

Australian Christian

22 Dec 1904

Enquire further number



JUBILEE NUMBER ENMORE CHURCH OF CHRIST. *E.H.*

THE AUSTRALIAN CHRISTIAN

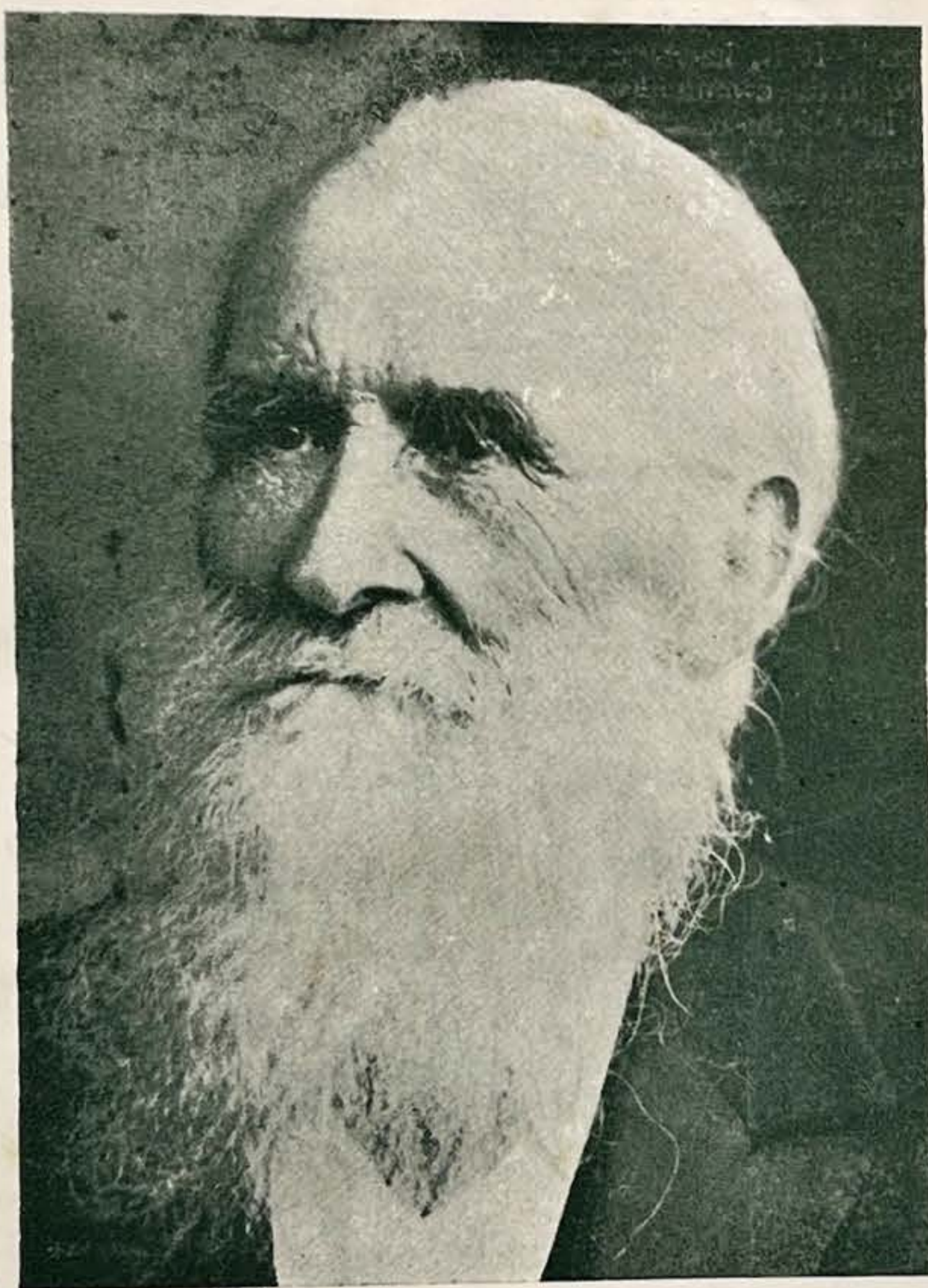
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THE LATE DR. JOSEPH KINGSBURY.

THE AUSTRAL PUBLISHING CO.
528 ELIZABETH ST. MELBOURNE.

Enmore Church of Christ.

Historical Sketch.

(Presented at the Jubilee Meeting, Tuesday, December 13th, 1904, by E. J. Hilder.)



We have been for a long time looking forward to this occasion when we should be rejoicing in the possession of our new building. Our desire has been to make this place more commodious and comfortable, so that our sphere of usefulness in this neighborhood should be considerably increased and our zeal for the extension of the Master's kingdom have more scope. An horizon of enlarged opportunities is now stretched before us, and we see all around "fields white unto harvest." It is, however, meet that

we should be reminded that our position in the community to-day and the bright future that is before us are largely the result of organised effort in the past. We have a foundation to build upon that was laid by the consecrated labors of noble pioneers, sustained in their many disabilities by a strong faith in the Lord Jesus Christ, and unswerving

in their belief in the ultimate success of the simple gospel. We have over fifty years of history behind us, and it is our purpose to-night to briefly trace the movement from its inception up to the present time.

The founder of this section of the church of Christ was Albert Griffen, who in 1851 received from his brother in London some copies of *The Bible Advocate* and *The British Millennial Harbinger*. These reached him at a time when he was sorely perplexed with doubts and fears, and, to use his own words, "he was fast hastening into that unfathomable depth of darkness, infidelity." In the books he found answers to his doubts, and after having examined them again and again to see if these things were taught in the Bible, in the following November he hastened to the Baptist minister (whose name is not recorded) and was buried with the Lord in baptism. In 1852 a letter from New Zealand appeared in the *Harbinger* in which mention was made of the fact of there being two disciples in Sydney, in the persons of Henry Mitchell and his wife. Through this notice Bren Griffen and Mitchell came together, and in November, 1852, the three of them met for worship in Newtown.

On September 4th, 1853, they received accessions in Joseph Kingsbury, John Standin, and Edward and David Lewis. Two months later James Simmons arrived in the Colony, bearing letters from the church in Glasgow, while on December 13th Sisters Standen, Griffen and Kingsbury were immersed. In January, 1854, Thomas Goodin, George Taylor, James Barton, and Sisters Lewis and Abbot, were immersed, and joined themselves to the little band of pioneers. The church now numbered sixteen persons, and for a short time met at Bro. Griffen's house, later on moving to the residence of John Standin. The brethren regularly on the Lord's day proclaimed the truth on Hyde



HOUSE IN FRANCIS STREET,

where the church met in its infancy.

Park, encountering much opposition, their faithfulness, nevertheless, being rewarded from time to time by additions to their ranks. The meetings were then and for some years later held at the home of the late Dr. Joseph Kingsbury in Francis-st., Enmore. The minutes of the first officers' meeting recorded bear date of March 9th, 1857, and are as follows:—

"The brethren met agreeably to notice at Bro. Edward Lewis's. It was resolved that Bro. E. Lewis on behalf of the

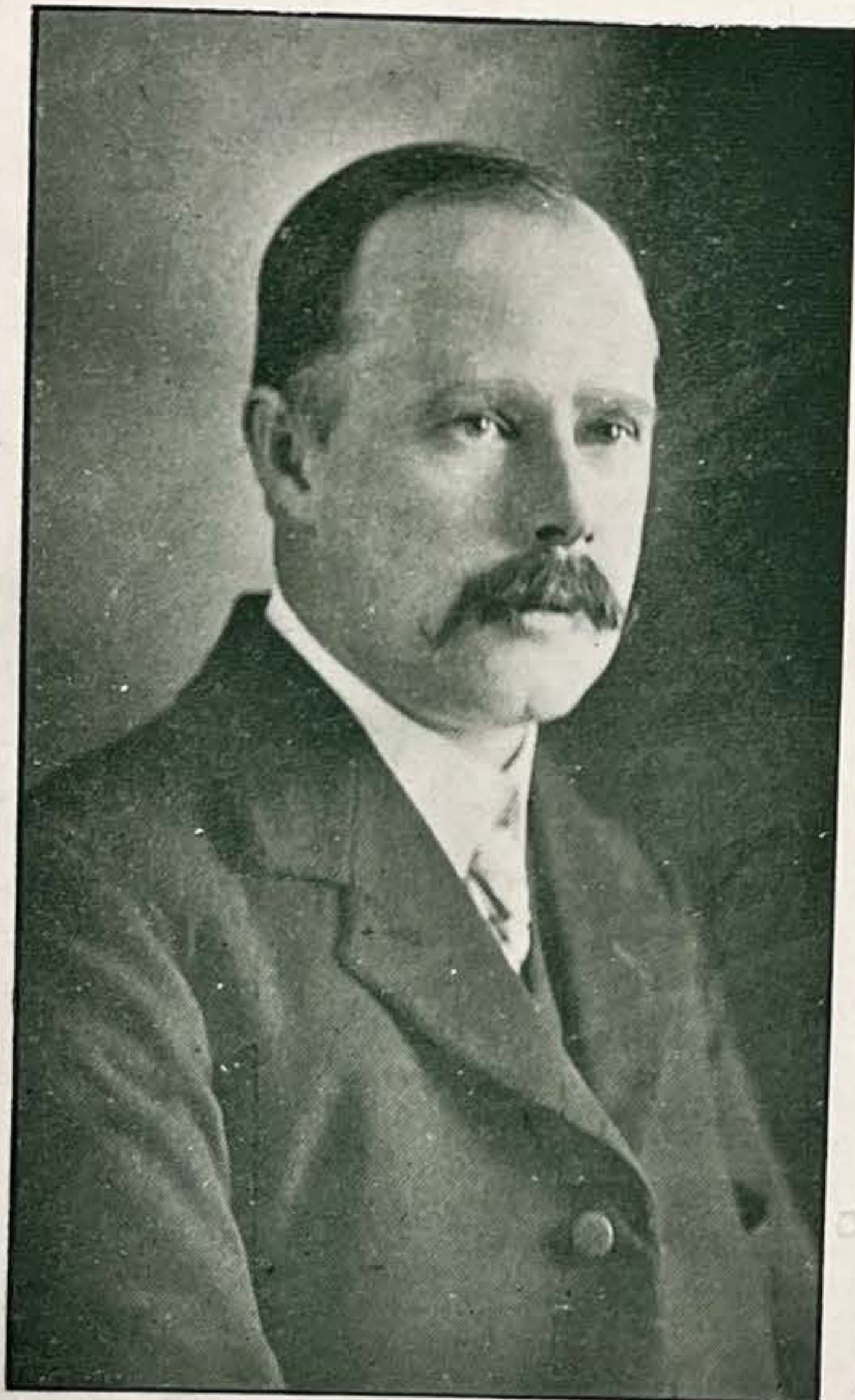
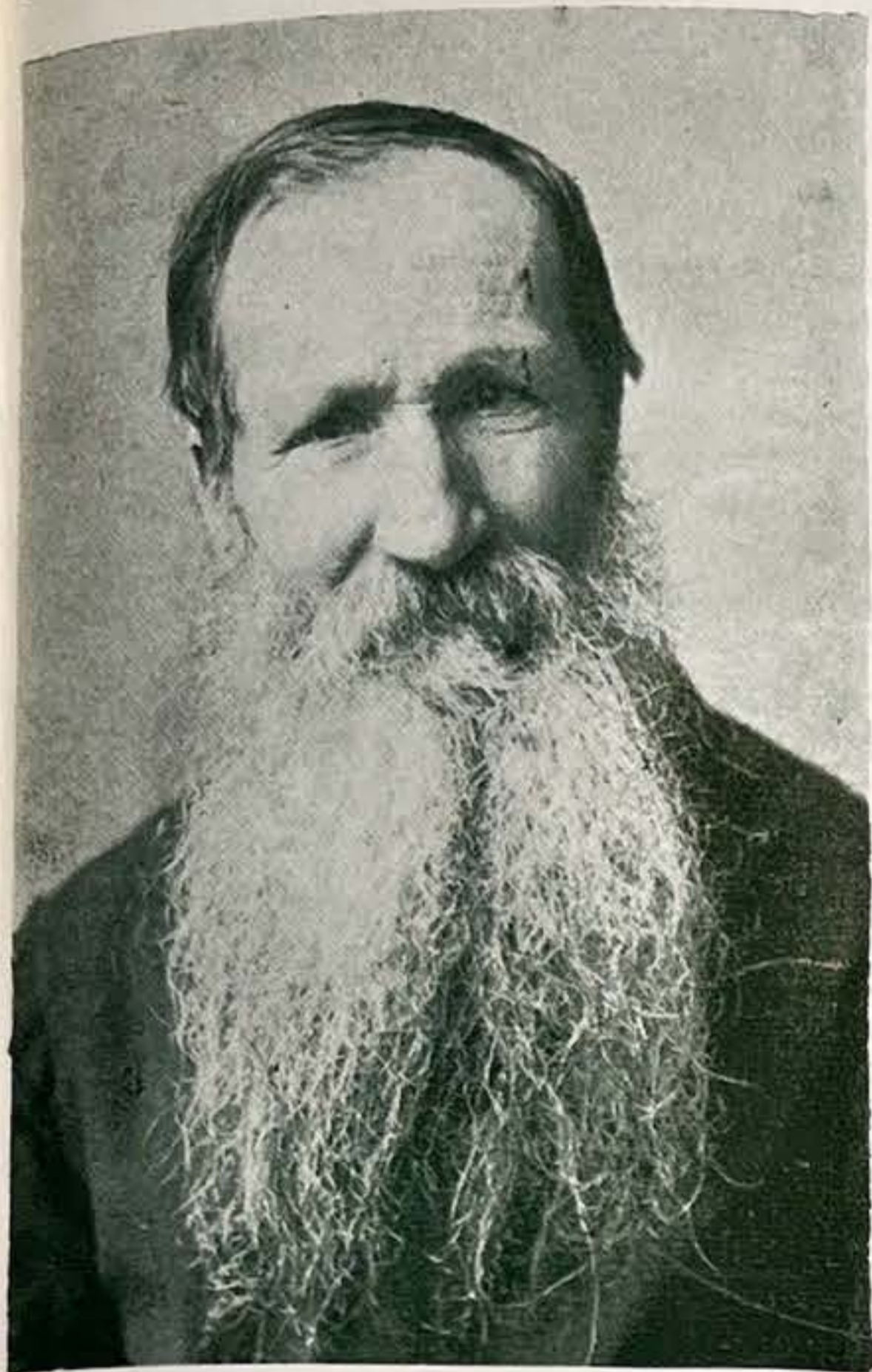


