exquisite. The drapery hangs gracefully and is delicately traced, while the form is that of a woman of matchless physique and the most perfect feminine beauty. I had seen others that I regarded as most superior, but when compared with Venus de Milo they were seen to be imperfect. I sought this image sceptical about its superior merits; I came away believing it to be incomparably the masterpiece of its class.

I will now mention a few of the paintings that I esteemed as great. The part I devote to this branch of art must be shorter than that given to statues. The greatest paintings are not always the most enjoyable. Painting has been much more the handmaiden of religion than sculpture, but the pictures of saints and Madonnas are not always edifying. A number of St. Sebastians, bristling with arrows, with an awful look of dying horror on his face, is in every collection. It seems that the proper thing is to represent the Madonna with her head on one side and with a simpering look on her face. This is the invariable of Catholic art. In certain schools of art the painting of nude figures was carried to a ridiculous extreme. In certain kinds of pictures this seems to be the natural thing, but why in painting historical scenes of later times are the characters displayed in Garden of Eden costume when we know that they were richly clothed? In the French picture, Hector of Troy rushes into

battle stark naked, except for a handsome helmet! The costume certainly displays his figure to an advantage, but what a havoc Achilles would have made of such a warrior as that! The painter of a great picture is a great painter, so every artist strives to make a great picture. If he can not make it great in quality, he can at least make it great in size. This lends something to the picture at least, though not every immense painting is a great one. This matter of immensity is most prominent in France, and many of the pictures of the Louvre are of enormous size.

I spent a most enjoyable afternoon with the pictures of this great gallery. I wandered through room after room, selecting in each the pictures that delighted me most, and pausing in front of these to admire and study. I recall most vividly a painting of the Deluge, strong in its drawing, disagreeable in its vivid depiction of the frightful scenes of destruction—a great picture truly, but condemned by the critics for some fault, I have forgotten what. By its side is the picture of a wrecked party drifting upon a raft. On the horizon is a sail. Hope springs faintly into some faces that for a time have known only despair, but others, alas! are beyond the feeling of hope. The look on the ghastly faces of those half-starved, half-dead, despairing, for the moment hideously hopeful men, is very strongly delineated. It also is condemned by some of the critics, but others give it a modicum of praise. The return from exile of Marius Sextus only to find his daughter weeping beside his dead wife is very fine. Girard's Psyche receiving the first kiss of love is a very exquisite picture. I was somewhat surprised, however, to see a love-kiss imprinted upon the forehead, for I had always thought the lips were the orthodox place for this interchange of affection. Another excellent picture is that of the Sabine women awaiting the battle with the Romans. The Entombment of Titian is a great picture, and one that pleases the critics. One man declares his belief that it is the most perfect picture ever painted. Its color and surroundings are in perfect harmony with the sad scene it presents to our gaze.

Of the famous pictures of the Vatican Gallery I will mention only two, *The Transfiguration* of Raffaele and Michael Angelo's *Last Judgment*. The former is Raffaele's last and greatest picture. It was barely finished at his death, and hung above his dying bed. It is a double picture: the upper half represents the transfiguration, and the lower the vain effort of the apostles to cast out the evil spirit. It is not a historical but a devotional picture. It is not intended to faithfully represent the scene, but to awaken religious feelings. It is a great picture, pronounced by some to be the grandest picture in the world. In the other painting there is a sublime subject, and its execution consumed seven years of the great artist's life. The request to paint this picture was presented in person by the pope and ten cardinals, so great was Michael Angelo. Truly he was a universal genius. The greatest statue came from his hand; this is one of the sublimest paintings in existence; and he was one of the architects of St.

Peter's. The painting is not beautiful, never was beautiful, but now it is faded and defaced, and the touches of immortal genius are lost for ever. Day by day its beauties vanish and its defects become more glaring. Yet it is a great picture. Few men would attempt so sublime a subject, for failure must certainly result. Michael Angelo failed. Christ is only the Judge; he is devoid of pity, sympathy, mercy. The glories of heaven are absent; there is no being of divine holiness amid the throng of figures; no choir making heavenly music. A great confused mass of naked human figures, bold in their outlines as marble statuary, displaying in their faces every variety of anxiety, anguish, rage and despair, but none of the softer emotions, is the artist's representation of that great day towards which all history and humanity look. "It is appointed unto every man once to die, and after death cometh the judgment."

Tolesboro, Ky., Sept. 13, 1902.

The Story
of an
Earnest
Life.

*The Armour
of Light.*

CHAPTER XXI.

Our conversation concerning the design of baptism continued. Mr. Exley turned up the next passage, Romans 6: 3, 4, "Are ye ignorant that all we who were baptised into Christ Jesus were baptised into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

"You notice the word 'into' three times used in these verses, showing that baptism is a transitionary act. It transfers the subject 'into Christ' and 'into death.'"

"I remember a passage in Colossians was referred to in the class, very similar to this."

"Yes—Col. 2: 12. 'Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.'"

"I notice the power of faith in this passage," I observed.

"Yes, a very important matter. In fact, faith is the moving force in baptism. There is more in these Scriptures than most Bible students see. They set forth union with Christ resulting in identity."

"I do not comprehend your last remark."

"I will explain. The union is clearly stated—buried with him, dead with him, raised with him. But the identity resulting is implied rather than stated. One of the grandest truths of the New Testament is the oneness which exists between Christ and his people. In him they are 'members of his body,' of which he is the 'Head.' Hence it follows that when a believer enters 'into' Christ, he shares in and becomes identified with all that belongs to him. By being baptised into death, his death becomes ours, with its shame, its suffering, its humiliation, its separation from the former life and its

redeeming efficacy; and in rising with him from the watery grave, we rise in him in his new life which he liveth unto God—a life of holiness, freedom from sin and devotion to God. Moreover, we rise in him into 'heavenly places.' In short, the Father receives and glorifies all who are in Christ as part of him—as bone of his bone, and flesh of his flesh, and spirit of his spirit, so to speak."

I was particularly impressed with this view, and freely expressed my admiration of the sublime truth thus unfolded.

MR. E. continued:—"You will not be slow to see how completely the thoughts of those who view baptism in this light would be taken off from the element, the water, to the high, spiritual process it is intended to indicate and, instrumentally, to effect. While the element of water may on no account be set aside, as it is a divine appointment, yet those who view baptism in its full Scriptural light are effectually guarded against the gross materialism of baptismal regeneration, and it is equally impossible to regard infant baptism and sponsorship as anything but relics of a gross, unscriptural and barbarous age."

"Exactly," I remarked.

MR. E.—"I suppose your next passage was Galatians 3: 26, 27."

"I think it was, if I remember correctly," I replied. "I will read it: 'Ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ.' I am again struck with the importance of faith in this text also. Do you notice how the revisers have placed the commas?"

"Yes," said Mr. E. "Their object was to bring out the effect of faith as clearly as possible. It is true that there are no such marks in the original, but the sense is indicated by emphasis, as our Bro. Rotherham has so clearly shown in his translation of the New Testament. In this passage I think the revisers are most happy in their use of these commas. Faith is set forth as the actuating force in salvation. Then it is not merely the force that moves the believer into Christ, but it also sustains his relation to Christ in him. In the 27th verse its action is very significant. It is as a man putting on a garment. And again we see that the element of water is not the prominent factor. Faith is the effective cause of the change; while baptism is the divinely appointed medium."

"Our next passage was in Peter, I think."

"Then you missed Titus 3: 5, did you?"

