

The Australian Christian.

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

Vol. V.—No. 50.

THURSDAY, DECEMBER 11, 1902.

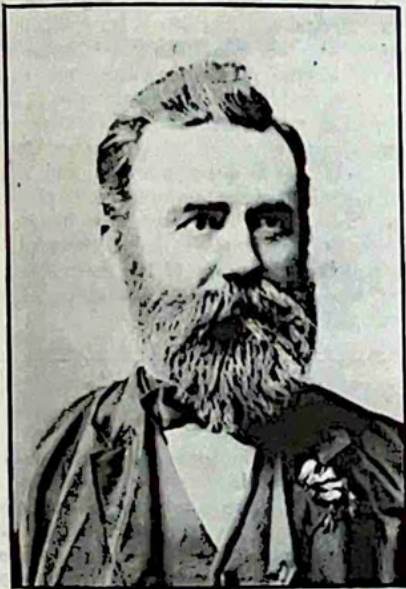
Subscription, 6/- per annum.

Home Missions

IN VICTORIA.

Geelong and Meredith District.

G. H. BROWNE.



My district is Geelong and Meredith. I also preach at Beremboke every other Monday evening. Meredith is twenty-eight miles from Geelong, on the Ballarat road. Beremboke is fourteen miles from Meredith, north-east. The township consists of post office, schoolhouse, and a church building owned by the Presbyterians. This is a farming district. Our meetings are small, but we have had from the beginning a brother here with large faith and a pure life, so although our success is small we intend continuing. Since Conference one has been added to the church, making the small total of five. These take membership with Meredith.

Meredith is a young church, having been formed about two and a half years ago. Bren. Potter, Hale, Hagger and Cameron have all assisted in building up the church. There have been three additions since Con-

ference, making a total membership of forty. Bro. Maston visited them some time ago, and urged upon their notice the necessity of erecting a building in which to worship and proclaim the truth by giving the first donation. The outcome of that practical suggestion is that they have erected a very suitable place 38 feet by 18 feet, which is to be opened on December 14th. Bro. Mahon will be present on that occasion, and we trust others from different parts. The building will be opened free of debt. I think there is a bright future before the church. There may not be any very large additions, but yet a steady increase. Of course their success, humanly speaking, is in their own hands. We have the ears of the people, and if the lives of the brethren are what they should be they must become a power for good in the place. Their energy and self-sacrifice in this effort to erect the building are all that could be desired. They are all working for their living, and have contributed over £100. They are now anxiously looking forward to the opening and desiring God's blessing on the work of their hands.

The cause in Geelong has not made rapid strides; still there has been some progress. Since last Conference we have had ten additions—five by faith and baptism, four by letter, and one baptised believer—and two brethren from Brim have settled within eight miles of Geelong. The meetings are not well attended, but there is an improvement. Bro. and Sister Thurgood visited us, and on Thursday evening three confessed Christ; these have been included in my numbers. Their visit was much appreciated.

Horsham District.

W. BURGESS.

Horsham district forms part of "the whole world," and our Master's commission is being carried out in the following places: Horsham, Polkemmett, Minyip, Mt. Pleasant and Dunmunkle. There are three chapels and

over one hundred members in the circuit. During this year we have had the advantage of the tent mission, which resulted in twenty-three additions. Previous to and since the mission there have been seven additions, making a total of thirty who have heard and obeyed the gospel since last Conference.

The disadvantages have been the removal of many members to other parts of the State. Owing to the continued drought, which is very severe in this district, and the general depression, many others are on the verge of removing to other climes. It is hard for those who have not seen it to realise the barrenness of the country. Since the great dust storm, as you travel through the plains they present to the eye one long stretch of dry, sandy desert. Most of the stock has been removed down south, and very few have any crop to harvest.

Many lessons will be learned from this year of drought. In past years the water was plentiful, and little provision was made to conserve it. The corn grew, was gathered, and the straw allowed to go to waste. From more than one farmer the writer has been told that, if spared, they will make better provision in the coming years. Others will learn this lesson: not to have their hopes centred too much on earthly things, for they are temporal, and often fail. There is the "better hope" of eternal things.

In the Home Mission fields the sweet story of redeeming love is being told. Some are believing it, and are preparing for the coming One. While there are many things to discourage, there are many things to encourage. Times like these bring out the best that is in men and women, and while some of our best workers have removed, others have taken up the work of the Master, and "the flag is still kept flying."

The Christ says, "Come unto me . . . I will give you rest." In coming to him, we get rest to our soul. He speaks again—"Go! . . . I'll go with you." If we would have his presence we must "go" with his message. On the mount the great Teacher

said, "Give, and it shall be given unto you." Let us give—give love, sympathy, mercy—give our life, and claim his promise. Paul said, "For me to live is Christ; to die is gain." Living a Christlike life will result in endless gain. Thus, coming to Jesus, going for Jesus, giving to Jesus, living like Jesus, our life will be a blessing to others, and at last we shall see "the King in his beauty," and "that will be glory for me."

Malvern.

JAMES HENRY STEVENS.



About six months ago, at the request of the Home Missionary Committee, I took up the work at Malvern. At the outset I realised, as the Americans say, that I had a "difficult row to hoe." Several other brethren of considerable fame as ploughmen had tried to put their plough into Malvern soil before me, but almost all of them sooner or later broke the point or wing off their share and left the field

practically without turning a furrow. For a month or two after coming here I confess I found the ground very hard, and it was only by looking well to the temper of my ploughshare, and praying very earnestly for rain, that I managed to keep my plough in the ground. I commenced my work by talking much to my fellow-ploughmen (the church members) about thoroughly preparing the land by ploughing straight and narrow furrows or walking in "the straight and narrow way." I showed them the folly of sowing good seed upon either a "troubled sea" or a cloddy, uncultivated field. Soon, by mutual forbearance and brotherly love, the sea was calmed and the great clods pulverised. Then we began to sow the good seed in a prepared soil, and Bro. F. M. Ludbrook with his songs encouraged the sower and also kept the "fowls of the air" from "devouring" the seed before it took root "in good and honest hearts." The sowing, interspersed with showers of blessing, lasted twenty-one nights, and when the time of harvest was over we "came rejoicing, bringing in" over twenty golden "sheaves." We hope to keep our sheaves sweet and preserve them for future usefulness.

But now, dropping the figure, I am glad to be able to say that all departments of work are literally in a flourishing condition. The young people's meeting on Monday nights is very well attended. Our mid-week meeting for prayer and Bible study is also fairly well

attended, not as well, however, as we could wish, but certainly much better than it was formerly. Our Mission Band is growing in numbers and interest. We have recently had the largest number of scholars at Sunday School known for five years past. The attendance upon Lord's day morning is usually very good, and the gospel services in the evening are always well attended. The church, though by no means rich, is nevertheless financially sound, and the members as a rule in proportion to their numbers and means are very liberal. Speaking of the church as a whole, I can truthfully say that it is pious, warm-hearted, and true. During the six months that we have labored together the Lord has abundantly blessed us. Not less than thirty precious souls have been added, twenty-four by confession and baptism, while four have been restored to fellowship, and two have come to us by letter. For all of which we devoutly thank God, and take courage, keeping our faces ever toward the rising sun of a bright and prosperous future.

Wedderburn Circuit.

R. R. CAMERON.

For a number of years past, this Circuit has comprised an area extending in a north-easterly direction from Wedderburn to within a few miles of Swan Hill, a distance of about ninety miles, thence up the River Murray some twenty-five miles to a point near to Koondrook, thus embracing a large part of the Eastern Mallee, together with the Kerang and Tragowel Plains district. Besides Wedderburn, there are six small churches within the Circuit, viz., Fernhurst, Yando, Mumble Plains, Mystic Park (more properly Lake Boga), Myall and Kerang East. Unfortunately all these churches are located in very sparsely populated neighborhoods; only one of the six owns a meeting house; nor do they ever meet in public buildings, but are simply small bands of disciples meeting for worship in private houses. It will therefore be readily understood that opportunities for preaching the gospel in these places are very limited, owing to the sparsity of the population; indeed, in some cases, nothing has been done in the way of public proclamation for years past. The whole of this Circuit is within the drought-stricken area, and consequently the population is decreasing every day, as many of the people have been or are being compelled to remove to more favored regions; so that the opportunities for doing successful evangelistic work in this district—always limited—will be still less in the future.

Owing to these and other circumstances, some important changes are contemplated, which will doubtless be made known in due course. Wedderburn is the one bright spot in the Circuit—an oasis in the desert, a fruitful field not in the midst, but on the fringe of the wilderness; for here we have a large and influential church. Planted some 38 years ago, it is one of the oldest, as it is also one of the strongest country churches in the State. And it is no reflection upon the workers of by-gone days, to say that prob-

ably never before in its history has it been in so healthy and prosperous a condition as now. This is in a large degree owing to the splendid work done by Brethren Harward and Pittman in the recent tent mission, the immediate results of which have been the addition of thirty to the membership of the congregation, the deepening of the spiritual life of the church, and the stimulation of the older members to more consecrated service for the Master. Since last Conference, and prior to the tent mission, eight had been added to the church in Wedderburn by faith and obedience, and seven in other parts of the Circuit, twelve of the total number under the ministry of Bro. E. Griffiths, who preceded the writer as evangelist in this field. The grand total of additions for the Conference year to date—including two restorations—is 47. In concluding this report, the writer desires to direct the attention of the brethren to a fact that has very much impressed him since his coming to this district, viz., that Wedderburn is a point from which the light of the primitive gospel should radiate to a very large population, resident in various centres, within working distance of it. Twenty miles north is the town of Charlton, with a considerable population; twenty miles on the south is Inglewood, with 1,700 people; while to the westward, less than thirty miles distant, is St. Arnaud with its large population of from 4,000 to 5,000, with smaller towns as Bridgewater and Tarnagulla also within reach. In not one of these places has any systematic effort been made to plant the standard of apostolic Christianity. If a carefully planned and wisely executed effort were made, it would probably result in a church of the New Testament order being established in all these places, much to the advantage of the great cause we have espoused, and to the praise and honor of our God.