Photo by Crown Studios, Sydney.

E. J. HILDER.



A. GRIFFIN.



JAMES BARTON.

trustees should agree to purchase, as a site for a meeting house, allotment No. 21, Section 4 of the Kingston Estate, situate in Australia-st., measuring 33 feet frontage, for the sum of £51⁴/₈, to be paid within twelve months.

"Resolved, That the following be appointed trustees for the meeting house on behalf of the church:—Bren. Eastlake, Dewey, Kingsbury, E. Lewis, Perry and Taylor.

"Resolved, That the following brethren be appointed a building committee:—Bren. Eastlake, Dewey, Goodin, Kingsbury, D. and E. Lewis and Saxby."

It will be seen from this that the building instinct is a heritage to us from the early days. We cannot but admire the sturdy independence that prompted this little band to take steps to erect a meeting house less than five years after such a humble beginning.

The first mention of a Lord's day School was in June, 1864, when a meeting was held to consider the advisability of starting one. In the December following Edward Lewis was set apart as an evangelist. The purchase of land previously referred to was evidently not a happy choice, for on December 23rd, 1865, a block of 40 feet in King-st., Newtown (where the Bank of New South Wales now stands), was bought for £120, the piece in Australia-st. being subsequently disposed of at a loss. Eighteen months later, the church adopted the suggestion of its building committee to erect a chapel to hold 300 persons at a cost of £480. In 1867 arrangements were made for co-operating with the Sydney brethren in securing the services of M. W. Green as evangelist to the two churches.

In the long period that followed, progress was made, but it was very slow, and was much delayed by difference of opinion on matters of church government. Edward Lewis was the first evangelist wholly set

apart for that work with the Newtown church, and he labored from about July, 1877, till about 1881, when he left for New Zealand, leaving behind him an honorable record of work done in the cause of primitive Christianity in this State. Bro. Lewis is spending the evening of his days in Spring Grove, N.Z., his Christian graces having earned for him a secure place in the affections of the brotherhood there. Henry Exley filled the vacancy for three months to help the brethren, who managed amongst themselves till January 15th, 1882, when G. B. Moysey began his four years of service with the church. In September, 1885, the church meeting house was sold, but was rented for some months after, the last meeting there being a farewell social to Bro. Moysey.

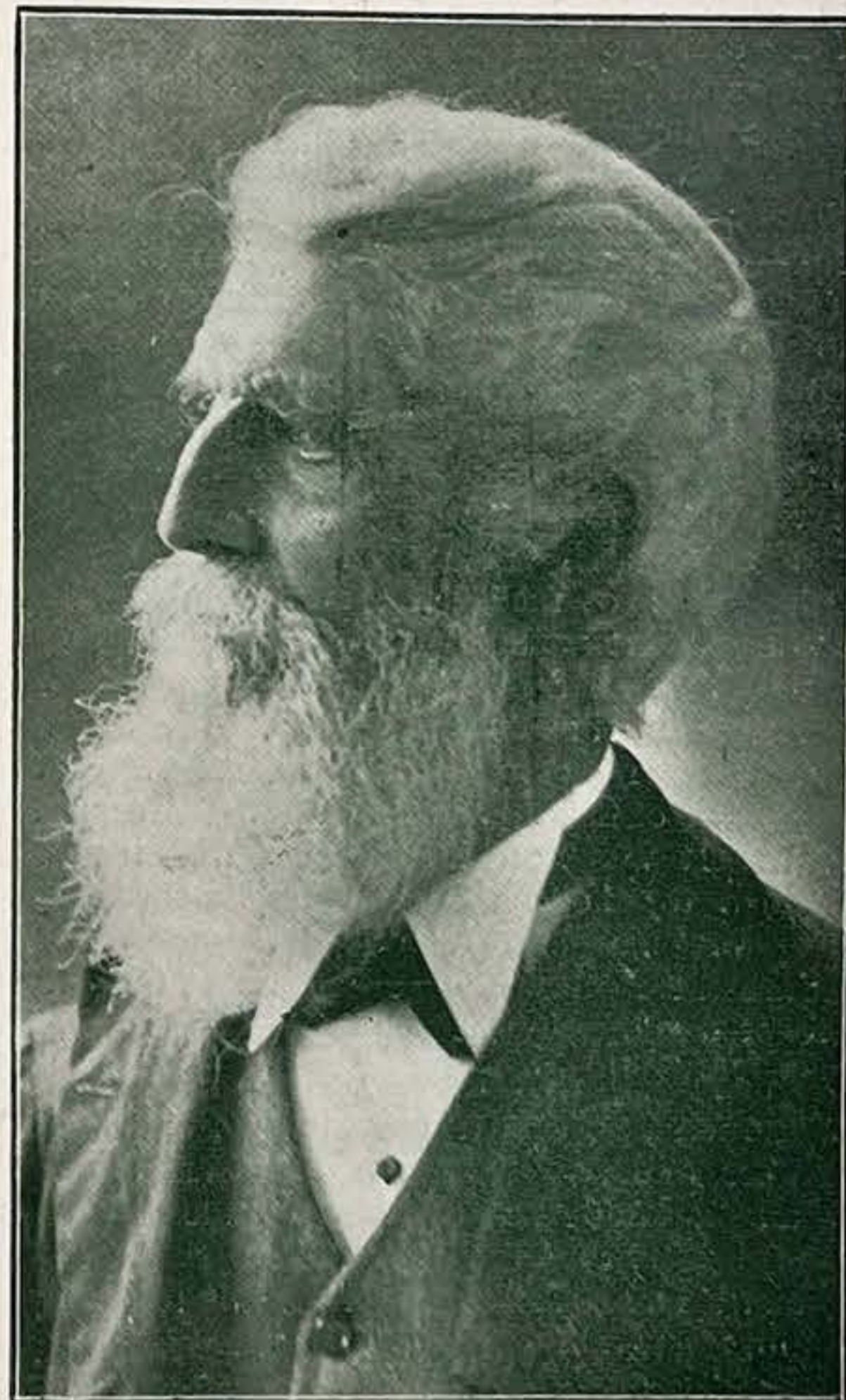
On Lord's day, October 24th, 1886, the Enmore Tabernacle was opened. E. Lewis, of Prahran, Victoria, addressed the church in the morning, and in the afternoon Bro. Forscutt began his ministry by preaching the first sermon in the new building, basing his remarks on the words, "Behold, I build a house for the name of the Lord my God, to dedicate it to him." In the evening a gospel service was held. All the meetings were well attended, a number of strangers being present at the gospel addresses. The dimensions of the chapel were 35 feet by 57 feet, and it was estimated to hold a little over 400 people. The official account of the opening, in describing the building, says, "On passing into the vestibule and entering the chapel its loftiness at once strikes the beholder; the fine Gothic roof, lined to the apex, with the purlines and principals showing, gives a stateliness to the interior." It will be noted that the present building committee have their own opinion as the acoustic properties of a high Gothic roof, and have had it lined across. On the following Tuesday night a tea meeting was held in the schoolroom to welcome Bro. Forscutt and to celebrate the opening of the new chapel, about 250 persons sitting down to the tea provided by the sisters. A public meeting was held afterwards, presided over by the late Dr. Joseph Kingsbury. The meeting was a crowded one, and great enthusiasm prevailed. Addresses were given by Thomas Hawkins, G. B. Moysey, Jacob Saxby, E. Lewis, E. Bagley, W. Wilson, J. Bennet, J. Standin, and C. T. Forscutt. Special services were held from October 31st to November 7th, the visible results being eleven additions, two by letter and nine by faith and obedience.

In the light of our present knowledge, it is interesting to know that some of the members at that time were much exercised as to the large size of the building, and questioned whether it would ever be filled. The description of the building published in the *Australian Christian Standard* on December 1, 1886, concludes with the statement that "there is enough spare ground fenced in at the side of the chapel to some day build a house." This clearly shows that the brethren then thought they had reached the limit of expansion, and little dreamt that the time would come when the ground would all be needed.

The selection of a name for the building was considered of sufficient importance to

relegate to a special church business meeting: the name "Christians' Chapel" found some support on account of being recommended by the Conference for adoption by all the churches, and "Christians' Meeting House" was favored by others. Finally the present name of "The Tabernacle" was selected. In April, 1888, C. T. Forscutt resigned his position and was succeeded by Charles Watt, who labored with much acceptance for the next seven years. There being apparently no likelihood of the spare ground at the side being needed, it was decided in 1890 to offer it for sale and devote the proceeds to the reduction of the debt on the building, but all attempts to sell the ground at the reserved price proved unsuccessful.

In March, 1895, John Bardsley, with characteristic unostentation, paid off the building debt of £1000, relieving the church of a heavy financial strain by his timely generosity. In the following December, Charles Watt closed a successful term of service with the church, during which much solid progress had been made. Until the arrival of Geo. T. Walden, on the 7th June, 1896, the preaching was in the hands of R. C. Gilmour, W. T. Clapham and G. B. Moysey. A couple of years later, it became evident that more accommodation would have to be provided to cope with the numbers attending the services. After much consideration plans were accepted for alterations, giving space for about 90 more persons, and in July, 1899, this work was duly completed. This measure of relief, however, proved to be but temporary, and in 1901 Bro. Walden was authorized by the officers to wait upon the members and see what sum could be raised towards enlarging the Tabernacle. This work our



THOMAS HAWKINS.



C. T. FORSCUTT, B.A.,

As he was when Evangelist of the church.

evangelist did by proxy, in the person of Mrs. Dr. Kingsbury, who proved to be an excellent substitute whose enthusiastic energy and tact undoubtedly paved the way to the successful carrying out of the present work. The church sustained a heavy loss by the death, in March, 1902, of Dr. Joseph Kingsbury. For nearly 50 years he faithfully labored for the Master, and of him it may truly be said, that he though dead yet speaketh.