"Let us see what it is. Yes, I think we did pass over this passage. Do you think it refers to baptism?"

"I do," replied Mr. E. "It seems to me an important reference. I will read it, including the fourth verse: 'When the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Spirit.' The word 'washing' is 'laver' in the margin. The revisers seemed to see a relation to the laver outside the tabernacle, in which the priests were bathed before entering upon their priestly duties. The writer to the Hebrews used this as a figure of bap-

tism, ch. 10: 22, 'Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water.' All God's people now are priests; and just as the priest under the Law came first to the sacrifice, and then to the laver; after which he entered the house of God and performed divine service, so under Christ we first come to Christ crucified by faith and repentance, then to baptism; after which we enter the church of God and worship and serve him."

"How careful Paul is here to place the merit of our salvation where it should be," I remarked.

"Yes, it is very noticeable. 'Not by works done in righteousness, which we did ourselves, but according to his mercy.' You see how false the plea for belittling baptism is, lest it should 'detract from the value of the blood of Christ.' Paul has no such fear, but gave it just the place the Lord Jesus did in his commission."

"Is not this passage a sufficient answer to those who assert that regeneration is exclusively effected by the direct work of the Holy Spirit?"

"It is. The language is mystifying and misleading in that view. Two things, or agencies, are clearly indicated; they are the 'Laver' and the 'Holy Spirit.' In explanatory terms, baptism and the revealed word of the Spirit. Thus the passage is in perfect harmony with all the others we have considered. Shall we now take the passage in 1 Peter 3: 20, 21?"

"I have no objection. I think this was the last we had under review in the class."

"It reads—'When the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ.'"

"That word 'answer' in the A.V. and 'interrogation' in the R.V. seems to be a bit of a puzzle. I see in the margin there are yet two other words, 'enquiry' and 'appeal,' either of which may, I suppose, be the true meaning."

"If we put all these words together we are more likely to get the real sense of the original word. It includes both asking and receiving, as I humbly think. Baptism is the act of the petitioner and receiver. It is the way and the end of a good conscience. When a believer understands its place in the plan of salvation, he desires, from a good conscience, to be immersed, and the act satisfies his desire."

"It is here, again, noticeable that the writer guards against trust in the mere water. It is not even to be regarded as a ceremonial cleansing from defilement of the flesh. Is not that the sense?" I asked.

"Yes, I think you catch the thought. But of course the visible and physical act must be implied, or there would be no point in the caution."

"Yes, that seems quite clear."

"But," continued Mr. E., "the general drift is very fine. Noah and his family

entered the ark. The flood came. They could not be saved from the flood till the flood came. But as they were in the ark the water which would have destroyed them was the means of saving them. The ark withstood its fury, and was conveyed by it over into a new world. Now for the antitype. Christ is our Ark. Our faith brings us into him, but in baptism we are with him taken into the throes of death and the grave. But the floods do not overwhelm us. Christ rises triumphant; and we rise in him, and are transferred into a new life. If you read the text carefully you will see all this. And you will see, too, that our safety is alone in our confidence in Christ our ark."

CHAPTER XXII.

During the series of special services being held in — Hall, Mr. E. gave one discourse which deeply impressed me. It was on "Reformation and Restoration." He first set forth the church as ideally portrayed in the teaching of Christ and his apostles. Next he showed that the church planted by the latter came very near to that ideal. Then he showed the progress of the great apostasy. Next came various attempts at reformation. These were generally applauded as brave and honest attempts to escape from the thralldom of error in which the church was plunged. But the mistake of these reformers, small and great, was that they all seemed to cling to human creeds and confessions instead of standing upon the Bible alone. Then the speaker set forth the great plea with which he and his brethren stood identified, which he briefly summarised under the following heads:—1. The authority of Christ and his apostles as the only exponents of the truth, and therefore our only standard must be the writings of the latter. 2. The union of all who love the Lord Jesus, on the basis of these writings. 3. The salvation of the world by the proclamation of the gospel in the very language of the inspired writers, setting forth the way of life precisely as they did. 4. The purifying of the church from worldliness and sin.

I asked myself, Can any possible fault be found in all this? Is not this in all respects a magnificent plea? Is it not the very thing needed, both by the church and the world? Here surely was the solid ground on which to build for God and eternity, for truth and humanity. These people were few, would surely be despised on that account, but what of that? Were not they a few who first stood up for the truth against tremendous odds, on the day of Pentecost? Were they not despised by their own brethren, and persecuted? What other hope was there for the entangled mass in which the sects were involved? What else could save the church from perishing in her own confusion and corruption?

Then I applied the question to myself. Was I in a right position? How could I proclaim this glorious plea, hampered as I was with the rules of the Society? I knew that these people were right. It was clearly my duty to join them. But if I did so I could not consistently remain in the mission. Then, it would mean a great change to me. I would have to give up a great work and a

host of friends great and small. I would expose myself to many taunts, and be sure of being misunderstood. Then I had a wife and four young children. My salary had been so small that I had not been able to save anything worth speaking of. I had been nine years a missionary, and could see no hope of being able to return to my trade. These reflections troubled me not a little. I knew the change would have to come, but to take the decisive step required courage, which I confess I was slow to muster.

At this juncture, as it has since appeared to me, God helped me by his providence. During the nine years I had been a missionary, I and five other agents of the Society had been wholly supported by one rich congregation connected with — Square Church of England. One clergyman had all that time been at the head of that congregation, and had sole control of the funds for missionary enterprise. The wealth of the church may be judged from the fact that the vicar was paid £1500 a year, and two curates £300 each. Six missionaries drew the sum of £800. Besides these were the local expenses of the building and numerous charities.

But for all this, and also that the vicar was the son of a nobleman, he was yet one of the humblest-minded men I ever met. He was so confiding that when I pleaded for a case of poverty he would hand me the bag and ask me to count out what I needed. He was so conscientious that he never once desired me to do one thing in the peculiar interests of the Church of England, knowing that our Society was constituted as it was, though he supplied all the funds.

At the time of which I write, there arose a great controversy in the Church of England over what was known as the Bennett case. A certain clergyman had introduced some glaring Popish innovation into the church service, and it having been appealed against, it was submitted to the Lords Spiritual. While this case was proceeding, I was thrown in the path of two or three clergymen, among them being the vicar above referred to, and another holding sway in an adjacent parish. One day, when in company with the former, he astonished me by saying that, if the case before the ecclesiastical courts went in favor of Bennett, his conscience would no longer permit of his staying in the church. I knew he was a man of his word, and I also felt pretty sure that Bennett would win the case, as the High Commissioners of the church were inclined towards ritualism, and the Church of England standards were far more favorable to these practices than most people were aware of. So I looked for upheavals.

I had occasion to visit the second clergyman above referred to, shortly after. I had been told that he too had expressed an intention to come out of the church in the same event happening. So I said, "Is it true that you too, as well as Mr. Molyneux, intend leaving the church if Bennett gains the day?" "Well," he replied, "I did so think till I thought a second time over the matter. But I have changed my mind since." "May I ask what has changed your determination?" I ventured. "Well, you see," he said, "if I left the church, I should have no influence with the ritualistic party in it, then I would

lose influence over a great and powerful congregation, who would certainly not follow me. Of course I could get together a church [he was right here, for he was one of the most popular preachers of those times], but they would be of the poorer classes, and I should have to live on less than a thousand a year, which would not tend to strengthen my influence with those I most desire to reach."