Kaniva District.

H. LENG.

Since last Conference report the work in this district has been going on very nicely. The meetings have all been well attended, and the spirit of love and harmony prevails in the churches. We have had 46 additions by faith and baptism and 4 restorations since last Conference report, and we believe that there are many others almost persuaded. The main feature of our work has been the tent mission at Bordertown. This place was considered one of the hardest places in the Circuit, and it seemed impossible to do anything in an ordinary way, so after much thought we decided to purchase a tent and get Bro. Hagger to run a mission. The tent was purchased, all the necessary arrangements were made, Bro. Hagger came and stayed with us for one month, then went back to Melbourne, but returned a few weeks later and stayed a fortnight with us, preaching every night; direct results—30 additions, and the church firmly established in Bordertown. We thank God and take courage, for he hath done great things for us. We intend running tent missions at one or two other places in the Circuit where we cannot at present get a building.

We believe that there is a great future for the cause of God in this district. Some of our meeting places are too small for the large congregations that we have, and everywhere a good interest is manifested. During the winter we have held some splendid temperance meetings, and about 100 pledges have been taken at the different meetings. Altogether, the work here is in a healthy condition, and we work on, praying that many others may be added to the saved, and that those who have accepted Jesus may remain faithful unto death.

Tent Missions.

H. G. HARWARD.



With the advent of tent missions a new era has dawned for the work of the churches of Christ in Victoria. This new departure has had a most auspicious beginning. During the past fifteen months nine tent missions have been conducted in connection with our State work. These have averaged four and a half weeks each, with a total of three hundred and twenty-five additions to the churches. Most of the meetings have been held with congregations not in the most flourishing condition. This makes the results more satisfactory. After eight months' experience as general evangelist, I am convinced that in these special missions, wisely and energetically conducted, lies the solution of the problem—how to evangelise our State.

In this article I desire to emphasise the three-fold influence of tent mission work.

1. Its influence upon the church. Many of our congregations have a "name to live, but are dead"—or at least are in a comatose condition. Though hoary with the years of time, they are dwarfed and stunted, and have made but little growth. Their state renders necessary one of two things—a funeral service or a revival. The latter is certainly preferable. A tent mission will

assuredly arouse a congregation from its slumbers. It must "awake to righteousness." Greater earnestness and deeper consecration must inevitably result from such campaigns.

A second influence of such missions upon the church will be manifest in the increased Bible knowledge possessed by the members. For a people claiming to take the "Bible and the Bible only as a rule of faith and practice" the ignorance of the simple truths of the Word of God is surprising. By personal tests I have found many who have read the book of HEZEKIAH, and have faithfully studied the second chapter of Jude! A mission continuing for some weeks gives the evangelist many opportunities for faithful teaching, and the members many opportunities of "increasing in the knowledge of God."

With the arousing of the church and the better understanding of the Word of God will come, as a consequence, increased spiritual life and power. Many of the members can look back to the tent mission as the dawn of a new life for them. Then it was they learned what it meant to be "filled with all joy and peace in believing."

2. Its influence upon members of other religious bodies. In the past we have not been able to get our message to the ears of those in other communions. This has hindered the execution of our mission. Because of this we have been misunderstood and misrepresented—sometimes willfully, oftentimes ignorantly. Tent mission work furnishes the opportunity we require in this direction. Many who will not attend our chapels do attend meetings in the tent. Others who do not come inside will occupy convenient listening places on the outside—and so will hear the message. The results from this are twofold. First, a better understanding of our position and teaching. Many learn—to their surprise—that baptism is not the only theme we believe in and teach. Second, a searching after truth. In spite of prejudice and opposition many are led to "search the Scriptures whether these things are so." I have had frequent testimony to the increased study of the Word of God, and the better understanding of the Scriptures, as the result of our missions. Many learn "the way of the Lord more fully," and admit the Scripturalness of our position.

3. Its influence upon the world. In nearly every community, the majority of the people are outside the church. They are not even nominally religious. Hardly any inducement or attraction can draw them to the ordinary meeting house. That place does not belong to them. In the tent mission the frigid atmosphere, the starched service, the Sunday clothes, are all forgotten. There is a freedom in the tent meetings peculiarly delightful. Most people enjoy good speaking and singing, if presented under favorable circumstances. The tent is an attraction in itself. The speaking and singing can be heard a long distance away. Many will gather on the outside of the tent. In a night or two they will be inside listening attentively. I know of a number of conversions where the persons had never before attended any religious service. Others have been led to live better lives by hearing the message outside the tent.

This is our opportunity! Shall we improve it? Let us cease playing at mission work, and get down to real business. "The fields are white already to harvest." Lay aside the "go as you please" methods and do something worthy of our mission and message. JAN. 4TH, 1903, WILL TEST YOUR PRACTICAL INTEREST IN WINNING VICTORIA FOR CHRIST AND THE PRIMITIVE GOSPEL.

Music in Missions.

E. W. PITTMAN.

After many years as a teacher of music, the way was opened to me to labor in the service of the Master, in conjunction with H. G. Harward, under the Home Missionary Committee of Victoria. Although I enjoyed many privileges in my professional life, I considered it an honor to be given the opportunity of devoting the few musical talents I possess to mission work.

I am convinced that good singing is a powerful adjunct to the preaching, and only second to it as an effective way of telling the gospel story. Dr. Knox sums up the power of music when he says, "Music touches the soul, elevates and refines its nature, infuses the noblest thoughts, urges to the most animated action, calms the ruffled spirits and eradicates every malignant propensity."

The most effective music is generally the most simple, and the grandest effects are produced by hymns having pleasing melodies associated with telling words.

Take any song or hymn that has lived as a favorite for years, and you will notice that melody, harmony and words are easily learnt and remembered.

To get good congregational singing, these things must be remembered, and I have often thought that choirs could help to improve matters very materially if they sang simple new hymns that everyone appreciates and the congregation can learn by hearing a few times, instead of following the usual custom of singing a second-rate anthem.

As singing is part of the worship, it should receive greater attention. We try to get the best preachers, to have the most effective readers, but often a meeting is spoiled through poor singing. In mission work especially it is necessary to have good singing, and I am trying to improve the praise service in my work as singing evangelist by impressing on each the necessity of studying to sing with feeling and expression, and to pay attention to the enunciation of words and the production of a pure tone. At Wedderburn a class of 40 singers was held to study the "art of reading music," each night after the mission, and judging from the interest shown, the congregational singing should have improved. I believe in solos, and try my best to preach the gospel by singing as simply, clearly, and with as much expression as I am able. I usually like to play my own accompaniments, in order to bring out just the expression I need, and that I may transpose if I feel a higher or a lower key would be more effective.

We have used Alexander's hymns and Sankey's, but in future shall use the new book published by A. B. Maston, entitled,

"100 Hymns for Tent and Other Missions."

The object of singing in the services is to prepare the minds of the people for the reception of the gospel, and to invite sinners to accept their Saviour.

Let us sing praises to our God with the heart and the understanding, and let us study to do all things with the sole object of worshipping God and converting the world.

Castlemaine and Barker's Creek.

A. W. CONNOR.



Castlemaine, the fifth largest centre in Victoria, has had a church simply Christian for about 30 years. But while it has existed continuously and has a history marked by faithfulness to the truth, yet it has almost always been in a very weak state numerically, and it has only been at intervals that any evangelistic work, other than that done by the members themselves, has been done. As a result our position to-day as a factor in the moral and religious life of the community is not what we ought to expect in a people holding the powerful plea which we do.

The same thing is true in regard to the half-dozen churches within a twenty mile radius from here. Between these, although conveniently close, and in a district fairly populated, there has been little or no continued co-operation in gospel work. As a consequence, most of them have barely held their ground during the last few years. Some of them have gone back.

A beginning of co-operative work has been made by the Castlemaine and Barker's Creek churches, who during the last eighteen months have, with the aid of the Home Mission Committee, kept an evangelist at work in the district.

During this time the membership in Castlemaine has increased from 28 to over 60, and others have been added to the other churches where work has been done. The writer has been in this field for nearly six months, during which time eight have been added to the churches, seven of these being in town.

The result of the Home Mission Committee's work has thus been that many have been added to the saved, the two churches interested in the preaching of the gospel, and a co-operation started which, if continued, will lead them speedily to be independent of the Home Mission Committee, and possibly in the future their example will lead the other district churches to a similar step.

Let the brethren generally rally to the aid of our Committee on New Year's Sunday, so that they may do like work in all our towns; and let the churches in the districts in particular who have been assisted in the past, show their appreciation of help received by lightening to the utmost of their power the Committee's burden in the year upon which we shall soon enter.

Brim Circuit.

J. CLYDESDALE.

On April 23rd I left Melbourne to take up the work of evangelisation in the Mallee Circuit, and since that date the churches here have passed through troublous times, owing to the terrible drought and the complete failure of the crops. Where once all was life and activity, now there is desolation in every part of the district; but especially in Warmur West, which once offered the most cheering prospects for evangelistic work, all who were able having gone away in search of work.