The meetings had now become so crowded that only radical alterations involving a large sum of money could be of any possible use. This made the matter a very serious one, only to be undertaken after careful thought. During 1902 a committee of the officers considered the question in all its bearings, and finally asked the church to nominate an advisory committee from the members to co-operate with them in their deliberation. Long series of meetings then took place, the whole question of enlargement being carefully sifted, and gradually evolving on the safe principal of hastening slowly. Meantime some further accommodation was provided in the shape of flaps placed on the ends of the seats. It was not till May last that it was decided to offer a prize of £20 for the best plan for enlargement, and in the following month the award was settled upon, tenders accepted and the work begun.

During all this time Bro. Walden has continued to preach the gospel with marked success, and the step forward we are about to take is undoubtedly (under the blessing of God) largely due to his faithful service and ministrations. As chairman of the building committee, he has thrown his abundant stock of energy into the work, and his technical knowledge and business acumen have proved invaluable.

And now we are assembled in a building that has been practically doubled in size, and that piece of ground that once seemed so unprofitable has been all used. This Tabernacle is probably the largest one owned by our people in Australia. It contains about 1650 feet of floor space more than before the alteration, and when all the buildings are completed we will have a total floor space of over 10,000 square feet. We have comfortable accommodation for 800 people, and can find room for many more on occasion, as was amply proved on Sunday night last, when by actual count there were 991 persons in the building. One noteworthy feature of the enlargement is the way the roof has been arranged without pillars, girders or anything to obstruct the view. The platform, baptistry and vestries have all been moved and improved, and better provision has been made for the comfort of the choir, while the important matters of ventilation, lighting and exits have not been overlooked. The floor of the new portion has been sloped and the platform raised, so that it is possible to see and hear from any part of the building. The schoolroom has been correspondingly enlarged, and the teachers thereby relieved from a disability which has long hampered their work. Infant class rooms and caretaker's quarters are now in course of erection at the back of the building.

When making a critical survey of the work, due allowance should be made for the difficulties that are inseparable from the alteration of a place that was not originally designed for enlargement, and which has not very readily lent itself to that process.

When our church roll has received its annual revision at the close of the year, it will probably show that we have a membership of nearly 700 persons, a number of them being isolated in the country. We have about 450 scholars in the Lord's day School receiving instruction from a staff of 32 teachers, and Bro. Walden's Bible Class numbers 125 members. Our different organisations are throbbing with life and energy and doing efficiently the work peculiar to them.

If we pause and consider the difficulties that surrounded the early days of the church in Newtown (which the majority of us can never properly appreciate and which only men and women strong in the faith could have overcome), and think of our present position with its golden opportunities for service, we



HENRY MITCHELL.

can truly say in the words of the psalmist, "The Lord has done great things for us, whereof we are glad."



GEO. T. WALDEN, M.A.

Letters Received.

The following letters were received from brethren formerly associated with the church who could not be present.



EDWARD LEWIS.

Canadian Lead Post Office.

DEAR BRETHREN AND SISTERS assembled at the Tabernacle as the church of Christ, Enmore,—I desire to greet you all on the special occasion of the enlargement and reopening of the Tabernacle. I trust it will be a perfect success, spiritual and otherwise.

When I look back a little over fifty years I am pleased to learn of the very great progress the church has made in its number of members in that time. I think I may say with safety a good deal of its success is due to our energetic Bro. Walden. He has got the tact as well as the ability, and is a real push forward and a good worker. I am sorry it is not possible that I can be with you, as I am a cripple with rheumatism, but it has been the desire of my life to have been with you all, as I am old, and may never have another opportunity, but though absent in body I am with you in spirit.

I will now say, God be with you all till we meet again. Yours in love,

HENRY MITCHELL.



Belgrove, Nelson, N Z.,

Nov. 29th, 1904.

TO THE BROTHERHOOD IN CHRIST JESUS assembling in the Tabernacle, Enmore, Sydney, N.S.W.,—Greeting! A personal visit being impracticable, I gladly avail myself of the invitation to write a message.

Upon the occasion of the jubilee of the church of Christ at Enmore, Newtown, and the reopening of the Tabernacle, I congratu-

late you as to the position of influence which you now occupy. Your membership, dear brethren and sisters, in such a body as the church of Christ, bears witness that you have pledged yourselves to "contend earnestly for the faith once for all delivered to the saints." I earnestly pray that you may be found worthy of the commendation of our indulgent Master, that Lord who willingly forgives honest mistakes, but peremptorily demands that those who call themselves by his name shall hold sacred the command in the great commission to observe, and to teach the observance of all things given by his authority.

As one of the first company in New South Wales of believers banded together under this bond, and holding our covenant with God as sacred as I ever did during the 51 years of your history, I naturally feel intensely interested in your wellbeing, and in your well doing. The memory of so many, many dear ones whom God has taken from your midst to join the ranks the other side "with the spirits of the just made perfect," is deeply sacred to me, remaining faithful unto death. Now "absent from the body," they are covenanted to be "present with their Lord." Wishing you all that is profitable for the life that now is, and for the life which is to come,

Yours affectionately in the hope of eternal life,

EDWARD LEWIS.

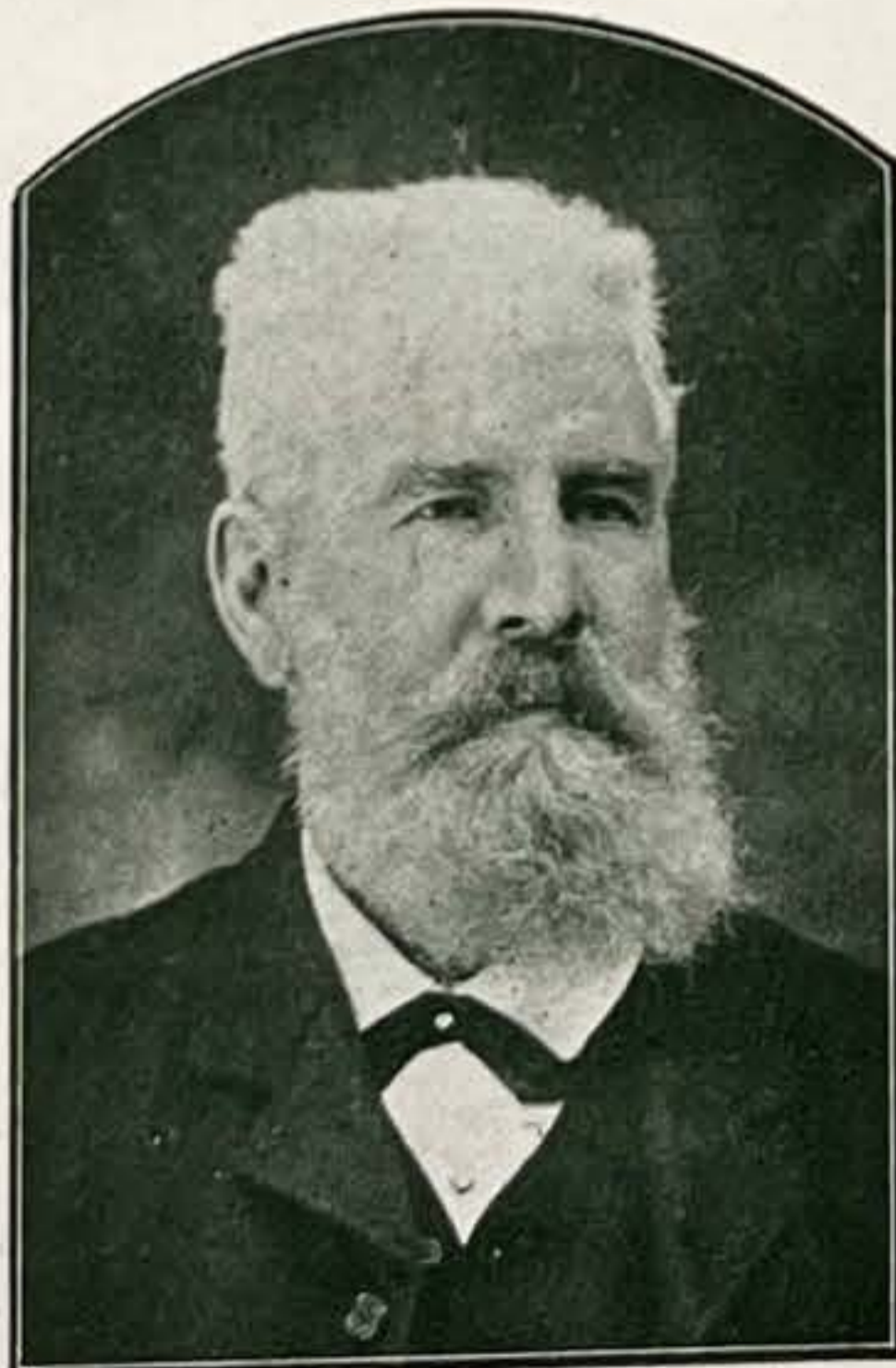


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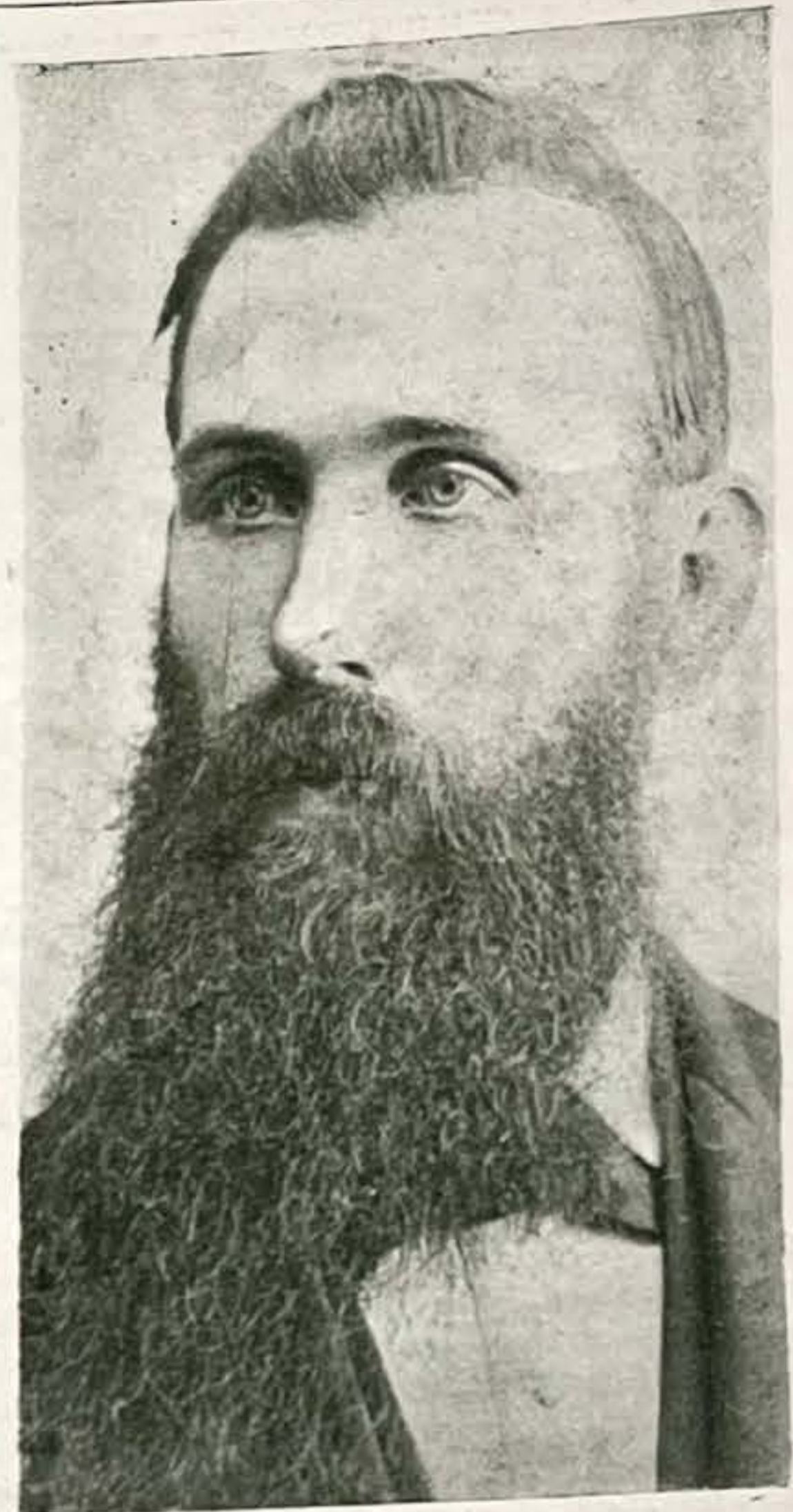
To the church of Christ, Enmore.