As I anticipated, the judges decided in Bennett's favor, and thus Romish practices received encouragement and impetus. Mr. Molyneux, true to his convictions, came out of the church. During the interim between his declaration and actual secession, I saw him a few times. On one of these occasions he told me that while he was fully resolved on leaving the church as established by law, his mind was troubled as to the question of the identity of the true church of God. I suggested the desirability of a complete restoration of the Christian system as established by the apostles. He seemed impressed with the idea, but ultimately shook his head incredulously, as if the idea were Utopian and impracticable.

My last meeting with him was in company with the other missionaries who had been supported by the funds of his church. It was for the purpose of bidding us farewell. He was much affected; and so were we, for we all felt that such another would be difficult to find. During the whole of the nine years of my connection with him he had never once even asked me if I were a member of the church or attended its services, so careful was he to respect the "undenominational" constitution of the Society.

Missionary Jottings.

A missionary writes from Burma:—"The best cultivated fields belong to Christian Karens. The measure of self-support and cheerful independence among the religious Karens is phenomenal."

Behar, the opium-growing country south of the Ganges, has 24,000,000 people and 12 Christian missionaries; as if in the whole of England there were only 12 or 13 ministers!

Women are held in contempt in India, a common saying being, "We all believe in the sanctity of the cow, and the depravity of woman."

Some twenty to thirty thousand people go to Labrador every spring, returning after the fishery is over to their homes in Newfoundland. There are also 2000 Esquimaux and 2000 Livyons on the coast of Labrador. To meet the needs of these people there have been only 2 Methodist missionaries and 3 school teachers.

Ten years ago there were only 300 baptised Christians in Uganda; to day there are more than 30,000, with over 2000 native evangelists in more than 700 churches. The missionaries receive on an average for the sale of religious books the sum of £1000 a year.

THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 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.

Is Competition Unchristian?

One of the subjects frequently discussed at church conventions is the question of how the churches can best reach the masses. The discussion of this question indicates very clearly that for some reason or other the churches and the masses are not in sympathy with each other. Presuming that this is so—and we have no reason to question the truth of the statement—it seems absolutely imperative that the churches at any rate should give the subject very serious consideration, with a view to bringing about a better state of things. Those who write upon the subject, as a rule, seem to have no difficulty in placing the onus of responsibility for the existing antagonism upon the shoulders of the churches. Thus the anonymous author of "Commerce and Christianity" has no hesitation in fixing the blame upon the churches and making them responsible for the aloofness of the masses. In his view the reason why the churches have lost their grip of the mass of the people, in Great Britain for instance, is not that the message

of Christianity is untrue, but that the churches have not applied that message to the vast forces which have emerged in our modern industrial development. And though the first natural impulse of the churches would be to deny the truth of this statement, calmer reflection would force them to admit that there was enough of truth in it to compel attention. The mere fact that in the ministry of Jesus Christ "the common people heard him gladly" should make us doubtful about the methods of modern Christianity when the opposite of this is found to be the result. And here it should be remembered that the churches are only what the individual members make them. The great body of the people form their opinion of what the churches are by the individual samples of their membership that come within their purview. Christianity and churches are summed up as being good or bad just as the individual exponents of it happen to be one or the other. And so it happens that the leaders in our industrial development, who while professing Christianity carry on their business on those lines which excessive competition seems to make essential to success, are pursuing methods which cannot be in harmony with the teachings of Christ, and therefore to that extent Christianity is brought into discredit.

Dr. R. F. Horton, in a lecture entitled "Is Competition Unchristian?" says:—"So much is it assumed that the principles of modern commerce are inevitable, that good Christian men frequently justify what they are doing by the remark that 'business is business,' that their business is not and cannot be conducted on the principles of benevolence; and much to their own sorrow they leave outside their business the principle which they freely admit is the authoritative and guiding principle of their personal life." And this side of the question is one that should be fairly looked at, but we are afraid that it is one which the mass of workers do not take into consideration. From their standpoint it is one which should have a good deal of weight, for competition is one of the laws which govern the world and is not the outcome of Christianity. If they are against the churches and the Christianity which they represent, they should be content to accept those laws which the world recognises as being just and equitable. And here it may be said that competition up to a certain point is beneficial enough. It is only when it passes beyond certain bounds that it becomes unlawful and dangerous; and the real question to be considered is not whether competition shall continue to exist, but under what conditions it shall continue to operate. Shall it be upon the world prin-

ple of "Every man for himself, and the devil take the hindmost," or the divine principle, "Bear ye one another's burdens, and so fulfil the law of Christ"? Ever since the advent of Christ these two principles have been at variance and fighting for the supremacy, and as we read the history of the centuries of the Christian era, it is the divine principle which has been slowly but surely asserting itself. Assuming that competition is a natural law from which we cannot escape, what shall we do with it? Dr. Horton says in reply, "Let us Christianise this as we Christianise other of the great national principles and forces."

Looking at the question of competition from one side, the enthusiast for righteousness and love beholds a world engaged in a pitiless commercial struggle, an unholy effort to succeed, to overreach, to monopolise, to cut down wages to the limit of possibility, and all the pitiless doings that pass in the commercial world under the name of competition; and as he looks, the feeling in his mind is one that would cause him to abolish competition at once and for ever if he had the power to do so. But on further reflection he would come to see that the entire absence of competition would not be so great a boon as he imagined. He would remember, Dr. Horton tells us, that one of the constant difficulties of progress is to supply a spur to the natural indolence of man, to remove the inertia which is the bar of all progress. He would see that something is always needed and has been to sustain industry, to promote the inventive faculties and to quicken the energy of the worker. He would see that the improvements in the methods of production, the power gained over the forces of nature, the trained efficiency of mind and body on which progress depends, have been due to the principle of competition. Viewed in this aspect, competition is desirable and necessary. The question is, How shall it be kept to its legitimate function? What power is there outside of it which shall say with any effect whatever, Thus far and no farther? The only power that we know of is that of Christianity. Wherever it has appeared, unlawful competition has been challenged. Competition as we now see it is the offspring of selfishness. There is no law that man can make that can destroy it; only the law of heaven revealed in the unselfish love of Christ can in any way affect it. The author of "Commerce and Christianity" emphasises this thought when he says: "At a time when the morality of the world was at its very lowest, and society seemed rotten to the very core, an obscure Galilean came quietly forward from the seclusion of a carpenter's shop and declared, with a calm, authoritative

confidence that at once arrested attention and carried enthusiastic conviction, that the strife and discord, the greed and competition around were all wrong, that the true spirit of life was a spirit of love and harmony and mutual helpfulness. Love, he told the world, was the heart of God, and was the only hope of individuals and of society. Men should not fight against each other, but work with each other."