I feel sure if more prosperous times come, we will have a glorious harvest of souls in that district. In the meantime, my work is to cheer and strengthen those who are left behind, trusting our heavenly Father will send the much needed rain.

The same may be said of all the other churches.

We had Bro. Harward with us for a short visit, and his presence and power strengthened the cause, especially in Brim, where two young men gave themselves to the Lord.

In the midst of these trials and discouragements we are still cheered by the prospect before us, for we are heartily welcomed into many homes now which were hitherto closed against us, and many of the people have begun to search the Scriptures.

I cannot close this letter without appealing to the brethren everywhere to help us, and this they can do in two ways:—1st. By bearing us up before the throne of grace. 2nd. By making up the deficiency of those here who cannot give, and thus from the heights of your prosperity uphold the hands of the Home Mission Committee; and ere the day of work closes, we will be able to rejoice over the glorious victory gained in the Mallee for Christ and his church.

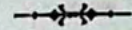
Victorian Home Missions



Annual Collection!

Lord's Day, Jan'y. 4, 1903.

THE MID-WEEK MEETING.



A Suggested

Programme,



In view of

Home Mission Sunday.



HYMNS:

"All hail the power."

"There shall be showers of blessing."

OPENING PRAYER.

SCRIPTURE READING IN UNISON:

Rom. 10: 1-17.

HYMN:

"Oh for a heart to praise my God." (3 verses.)

SHORT ADDRESS:

"The First Home Missionary for Christ."
Andrew—an Example for Us.

1. Looks upon Jesus (John 1: 36).
2. Believes and follows Jesus (John 1: 37).
3. Abides with Jesus (John 1: 39).
4. Brings others to Jesus (John 1: 42).

HYMN:

"Take time to be holy." (2 verses.)

SHORT ADDRESS:

"Home Missions Commanded by Jesus."
Begin at Home—Luke 24: 47.

HYMN:

"Tell me the old, old story."

SHORT ADDRESS:

"Our Home Missionaries."
Names and Localities.

PRAYERS FOR ALL OUR HOME MISSIONARIES.

SHORT ADDRESS:

"Our Watchword for the Present Year."

HYMN:

"Sound the battle cry." (2 verses.)

SHORT ADDRESS:

"Our Duty and Privilege on Sunday,
January 4th, 1903."

DOXOLOGY AND BENEDICTION.

Addresses not to exceed seven minutes each, to be given by members of local congregation.

E. Griffiths.

Bro. Griffiths having closed his labors with the Committee on 31st October, the following is a synopsis of his final report:— Miles travelled (chiefly during two months in the Wedderburn district), 2752; visits paid, 180; addresses delivered, 100; additions by faith and baptism, 12; formerly immersed, 2.

Goulburn Valley Circuit.

T. H. SCAMBLER.

This circuit includes the churches at Echuca, Ballendella, Runnymede E., Kyabram, Merrigum, Shepparton, Toolamba and Cosgrove. It covers a wide extent of country, and, as the work is conducted at present, involves a bicycle journey of 300 miles a month. Evangelistic work is carried on at each of the above-mentioned places, and at Wharparilla and Echuca Village Settlement. The churches are all small, the largest having a resident membership of about 30. There is a small wooden building in Echuca, the only one possessed by the brethren in the circuit. The Cosgrove brethren meet in a Union chapel—a brick building, of which they have almost unlimited use. In some districts, all meetings are held in private houses. The cottage gospel meetings are very enjoyable, and eminently successful in so far as attendance is concerned. The country people drive long distances to the meeting, and after the service all enjoy a social cup of tea. This gives a splendid opportunity for personal work. Gospel meetings are held every Sunday night in Echuca, and about once a month at the other places.

With the exception of Echuca, gospel meetings are held only when the evangelist or other speaking brethren are present. Sunday Schools are conducted at Echuca, Ballendella, Runnymede E., Kyabram, Shepparton and Cosgrove, and generally are in a fairly healthy condition.

Situated as it is in the north of Victoria, the district has suffered considerably from

the effects of the drought. A part of the circuit is in the Rodney Irrigation area, and enjoys the benefit of a good water supply. Some parts, however, notably around Echuca, have had a glimpse of the worst phases of the drought. The whole district suffers, and the prevailing depression has a bad effect on evangelistic work. Notwithstanding the difficulties, the work moves along steadily.

In the last twelve months there have been 20 additions by primary obedience.

We look hopefully towards the future, and trust that with the return of brighter years greater things will be accomplished for the Captain of our salvation. In the course of our work we pass through several large towns which we cannot touch as yet. Many other large and thriving towns lie close at hand, and we pray our work may grow until the gospel of Jesus is preached throughout the whole of the north-eastern district of Victoria.

To Business Men.

W. C. CRAIGIE, TREAS.



Probably there is no class of contributors more frequently appealed to than the ordinary man of business. He is always accessible, and is easily approached by the representatives of every benevolent, charitable or religious movement. And every such representative believes that he has a claim on the Christian business man. And this to an extent is admitted. But I wish to remind you that while these claims generally have their importance, the claim of first and paramount importance to every Christian is that he shall aid in the proclamation of the gospel of Jesus Christ. "Preach the gospel to every creature" is the command of our divine Master. It lays its grip on every one of us. Now in these days of keen competition and of work at high pressure it is not possible for us to do so with voice or pen. But we can provide for the temporal wants of those who are willing to devote their whole time to preaching and are qualified for that work. You are I presume satisfied that the Missionary Committee is making the best possible use of the means intrusted to them. If not, suggestions for any improvement in their methods will be welcomed and given careful consideration. In urging you to a liberal

contribution this year let me remind you that our financial responsibility is heavier than heretofore. Our monthly outlay is £150. At the end of December I anticipate a deficit of £150. And the salaries for January, February and March will still have to be provided for before Conference meets. Owing to the calamitous drought country contributions may be somewhat less than usual. I appeal, therefore, specially and earnestly to the business men of our people. A New Year's offering of £300 is needed. Brethren, will you begin the New Year with an heroic effort to raise that amount? It can be done if each brother will honestly do his best. I feel grateful to the Victorian brotherhood for their ready and generous response to previous appeals, and hope, while this is more particularly addressed to business men, that others will aid as freely as possible in raising the necessary funds. May God help us to do our duty.

Annual Collection, Sunday, Jan. 4, 1903.**The Australian College of the Bible.**

JAMES JOHNSTON, M.A., PRINCIPAL.

The time has come when Australia must do something to keep and prepare her young men who wish to give their lives to the proclamation of the gospel. The cry from the country and city is, "More men!" To meet this demand a noble band of young men, some of whom are giving their lives to the proclamation of the gospel, has been in training this past three or four years, and many others are standing ready to enter as soon as the door of opportunity is open. The thirst for knowledge became so strong and the students became so numerous that at their request a regulated and stipulated course, of three years' work, was inaugurated in December, 1901. At the beginning of this year, however, it was found that the time was opportune to organise the beginnings of a Bible College. A scheme was compiled and presented to the Executive and Home Missionary Committees of the Victorian Conference, who endorsed it, and the classes adopted it. The Victorian Conference expect only to control the institution until a board of representatives can be appointed. A prospectus and plan will be presented shortly to the brotherhood. In the meantime the work has been going on, and we anticipate holding the first demonstration on Tuesday evening, December 16th, in the Lygon-st. chapel. It will interest the brethren to know that forty-six students have enrolled this year. The prospect for next year is still more encouraging. Some of these students, a large majority, are enrolled for a four-year course, and most of them are simply preparing themselves for useful work in the church while following their several professions. Much more will be stated concerning this work a little later. We feel sure that this work commends itself to the brethren, and we therefore appeal to them with confidence to support it in every way possible.

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, 4s words, 6d.; each additional 4s words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 3 or 4 years, to order it off without saying anything about the pay does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc. should be crossed and made payable to A. B. Maston.

If the above Notices are carefully observed it will conduce to the happiness of all concerned.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper

The Leader.

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

Fighting for the Right.

The burning question in the religious world of England at the present time is that of religious instruction in public schools. It has become so owing to the determination of the Government to make the giving of religious instruction the duty of the State under conditions which are favorable to the ascendancy of the State church and offensive to the nonconformist conscience. The position is briefly put by a writer in the *British Weekly* as follows:—"These schools—which can only exist by the compulsory payment of all citizens—are to be a private instrument, a privileged area of influence, a preserved nursing ground for one religious denomination. In order to secure this privilege for the church, the State calls upon every citizen to support the schools by payment of rates and taxes." The late Dr. Parker, speaking of the measure, says: "The Bill shows what certain parties would do if they had the power. What would they do? They would gag the democracy, they would silence dissent, they would crown the priest." It is

therefore not surprising that Nonconformists vigorously protest against this and are organising a plan of campaign by which they hope eventually to defeat a project which they properly regard as tyrannical and oppressive. They deny the right of the State to make any such demand, and assert that the civil authority is overstepping its functions, for it is legislating where it has no place and no mandate and is an unwarrantable intrusion into the region of personal religion. The same principle is at stake as that which brought Nonconformity into existence. Three centuries ago, we are told, the civil Government commanded all citizens to conform to the Anglican type of faith. This command was disregarded and the authority of the State repudiated. After much persecution and suffering, the cause of religious freedom gained the day. That is to say, the civil claim to the exercise of this authority was gradually surrendered, but the stumbling-block in the way of full religious equality still remained in the continued existence of the State church. That the old pretensions of this church are not dead is clearly evidenced by its present attempt to secure for itself the dominating influence in the British educational system.