BELoved BRETHREN,—

I have the greatest pleasure in sending you my most cordial greetings and congratulations, on the occasion of the reopening of your enlarged and beautified



THE LATE T. ANDREWS.



J. J. HALEY.

church building. As many of you are aware, I spent four most happy, and it seemed to me, useful years in Enmore or Newtown, as evangelist and member of the church in the latter place. I had the privilege of preaching the last sermon preached in the old chapel on the Newtown-rd., and it was also my farewell sermon previous to my severing my connection with you as evangelist and my departure for the State of Victoria. I have always felt a deep interest in and affection for the church at Enmore, and have watched its wonderful progress with the deepest satisfaction. Many of the truest and warmest friends we have or ever hope to have are in the church at Enmore. Many of the happiest days we ever had were spent in its fellowship, and we pray that peace, power, purity and prosperity may ever attend her. Many of the grand old men, who then guided her destinies and adorned her annals, have passed on to rest and reward; some still remain, but must soon pass over to join the glorious majority, but we rejoice to know that many are rising up to nobly fill their places and carry on their work. May the Lord bless you and make you a blessing, lift up the light of his countenance upon you, and give you peace.

With fraternal and affectionate regards,
G. B. MOYSEY.

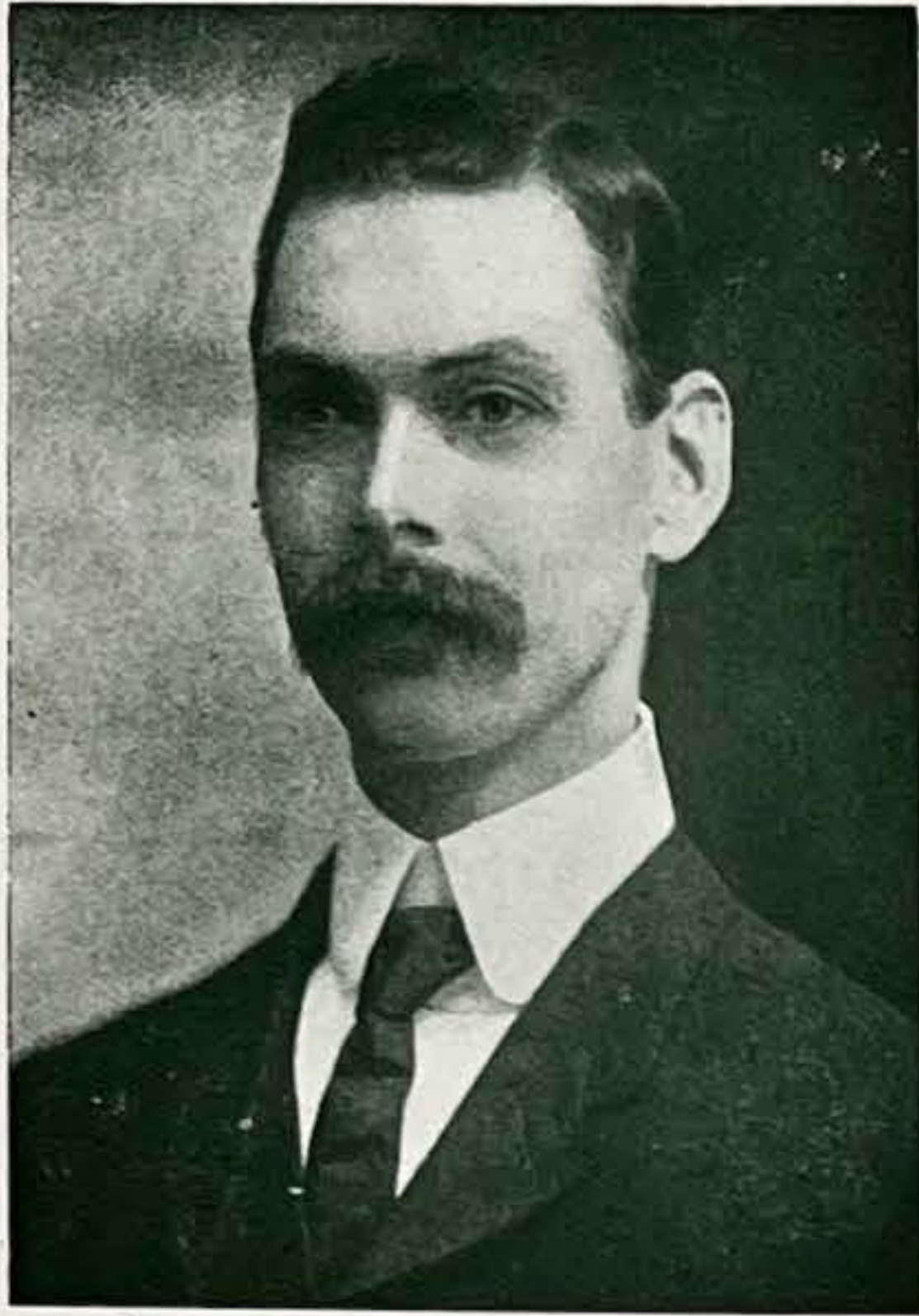


Richmond, Va.,

Aug. 27, 1904.

DEAR BRO. WEBBER,—

It gives me great pleasure to respond to your kind invitation, and to send



H. S. SAXBY.

you a line of greeting and congratulation across the sea. As I think of you and the reopening of the church, my mood, in spite of myself, is a reminiscent one. I am thinking of the "Christians' Meeting House," the little sanctuary on the Newtown-rd. hard by and underneath the shadow of a big Wesleyan chapel, where a faithful band of Christians met in days of yore. In memory I descend from the top of a 'bus and enter that house of God, and the picture I see there will never fade from my mind. It is the Lord's day morning, of course, and one minute before eleven the elders take their seats on the platform. Exactly on the stroke of the clock the first hymn of the service is given out. I look round on the faces of my friends of the long ago, the Kingsburys, Hawkins, Bardsleys, Webbers, Wests, Whateleys, Andrews, Evans, and others, whose faces come up before me as distinctly as if I had seen them yesterday. Some of these dear friends of other days have crossed the flood, and the rest are crossing now, and it saddens me to think that in all human probability I shall not again enjoy the privilege of meeting with any of them in the sanctuary below. Thirty years ago, when I was a very young man, I began my first Australian ministry in Sydney, and during all the time I was there I spoke once a month on Sunday morning and preached on a week-night to the Newtown brethren, as they were then called, and never in all my wide experience have I enjoyed the fellowship and friendship of a people more. Nothing would afford me greater joy than to be present with you in the reopening services of the enlarged church, to rejoice with you in the success of your labors, and the abundant prosperity which has attended your efforts. I only send you the poor substitute of a written communication because it is the best I can do. I most heartily congratulate you upon the necessity of expansion and enlargement, and the continual progress which has crowned your labors. May you continue to grow, and, with your enlarged facilities in

co-operation with the efficient ministry of Bro. Walden, do a better work for God than hitherto you have been able to do. With a double portion of love for my old friends, and best wishes for all, I am, as ever,

Most fraternally yours,
J. J. HALEY.



Kearney, Missouri, U.S.A.,
Sept. 3rd, 1904.

DEAR BRETHREN,—I desire to have fellowship in your joy to-day, and to express to you how much I should enjoy being present upon this occasion. With rejoicing akin to yours the tribes met in the Holy City and dedicated the magnificent Temple of Solomon, or came up to Zion's great annual festivals to worship the God of Abraham, Isaac and Jacob.

I am specially glad for the necessity which compels this enlargement of the old building. I was present when the first service was held in the Tabernacle, and well remember the feeling of hope that pervaded the church, and in some quarters the whispered fear that the church had been too bold and disaster would rebuke such folly. Time has demonstrated the wisdom of that move, and the present addition to the original structure is vindication sufficient for its promoters.

With these increased facilities we have a right to expect greater things from you, and I am sure our expectations will not be disappointed.

Fraternally yours,
H. S. SAXBY.



Balcombe-rd., Cheltenham, Vic.,
8.12.04.

To the church of Christ,
The Tabernacle, Enmore.

DEAR BRETHREN,—

Having been desired to send you a brotherly greeting on the occasion of the



W. M. GREEN.



A. G. DAY.

reopening of the Tabernacle at Enmore. I do so with much pleasure.

It was in the month of April, 1867, that on landing in Sydney from New Zealand, I first became acquainted with the church in Newtown, now of Enmore, when the late highly esteemed Dr. Joseph Kingsbury was one of its most energetic workers, and when he had as his co-workers Bren. Day, Hawkins, Webber, Whateley, Andrews, Standin, Bardsley, and a number of other worthy brethren, and their sister wives, too numerous to mention. It is with feelings of pleasurable recollection that I now look back to that time, when the brethren at Newtown, in union with the few brethren then at Sydney, invited me to enter upon the work of an evangelist, the chief sphere of my labor to be in the city, but also in measure at Newtown. When we look at the strong and flourishing churches now existing in Enmore, Sydney, and Woollahra, we can only exclaim, "What hath God wrought?" and give thanks and praise to him. Personally, I have looked upon your steady growth with sincere pleasure; noted the noble act of Bro. Bardsley, in liquidating the debt on the building, as a worthy tribute to the Lord; and the present enlargement, as a declaration on the part of the church that, forgetting the things that are behind, and pressing on to those that are before, you will never rest until your service to the Lord has reached its highest perfection. May God bless you in that resolve, and may the united labors of your esteemed evangelist, and yourselves, be crowned with the very highest success, is the sincere prayer of

Your brother,
M. W. GREEN.



College of the Bible, Lexington, Ky.,
Oct. 14, 1904.

MY BRETHREN AND SISTERS at the Enmore Tabernacle,—I want to send a few words of congratulation to you on the occasion of the



HORACE KINGSBURY.

enlargement of our "church home." The walls, which to me were so sacred, have been torn down and built up in another way; and the appearance of the dear old building has been changed. These thoughts carry with them a certain amount of sadness, but we are glad in the Lord and rejoice because of the way he has prospered the work in that corner of his vineyard. As one of you, I rejoice with you in your success, and pray for an abundant blessing upon the church and your beloved minister.

I am, your brother in Christ,
ARTHUR G. DAY.



No. 449 West Sixth Street,
Lexington, Ky., U.S.A.
13th October, 1904.

DEAR BRO. WALDEN,—

The news that the Tabernacle is being enlarged is most gratifying. As a member of the Enmore congregation in a strange land I have watched the progress of the church with great interest. It was evident before I left home that something would have to be done to accommodate the people who came from Lord's day to Lord's day to hear the preaching of the old gospel. Many precious souls have since then been added to the fold, and the need for larger premises has become imperative. It rejoices my heart to know that in the good providence of God the brethren and sisters have been able to undertake the necessary work, and I trust that the progress of the church both numerically and spiritually may be still greater in the future than in the past.

Praying God's richest blessing to rest upon your work,

Yours in the Master's service,
HORACE KINGSBURY.

I rejoice with you all in your celebrations. May your enlarged building mean enlarged work, enlarged enthusiasm, and enlarge the number of souls saved. In the name of the Lord of hosts, go forward; dwell in unity and in love. Labor unitedly in faith, and the God of blessings will be with you. God bless you all.

Yours in God's sweet service,
THEO. B. FISCHER.



East Polk St., Ballard, King Co.
Washington, U.S.A.,
Aug. 25, 1904.

DEAR BRETHREN AND SISTERS,—

It is with great pleasure that we read of the great success that is crowning your work at Enmore, and my wife joins me in wishing that you may have greater success and greater blessing in your larger building.

Your brother and sister in Christ,
T. AND A. CLEMSON.