This is the message that the church was commissioned to convey to the people. To a certain extent it has done so. Though imperfectly delivered, it has not been without its effects in remedying the wrongs which have afflicted humanity. And if to many the church appears at times to be on the side of the oppressor rather than that of the deliverer, it is only so because it has not learned perfectly the lessons of its great Master. But, inadequately as it may express the divine mind, it is nevertheless the medium through which the emancipation of the world must come: and when it rises in the strength and power of Christ to deliver his glorious message in all its fulness to the people, the people will receive it. That is to say, if at the back of the message there is the living exposition in practical life. The church will reach the masses and bind them to it by cords which cannot be broken if only it is true to Christ. It is ours to show to them that the church has their welfare at heart—that it cares for their bodies as well as their souls—that heaven is not all in the future, but has its beginning upon earth. The church cannot turn a deaf ear to the cry of the toiler, the wretched and the poor of our great cities. As Dr. Horton says, "We cannot say, This is the work of politician, of socialist, of democrat; it is the work of the Christian, it is the work of the church. She is here to save, and when she finds and acknowledges with tears of sorrow that she cannot touch the masses of the people because they are sunk in sodden indifference to her and despise her claims, disbelieving her love, our reply must be, 'It is ours to show to the people that the welfare of man is the supreme consideration, and we are to take all the powers Christ has given us in his gospel of the cross, and all the inspiration he has given us on the day of Pentecost, and we are to carry the sanctified sense, the enthusiasm which comes from him alone to regenerate society, to set free the oppressed, to deliver the hireling who is defrauded of his wages, and to rescue the poor who are ruined by their poverty.'"

Do you want a copy of *Life of Alexander Campbell*, *Life of Elder John Smith*, *First Principles*, or *Truth in Love*, FREE? Then pay your Subscription in advance for 1903.

Tent Mission at Bordertown, South Australia.

The church at Bordertown had got into a very low state. We had 13 members on our roll, but some were out of the district, some were non-workers, and some could not attend regularly on account of occupations, so we had a small working force, sometimes meeting with three or four members. We felt something should be done to place the plea of the church more favorably before the people, who seemed as if they wished not to hear. After talking it over amongst ourselves, we submitted it to our Executive meeting for our district. They considered it and referred it back to the churches to see what could be done. Finally it was decided to purchase a tent, secure a preacher, and run a mission. Bro. Hagger was selected, the church at N. Richmond granting his services. The tent was purchased; he came, and the first effort, commencing September 6th, continued for four weeks with splendid results, as reported from time to time. The people seeming so favorably impressed, it was decided to take advantage of Bro. Hagger going through on his way to the West to hold a supplementary mission.

The results have not disappointed us. We opened for our second effort on Tuesday, 4th November, and were encouraged by one aged lover of the Lord Jesus coming out to walk in the more perfect way. Following on this we were somewhat discouraged, as night after night none came out for Christ, although the gospel was faithfully preached, and we knew there were some who were convinced and desirous.

But last night the harvest came. We had a splendid time. The tent was quite full, and many were outside. Bro. Hagger spoke on "What Shall the Harvest Be?" and at the close, 11 came boldly out and confessed Christ; and after the meeting, one formerly immersed notified his desire to unite with us, making 13 additions for this visit of Bro. Hagger; 30 for both.

Giving the glory to God, we attribute the success to four causes:—1. The preacher, who did his part faithfully and well. 2. The hearty and united co-operation of the brethren in the whole district, who helped by their means and presence. 3. The untiring efforts of our evangelists. 4. The free distribution of tracts and other literature.

As an outcome of our mission we have started a Sunday School with good prospects of success. We shall continue to hold regular Lord's day services, and hope to grow stronger. We thank God and take courage, and pray God's blessing on the young converts.

Nov. 17.

E.W.M.

Wedderburn Tent Mission.

R. G. CAMERON.

Probably the greatest event in the history of the church at Wedderburn is the mission that was concluded on the 27th ult. One of the oldest churches in Victoria—its history extending over a period of nearly 40 years—it has at various times been served, either regularly or casually, by many able and

faithful preachers of the Word, but it is safe to say that never has the church had the satisfaction of knowing that "the truth" was being presented to the community so fully and effectively as it has been in the late mission. To be sure, no preacher has ever had so good an opportunity of presenting the truth and position for which we plead, in this town, and under such favorable circumstances, as has Bro. Harward; and Bro. Harward availed himself of the opportunity, and did the work in his own masterly way.

The interest in the mission was good from the start. The attendance at the first meeting surprised everybody, and the interest never relaxed during the five weeks of its continuance; indeed it was greater than ever in its closing days, and could have been continued for weeks longer, had that been possible, and without loss of interest. There are three main results: 1. Thirty souls have been led to Christ, and two wanderers restored. Of the thirty, nine only are under the age of seventeen; the others range from eighteen to sixty-eight. Eleven are men of twenty-six years and over, including one Chinese, and there are six women, five of whom are married. The nine young people are in the Lord's-day School, the twenty-one adults are from outside. 2. The breaking down of prejudice. There is prejudice still, and more bitter than before the mission, but it is prejudice born of sectarian jealousy. Many who attended the meetings with more or less regularity are ready to acknowledge that they have a better understanding of our position and plea than ever before, while numbers assert that they have learned more of Bible truth in this mission than in all their lives before. Nor is this to be wondered at, for Bro. Harward is pre-eminently a Bible preacher. Nothing so impressed the writer of this report as the wonderful knowledge of the Book which the preacher manifested, and his ability to quote from memory numerous and often lengthy passages of Scripture with which he clinched his arguments and enforced the points in his discourses. 3. The church has been stimulated. Not a few were at first dubious of the success of the mission, but soon all doubt and indifference on the part of the brethren vanished, and perhaps the best evidence of their appreciation of the good received and accomplished is the fact that besides raising the local expenses of the mission they have sent as a thankoffering the substantial sum of £14 to the Home Mission Committee.

This report would be incomplete without special reference to Bro. Pittman's part in the mission. Of his qualifications as a soloist, and as a leader and teacher of singing, it is not necessary here to speak. That is Bro. Pittman's business in life, and he knows his business. He is a master in his own department, as Bro. Harward is in his. Of this the present writer is convinced: that except in churches where there are efficient choirs, under capable leadership, no mission could be the success it ought to be without just such help as Bro. Pittman gives to Bro. Harward. No preacher could do his own work and lead the singing as well, and in many places there could be no singing that would be a help because of the want of

efficient leadership. This want is supplied by the appointment of Bro. Pittman to his present position. Bro. Pittman rendered the church at Wedderburn and the community good service by the formation of a singing class to which he gave about twenty lessons, some forty persons availing themselves of the opportunity to get instruction, each member paying a nominal fee for the course. The class met after the meetings at night, and proved both interesting and profitable to those taking part in it; and one result will certainly be, considerable improvement in the singing in our services in the future. And so the great mission has ended, but we are sure we have not yet gathered all its fruits, nor seen all its results. A spirit of inquiry and investigation is abroad, and we expect in the weeks and months, and it may be in years to come, to reap ripened sheaves from the seed sown. May it be so, and to God be the praise and glory.

Victorian Missions.

M. McLELLAN.

H. G. HARWARD preached at Fitzroy Tabernacle on Sunday, October 19th; two confessions. At Bendigo on Monday, 20th; one decision. With E. PITTMAN Bro. Harward commenced tent mission at Wedderburn on October 21st. Up to date of report the results were eighteen confessions and one baptised believer added to the church. Splendid meetings and good interest.

R. G. CAMERON is still laboring in the Wedderburn district, and reports two additions by faith and obedience prior to the commencement of the mission. He says that "numbers of people who never by any chance enter a church building have been attracted by Bro. Harward's preaching, and are regular attendants." Bro. Cameron also speaks highly of Bro. Pittman as singing evangelist in connection with the mission.

G. H. BROWNE reports that on November 2nd, at Meredith, a young man confessed his faith in Jesus and was baptised at Geelong on the following Tuesday. The new building is now finished, and they hope to have improved meetings.

J. CLYDESDALE continues to labor in the Mallee district, where they are suffering much from the drought. No decisions to report this month.