From what we can gather, there does not seem to be much chance of the Nonconformists preventing this obnoxious Education Bill passing into law. They themselves are so persuaded of this that they have determined that when the Bill comes into operation they will adopt a policy of passive resistance: which means that they will not voluntarily pay the rate—it will have to be collected by distraint. This will be a case of history repeating itself. It will revive the old Nonconformist traditions, and will be a test as to whether the descendants of the pioneers of liberty are worthy of their ancestry. F. B. Meyer, a leading Nonconformist preacher, in giving his reasons for supporting the policy of "passive resistance," says: "To begin with, I come of Quaker and Baptist ancestry, and it was a tradition in my family that our Quaker fathers used to purchase a piece of silver-plate, which would be placed in a conspicuous position in the house, ready to be sold in lieu of payment for the old church rate. The officers would carry it off, and when they next returned another piece of plate, of the same value, would be in readiness for them. The proposal to refuse the rate under this iniquitous Bill was, therefore, one to which all my hereditary impulses gladly responded." Possibly this method of meeting the difficulty may find imitators in the present crisis. If it does, it will save the household gods being disturbed, but it will not be at all heroic, nor will the moral effect

be what it might under the more unpleasant and costly conditions. "Then again," said Mr. Meyer, "I noted that Cardinal Vaughan has been earnestly commending the Bill. The satisfaction it has given to the Roman Catholics has revealed to me the true inwardness of the measure. The blessing of Cardinal Vaughan is a curse to the English nation."

Apart from the principle of religious equality and freedom violated by the Bill, there is also the question of doctrine. Under the dictatorship of the Anglican Church, the Church of England tenets would be enforced wherever possible. As a specimen of the religious instruction given in High Church schools at present, we give the following from the High Church Catechism.

On page 29:—

Q.—To whom are God's covenanted mercies made?
 A.—To his church.
 Q.—Is it not, then, very dangerous to leave the church?
 A.—Yes, and it is also a very grievous sin.
 Q.—What is the sin called?
 A.—Schism, or division.

Q.—Is it wrong to forsake the services of the Church of England?
 A.—Yes.
 Q.—Why?
 A.—Because it is a branch of the true church.

Q.—How are we to know the meaning of the Bible?
 A.—We learn it from the church.
 Q.—Why are we bound to believe what the church teaches?

A.—Because she is the pillar of the truth.
 Q.—What is forgiveness of sins called?
 A.—Absolution.
 Q.—To whom has God given authority to pronounce absolution?

A.—To his priest.
 Q.—When did Christ give authority to forgive sins?
 A.—When he breathed upon his apostles and said, Whosoever sins ye remit they are remitted unto them.

Q.—To whom are these words now said?
 A.—To every priest when he is ordained.

It cannot therefore be wondered at that Nonconformists generally are determined to oppose this kind of teaching being imparted in the public schools at their expense.

As might be expected, the attitude of Nonconformists does not meet with the approbation of the supporters of the Bill. They are accused of being wrathful sectarians who revile and misrepresent the Government, and for their sins they are threatened with disfranchisement—a threat, however, which carries with it very little dismay, as it is regarded as being largely fictitious. As a representative Nonconformist says, "It can only come about by the deliberate and purposed action of public bodies." "And, moreover," he adds, "if we are to be disfranchised as part of the penalty of sustaining the Nonconformist position, that

is one more thing added to the indictment of the Bill, and we shall stand by the loss till our disabilities are removed by a restored sense of public justice." From this it is quite evident that there is to be a great struggle between the sacerdotal and the free religious organisations. The first of these have behind them enormous vested interests, while the latter will have to depend upon the justice of their cause and the intelligent honesty of the people. Eventually, of course, the cause of truth and freedom will prevail, but not without a long and arduous struggle. We who are living under freer institutions will regard the conflict with very considerable interest, and our prayers will be for those who are fighting for conscience sake. But while we do so we should not be unmindful that the conflict has its lessons for us. Chief among these we may place the all-important lesson that religious freedom once obtained should never be imperilled by any action of ours—that having escaped from the tyranny of State religion we will do nothing that will even remotely assist in bringing us back into the same bondage. State religion and priestcraft go hand in hand; they are the twin evils which have blighted Christianity from the days of Constantine till now. From the first we are free, and mean to keep free, and what remains of the latter must eventually die under our free institutions. To our Nonconformist brethren in Great Britain we should send a word of cheer and encouragement, urging them to fight to the last gasp for religious freedom and equality. They should have our prayers and whatever help we can give them. If they have to suffer loss in their worldly substance, the Christian people of this free Commonwealth should let the people of England know that our sympathy and our help are with those who are fighting for truth and for right and for liberty.

Editorial Notes.

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

Christmas Presents.

Christmas will soon be here, and as we are reminded of the "Unspeakable Gift" which this season celebrates, we are reminded also of those whose needs mutely appeal to us for help. Many of our readers in the drought-stricken districts can scarcely look forward to a "merry" Christmas, but there are others who can afford out of their abundance to help the needy. We would suggest to all such that when arranging for the distribution of their generosity they should

bear in mind the claims of our Armadale Rescue Home and Burwood Boys' Home. These institutions are doing a Christ-like work, and are worthy of our practical sympathy.

The R.C. Church and Grog Selling.

Archbishop Keene of the R.C. Church publicly lamented that "we Catholics have something like a monopoly of the liquor trade." This is probably largely true also in Australia, and is not at all creditable to the denomination. But it would appear that they are not content with having practically a monopoly of the licensed business. At Kalgoorlie the other day in connection with the R. C. Fair a fine of £30 was imposed for selling drink without a license. Sly grog selling to fill the coffers of the Holy Church may commend itself to some, but we should imagine that all respectable Catholics would be ashamed of such an application of the proverb that "the end justifies the means."

The Prohibition Vote in N.Z.

The advocates and opponents of Temperance reform in Australia are looking forward with interest to the result of the prohibition poll to be taken at the approaching elections in New Zealand. According to the law any district in which three-fifths of those voting go for prohibition must close down all its drinkshops. It is rather hard on the Temperance party that 100 drink votes should count as much as 150, or, to be exact, 149 in favor of prohibition. However, they hope with even this handicap to give a good account of themselves. Several lecturers are engaged and literature is freely circulated. One of the handbills before us points out, with pictures and diagrams, that while, during the 32 months of the Boer War, 21,942 British lost their lives; in the same period 320,000 British people were slain in the Empire by strong drink. "Every ten weeks the drink traffic slays more British people than were slain in 32 months by the Boer weapons and the climate." The cost in cash of the Boer War for the 32 months was £180,000,000, and the drink traffic in the same period cost the British people £500,000,000. The bill calls upon the electors "In God's name and for your brother's sake, vote to save, not to destroy your fellow countrymen." The brewers, distillers and publicans are straining every nerve to retain their business, and spend their money freely. The prohibition party are placed at a distinct financial disadvantage, as they have no money to gain by success. What they spend is spent out of pure philanthropy; but the pockets of the drink manufacturers and sellers are directly affected, and as the gains on the wretched business are so enor-

mous they can afford to pour out cash like water. "Money talks" with mighty power on such occasions. Every voter in favor of drink will be carefully shepherded on polling day, but it is to be feared that many of those whose sympathies are rather in favor of prohibition will neglect to vote, and thus assist King Alcohol to occupy his tottering throne for a while longer.

The Home Missionary Spirit in America.

C. L. THURGOOD.

I. INFORMATION.

The first item under this head is the using of a rally cry, like "America for Christ Means the World for Christ." Another one is, "As Goes America, so Goes the World." Such cries as these, voices in the wilderness, prepare the way for a deeper interest in Home Missions. Supposing we were to cry, "Victoria for Christ Means Australasia for Christ." Are there any grounds for making that statement? Where has not the influence of Victoria gone? Thousands of her brave sons are shaping the destinies of other States. Sir Julius Vogel and Premier Seddon of New Zealand have both had a Victorian training. These two names will suggest hundreds of others who have left us for other shores. What Victorians have done for other States would furnish splendid material for a cry, saying, "As Goes Victoria, so Goes Australasia," and we may say South Africa.

The second item is that of supplying the churches and especially the preachers with information regarding the work. There is no let up in the mail that comes to a preacher's table in America. B. L. Smith, the National Secretary for Home Missions, is after you several times in the year—"Don't forget the May Offering." Then follow leaflets on the progress of the work. Then sandwiched in come letters from Bro. Muckley, National Secretary of the Church Extension Board—"Don't forget the September Offering for the Church Building Extension Fund"—and the requisite literature for sermons on that subject. Hardly is the May offering taken when along comes the Home Missionary Cantata for Boys and Girls' Rally Day in November. As many copies as you want are supplied, hence you have new music for your Bible School, published free by the National Board, and "Dare to be a Daniel" has a rest, and has had a rest, for the schools have hardly forgotten the cantata for Children's Day for Foreign Missions in June. Again B. L. Smith is appealing to Endeavor Societies and interesting the young people in "Forefathers' Day." In this the pioneers who blazed the way for us through the forests of error and sectarianism are remembered and their lives are retold. Short biographies of these brave men and women are furnished for those who will remember "Forefathers' Day." All this has had reference to the national work of over forty States, but your

local State Missionary Secretary issues his cry. "Save Pennsylvania, and you save the mighty throbbing east with its millions of workers, and its outlets and influences that go into all the world." So Pennsylvania Sunday for Home Missions comes in November, the Lord's day before Thanksgiving Day, the last Thursday in that month. Material for sermons in the shape of statistics of what the State missionaries have done is sent, and envelopes for every member, distributed in well-organised churches by a Home Missionary Committee that visit the members personally, and along with them goes a letter furnished by the State Secretary, and signed by the local church. Thus they sow the churches, so to speak, knee deep with information in regard to the work. If every family in America took the church paper, the secretaries would not have such a need to supply this information, but I see that in this State we have to meet the same difficulty. Steps should be taken whereby every family should take the CHRISTIAN. Let every church see that it is done. Let the church be the guarantors for the money and appoint collectors to receive the money weekly, monthly, quarterly or otherwise, and whosoever is unable to pay the penny and fraction a week let it be given to them. So let your light shine that men may see your good works. In this instance the CHRISTIAN is the light that shines, revealing in its pages the good works of the "home missionaries," and we can glorify our Father in heaven, not by singing, "Oh, heaven's the place for me," but by contributing to send more laborers into the harvest field where you cannot go yourself.