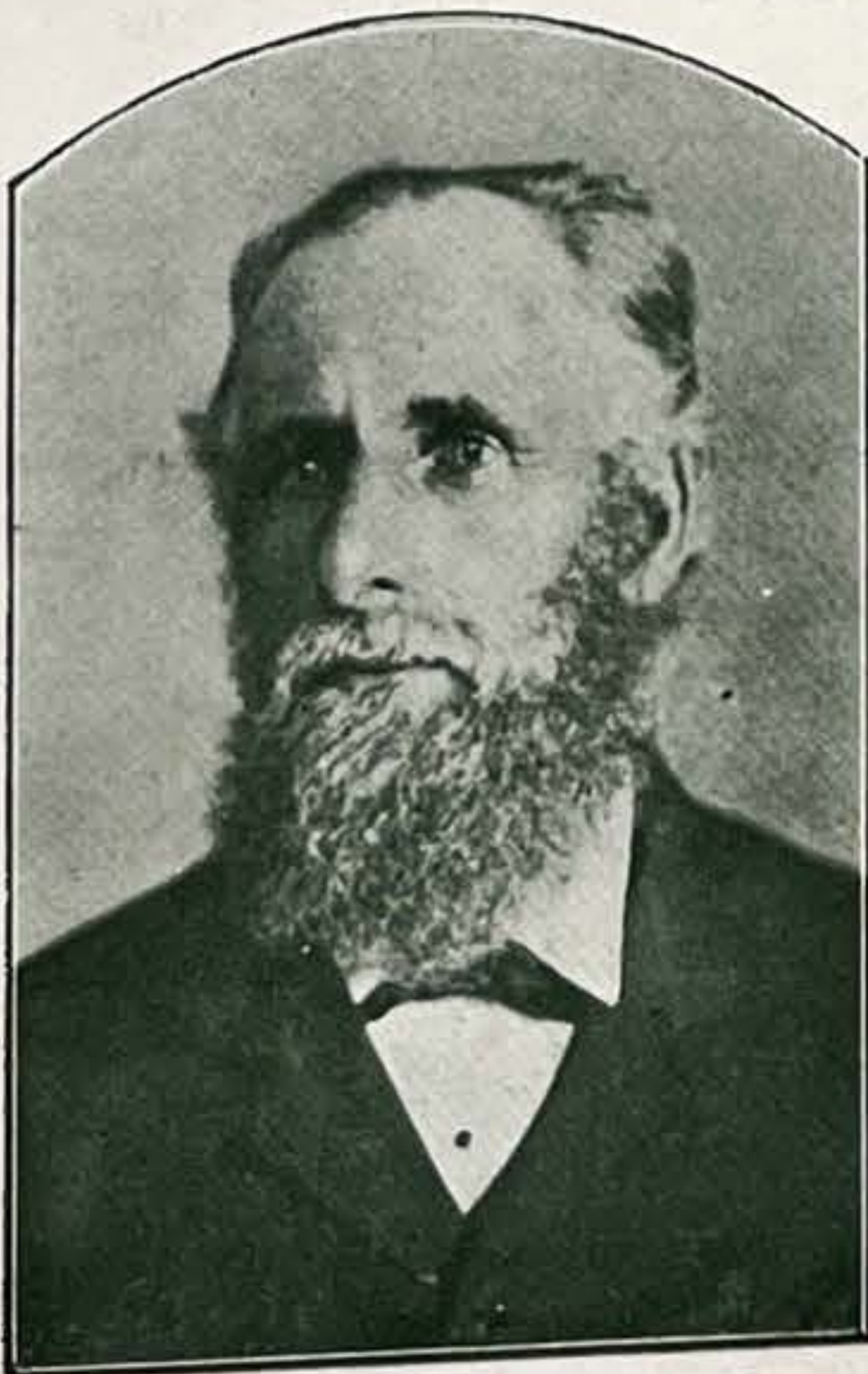


Vereeinging,
5th Sept., 1904.

DEAR BRO.,—

It was with extreme delight and pleasure that I received your letter. I was more than pleased to read that the work relegated to the church at Enmore had so taken root in the hearts of the people that it had been found necessary to so enlarge the church building. I feel more so with respect to the church at Enmore, not that it is my mother church, but because I really laid the foundation stone of the first church building at Enmore. I had the pleasure of designing and supervising its erection. Thanking you again for your kind letter and thought of one so far away in darkest Africa. May God bless the work, together with the whole of the sisters, brethren and officers (not forgetting the labors of Bro. Walden), is my hearty greeting.

Yours fraternally,
W. H. TERRY.



EDWIN ANDREWS.



JOHN KINGSBURY.

Terang, Vic.,
December 7th, 1904.

The church of Christ,
Enmore, N.S.W.

DEAR BRETHREN,—

On this the occasion of your jubilee, and reopening services, we greet you in the Lord. Though absent from you in the flesh, we are present with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. Our heart's desire and prayer for you all in these special services is that the Spirit may be present to direct you, that in all things Jesus may have the pre-eminence.

We rejoice in the completion of your building, and trust that this fruition of your hopes may bring with it increased opportunities of consecrated service. With renewed vigor may you press forward in the glorious work of "contending for the faith once delivered unto the saints." May the building be a place where God's honor dwelleth. May the members of the church be "builted together as a habitation of God through the Spirit."

We remember with much joy our fellowship with you in the mission of last February, and trust that those led to Jesus at that time are not the least of those interested in your growing work. Acts 9: 31.

Your brethren in the Lord,
HARWARD AND PITTMAN,
State Evangelists, Vic.



Wellington, N.Z.,
2nd Dec., 1904.

Mr. T. T. Webber,
Stanmore.

DEAR BRETHREN,—

It is with great pleasure that we take this opportunity of conveying to you our loving greetings and our heartiest congratula-

tions upon the continued success that has attended your efforts as a church in the past. More particularly at this time we desire to convey to you our congratulations upon the attainment of your jubilee as a separate church of the one great body pleading for a return to primitive Christianity, and also upon the completion of the additions to your chapel.

Our earnest prayer is that success in the work of the church will continue to attend you, and that you may become a still greater power for good in the city than you have been in the past.

Our sympathies and love are always with you, although separated from you in the flesh, and our desire is that you may be kept one in mind and in the unity of the Spirit, and, thus united, may be able to more fully grasp and carry out the great commission, "Go ye into all the world and preach the gospel to every creature," making your work not only foreign fields, but the districts and people immediately surrounding you.

With Christian love and regards to all of you, we are,

Yours fraternally,

JAS. T. AND STELLA HUNTER.



Melbourne,
8th December, 1904.

The church of Christ,
Enmore, N.S.W.

DEAR BRETHREN,—

The members of the church of Christ, Swanston Street, Melbourne, desire to convey to you their heartiest Christian greetings and congratulations on the occasion of your celebrations to mark the enlargement of your building and the attainment of your jubilee.

They sincerely hope that the larger church building will increase your opportunities for work as a church and extend your operations in the spread of the gospel of our Lord and Saviour, Jesus Christ.

During the past fifty years many lives have been influenced in the paths of righteousness and the fear of God. Many brethren and sisters whose membership has been with you have labored hard to extend the Saviour's kingdom and build up many in their most holy faith. You have helped to plant other churches. We rejoice with you in all success that has been achieved, and sincerely pray for our heavenly Father's blessings on your labors together in the future.

Therefore, beloved brethren, be ye steadfast, unmovable, and continue to abound in the work of the Lord, forasmuch as ye know

that your labor is not in vain in the Lord.

On behalf of the church,

ROBERT LYALL, Secretary.



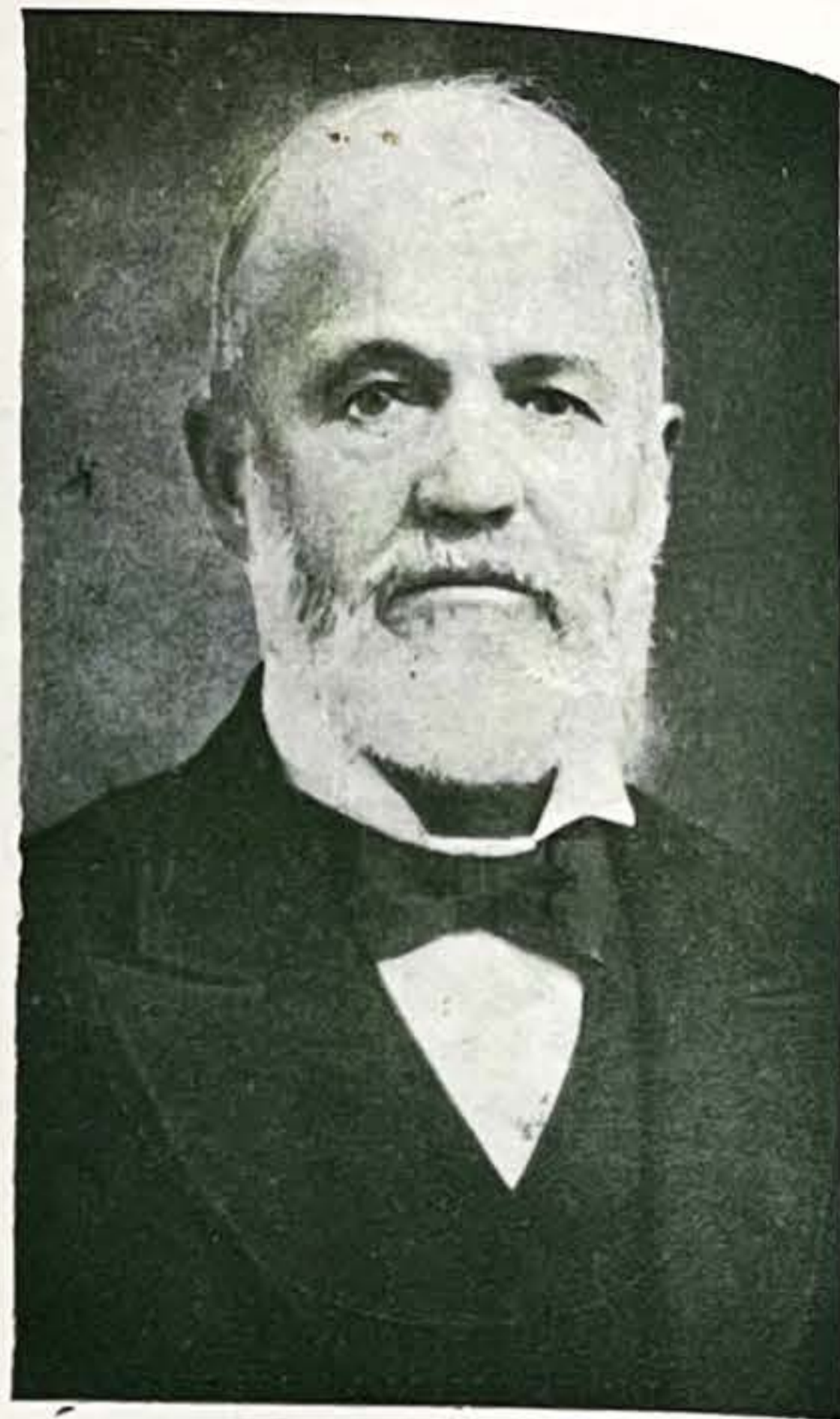
North Fitzroy,
Nov. 26, 1904.

DEAR BRETHREN,—

It is one of the pleasant memories of our lives—our association with the church at Enmore. The pleasant and happy days we spent with the brethren naturally cause us to still feel a great interest in the work of the church, and to rejoice in her continued progress. We wish the church continued blessing, and trust that the loving, kindly spirit and zeal which have characterised the brethren of Enmore will increase with the added opportunities of doing good, and as a result that ere long she will again have to enlarge her borders. Our prayer is that God will continue to bless your efforts in New South Wales.

Yours fraternally,

BRO. AND SISTER TRINNICK.



JOHN BARDSLEY.

120 Macquarie St., Hobart.,
Nov. 28, 1904.

To the church of Christ meeting in the
Enmore Tabernacle, Enmore, N.S.W.

DEAR BRETHREN AND SISTERS,—

I very much regret my inability to be with you at such a festive season.

Please accept my loving congratulations on the attainment of your jubilee, and the honor that you have from God in building so commodious a place of worship to his name. May the coming fifty years, should God graciously give such to this earth, be to the church in Enmore even greater in blessings than the past.

Yours

In Christ,
A. A. BRAY.



OLD TABERNACLE.



The Opening Meetings.

1. The Lord's Day.

F. T. WEBBER.

The opening services started on Sunday with a good attendance at the 10 a.m. prayer meeting. Bro. Souter presided, and many earnest prayers were offered asking God to bless the work to be done in the new building, and that with our greater opportunities and responsibilities there may be increased zeal in the Master's service.