T. H. SCAMBLER, besides his usual rounds in the Echuca district, also visited Benalla, where two sisters are residing. At the gospel meeting at Kyabram one lad made the good confession and was baptised on November 8th.

H. LENG reports that since the tent mission at Bordertown the morning meetings have grown from eight to twenty-six, and the evening meetings from sixteen to sixty-five. Bro. Hagger is in the midst of his second tent mission. There is a good interest, and at the time of writing one addition.

M. BURGESS.—The meetings at Horsham are well attended and good interest manifested. Three additions at Horsham and one at Dunmunkle. In this district they are suffering greatly from the drought.

W. G. ORAM reports continuation of his work in the Kaniva district. He has been

holding the fort on the Victorian side while Bro. Leng was at Bordertown (S.A.).

A. W. CONNOR has been holding special gospel meetings at Castlemaine, fairly well attended. Four additions by faith and baptism, one restoration, and one confession.

J. H. STEVENS reports good attendances at Malvern. Two additions by faith and baptism.

Correspondence.

I also will shew mine opinion.—Job. 32: 10

I read with much sorrow a report which appeared in the columns of the CHRISTIAN a few weeks ago concerning the Sunday School anniversary at Collingwood. The part I refer to reads as follows:—

"On Sunday evening a digression was made from the ordinary anniversary service. A beautifully rendered sermon on 'Christ the Door' was given by a number of the scholars. Verses of Scripture were recited. . . . *The whole was rendered more effective by a representation on the platform of a door which when opened revealed a cross, and the steps Faith, Repentance and Baptism.*"

And truly that part of the performance I have italicised is a "digression" with a vengeance. I could hardly have thought it possible that any church of Christ would have permitted such an exhibition of sentimental clap-trap.

And on a Lord's day evening to boot! We find fault with the sects for their unscriptural actions, but it seems to me there is not much to choose between the above silly show and the meretricious devices introduced by some worldly-minded denominational churches. The so-called sermon was rendered "more effective"—save the mark!—by the door, cross and steps. Is it then that the gospel of Christ has lost its power, and the glorious truth of Christ the Door its charm, that such adventitious stage-mummery requires to be called in aid?

Or looking at the matter in its most charitable light, as a children's amusement, the time, the subject and the place are all out of keeping with such trivialities.

To talk of the advocacy of primitive Christianity in the light of such clap-trap is a useless task. There is a tendency in some quarters to banker after the "weak things" of the weakest of the sects, as "effective" aids to the work of the church of Christ. Let me quote the rebuke given to this class a few months ago by Ambrose Shepherd, a leading Congregational minister, in the course of an address given in Dr. Parker's City Temple, London: "Not a few of our churches which are called successful are merely agencies for providing the thoughtless with entertainment. People do not want to be taught the deep things of God in these days. If you would tempt them to what with sad irony are called 'the means of grace,' you must imitate as nearly as possible a theatre or a fashionable reception," and so forth. The rebuke is not without its application in this case.

I write in all brotherliness, but with the feeling of one who fears the introduction of this unholy spirit into the church of the Living God. As I am dealing with a principle I merely subscribe myself

Your Brother,
W.

From The Field.

The field is the world.—Matthew 13: 38

New South Wales.

CANLEY VALE.—The mission opened with an attendance of about 80, and the last night saw the building full with 150 present. G. T. Walden did his part well. With carefully prepared addresses he laid our plea before the people, and urged sinners to be saved. Free use was made of the lantern. On one evening the Enmore choir came out and assisted us in the musical portion. Albany Bell, of West Australia, was present one evening. We have had one decision as a result of the mission and several others have spoken to us and are just on the point of decision. The cause here has only recently been established, hence our mission really was to advertise our plea and to show the district what we were and who we were, and by the preached word, by hand-bills and tracts distributed, and by visitation, we can now fairly claim that nearly every inhabitant in a circle of 6 miles diameter has heard of our existence.

Nov. 26.

THEO. B. FISCHER.

MANNING RIVER.—We are still meeting regularly at Chatham and Wingham. A Bible Class has been started at Wingham, and we find it very helpful. We preach in the street at Wingham occasionally, and get an attentive hearing. During the past few months 8 have confessed their faith and been buried in baptism with Christ; 4 were heads of households and 4 sons of disciples of Christ. Three brethren intend to form a Bible Class, as it is a central place. We have settled evangelistic work in view.

Nov. 23.

H. E.

CHATHAM.—The church here is earnestly endeavoring to spread the truth. H. Edwards preaches, and also visits the various centres of population around the district. This is very creditable, seeing that our brother works hard all day. Last week two youths were immersed, and received into the church. We are trying to get a regular evangelist and build a chapel in the principal district. We pray that God may bless our effort. We have had eight additions in six months.

Nov. 25.

J. COLLINS.

Queensland.

VERNON.—On 23rd November we had the great joy of seeing 5 precious souls put on Christ. Besides these, 2 wanderers were received into fellowship.

O. ADERMANN.

South Australia.

KADINA.—On 20th November we held a members' social, which was a success, W. J. Jackson presiding. Bro. Selwood baptised the brother who made the confession at Bro. Moysey's farewell address, and he has been added to the church.

Nov. 25.

W. J.

NORWOOD.—We had good meetings yesterday, and at the close of the gospel address last night a married

lady and a young woman made the "good confession."

Nov. 24. A. C. RANKINE.

PORT PIKIE.—As a result of Bro. Clow's mission two came forward and confessed their faith, and have both obeyed their Lord in baptism.

Nov. 27. W. C. O.

CAREW.—One young woman was immersed last week and received into fellowship this morning. Meetings good. Bro. Oram is with us for a few weeks.

Nov. 30. R. K. S.

STRATHALBYN.—The attendance at all the meetings to-day was about the best we have had for some time. The services for worship, Sunday School, prayer and preaching of gospel were splendid. Bro. Mitchell, of Point Sturt, was received into fellowship this morning. This gives us seven additions to our membership this month. At the Sunday School this afternoon, we were also pleased to welcome four new scholars. Bro. Horsell again preached the gospel to a large audience.

Nov. 30. H. J. H.

HINDMARSH.—Another splendid Foreign Missionary meeting was held on Wednesday evening. Miss Parsons was with us as speaker. The audience was large and appreciated the address. Bro. Pittman, president-elect, moved, "That this meeting regrets the circumstances necessitating the resignation of Bro. Glastonbury as president of the Foreign Missionary Society of the Robert-street church; it also expresses its appreciation of the great practical interest he has ever taken in this department of the Lord's work, and trusts he may long be spared to render what help and advice lay in his power in connection with our Foreign Mission work." T. H. Brooker seconded the proposition, which was carried unanimously. Bro. Glastonbury has filled the office for the past seven years, and vacates it through having night instead of day duty at the Adelaide Hospital. One confession last evening, Bro. Pittman preaching.

Dec. 1. A. G.

Victoria.

DONCASTER.—Our morning meetings especially are full of overflowing. Recently we took up a collection for the Mallee sufferers, which amounted to £50/3.

On Sunday we had a visit from Miss L. Young, one of the city missionaries, who laid the aspect of her work before us. A collection was taken up which realised £7/16/1, and a sister gave the missionary 5/- later in the evening.

At the close of the meeting about fifty brethren crowded into Bro. Greenwood's spacious drawing-room to wish him many happy returns of his birthday, and the Endeavorers took advantage of the occasion to present Sister Greenwood with a gold brooch, and Bro. Greenwood with a framed enlargement of the Endeavor picnic group, as a mark of appreciation of their help in the Society. Sister Greenwood responded. Bro. Greenwood also thanked the donors for their love and appreciation.