2. INFORMATION LEADS TO INSPIRATION.

Take Lathrop Cooley of Cleveland. Here is a man who has been inspired by what he knows. It is Bro. Cooley's desire to have a line of missions around the world, supported by his gifts, so that the sun will never set upon the work that he is helping to do. He gave £1000 to the Ohio State Board; he has given to the Foreign Christian Missionary Society like sums. He has planted £1000 in Hawaii and now has given another £1000 for a permanent fund in California, half way between the Ohio work and the Hawaiian. As long as the National Home and Foreign Missionary Societies exist, the interest of these permanent funds will help to sustain preachers for the ages to come. What a difference between a tumbling down pedestal and marble statue in the cemetery and the lives of saved-for-service men and women brought into Christ by the aid of such funds. Gen. F. M. Drake, Margaret Oliver, Dr. Gerould, John Reid, George Bates, some of these living and others who have passed away, have contributed to these named memorial funds. In Pittsburgh, the interest on the Margaret Oliver Memorial Fund helped H. F. Lutz in one year to enter Wilkinsburg, gather the scattered members, hold a meeting resulting in a membership of over one hundred; by a splendid, tactful energy he then secured a property and part of church building for £2100, worth easily to-day £6000. Now a bright, devoted young minister and his wife are carrying on the work. That work done, the interest of

the fund goes into another field within the city, to do, if possible, a similar work to that in Wilkinsburg.

Information has also inspired others to contribute to the annuity funds. Here, say, is an aged brother and sister (I have a case in mind in Pennsylvania) who have quite a sum of money, and quite a number of unworthy kinsfolk. These human buzzards are greedily watching for these old folks to die, but the old couple have divided their money between the Missionary Societies and one or two Bible Colleges, on the understanding that as long as they live they are to receive the regular interest on the money to support them, and at their death the principal and interest belong to the College or Missionary Society. Thus these givers are removed from the temptation to spend their money for their own comfort or luxury, or to distribute it under momentary impulse among less worthy objects. Hence they are relieved of the care and anxiety necessarily involved in caring for their own estate. The burden of the care of property increases with age and infirmity; widows unaccustomed to the care of property find it burdensome. With this plan they have the joy of advancing the kingdom of our Lord in their own land or elsewhere, and in their own lifetime.

Both the Foreign and Home Missionary Boards are enlisting the enthusiasm of the young by special days, and special information given through simple cantatas, song and recitation, setting forth the needs of the home fields.

Even the Endeavorers have been assigned the field of Porto Rico by the National Home Missionary Society. Hear this:—"Three years ago the doors of Porto Rico were wide open to us. We could have, says Bro. W. M. Taylor, by proper effort, taken the WHOLE ISLAND for the Christ and his church. To-day the doors are open, but not so open as they were then. The few towns that are yet unoccupied by the denominations have heard of our work in the San Juan and Bayamon districts, and committees have waited on me, pleading with me to enter their towns and take them in the name of Christ and his church, before some denomination got ahead of us. The cry is, Come! Come at once! We want the pure unadulterated gospel. We don't want to be given over to religious parties and the creeds and dogmas of men! We are poor. We do not know the truth, but we have heard that you oppose, as no others, the domination of men over the consciences of men, hence we beg you to come before the denominations get in possession of our town! Like Joshua, I bring you a cluster of fruit, consisting of 139 souls, saved by the power of the gospel, preached by one who twelve months ago did not know one word of Spanish, and two natives who are as yet babes in Christ and uneducated."

In beautiful Victoria, it is either—Home Missions or Rome Missions; Home Missions or Rum Missions; Home Missions or Spiritual (?) Barnum Missions, whether engineered by a Joseph Smith or a Dowie!

In the third place, as information brings inspiration and inspiration brings realisation, we have only to recall the labors of such as

Harward, Johnston, Hagger, Pond, in special evangelistic missions. Eleven years ago, when I pleaded for such aggressive work, the fathers said, "It can't be done; you can't run things on those lines here." But, brethren, we haven't begun to do things yet. The soil simply tickled has brought forth its hundreds, if not a hundredfold. The soil is not roadside, not stony, not thistled; it is rich heart soil waiting for the apostolic plough to enter. Let this Jubilee Year be a denial year in smoke money, in luxuries, and let what has been done cause us to pray for more laborers and for means whereby our Father may be glorified and Christ be ruler in the hearts of all. Let us make it true—"As Goes Victoria so Goes Australasia."

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

MARYBOROUGH.—On Sunday evening last a baptismal service was held. Three young men, who confessed the previous Sunday evening, were baptised by the writer into Christ. At the close of an appropriate address, an earnest appeal was responded to by seven coming out and making the good confession, six being elder scholars of the Sunday School, and the other a man from the audience, and one who till recently has had sceptical views. Three others were baptised on the 19th October, a man, his wife, and daughter, by the writer. Others are almost persuaded.

E. T. BALL.

CHILDERS.—Since my last report we have had rain, which gave us drinking water and broke the largest and severest drought ever known in this part of the State. Many of our Kanaka brethren, seeing no prospects of work for some time, have engaged for plantations in the north, where the drought has not been so severe. Others have returned to the islands. We expect to have a baptismal service at Christmas.

JOHN THOMPSON.

New South Wales.

MORKE.—Since last report we have had five added by faith and baptism. The meetings are fairly well attended. A good many of the brethren are removing from the district through drought and other causes.

Dec. 5

F. G.

SYDNEY.—We have just closed our special effort in the mission held at Campbell-street, Sydney. Bro. Walden was with us for two weeks, speaking every night. We made great preparation both by prayer meetings and distribution of 10,000 booklets containing a special invitation and list of subjects for the meetings; these were distributed by many willing workers from house to house. We are pleased also to record the interest and help of Enmore and other churches in our singing and continuous presence at the meetings. Our singers under the leadership of Bro. T. C. Walker were very faithful and did splendid work, and as a result we expected a large ingathering. The weather, however, was unfavorable on several nights of the mission and thinned our audiences, and although our expectations were not fully realised we had 7 confessions. We are sure the church has been benefited, and the ultimate results of the mission are not yet known, for the harvest is not always imme-

The Almanac for 1903 is Now Ready.

PRICE 2d., Post or Carriage Free.

date. Such faithful presentation of truth must tell for good and have a fruitage by-and-by.

P. A. DICKSON.

Tasmania.

HOBART.—The church was glad to hear it announced last Sunday that Bro. Collins, of N.S.W., had accepted a twelve months' engagement with the Hobart church, dating from January 1st, 1903. At the meeting mentioned we welcomed Bro. Prior, from Launceston, who has obtained a responsible position under the Government, and is expecting to remain permanently in Hobart. Our brother addressed the church, and we were much encouraged thereby. We are looking forward to grand times in the near future.

Dec. 1.

T.W.S.

West Australia.

CONFERENCE NOTES.—Bro. and Sister Hagger arrived safely, and are now ardent advocates of the Transcontinental Railway; but they are glad they are here, and we hope they will stay. They had no idea the place was such a goodly land, and all the people so nice; all their ideas of sand and sorrow have given way to the pleasant reality.

The tent mission started on Sunday, 30th ult. Grand meeting, all seats occupied. No standing room to spare. Side of tent taken down and a great crowd outside. Audience of fully 600.

Two decisions. All arrangements working well. Choir of 50 under Bro. Wright. Bro. Hagger in fine form.

Monday night fully 350 audience—we expected 150. We look for great ingathering, but want men to follow up.

A.A.L.

FREMANTLE.—Three confessions on November 30th. The church is now actively engaged preparing for Bro. Hagger's mission, commencing December 28th. Committees are at work, and we look for a blessed time.

A.L.

SUBIACO.—Having large gospel meetings here. Four confessions recently. Getting ready for big tent mission. Expect great things through Bro. Hagger.

Dec. 2.

C. A. G. PAYNE.

South Australia.

PORT PIKE.—On Thursday evening last we tendered a farewell social to Miss Mudge, who is leaving the Port. K. W. Duncan was with us last Sunday.

Dec. 4.

W.C.O.

WILLIAMSTOWN.—One baptism last night. Meetings are well attended. Our Sunday School is growing. We hope to have a young men's Bible Class started shortly.

Dec. 1.

W.G.P.

NORWOOD.—Since last report two have decided for Christ, and have obeyed their Lord, and have been received into fellowship. Our meetings yesterday were good. Three were received by letter from Grote-st., and one from the Baptists.

Dec. 3.

A. C. RANKINE.

UNLEY.—Since last report five have been baptised at Park-street. Two have been received by letter.

Our meetings are good. All branches of work getting on well.

Dec. 8.

T.J.G.