John Kingsbury, one of the elders of the church, presided at the Lord's table, and at the time of commencement there were not many vacant seats in the building. It seemed quite strange to see familiar faces in different positions, and to have to view them from different angles, but still there was a general feeling of satisfaction that we were once more "at home." Bro. Kingsbury gave voice to the feelings of most of those present when he said "we loved the dear old Tabernacle," and all could say amen to Bro. Watt's prayer of thankfulness for "all the blessed, the happy and the hallowed associations of the past," yet all were inspired with the thought of the great opportunities that now lay before them. On account of the large congregation it was found necessary to have twice the usual number of deacons to carry round the emblems. There were also quite a number of visiting brethren and sisters present from the other States and New Zealand,

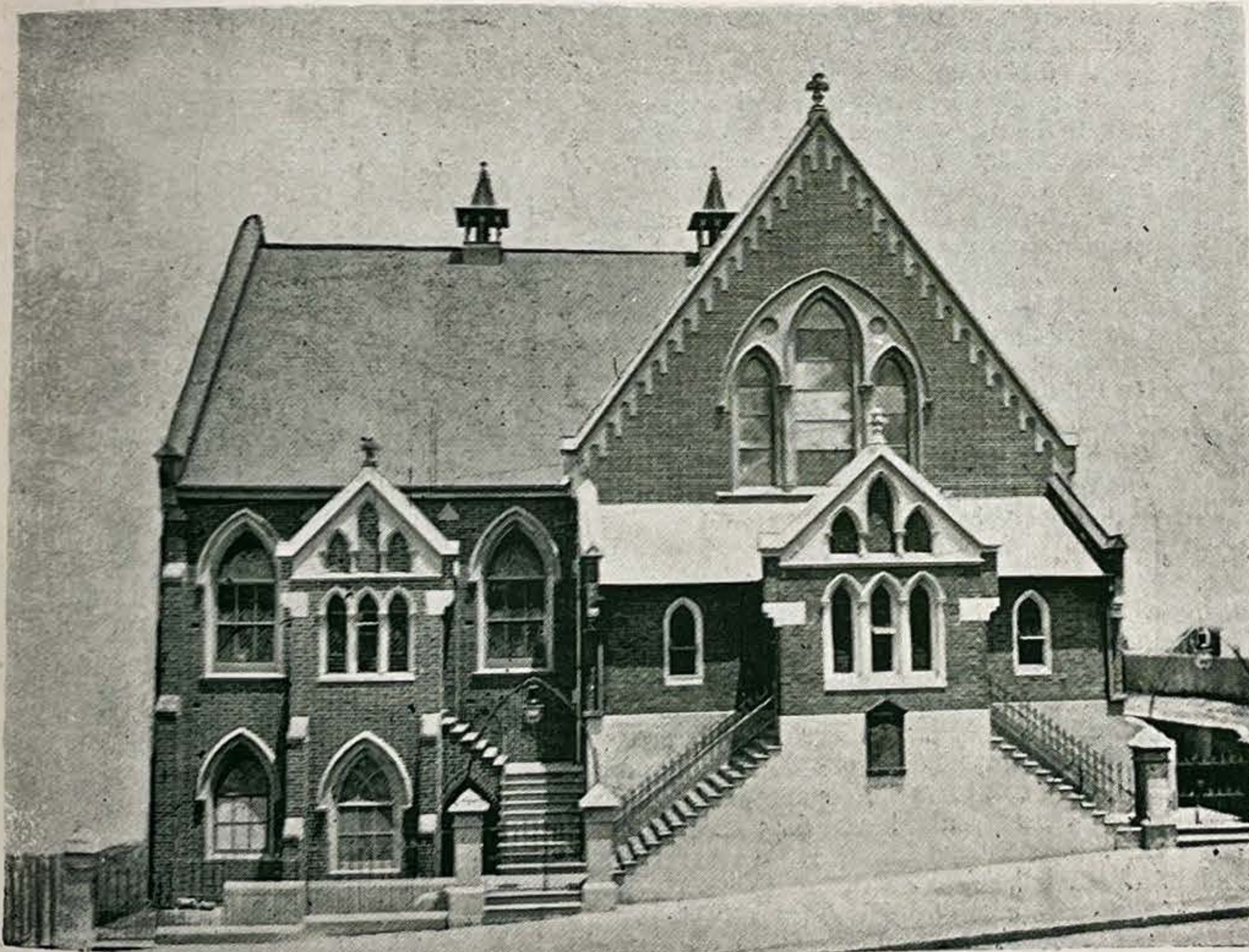
also from sister churches in and around Sydney, who had come up to be with the Enmore brethren at their time of rejoicing and thanksgiving. Psalm 135 was the Old Testament lesson, and it was good to hear John Hindle's reading of it. The selection from the New Testament, Eph. 4, was read by James Hunter, and was singularly appropriate to the commencement of the new era that was being entered upon.

Geo. T. Walden addressed the church, and said he did not know how the brethren felt at that time, but he knew how he felt. It was often very difficult to express one's feelings. If a young man were to take his prospective bride to the home he had prepared and show her all the provision he had made for her happiness, she would probably be unable to express her feelings or to find words to thank him for what his love had prompted him to do, but she may resolve that by a life of devotion, loving faithfulness and true comradeship she would show her appreciation of all that he had done. He felt that way, and doubtless many others had similar feelings. God had been very gracious in enabling them to enlarge and furnish their building, and though they may be slow of speech, and may not be able to say all that they felt, yet by a life of devotion, by a life of consecrated, enthusiastic work in their

spiritual home and workshop, they may show that they appreciated what God had done for them. They may have given money towards the work, but who had given them the strength, brains and intelligence which enabled them to be mechanics, tradesmen and professional men and so earn the money? God made them and gave them life; he surrounded this world with an atmosphere for them to breathe; he provided seed for the sower and bread for the eater. The blessings they enjoyed may have come through many channels, but all came originally from God. He did not mind how many postmen had handled a love offering. It may have come through Japan, China, Asia and Europe; have been handled by black men, white men, rich men or poor men; the important thing to him was that it had originated from a loved one at the other end, and so all these blessings had come from God. God had provided a good house for them, and they were there to say "Thank you," and to try and use it to give pleasure to him. In this house he hoped there would be no unkind thoughts, but in it peace, brotherliness, concord and lovingkindness would reign supreme. How careful they always were to fence a trust deed about with conditions to be fulfilled, but God did not do so. There was something higher than conditions in a trust deed or articles in a creed; it was their love to God. Love never faileth, love beareth all things, believeth all things, hopeth all things, endureth all things. Love is the last and greatest commandment, and so we are governed by the law of love. It was with these feelings

they had come into possession of that building, and could say like Peter, halting, sinning, vacillating, denying Peter, whatever our lack and whatever our failures, "Lord, thou knowest that we love thee," and if they could say this they could pronounce the greatest of all creeds. It was all they wanted from a child or any other person, and it was all God wanted from them.

There were two thoughts which occupied the chief place in their minds that day: first, the commemoration of their jubilee, and second, the enlargement of the building. The word jubilee means the expiration of fifty years of say married life, or fifty years of the existence of an institution or nation, that is, fifty years of experience along one continuous channel, and so we were celebrating fifty years of our existence as a church. The jubilee amongst the Jews was a very important event. At the jubilee land that had been sold or leased reverted to the original owner. If a Jew had sold himself to one of his brethren as a slave, at the jubilee he became a free man again, and so any right one had lost was restored at the time of jubilee. Was there not something in this for them? Had they let anything go that they were going to try and get back? They had been prayerful when they first became Christians; had they let that go? Had they allowed the cares and anxieties of the world to crush



NEW TABERNACLE.

Photo. from Crown Studios, Sydney.



JAMES HUNTER.

prayer out? Well, the jubilee year had come. They had been men and women of prayer. Let them resolve to have back their possession, and be prayerful again. Or had they allowed their study of the Bible to go? Had they read their Bibles too much by proxy? Had they trusted to speeches and addresses for their Bible knowledge, and allowed their Bible study to pass away? They had been a Bible-reading and a Bible-studying people, but were they so still? If not—well, it was the jubilee year, and they had come into their possession again, and should demand back this privilege. And then their enthusiasm. Had they let that go? How enthusiastic they were when they commenced their Christian life! They were always in their places on the Lord's day and at the mid-week prayer meeting. They thought the church was slow, and had no patience with those who were not so enthusiastic as themselves, but had they let this heritage go? Had they cooled off? Had they little by little slackened till their enthusiasm had turned to apathy, and it was very difficult to get up any excitement or enthusiasm? Bro. Williams, one of our preachers in America, was once talking to some young ladies of the church in Cincinnati, and he spoke of something in connection with church matters, and one young lady said to him, "Now, Bro. Williams, don't talk 'shop,' please!" Had they reached that position? Did they consider that to talk church matters was to talk "shop"? If so, well, the year of jubilee had come, and they could be free again and work for the Master again. Work for God arouses enthusiasm. David danced before the ark, and his wife despised him for it, but David was so enthused with the Lord's

work that he could not restrain himself. His enthusiasm carried him away. A friend of J. B. Gough once remonstrated with him about the way he jumped when speaking. "Why," he said, "you sometimes jump eighteen inches off the platform." "I did not know it," replied Gough; "all I thought of was that I was trying to get men to quit drinking." So, if we work for God, we will become enthusiastic. In this the year of jubilee, if they again became a prayerful, Bible-studying, enthusiastic people, they would indeed truly enter into their possession, and would be able to enjoy all that God meant them to have. Whatever the lack or the failures of the past, if they would claim back their inheritance and so enable God to bless them, nothing could prevent their building from being filled with souls that were to be eternally saved. Few, if any, of them would see the next jubilee, but if not they would have entered into the

inheritance that fadeth not away, and have the joy and the rest that remaineth to the people of God.

The special service for the children in the afternoon was one of the most pleasing features of all the celebrations. Quite a large number of parents and friends were present. Instead of the usual display of flowers on the platform, etc., the girls wore a spray and the boys a button-hole bouquet, and the idea, though novel, was a good one. The committee could scarcely have made a happier choice of a speaker than A. E. Illingworth. He secured the attention of the children at the beginning, and kept it right through to the end. His illustrations were new and to the point, and the teaching could not fail to make a lasting impression on the great majority of his hearers. A very pleasant break was made in the service when Miss Valerie Kingsbury sang as a solo, "My Mother's Bible."

The gospel service in the evening furnished a surprise for everybody. We had been looking forward to having plenty of seating accommodation for some time to come, and the ushers were quite eager to be able to find comfortable seats for people whom they had been compelled to put on forms and in all sorts of corners on so many Lord's day evenings, but, alas! at 6.45 p.m. every available seat was full and the people were still coming, so the order had to be given to once more carry up forms from the school-room. Notwithstanding all that was done, however, numbers of people were unable to gain admission. Tellers were placed at each

of the exit doors, and counted the people they passed out. The total was 991 persons. The subject taken by Bro. Walden was "Buildings." After a short outline of the history of the church at Enmore, he gave a very interesting address from the prayer Solomon at the dedication of the temple (Chron. 6). After the gospel meeting baptismal service was held, when four, who had previously made the good confession, were buried with Christ in baptism.

2. Endeavor Rally.

C. A. ROSE.

A large and enthusiastic meeting of Endeavorers was held on Monday, Dec. 12th in connection with our opening services at the enlarged Tabernacle.

A preliminary praise service was held at 7.30, conducted by C. A. Rose, who was heartily supported by the Tabernacle C. E. Society. Exactly on the stroke of 8 o'clock Bro. Gole opened our rally by announcing a hymn, Mr. Tinsley, president of C. E. Union of N.S.W., leading in prayer. After a short earnest speech by the chairman, we had the pleasure of listening to Mr. Tinsley and T. Bagley, who gave us two splendid discourses worthy of the occasion, stirring one and all up to renewed zeal in the cause of Christ.

An interesting feature was the roll-call of societies. Invitations had been issued to various societies of other churches, and a number responded, some by adjourning their own meetings and attending *en masse*, others by sending representatives. Greetings were given in addition from the Churches of Christ Endeavor Union of Victoria, Lygon-st. Endeavor Society, and the Victorian Metropolitan Union, by Jas. Johnston. Our own



MRS. BARDSLEY.

societies interspersed the programme with singing and recitations, and the meeting, which was a real hearty Christian Endeavor rally, was brought to a close with the usual Mizpah benediction.

from the church in Auckland, New Zealand, and in a stirring speech showed how the consecrated and united efforts of the members would, under the blessing of God, result in greater things in the future.

included words of cheer and congratulation from H. Mitchell, E. Lewis, M. W. Green, G. B. Moysey, J. J. Haley, H. Saxby, A. G. Day, H. Kingsbury and a number of others. Taken altogether the meeting was a very enjoyable one.