Bro. Greenwood is giving a series of addresses on Revelation, that are arousing deep interest and proving of great benefit.

He has been presented with a petition asking him to reconsider his expressed intention of severing his connection with the church at the end of the present term, but after due consideration he has decided to carry out his intention, and so has sent in his resignation.

GEELONG.—We had a visit from Bro. and Sister C. L. Thurgood during last week. On Thursday and Friday evenings Bro. Thurgood conducted meetings. Three scholars from the Sunday School made the

good confession and were baptised on Friday, and received into fellowship on Sunday.

The church were edified and cheered by the visit and many pleasant memories were revived.

On Sunday night there was another decision.

Dec. 1. H. F. CHRISTOPHER.

BET BET.—C. G. Lawson is with us, preaching and visiting. On November 19th we held our annual tea meeting. C. G. Lawson and A. W. Connor spoke, and there was a large attendance from all parts of the district.

Dec. 1. T. WARNECKE.

PAKENHAM.—Last Lord's day morning an aged man was immersed before the meeting for worship and afterwards received into fellowship. Bro. Matthews, by whom our brother had been led to Christ, conducted the baptism. May he be kept faithful to the end.

Dec. 1. H. S. R.

New Zealand.

TABERNACLE, DUNEDIN.—On the 10th November a most successful Sunday School picnic was held on the Town Belt Reserve, at Maori Hill. Nearly 200 were present, comprising the scholars of the Tabernacle and South Dunedin Sunday Schools, with their teachers and a few brethren and sisters.

On Lord's day, November 2nd, a united gospel meeting for children was held in the afternoon, attended by the scholars of the Tabernacle, South Dunedin and Mornington Schools. Addresses were given by M. W. Green, F. L. Hadfield, and A. H. Smith. The hearts of the teachers were rejoiced by seeing three scholars coming forward to acknowledge Christ Jesus.

A very pleasant meeting was held some time ago to bid farewell to the Misses Stewart, who were leaving for Wellington.—Miss Kate Stewart having indeed already gone. The Superintendent occupied the chair. During the evening Bro. Lowe presented Miss Teenie Stewart (for herself and sister) with two handsome Bibles, bearing their monograms in silver and suitably inscribed. Many were the wishes expressed for their future prosperity.

THE SUPT.

West Australia.

KALGOORLIE.—We held the baptismal service referred to in our last, on the 12th inst. Two made the confession, both married ladies.

On Sunday, the 16th, one married man, husband to one of our mission converts, decided for Christ.

We had our warmest day for the season on Sunday last, the 23rd, the mercury registering 107 in the shade. The gospel service was consequently not a large one. The chapel is of iron, unlined and unwhitened; the warmth can thus be imagined. The Sunday School is making good progress. The increase amongst the younger scholars recently has been five-fold, and others are coming.

Nov. 25. LAWSON CAMPBELL.

Here and There.

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

Two more decisions at Canley Vale, N S W.

Two confessions at Kadina, S.A., Sunday evening.

W. J. Gristead's address is now Oxford Terrace, Unley, S.A.

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

In view of the approaching Annual Collection on Home Missionary Sunday—January 4th—the Victorian Missionary Committee very cordially invites the co-operation of evangelists and speaking brethren generally to assist in making this collection a signal success by referring to the subject of Home Missions in their addresses.

M. McLELLAN, Sec.

There were two confessions at Paddington last Sunday night. Splendid meeting.

A young man made the good confession at Emerald on Sunday evening.

One confession in the tent at Wedderburn last Lord's day morning!

Three confessions at Maryborough, Queensland, on November 23rd, two of whom were from the Sunday School.

Our readers will notice the pictures of some of Bro. A. T. Magarey's friends on first and second pages of this issue.

Two were received into the Lake-st. church, Perth, on November 16th, one by letter and one by the obedience of faith.

At a meeting of the Victorian Sunday School Union committee, 12 schools reported that on November 23rd 212 new pledges were taken.

F. W. Greenwood has resigned his work at Doncaster, after four years' successful service. We understand that he is open for engagement.

A young brother lost a £1 note at the Endeavor meeting at Lygon-st. on Monday. Anyone finding this will confer a favor by handing the same to us.

Bro. Robert Twiddy, whose illness was referred to in our last issue, passed away just before midnight on the 26th ult. An obituary notice will appear in due course.

Owing to the continued pressure on our space, we are compelled again to leave out Editorial Notes and other matter. We are doing our best to meet the wants of all.

As Bro. Harward will not be using the tent for a few weeks, it remains at Wedderburn until the end of the year, and R. G. Cameron will hold some special meetings. As the chapel is now too small to accommodate even the members, the church is taking steps for the erection of a new and larger house.

The Tokyo, Japan, Christian says:—"C. L. Thurgood and wife, of the Central church, Pittsburg, Pa., write to say that they intend to sail from San Francisco, September 4th, for Australia. They have not reached Japan yet as we go to press, but we hope to have a visit with them." How is that for geography?

Next Monday evening, December 8th, in the Lygon-st. chapel, Mrs. Roy Thompson will give a grand Christmas concert in aid of the Armadale Rescue Home. There is an excellent programme, the cause is a deserving one, and as our sister has been a reliable and willing worker in the churches for many years, we trust that the brethren will show their appreciation of her efforts by giving a splendid attendance on this occasion.

RESCUE HOME.—We are still alive; and the work of saving the fallen and preventing others from falling is still progressing. And now that Christmas is drawing near, we wish to gently remind our friends that their contributions will be thankfully received. Our annual account closes with the year; so if any who intend to help, or have money on collecting cards, desire their contributions to appear in our next annual report, they will please forward the same by Dec. 31st, to yours faithfully, J. PITTMAN, Armadale.

A great Endeavor rally was held in the Lygon-st-chapel on Monday evening last. There were representatives from the Societies at Ascot Vale, Collingwood, Newmarket, Fitzroy, Williamstown, Swanston-st., Lygon-st., North Fitzroy, North Melbourne, North Richmond, and South Yarra. The President (Jas. Johnston) occupied the chair. Responses were given by all the Societies present. Addresses were given by C. L. Thurgood and H. G. Harward. With stirring addresses and bright singing, the meeting could be nothing else but profitable and pleasant.

The Queensland section of the Jubilee Pictorial History is now completed, and consists of thirty pages the size of the CHRISTIAN. On these thirty pages there are thirty-three different blocks, containing among other things the pictures of over 350 different persons. Tasmania is now in hand, and will be finished this week. Victorian section is almost ready for the compositor, and will be commenced on Monday next. The work on the whole is proceeding favorably, and orders are coming in freely. We now have strong hopes of having orders for the entire edition before the day of publication.

A New South Wales brother in sending an order for three copies of the Jubilee Pictorial History says: "I am glad you mention that you will be willing to receive prepayment for the book. I herewith enclose a money order." The reason why we did not say anything about money was because we do not like to ask people for money for a thing before they get it. We, as a rule, feel thankful to get payment on delivery of goods. In this case, however, it is rather a heavy undertaking, and if any of our patrons want to pay in advance we shall be happy to accommodate them.