QUEENSTOWN.—Large meetings yesterday. One restored and one confession, making eight additions since last report. This month concludes my year's labors. Additions to the present, ninety-three.

Dec. 8.

W.M.

KADINA.—A splendid meeting to-night. We immersed the two brothers who confessed Christ last Lord's day, and at the close of our address two more came out for Christ.

Dec. 7.

J. SELWOOD.

Victoria.

BARKER'S CREEK.—We are again holding gospel services every Lord's day evening. Bro. Price is assisting well in carrying these meetings out, and we are glad to say that the attendances are improving.

Dec. 7.

A.E.G.

BET BET.—The church has been cheered by the confession of faith and baptism of five (four sisters one brother), and by receiving them into fellowship yesterday, 7th December. The visiting and stirring up the brethren is manifest in better meetings of the brethren for worship and preaching the gospel.

L.

Here and There.

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

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.

Two confessions at Prahran last week.

One confession at South Melbourne on Sunday night last.

At a recent gospel service at Merewether, N.S.W., there were three confessions.

W. Meekison spoke at South Yarra on Sunday night, when there were two confessions.

Good meeting at Doncaster on Sunday night, and one confession, F. W. Greenwood preaching.

Orders for the Pictorial History are coming in freely, and by the day of publication we hope to have orders for every copy printed.

At the close of Jas. Johnston's address at Lygon-st. on Sunday night last, three of the Sunday School lads confessed their faith in Christ.

If you have sent us money for subscription and do not receive a *numbered* receipt in due course, you may be certain that something is wrong.

The church at North Carlton hold their anniversary next Sunday. F. M. Ludbrook will speak at 3 o'clock. There was a confession and baptism there last Sunday night.

The Executive Dorcas Committee wish to express their great thanks to the sisters of the Dunmunkle church for £1/1/7 collected by them for the Dorcas fund.

In a recent issue it was stated that there were 150 members in the church at Merewether, N.S.W., It

should have been 86, and 150 scholars in the Sunday School.

Will our speaking brethren please take occasion to call attention to the *CHRISTIAN* on January 4th. We will be sending our agents extra numbers of the issue on January 1st.

The Quarterly Conference of Teachers, S.S.U., Vic., is fixed for Tuesday, Jan. 20th. C. L. Thurgood will read paper and open discussion on "Advance Methods in Bible School Work."

Will all our agents please note that we expect to send them sufficient extra numbers of the first issue in 1903 to place a copy in every home where the *CHRISTIAN* is not now taken.

There will be no issue of the *CHRISTIAN* on December 25th, so that next week will be the last issue of the present year. Please note this. Next week, however, will be a grand Christmas double number.

Those interested in our American publications will find a full list of those in stock on another page. They will note that on many of these books there has been a substantial reduction. We have large stocks near at hand.

A pleasant social was held at Long Plains, S.A., in honor of Miss Oram, who was leaving for Kalgoorlie. Miss Oram was presented with a purse of sovereigns and a number of other gifts, amongst which was a Teacher's Bible from the teachers.

Temperance Competitions. Committee met 5th inst. to settle prospectus. Subjects—Recitations, essays, addresses. Age divisions:—Under 14; 14 to 18; 18 to 25; teachers and scholars. First competition, May. Recitations and subjects to be selected by Committee.

It has come to our knowledge that a few of our own brethren in some of the drought-stricken districts are in sad need, and that a little money would give great relief. Any of our churches taking up collections might communicate with M. McLellan, 233 Drummond st., Carlton.

Will all the C.E. Societies of the churches of Christ in Victoria that are not at present affiliated with the Union, kindly forward the name and address of their secretary to Mr. G. S. Bennett, 66 Victoria st., Fitzroy. All country societies are invited to affiliate with the Union as honorary members.

E. B. Freeman, of Charters Towers, Q., who has been the preacher for some time, has joined the Methodists: not, apparently, that his convictions have changed—if he ever had such an article—but this was more convenient, it seems. This is another example of sending untried men into the field as preachers.

The Foreign Mission Committee ask the friends of the young people everywhere to remember the children of India, China, Japan, and the South Seas, this Christmas and holiday season. Ask your Sunday School secretary to get a collection taken up among the children for the children of far off lands—any time will do, but the sooner the better. Bro. R. Lyon, the treasurer, has sent some money ahead, in faith, expecting to hear from you presently. In response to notices sent out, Lygon-st. school has determined to take up a collection on Sunday week. Will you not follow the example?

Another record meeting last Lord's day morning at North Fitzroy, and nine received into the church by faith and baptism. Crowded meeting at night; nine baptisms and two confessions. Collections for Mallee sufferers, £4/5/-.

A New Zealand brother writes:—"I have just read Bro. Main's 'Christ Our Plea' in your issue of November 6th. It is very good. I hope it is your intention to publish it as a tract. We cannot too often or too emphatically set forth Christ the Centre, and Bro. Main seems to have very happily set out the truth in his plea."

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.

"Many thanks for the 'Elements of Divine Truth.' One more added to the good things you have put into the hands of the brethren. The booklet is to be commended not only for what it contains, but also for what it does not say upon some of the subjects dealt with; the profitless opinions of human theology that too often, in works of this sort, 'darken counsel by words without knowledge,' are noticeably absent. It is the best thing of its kind that I have ever seen.—W. D. LITTLE."



Home Mission Sunday.

ANNUAL COLLECTION

Half Century

Special Thankoffering

ON LORD'S DAY,

4th January, 1903

EXPENSES, £150 MONTHLY.

£300 REQUIRED. £300

Please enclose your contribution in this Envelope, and hand in on above date. If you cannot be at the meeting, send to your Church Treasurer, or to the Conference Treasurer,

W. C. CRAIGIE.

259 Little Collins-st., Melbourne.

Austral Print, Melbourne.

T. J. Martin, of 75 Studley-st., Abbotsford, who says he is "not a member of that church," writes a vehement letter in reply to "W" about the exhibition in Collingwood Tabernacle held recently. We would not publish Mr. Martin's letter any way, because of its offensive character; but apart from that, we do not want a man who knows nothing of our views of these things to teach us on the question. We have received a letter from H. Swain, which will be published next week, except the purely personal elements in it. We do not propose to allow our correspondence column to become a mere personal wordy fighting ground.

T. J. Gore, M.A., of Unley, S.A., possesses a rare fund of humor. Addressing the church recently on the necessity of guarding against disturbing elements in church fellowship, he said he had heard of a church being completely upset simply by two "bad eggs"! The congregation smiled, and wondered, what next? With a look which said "I don't mean what you mean," the speaker explained how that one good sister of the church was a shopkeeper, and sold to another good sister a dozen "fresh" eggs—two of which turned out to be "bad eggs"! Upon this unfortunate contingency was raised a scandal which assumed such magnitude that the church was completely upset.

"I have perused some advance sheets of Jubilee History. The first note of admiration is for its generous size. The next, for the really splendid type, good for the eyes, neat, and clear. Then by no means the least charm is in the beauty, variety, and faithfulness of the many illustrations. The work is indeed a valuable one, and will find a demand (in my opinion) far in excess of that contemplated by the friends who initiated the idea. Such historical notes will be prized by many in Australia, not identified with the people whose history it records. It will rejoice the hearts of very many who have borne the heat and burden of the day in pioneer work for the Master in Australia, and will be more and more valued as times runs on."—A. T. MAGAREY.

Coming Events.

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

DECEMBER 16.—First Students' Demonstration of the Australian College of the Bible in the Lygon-st. Chapel, Tuesday, December 16th, 8 p.m. Orations, Addresses, Expositions and Music. Come and hear our boys. No collection.

DECEMBER 21.—During the past month an Entertaining Club has been formed by the younger brethren at North Richmond for the purpose of visiting the different Bands of Hope on invitation. The opening Entertainment will be held on Monday, December 22nd, at 8 p.m. You are lovingly invited to attend. Admission, Silver Coin. All correspondence should be addressed to the secretary, W. G. ROBERTSON, 69 Lyndhurst-st., Richmond.

HOLIDAY RESORT.

HAMPTON. FURNISHED ROOMS, with use of Kitchen and Bathing Box, within 5 minutes Station and Beach.

MRS. BROTCHE, "Crosslea,"
Olando Street, Hampton

LAND FOR SALE.

Orchards and other Properties. Vacant Land in Large and Small Blocks. Very Easy Terms. This Land is Good for Fruit Growing. Small Deposit.

T. CLEMENTS, Bayswater Road,
Bayswater.

Moran & Cato's

ENJOYABLE TEAS.

1s. & 1s. 3d. PER POUND.

The finest Teas the world can produce at the prices. Absolute satisfaction guaranteed.

Branches in all the Suburbs.

VICTORIAN HOME MISSION FUND.

Church, Wedderburn, Thankoffering	£14 0 0
Bro. E. Pittman, Proceeds of Teaching at Wedderburn	6 5 0
Church, Ascot Vale, per Sister Martin	0 11 1
Footscray, per Sister Livett	0 12 0
Malvern, per Sisters	0 7 7
Collingwood, per Sister Rowles	0 13 6
Hawthorn, per Sister Somerville	4 10 6
Echuca, per Sister D. Scambler	3 10 0

Jubilee Offerings.