James Johnston, of Melbourne, was then called upon for a speech, and his response was much enjoyed by the audience.

The last address was from P. A. Dickson, who spoke on behalf of the Sydney church, expressing his joy at the progress made and his good wishes for the coming years.

An anthem excellently rendered by the choir, and the singing of the Doxology by the audience, brought a very successful meeting to a close.

5. Temperance Demonstration.

Thursday night was set apart as Temperance night, and we had a real, live meeting, one of the very best of the series. There were about 500 present. T. Morton occupied the chair, and with him on the platform were G. T. Walden, The Hon. H. Hawkins, M.H.R., New Zealand, C. Watt, W. J. Williams, J. H. Wise, A. Bruntnell, Mrs. Campbell and Mrs. Clark, secretary N.S.W. Alliance. The following telegram from W. E. Johnson, M.H.R., was read: "Regret extremely necessary for presence in Parliament prevents possibility of attending meeting; wish all success."

The Band of Hope choir, in charge of Miss Hodgson, occupied the choir platform.

The meeting was opened by singing a temperance hymn, and prayer by A. E. Illingworth.

The chairman in his opening remarks expressed great pleasure at the fact that the church had included in the opening week a temperance meeting, thus indicating that they were alive to their responsibility in the matter and were determined to keep the temperance question well to the front and to fight the liquor traffic.

The Band of Hope sang in good style the chorus, "The Temperance Jubilee."

The Hon. H. Hawkins in a vigorous address showed very forcibly the benefit of no-license over license in New Zealand, showing the diminution of crime and poverty as the direct result of the no-license vote, and urged the people of this State to go solid for a no-license law.

H. E. Poole recited "The Picture on the Floor," and gained the unstinted applause of the audience, and in reponse to an encore recited, "How I Busted the Temperance Man."

Chas. Watt gave an interesting address in a humorous strain, touching largely on the struggle in New Zealand.

The Band of Hope rendered another chorus, entitled "Banner Bearers," illustrated with a number of pretty motto bannerettes. A. Bruntnell gave a ten minutes' talk in his usual eloquent and taking style, and W. J. Williams gave a stirring practical address, during which he paid a high compliment to the chairman for his earnest work along the

3. The Great Public Tea.

E. J. HILDER.

The tea meeting was a great success, and for the excellence of all the arrangements and the number provided for, established a record for Enmore. The wisdom of the committee in leaving this function entirely in the hands of the sisters was amply proved by the result. A strong committee of the ladies was formed, and they were fortunate in having the services of an untiring secretary in the person of Mrs. Isaac, the treasurer being Mrs. John Kingsbury. The tables were laid out with excellent taste, much beyond the ordinary tea meeting style, and the effect was very much admired.

A large staff of young ladies, dressed in white, assisted those in charge of the tables to such good purpose that the visitors, numbering a little over 500, received every attention.

The public meeting was held in the main building, and when Bro. Walden took the chair there were about 750 present. The proceedings were opened by the congregation singing, "I Love Thy Kingdom, Lord," after which the choir gave an anthem. The chairman then read greetings from the church in Swanston-st., Melbourne, Robert Lyall of Melbourne, John Tully of Doncaster, Mrs. Lee Brown of Dandenong, and Digby Denham of Brisbane. Bro. Walden, referring to the presence of some Baptist friends, spoke sympathetically of the efforts that are being made to bring about a union with ourselves, his remarks being loudly applauded. He also briefly stated the extent of the alterations, and showed the difference between the old and the new building.

The church secretary then read the historical sketch, which will be found fully reported elsewhere, and John Kingsbury presented the treasurer's report. The attention of the meeting being then turned to the financial side of the question, a collection from the brethren and sisters was taken up, and resulted in a substantial addition to the building fund.

This was followed by an address from Thos. Porter. The speaker, who we regret to say was not in very good health, referred with much feeling to his long acquaintance with many of the old members.

The next speaker was Charles Watt, our former evangelist, and his reception was exceedingly cordial. He brought greetings

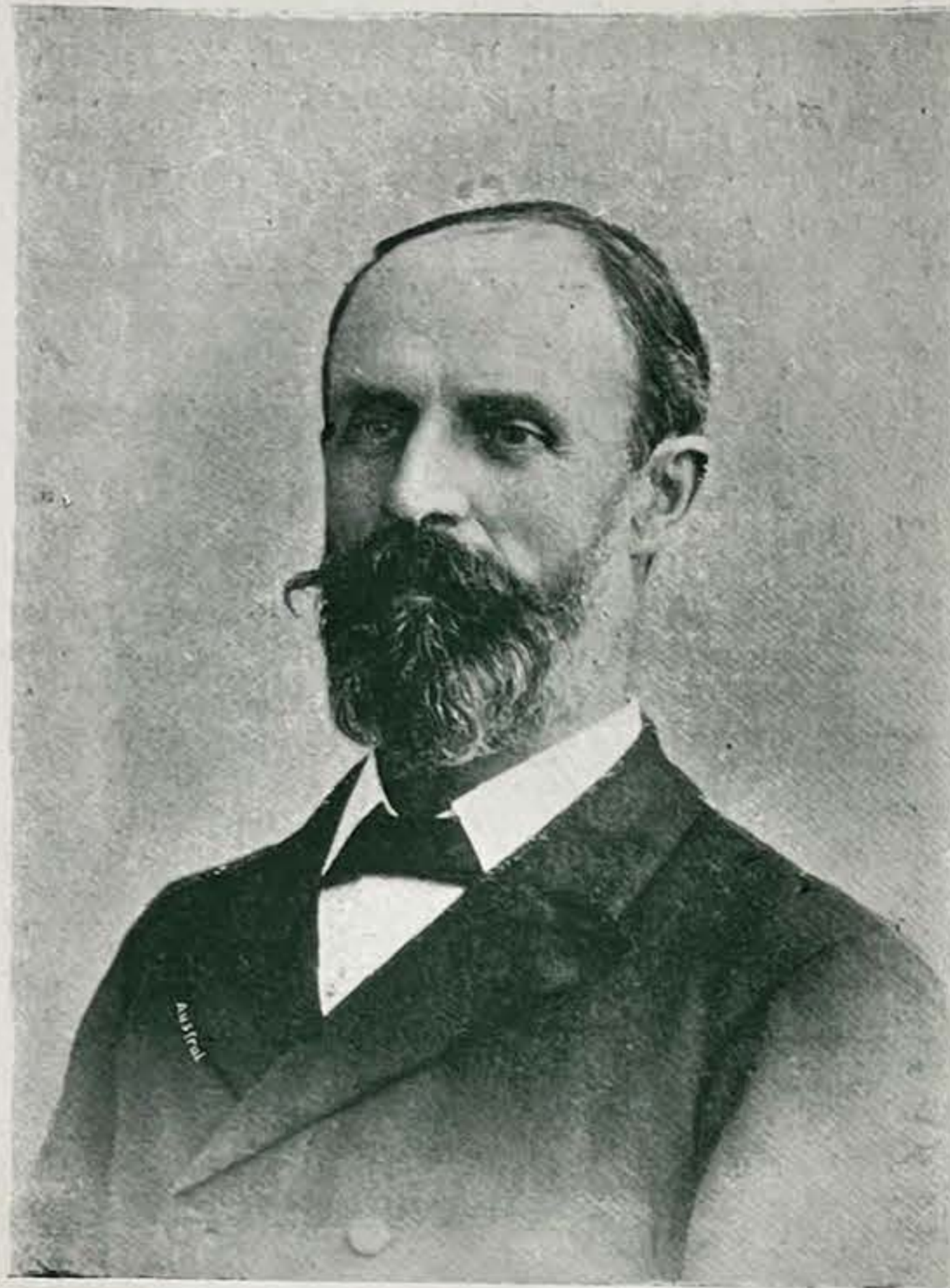


MRS. DR. KINGSBURY. Photo. Crown Studios.

4. Night of Reminiscences.

Wednesday, Dec. 14, was the evening set apart as a "night of reminiscences," being a reunion of past and present members and Sunday School scholars. John Kingsbury, an ex-S.S. superintendent, occupied the chair. Interesting reminiscences extending over a number of years were given by C. A. Rofe, Chas. Watt, T. Hawkins, J. Lockley and E. Andrews, the first superintendent of the School.

Interesting letters from brethren at a distance were read by F. T. Webber, and



CHAS. WATT.

line of Temperance reform. G. T. Walden moved a vote of thanks to the chairman, speakers, and all who had taken part. A splendid meeting was brought to a close by singing Temperance hymn No. 3, "Vote No License," and the Benediction.

6. The Choral Evening.

On Friday, the 16th inst., the jubilee festivities concluded with a grand musical and elocutionary treat. The choir, under the conductorship of Bro. Tingate, was in splendid form, and rendered many anthems to the delight of a good and appreciative audience of about 600 people.

Miss Mina Walton charmed everybody with her rendering of "The Wood Nymph's Call." Miss May Holmes was in good voice in "The Flight of Ages," both items being heartily applauded and encored. A duet, "The Battle Eve," was very acceptably rendered by Messrs. Tingate and Clapham, and both were well received in their solos, "In Excelsis," and "Down in the Depths."

Misses Stella and Valerie Kingsbury, the elocutionists of the evening, highly pleased the audience with their recitations, both young ladies earning a well-deserved encore.

The Enmore Tabernacle Quartette Party (Misses M. Walton, V. Kingsbury and Messrs. Tingate and Clapham) delighted everybody with the fine quartette, "Come Where the Lilies Bloom." The choir rendered the final item, "Lift Up Your Heads," and the meeting was brought to a close. Mr. Walden ably filled the chair, and Miss Linda

Kingsbury, A.L.C.M., accompanied the vocalists with great taste.

A Few Gems from the Speeches.

If we consecrate ourselves to Jesus Christ it means that it will beautify us.—T. BAGLEY.

It is a remarkable thing that most people will concentrate on every department of life save their own spiritual life.—C. J. TINSLEY.

If we can only get people to realise that we love them, we will gain them.—THOS. PORTER.

The church that has the greatest success is the church that depends upon its own intrinsic value, which believes with all its heart in the talent within its own ranks.—JAS. JOHNSTON.

Aim at what you wish to accomplish, all aim at it, and aim at it all the time.—CHAS. WATT.

The more we work for God, the more happy shall we be.—T. BAGLEY.

You say you like a good preacher and a good sermon: remember that your preacher likes a good attendant and a good hearer.—C. J. TINSLEY.

I am learning continually that selfishness is one of the greatest hindrances to spirituality.—THOS. PORTER.

I believe we are on the right track and stand for the pure gospel.—P. A. DICKSON.

The older I get, and the more I study the question, the more am I convinced that the most profitable part of church work is the Sunday School.—C. A. ROFE.

The work of the Sunday School is one of the grandest that men and women are permitted to engage in.—THOS. HAWKINS.

Don't you lose heart if some of the boys are rough; the rougher the boy, the better the man—I was a rough boy myself once.—CHAS. WATT.

I am old-fashioned enough to believe that the morning is the best time to teach. After a good dinner it is more difficult to get anything into the brain than after breakfast.—THOS. HAWKINS.

Anything short of a full and complete surrender to Jesus Christ is unworthy of us.—THOS. BAGLEY.

Treasurer's Report.

It is not possible for me to present anything like a balance sheet in connection with the alterations, as all the money that has been promised has not yet been received, we have not yet borrowed all we will have to, and the contractor has only been partly paid.