A South Australian (who is practically associated with the illustrating of letterpress), having seen the complete South Australian section of the Jubilee Pictorial History, speaks thus:—Printed in excellent style, with rich ink on heavy art paper, in clear type nicely displayed, and illustrated most liberally with large, bright and faithful photo reproductions of varied groups, portraits and buildings, this section is an indication that the completed history will be a really first-class volume—a credit alike to the Australasian churches of Christ and the Austral Publishing Co., with A. B. Maston, its indefatigable "hustler."

"Perplexed" asks, "Is it wise to invite by complimentary tickets 'reverend' gentlemen on special occasions?" Not as "reverend" gentlemen. We simply hate with an historic hatred the word "reverend" as used at the present time, and are determined in no way to recognise its modern use. We believe that the abuses to which this kind of thing has led have been the curse of Christianity in the past, and are largely responsible for a lot of error at the present. We are willing to meet these men, as men, on the great stage of human activity; but as "reverend" gentlemen we do not know them, neither do we want to.

DEBATE ON MORMONISM.—M. W. Green writes.—"In regard to the above, there was a slight error in Bro. Rogers' news. The Mormons were the ones who gave the challenge, having asked me to debate two propositions on the evening of my first lecture. This led me to state at my second lecture that I would be willing to debate, and would accept their two awkwardly worded propositions, but that two other propositions must be added—one on the divine inspiration of the Book of Mormon, and the other that Joseph Smith was the author of polygamy in the Mormon Church. A lengthy correspondence ensued as to the rules of debate, etc., but it is possible to profess to be valiant for debate, and yet anxious to

prevent debate, and I fear that has been so in this case: hence the impossible rules of debate they persisted in proposing. Feeling there was not likely to be any proper termination to the correspondence, I ended it, and had the hall at Kaitangata secured and announced three lectures—one for this and the two following weeks—on (1) The Mormon Bible; (2) The Mormon Church; (3) Churches of Christ. The first was delivered on November 3rd, and occupied two hours in delivery, and astonished the people and, it is thought, the Mormon elders themselves, who were present, at the way in which the Book of Mormon was shown, by quotations from four different American historians and antiquarians, to be simply one tissue of glaring falsehoods. Questions were allowed at the close, but not one of the startling facts presented was called in question. The next lecture will be on November 11th, on 'The Mormon Church'."

YOUR CHANCE

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What we have done in the past has been a mere scratching of the surface. There are thousands around us indifferent to Christ's claims. Our present building is not a conspicuous one, but at times people turn away because no seat is available. With a plain commodious chapel to seat 400 listeners, a grand work could be done. We purpose giving the brethren at large an opportunity to further New Testament principles. It has been resolved to issue shares at 10/- each for building. Brethren may hold shares individually, or as a church. Our members are now denying themselves of necessities in order to give. We appeal to the members throughout Australasia to take shares. Your answer will decide the salvation of precious souls. Shall we venture?

Subscriptions received and information given by
P. J. POND,

151 Cremorne-st., Richmond

Coming Events.

Observe the time of their coming.—Jeremiah 8: 9.

DECEMBER 8 (Monday).—Mrs. Roy Thompson's Grand Christmas CONCERT in aid of the Armadale Rescue Home, to be held in the Lygon-st Christian chapel. Splendid programme. Admission, 6d. Commences at 8 o'clock. Come early.

BIRTH.

GRACIE.—On December 1st, at North Carlton, the wife of Edward Gracie—a daughter.

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so that we could bring into this office and meet face to face every man in Victoria who would be materially interested in the business proposition made by our Investment Plan and Loan Repayment system we could successfully organise a Society of 500,000 Shares instead of a Society of 5,000 Shares. If you want to know about a system that has already advanced over £100,000 to its members and has now in possession property to the value of only £248 out of that total amount, call at the office and let us talk to you. If you cannot call, write. THE NORTHERN DISTRICT STARR-BOWKETT BUILDING SOCIETY, Denmold Chambers, 237 Collins Street, Melbourne.

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Bro. Easum ..	0 10 0
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Sister Haverland ..	0 5 0
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Grote street—	
Bro Richard Verco ..	1 0 0
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F. PITTMAN, Treas.

In addition to the above, several donations are promised, amounting in all to £42. The total cost of tent and seats will be at least £70. The Committee is desirous of commencing this work as soon as possible. No appeal is being made to any church, for we are depending upon the liberality of brethren from whom help has been personally solicited, or who may read this. Will you help? Address correspondence to F. PITTMAN, Hindmarsh.

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Bariside, chapel, Mrs. Lindsay.
Christchurch, chapel, Durham-st., Alex. McKinnon, Regent-street, Woolston.
Dunedin—
Tabernacle, King-st.
Roslyn, hall, F. J. Phillips, Sec. of change Court, Dunedin.
Committees
Dunedin, Mornington, hall, M. Glaister, Spring Hill Road, Mornington
Dunedin South, chapel, T. H. Mathison, 138 High-st., Dunedin
Dunedin, N. E. Valley, chapel, T. Arnold, N. E. Valley
Dunedin, Normanby, chapel, T. Arnold, N. E. Valley
Gisborne, Adventist's hall, E. Grundy
Greymouth, private house, Benj. Dixon, Cowper-st.
Hampden, chapel, R. Thompson.
Hastings, Oddfellows' hall, T. M. Joll
Helsville, Foresters' Hall, E. Cameron
Hotoo North, chapel, Joseph Western, Kaipara
Ivercargill, chapel, Geo. Ladbroke, Ettrick-st.
Kaitangata, chapel, Edwin Rogers
Mataura, chapel, Joseph Townshend
Nelson, chapel, Geo. Page, senr., Toi Toi Valley
North Albertland, public hall, Benj. J. Pook, Wellsford
Oamaru, City Temple, Jas. Gebbie
Omama, private house, R. Laing, Glorit, Kaipara
Pahiatua, Council Chambers, T. Manifold
Papakura, chapel, C. Wallis.
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Port Albert, chapel, Wm. Pricor
Pukekohe, public hall, Robert Begbie
Ross, private house, J. P. Muir.
Spring Grove, chapel, A. G. Knapp
Stanley Brook, chapel, T. Griffiths
Takaka, State School Room, A. E. Langford, Takaka, Nelson
Tadmor, private house, Wm. Anglesey
Tara, Mangawai, chapel, P. James
Te Aral North, public hall, Jos. Benton
Terua, public hall, R. W. Bagnall
Wal-liti, meeting house, E. Griffith
Waimangaroa, private house, Thos. Hay
Wanganui, chapel, E. Vine, Wickstead Place
Warkworth, Private House, J. A. Petherick, Dome Valley
Wayby, State School, Herbert Wilson
Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.
Wellington South, chapel, Mr. Vickery, Broomhedge-st.
Wellsford, schoolroom, Benj. Ramsbottom

WEST AUSTRALIA

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Coolgardie, chapel, C. Garland
Fremantle, chapel, J. H. Gibson, 258 Sewell-street, Plympton, W.A.
Harvey, private house
Kalgoorlie, chapel, F. Greedy, Boulder
Kanowna, chapel, E. T. Grant
Perth, chapel, D. M. Wilson, Hay-st.
Sabiaco, hall, G. Payne.

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Launceston, private house, R. C. Fairlam.
Launceston, Temperance hall, John Orr, 42 Galvin-st.
New Ground, chapel, W. Reynolds.
Nook, J. Williams' house, John Williams
Port Esperance, chapel
Queensdown, private house, J. Methven.
Sulphur Creek, private house, M. Taylor
Zeehan, hall, A. E. Bruce.