Church, Bet Bet	3 0 0
Church, Williamstown—	
Bro. E. Bliss, Monumental	
Mason	0 10 0
Other Members	4 10 0
Church, South Yarra—	5 0 0
Sister Craig	0 10 0
Bro. Wallace	0 10 0
Bro. W. McArthur	0 10 0
Sister Griffin	1 0 0
E. H. Lewis	0 10 0
Sister M. J. Mitchell	0 10 0
Bren J. & J. B. Eaton	0 10 0
E. D. Lewis & S. C. Eaton	0 10 0

Church, Bayswater—	4 10 0
Bro. & Sister Clements	1 0 0
Bro. Schultz	0 10 0
Bro. Peck, sen	0 6 0
Bro. F. Wieland	0 5 0
Bro. D. Peck	0 4 0
Bro. F. Finger	0 2 6

Church, Maryborough—	2 7 6
Sister Lettis	0 2 6
Sister Morgan	0 2 6
Sister Little	0 5 0
Sister G. Mason	0 5 0

Church, Richmond (Balmain st.)—	0 15 0
Sister Gladstone	0 1 0
Sister Snelling	0 2 0
Sister Myers	0 3 0

Church, Rynnymede	0 6 0
Church, Lillimur	2 0 0
Church, Emerald (2 Brothers & 2 Sisters)	1 19 1
A Brother, North Carlton	0 10 0
Bro. J. Bryan	0 10 0
Bro. Johnston, M.A.	0 10 0
Bro. H. G. Harward	1 0 0
Bro. W. Meekison, South Melbourne	0 10 0
Bro. E. Wilson, Doncaster	0 10 0
Bro. & Sister Gill, Doncaster	0 10 0
Church, Polkemmett	2 17 6
Sister W.	0 10 0
"No Name"	0 10 0

M. McLELLAN, Sec.,	W. C. CRAIGIE, Treas.,
233 Drummond-st.,	259 L. Collins-st.,
Carlton.	Melbourne.

BURWOOD BOYS' HOME.

NOVEMBER.

A Christian Helper, N.Z.	£1 0 0
J. H. Tozer, Ngaroto, Waikato, N.Z.	0 16 0
John Griffiths, Kew	0 10 0
New Churchman, Melbourne	2 2 0
Misses T. & A. Thompson, S. Melbourne	0 10 0
Maintenance a/c.	3 10 0
On a/c. of Melbourne Concert	40 0 0

IF WE KNEW HOW TO ADVERTISE

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 organize 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 £48 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, Detmold Chambers, 257 Collins Street, Melbourne.

Printed and Published by the Austral Publishing Co.,
528 Elizabeth-street, Melbourne.

Jubilee Pictorial

History

OF THE

CHURCHES OF CHRIST

IN

AUSTRALASIA.

—:O:—

Published early in 1903.

It will be a book of about

350 PAGES,

the same size as the "AUSTRALIAN CHRISTIAN" pages, printed on fine heavy art paper, full of illustrations from start to finish. The book will be one Great Pictorial History of the effort made to restore the primitive church in Australasia, including a complete record of the state of the cause after fifty years' work. Anyone stopping to think a moment must see that a book of this kind can only be produced with great labor and considerable expense, and that too much risk cannot be taken in the matter.

The number to be published has now been determined, and I hope to have every copy printed ordered before the day of publication arrives.

I could not take too much risk in the matter, and the number being printed is not large, so that the only way to make sure of securing a copy is to order now. At the beginning I hoped to be able to produce the book in cloth at 10/-, but the work has grown, so that the prices given below are the very best which can be done. The prices quoted include carriage or postage, so that after all we will get but little more than the 10/- originally spoken of. The different bindings are an after thought, intended to meet the wishes of those who want something a little better than cloth binding, but the additional cost will be fully met by the superior binding.

STYLES of BINDING and PRICES.

1. FULL CLOTH, Title Stamped in Gold on Back and Side 12/6
2. HALF LEATHER, that is, Cloth Sides with Leather Back and Corners, Title Stamped in Gold on Back and Side 15/-
3. HALF MOROCCO, that is, Cloth Sides with Morocco Back and Corners, Title Stamped in Gold on Back and Side 17/6
4. HALF MOROCCO, Finely Finished, Cloth Sides, Morocco Back and Corners, Title Stamped on Back and Side, with Gilt Edges 20/-
5. FULL MOROCCO, that is, Entire Morocco Binding, Elegantly Finished, Title in Gold on Back and Side, Gilt Edges 30/-

Austral Publishing Co.,

528 Elizabeth-st., Melbourne.

100 HYMNS

For Tent and other Missions. Price 1d.

A Little Talk with Jesus .. ..	.. ..	.. ..
A Thing Most Wonderful .. ..	.. ..	.. ..
Abundantly Able to Save .. ..	.. ..	.. ..
All in Thy Hands .. ..	.. ..	.. ..
All the Way 'Long .. ..	.. ..	.. ..
Almost Persuaded .. ..	.. ..	.. ..
Am I a Soldier? .. ..	.. ..	.. ..
Anywhere with Jesus .. ..	.. ..	.. ..
Ashamed of Jesus .. ..	.. ..	.. ..
As You Go	At Calvary	.. ..
Behold, Behold the Lamb of God .. ..	.. ..	.. ..
Buried with Christ	Beyond	.. ..
By Faith, and Not by Sight .. ..	.. ..	.. ..
Calling the Prodigal .. ..	.. ..	.. ..
Can a Boy Forget? .. ..	.. ..	.. ..
Close Thy Heart No More .. ..	.. ..	.. ..
Come to the Fountain .. ..	.. ..	.. ..
Count Your Blessings	Eventide	.. ..
Fade, Fade, Each Earthly Joy	For Thee	.. ..
God be With You .. ..	.. ..	.. ..
Hear Us, O Saviour .. ..	.. ..	.. ..
Holy Ghost I with Light Divine .. ..	.. ..	.. ..
I am Happy in Him .. ..	.. ..	.. ..
I Hear My Dying Saviour Say	I Surrender All	.. ..
If Any Little Word of Mine .. ..	.. ..	.. ..
I'll be a Sunbeam .. ..	.. ..	.. ..
I'll Go Where You Want Me to Go .. ..	.. ..	.. ..
In the Secret of His Presence .. ..	.. ..	.. ..
It's Just Like Him .. ..	.. ..	.. ..
Jesus is Living with Me .. ..	.. ..	.. ..
Jesus is Passing By .. ..	.. ..	.. ..
Jesus, Lover of My Soul	Just As I Am	.. ..
Leaning on the Everlasting Arms .. ..	.. ..	.. ..
Loyalty to Christ .. ..	.. ..	.. ..
Mid the Splendours .. ..	.. ..	.. ..
My Faith Looks Up to Thee .. ..	.. ..	.. ..
My Jesus, I Love Thee .. ..	.. ..	.. ..
My Mother's Bible .. ..	.. ..	.. ..
My Mother's Prayer .. ..	.. ..	.. ..
My Soul is Filled with Singing .. ..	.. ..	.. ..
Nearer, My God, to Thee .. ..	.. ..	.. ..
No Night There	No, Not One	.. ..
Nor Silver nor Gold .. ..	.. ..	.. ..
Now the Day is Over .. ..	.. ..	.. ..
Oh, for a Thousand Tongues .. ..	.. ..	.. ..
Oh, It is Wonderful .. ..	.. ..	.. ..
Oh, That will be Glory .. ..	.. ..	.. ..
Old Time Religion .. ..	.. ..	.. ..
Remembered by What We Have Done .. ..	.. ..	.. ..
Revive Us Again .. ..	.. ..	.. ..
Rescue the Perishing	Remember Me	.. ..
Safe in the Glory Land .. ..	.. ..	.. ..
Saviour, Lead Me .. ..	.. ..	.. ..
Shall We Gather at the River? .. ..	.. ..	.. ..
Some Day the Silver Cord .. ..	.. ..	.. ..
Some Happy Day .. ..	.. ..	.. ..
Some Time We'll Understand .. ..	.. ..	.. ..
So Near to the Kingdom	Sun of My Soul	.. ..
Sunshine in My Soul	Sunlight	.. ..
Take Time to be Holy .. ..	.. ..	.. ..
Tell Mother I'll be There	The Better Land	.. ..
That Means Me .. ..	.. ..	.. ..
The Cross of Jesus .. ..	.. ..	.. ..
The Heavenly Sunlight .. ..	.. ..	.. ..
The Lord is Our Leader .. ..	.. ..	.. ..
The Penitent's Plea .. ..	.. ..	.. ..
The Saviour with Me .. ..	.. ..	.. ..
The Way of the Cross .. ..	.. ..	.. ..
The Wonderful Story	Trust and Obey	.. ..
There is Power in the Blood .. ..	.. ..	.. ..
There'll be No Dark Valley .. ..	.. ..	.. ..
Throw Out the Life-Line .. ..	.. ..	.. ..
To the Harvest Field .. ..	.. ..	.. ..
Trusting in the Lord .. ..	.. ..	.. ..
Was there Ever Kindest Shepherd? .. ..	.. ..	.. ..
We're Nearing the City .. ..	.. ..	.. ..
Will There be Any Stars? .. ..	.. ..	.. ..
Will Your Anchor Hold?	What a Friend	.. ..
What will it Matter? .. ..	.. ..	.. ..
When I Shall Wake .. ..	.. ..	.. ..
When I Survey the Wondrous Cross .. ..	.. ..	.. ..
When We All Get to Heaven .. ..	.. ..	.. ..
Who'll be the Next? .. ..	.. ..	.. ..
Why Not Now? .. ..	.. ..	.. ..
Why Not To-night? .. ..	.. ..	.. ..
Wonderful Words of Life .. ..	.. ..	.. ..
Would You Believe? .. ..	.. ..	.. ..

AUSTRAL CO., MELBOURNE.

American Books.