VICTORIA

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Ballarat West, chapel, Dawson-street, T. H. Vanston, 62 Ascot-street.
Barker's Creek, chapel, A. E. Gartside, Harcourt
Bayswater, chapel, T. Clements
Bendigo, Temperance hall, J. Southwick, Russell-st.
Bet Bet, chapel, Thos. Warnecke, Middle Bridge
Berwick, chapel, J. Richardson, Narre-Warren
Banjorop, private house, Jas. Gerrand, Mystic Park
Brighton, chapel, Male-st., T. R. Morris, News-st., Middle Brighton

Brim chapel, Albert Barnes
Broadmeadows, chapel, J. Kingshott.
Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks
Brunswick, chapel, J. G. Shain, 178 Donald Street.
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Carlton, chapel, Lygon-st., S. G. Dickson, 36 The Avenue, Royal Park.
Carlton North, chapel, Pigdon-st., J. Hollole.
Castlemaine, chapel, J. Taylor, Town Hall.
Chiltenham, chapel, R. W. Tuck, Wilson-street.
Collingwood, Tabernacle, Stanton-street, W. Wetten-hall, 54 Cromwell Street.
Cosgrove, G. Black, Cosgrove
Colac, private house, A. E. Gallop, Murray-st. E
Croydon, chapel, L. Graham, Ringwood.
Drummond, chapel, J. A. McKay, Lautiston P.O.
Doncaster, chapel, Geo. Petty.
Dunolly, chapel, J. Beasy.
Dunmunkle, chapel, Wm. Inglis, Minyip
Dandenong, private house, D. Brown
Daylesford, private house, R. Gerrand
Elphinstone, chapel, W. Smith
Emerald, chapel, W. Bolduan
Echuca, chapel, Mrs. Darton, Mitchell-st.
Fitzroy, Tabernacle, Johnston-street, Jas. McGregor, Lygon-street, Carlton
Fitzroy North, chapel, St. George's road, T. H. Cowley, 213 McKean-st.
Fairfield Park, chapel, F. Phillips, Alphington
Footscray, chapel, H. K. Carter, 14 Austin-st.
Fernhurst, chapel, Joseph Evans
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Geelong, chapel, Hope-street, H. F. Christopher, 17 Clarence-st., Geelong W.
Glenorby, John Laughton
Hawthorn, chapel, Jos. Collings, 5 Marian-st., Glen-ferrrie
Homebush, J. Horley
Hopetoun, priv. house, G. R. Jones, Hopetoun
Horsham, chapel, J. H. Morrison, Horsham
Kaniva, chapel, John Goodwin.
Kangaroo Flat, private house, G. Y. Bogle
Kyabram, Bishop's hall, John Robertson
Kerang East, private house
Lake Rowan, J. Sharp
Lancefield, chapel, E. J. W. Meyer.
Lillimur, public hall, B. J. Lawrence
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Melbourne, chapel, Swanston-street, R. Lyall, Levison street, North Melbourne
Melbourne S., chapel, Dorcas-st., Jas. Brigdon, 298 Nott-st., Port Melbourne
Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 67 Brunswick-rd., Brunswick
Maryborough, chapel, F. B. Eaton, Nolan-street
Mt. Clear, chapel, F. Griggs
Miepoll, private house, J. Cork
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Port Fairy, chapel, H. Gray, Campbell-street
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P'okemmett, chapel, H. Oliver
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Richmond N. chapel, Coppin-st., A. Winter, Kew
Richmond S., hall, Balmaln-st., W. Fenn, Chestnut-st.
Runnymede, private house, Mrs. W. Dickens.
St. Kilda, chapel, T. M. Davis, 63 Blansh-st.
Shepparton, Temperance hall, E. Dudley
South Yarra, hall, Toorak-rd., W. Giles, 31 Clara-st.
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Toolamba, private house, T. Skinner
Warrnambool, chapel, J. Thomson, Timor-st
Wedderburn, chapel, Chas. McDonald
Warragul, private house
Williamstown, central hall, E. C. Kenny, Douglas-parade, Newport
Warracknabeal, state school, J. Clissold, Gas-st
Warner West, Gilbert Goudie, Birchlip
Yarrwalla, private house, Mrs. J. Marfleet

Yanac North, chapel, A. Hamlyn
Yando, Mrs. J. Stanyer, Yando, via Boort

QUEENSLAND

Boonah, chapel, T. F. Stubbins
Brisbane, chapel, Ann-street, A. S. Waterfield, Prospect-st., Kangaroo Point, Brisbane
Bundamba, chapel, John Eadie
Cairns, private house, A. Cowper
Carrey's Creek, schoolroom, E. Young
Charters Towers, chapel, J. Wallace
Childers, Kanaka Mission, John Thompson
Eel Creek, private house, V. T. Fittell, Gympie
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Greenmount, private house, R. Wright
Gympie, chapel, A. Cane
Killarney, private house, J. Carey, senr.
Ma Ma Creek, chapel, C. Risson
Mount Walker, hall, F. Henrichsen
Mount White-stone, chapel, Joseph Woolf
Maryborough, Prot hall, W. O'Brien, Bank of N.S.W.
Marburg, chapel, August Feeney, Kircheim, via Walloon
Rosewood, chapel, Geo. Colvin, Ashwell, via Rosew'd
Roma, chapel, L. A. Hoskins
Rosevale, chapel, T. Lawrence, Moorang, via Rosew'd
Spring Creek, private house, J. Wilson, via Clifton
Tannymorel, private house, J. Keable
Thornton, private house, W. Watkins
Toowoomba, hall, H. Drainsy
Vernor, chapel, Otto Adermann
Wallumbilla, chapel, Thos. Hembrow
West Halden, chapel, Artemas White, via Clifton
Zillmere, chapel, A. T. Robinson, Aspley

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Adelaide, chapel, Grote-street James Manning, Ware Chambers, King William-st.
Balaklava, chapel, F. W. Loader
Border Town, hall, E. W. Milne
Carew, chapel, R. K. Spotswood, Buckingham
Lochiel, chapel, C. H. Harding
Dalkey, chapel, David Finlayson, Owen
Glenelg, chapel, S. Summers, New Glenelg
Gawler, S., private house, Wm. Wright
Hindmarsh, chapel, J. J. Lee, Taylor's-rd., W. Thebarton
Henley Beach, chapel, Geo. A. Hurcomb
Kadina, Rechabite hall
Long Plain, barn, R. D. Lawrie
Milang, chapel, H. S. Goldsworthy
Millicent, chapel, John Bowering
Mallala, chapel, F. M. Worden
Norwood, cpl., A. Rejman, King Will'm-st, Kent Town
N. Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av
Prospect Mission, Oddfell's hall | East Adelaide
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Point Sturt, chapel, A. W. Pearce
Port Pirie, chapel, W. Overland
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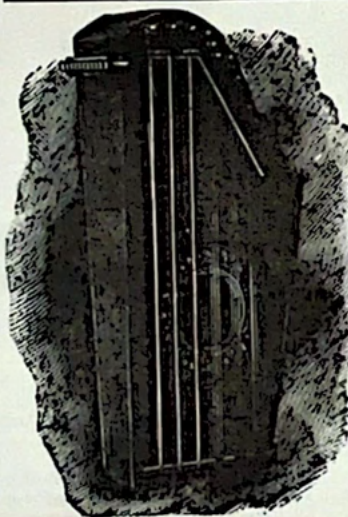
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