			POST
Talks to Bereans	4/-	4/3	
Chang Foo	4/-	1/3	
Form of Baptism	4/-	4/6	
The Lord's Supper	5/-	5 6	
Evenings With the Bible, Vols. 1, 2 and 3 per vol.	4/-	4/6	
Immersion	4/-	4/6	
Jackson's New Testament	6/-	6/6	
Campbell and Owen Debate	4/-	4/6	
Campbell on Baptism	2/-	2/6	
Christian System	4/-	4/6	
Walks About Jerusalem	4/-	4/3	
Lard on Romans	8/-	8/6	
The Great Salvation, E. V. Zollars	4/-	4/6	
Handbook on Baptism	6/-	6/6	
Memoirs of Campbell	8/-	9/-	
Updike's Sermons	4/-	4/6	
Christian Baptist	8/-	8/6	
Alone with God	3/-	3/3	
Heavenward Way	3/-	3/3	
Half-hour Studies at the Cross	3/-	3/3	
The Young Man from Middlefield	2/-	2/6	
Proctor's Sermons	5/-	5/6	
Old Faith Restated	8/-	8/6	
Christian Ministers' Manual	3/-	3/3	
Johnson's Commentary on John	6/-	6/6	
Lamar's Commentary on Luke	6/-	6/6	
Voice of Seven Thunders	6/-	6/6	
McGarvey's Commentary on Matthew and Mark	6/-	6/6	
Milligan's Commentary on Hebrews	6/-	6/6	
Reason and Revelation	8/-	8/6	
Scheme of Redemption	8/-	8/6	
Gospel Plan of Salvation	8/-	8/6	
Sweeney's Sermons	4/-	4/6	
Gospel Preacher, Benj. Franklin vols. 1 and 2 each	6/-	6/6	
Seventh Day Adventism Refuted D. M. Carright	4/-	4/6	
Seeking the Old Paths, R. Moffett	4/-	4/6	
The Great Legacy	6/-	6/6	
Bible Readings and Sermon Outlines on the Christian Plea, Ashley S. Johnson	8/-	8/6	
Old Path Pulpit	6/-	6/6	
The Divine Demonstration	6/-	6/6	
Our Living Evangelists	6/-	6/6	
Seventy Years in Dixie	6/-	6/6	

ROTHERHAM'S TRANSLATION of the Bible.

Vol. 1, Genesis Ruth. Vol. 2, 1 Sam.-Psalms
 New Testament:
 Single Vol., 8/-, by post 8/6.
 Two Vols., 14/-, by post 16/-.
 Three Vols., 20/-, by post 21/6

This is a most interesting and useful translation of the Scriptures.

Austral Publishing Co.,

528 Elizabeth St., Melbourne.

MR.
F. M. Ludbrook,

L.D.S.

(Royal College of Surgeons, England).

DENTIST,

121 COLLINS STREET,
MELBOURNE.

CARR & SONS,

Established 1855

Window Blind Manufacturers,
By Steam Power and Patented Special Machinery

Factory: 209 & 211 SPRING ST., Melb.
Carr's Improved Check Action fitted to any Blinds
Send for Prices. Agents Wanted. Tel. No 128.

In ordering please mention this paper.

T. H. ALLISON

Undertaker and
Embalmer.

Head Office:
181 ELGIN ST., CARLTON.

FUNERALS FURNISHED TO SUIT
CLIENTS' REQUIREMENTS

AT LOWEST RATES
TELEPHONE No. 1182.

For **BOOTS & SHOES**

OF EVERY DESCRIPTION

GO TO

H. SWAIN,

788 NICHOLSON STREET,
NORTH CARLTON.

T. CRAINE'S

Carriage Repository and Works,
CITY ROAD (Just over Princess Bridge).

VEHICLES, ALL SIZES.

Repairs and Repainting.

TELEPHONE 1011 Established 1854.

For Good Honest Value go to
P. B. McMASTER

Watchmaker & Jeweller,
ERROL STREET, NORTH MELBOURNE
Only First-class Work Done. Orders by Post
Promptly and Carefully Attended to.



A NICE PRESENT.

The New Combination Pin-cushion, Thimble and Reel Holder, nickel plated, push top. Clamps on to any table by means of spring. PRICE, only 2/-; post free. STAR NOVELTY CO., 229-231 Collins-st., Melb.



FOR THE TREATMENT OF
Catarrh, Hay Fever,
Bronchitis, Influenza,
Catarrhal Deafness, &c.
Mediator, with complete treat-
ment, only 10s. post free.
WRITE FOR FREE PAMPHLET.
STAR NOVELTY COMPANY,
229-231 COLLINS ST. MELB.

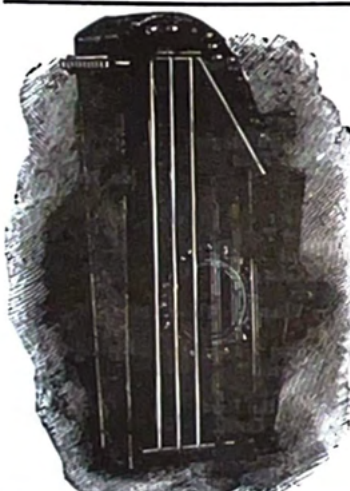
"Don't shout."

"I hear you. I can hear now as well as anybody. How? Oh something new—THE WILSON COMMON-SENSE EAR-DRUM. I've a pair in my ears now you can't see the m— they're invis- ible. I wouldn't know I had them in myself only that I hear all right."

THE WILSON EAR-DRUM

is really a substitute for the working parts of the natural ear. Has no wire invisible easy to adjust comfortable. Totally different from any other device. Descriptive pamphlet sent upon request.

J. CHALMERS,
229-231 COLLINS STREET, MELBOURNE
(SOLE AGENT FOR AUSTRALASIA)



THE HARP-O-CHORD.

Harmonica or Mouth-Harp and Zither
Accompaniment Combined.

The tone of the harp enters directly into the body of the instrument and emanates at the sound hole with wonderful volume and vibratory effect, twice as loud as both Mandolin and Guitar. Any Mouth Harp player can play the Harp-O-Chord on sight, and anyone can easily learn to play the Mouth Harp. One person can furnish music for Parties, etc., and for the Serenade it has no equal with its beautiful tone and wonderful carrying power. A Whole Band in One Instrument, and anyone can learn to play it. No knowledge of music is required. The HARP-O-CHORD is an elegantly finished high-class instrument, said at a price within the price of all. Its dimensions are seventeen inches long by eight inches wide, weight forty ounces. It is substantially constructed, elegantly finished and decorated, strung with copper-spun and silver-steel strings, blue steel tuning pins, polished. Each instrument fitted with a high grade Harmonica, and enclosed in a neat pasteboard case, with tuning key, and the simple but complete instructions for playing. Simply play the tune or air upon the Harp and the accompaniment on the strings. When the Chords are played upon the strings and the tone upon the harp, the voluminous tone of the combination surprises all. The tone of the harp is not only greatly increased in volume, but displays a richness and mellowness before unknown. Price of the Harp-O-Chord complete, with Mouth Harp, Key, and full directions, 18/6. Carriage Paid by Parcels Post to any part of Australasia. We are sole agents in Australasia for the Harp-O-Chord. Orders should be sent accompanied by Money Order in Registered Letter and addressed to—

STAR NOVELTY COMPANY, 229-231 COLLINS ST., Melbourne.

The NEW HARP-ZITHER, or Piano-Harp.



Or its tones can be modulated to the soft, sweet tones of the German Zither. In addition to its wonderful tone quality the Harp-Zither has a great many advantages over all other Zithers. It is the only Zither that may be played while holding vertically like the Harp. It may be laid upon a table, as is necessary with the ordinary Zither. Observe the diagonally crossed strings, almost the same as in a piano, the melody strings passing over the chord strings. By means of this improvement in construction the similarity in tone and volume of the piano is produced.

Beautiful in Design, Grand Resonant Tone, Perfection in Every Point and it is the easiest to learn to play of any instrument in existence. A child can play it almost at sight. The reason anyone can play this instrument on first trial, even though the person may know absolutely nothing about music, or may not have an ear for music, is this. Each string is numbered, as is each note in the music, so all one has to do to render the most difficult selections is to strike the strings as indicated by the numbers; hence, we guarantee that anyone able to read figures can learn to play.

The Harp-Zither is built on the lines of the large harp which sells at £20 and upwards, and to the astonishment of all the Harp-Zither has the louder tone of the two; in fact, its tone is similar to that of a piano.

SATISFACTION GUARANTEED.

As a parlor ornament, the instrument, with its classical outlines, is unique. For the serenade, the musicale, or any class of entertainment, the Harp-Zither excels all other instruments of its class. Its deep, sympathetic tones penetrate even those insensible to the charms of music.

Style 1.—Ebonised, piano finish, decorated, twenty-three strings, three cords, two picks, key, case, full instructions, and a lot of figure music, price 25/- Carriage Paid by Parcel Post to any part of Australasia. Size of Style 1 Harp-Zither is 10 inches wide by 18 inches long. We are sole agents in Australasia for the Harp-Zither. Orders should be sent by Money Order in Registered Letter and addressed to—

STAR NOVELTY COMPANY, 229-231 COLLINS ST., Melbourne.

Bicycles built to Order. Repairs of Every Description.
THE BARB CYCLE WORKS
358 & 360 ELIZABETH ST.,
One Door from La Trobe St.
MELBOURNE.
PINKY BROS.

A. MILLIS and SONS,
FRUIT COMMISSION AGENTS,
5 Western Market, Melbourne.
Account Sales Every Wednesday.