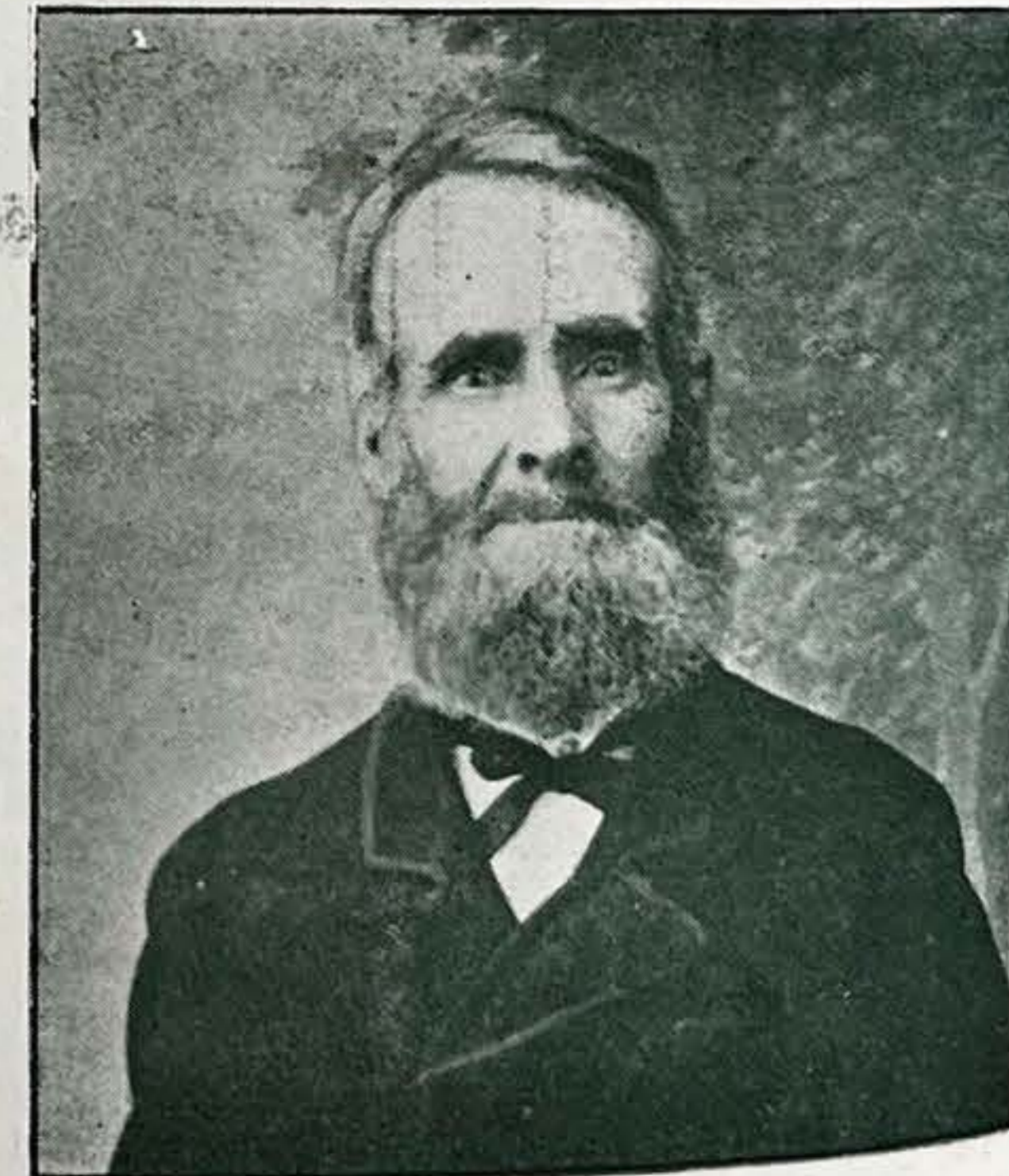
The receipts and expenditure to date are as follows:—

RECEIPTS.	
Amount donated	... £460 0 8
Amount borrowed	... 750 0 0
	£1210 0 8

EXPENDITURE.	
Amount paid to Contractor	... £1100 0 0
Amount paid to Architect	... 50 0 0
Sundries	... 10 10 2
Balance in hand	... 49 10 6
	£1210 0 8

The amount donated has not so far come up to our expectations. The promises amounted to £517/0/6, so that there is an amount of £63/0/6 still outstanding. Some of this will not be paid, at least for the present, as the circumstances of several brethren and sisters have so altered since the promises were made that they cannot now spare the money. The greater portion of the outstanding promises, however, will, I believe, soon be paid in. 307 members made promises; of these 250 have completed their payments, 22 have paid portion, and 37 have so far paid nothing at all; so that the number of actual contributors to date is 273, but this hardly represents the number who have assisted in the work, as in many instances the father has given an amount for the whole family, and this has only been counted as one contribution, so that we may safely say that at least 75 per cent. of our members have given towards the work. The record is a good one, but we are still hoping to do better, and that Bro. Walden's ideal will be reached, and every member who can afford it have his or her name on the "roll of honor." A number of members gave more than they promised; in some instances they gave twice as much. When Sister Kingsbury personally interviewed the brethren and sisters over 12 months ago to see what amount could be raised, several members gave donations to her at once, and the majority of these increased their contribution by a second donation.

The contract price for the additions was £1297, but to this must be added £90 for the architect's prize and fees, £90 for renovating the old building, £70 for re-slating the old roof, and £34/15/9 for sundries, so that the



JOHN STANDIN.

total amount to be raised is £1581/15/9. As already stated, the amount so far raised is £1210/0/8, so that there is yet a balance of £370/19/4 to be obtained. If this amount has to be borrowed our debt will be about £1130, but if by an effort we can raise £130 our debt will only be £1000. The members have given splendidly, and it seems hardly fair to ask for a further donation now, but I feel sure that it will be a great source of gratification to all if we can lower our prospective debt to £1000.

The average amount contributed to the fund by each member is £1/13/4. The smallest amount given was 1/6, and the largest £50.

In the foregoing statement, the £200 which the additions for infant schoolroom and caretaker's quarters will cost has not been taken into account, as this amount is provided for in a special sinking fund which will clear the amount off in nine years at the furthest, and during that time the interest will be paid by the Lord's day School and Bible Class.

It may be of interest to the brethren to know that the land on which the Tabernacle is built was bought in 1885 for £660, the original cost of the building was £2942/2/7, and the additions three or four years ago cost about £400, so that the amount expended on the building and the land when everything is completed will be £5783/18/4. The amount is a large one, but who, looking at the record of the church at Enmore, would say that the money has not been well spent?

In conclusion, brethren, we have a building of which we can be proud, but we will have a debt of which we will not be so proud, and one that we will be glad to see removed as soon as possible, and it seems to me that the best and easiest way, if not the only way, to get rid of the debt is to start a sinking fund to which an amount should be paid regularly, and to which any brother or sister who wishes to do so can make donations. If this is done I feel sure that in a very few years the debt will be paid off and we will have the satisfaction of knowing that, as a church at least, we are literally carrying out the apostle's injunction to owe no man anything.

Note.—Since the above report was written further donations to the extent of £28/10/8 have been given, making the total contributions to date, £488/11/4.

Jubilee Notes.

BY TOHUNGA.

Auckland with a strong nor'-west gale blowing.

S. S. "Zealandia," nigh 3000 tons, with only 100 tons of cargo!

It was lovely running up to the top of the "boot," but after that,——!!!

They speak of "the monotony of a sea voyage," but in this case the one thing that was conspicuous by its absence was "monotony."

By kind invitation of the church at Enmore, we went over "the pond" to join in the festivities attending the opening of the enlarged Tabernacle, on the occasion of the jubilee of the cause there—a worthy occasion for so worthy an object.

Sixteen years ago, almost to a day, the writer went there as an evangelist; and nine years ago sailed away from the finest harbor in the world "for the land of the rising sun, and the back-coming has been a series of joyful surprises.

The Tabernacle is now "a thing of beauty," and with its something like 10,000 square feet of floor space, ought to meet all the needs of the church for years to come. But from the look of things, the present writer will not be surprised to learn that the



MRS. KINGSBURY, SEN.

gospel services will even now tax it to its utmost.

The various meetings were highly inspiring. Saturday morning several hundreds met for prayer, thus at the earliest moment joining to consecrate the edifice to its sacred purpose. Lord's day morning the gathering of the saints for worship was a meeting long to be remembered, when about 600 met to break the memorial loaf! But the gospel service in the evening was a triumph for the Master, when, by actual count, 991 were seated within the walls!

Thus Bro. Walden has had his earnest labors crowned with an amount of initial success that must be exceedingly gratifying both to himself and the church. And in connection with the completion and opening he has done an amazing lot of arduous work.

The Christian Endeavor Rally on Monday was likewise a very large one, but the tea and public meetings were huge successes. Admirable singing by the choir, under the baton of Bro. Tingate. Stirring speeches by the various artists in that direction, and an amount of burning enthusiasm altogether that augurs well for the future.

The "Reminiscence Night" on Wednesday was an essential part of the programme, when the names of the army who, having fought the good fight, laid down their arms and entered into rest, were marshalled before us. Bro. John Kingsbury, C. A. Rofe, Chas. Watt, Thos. Hawkins, E. Andrews and John Lockley, all aided in recalling pleasant recollections. Bro. Rofe's racy and eloquent speech, however, deserves mention.

The temperance meeting on Thursday was well attended, when we consider the strain that was put upon the good folks to come out every night. But when this is added to the fact that the day was the hottest in the season (96° in the shade), it shows that the people have a real live interest in the question. Stirring speeches were delivered by Messrs. Thos. Morton (chairman), H. Hawkins, M.H.R., New Zealand; Chas. Watt, V. Pres. Prohibition League, N.Z.; A. Bruntnell, W. J. Williams and Geo. T. Walden, and quite a good amount of fire engendered. Two fine recitations were well given by Mr. H. E. Poole, and some nicely rendered choruses by the Garfield Band of Hope, with Misses Linda Kingsbury and Minnie McAuley as accompanists, rounded off a pleasant and profitable evening. Miss Bessie Hodgson has stamped her own enthusiastic zeal on the G. B. of H., as was evidenced by the way the young folks acquitted themselves. Being, as I understand, a fine, pleasing platform speaker, we hope to hear of her giving a good account of herself when the real fighting begins.

Friday evening the services closed with a grand choral festival, controlled by the skillful baton of J. G. Tingate. This function was a marked success, and demonstrated that whether in collective choruses or individual items, the Tabernacle choir would be hard to beat.

On Sunday the 18th we had the pleasure of addressing the church in the morning, Bro. Walden's Bible Class in the afternoon, and preaching the ancient gospel to a large gathering in the evening. And thus closed a visit that has been every way enjoyable. We predict rousing times in Enmore in the near future. With such splendid facilities for carrying on the work as the enlarged building affords, and the tireless and consecrated energy of Bro. Walden, backed by the consistent lives of the church members, the gospel of Christ will be the power of God to the salvation of multitudes.

We have reprinted in neat pamphlet form "The Resurrection," by the late David King, which we will sell for 1d., but to this postage or other carriage must be added.

From the Field.

The field is the world.—Matt 13. 38

Tasmania.

LAUNCESTON.—Through the kindness of the Home Mission Committee, C. R. Howard has been with us four Sundays, and we have greatly benefited by his presence. Since his arrival we have had two additions by faith and obedience and one by letter from Grote-st., Adelaide, also one confession. Bro. Howard remains until the end of the month, when he begins his work among the northern country churches and our platform will again be vacant.

Dec. 13.

PETER ORR.

West Australia.

FREMANTLE.—Pleased to record two confessions since last report—husband and wife—Bro. Lucraft preaching.

Dec. 12.

J.V.

New Zealand.

MATAURA.—At the conclusion of the gospel address by Bro. Gordon on Sunday, Nov. 27, one young sister confessed her faith in Christ, and at our prayer meeting on the following Thursday two others made the good confession, and all three were immersed the same night and received the right hand of fellowship on Sunday morning. They are all members of the Bible Class.

Dec. 5.

W. TAYLOR.

WANGANUI.—Yesterday morning before the breaking of bread we baptised a young sister from the country. She has been staying in town for the past two or three weeks, and the previous Sunday evening, after the meeting, told me that she had decided for Christ. She is the sister of our Bro. and Sister Bell, who reside some 60 miles from here, and as Bro. Purnell is also in that district, they will make four to meet and break the loaf.

Dec. 5.

W. T. C.

Victoria.

NORTH RICHMOND.—Meetings, morning and evening, very largely attended, the assembly at the Lord's table in the morning fairly filling the chapel. F. M. Ludbrook spoke. On the following night we held our usual fortnightly Band of Hope meeting. H. Tait, of Lygon-st., was with us, and gave a most earnest and telling address.

Dec. 19.

R. MAUND.

MEREDITH.—At the close of W. Combridge's address last Lord's day evening, one young man courageously took his stand for Christ, being the first of a large family to come among those who are known simply as Christians.

Dec. 18.

ARTHUR MCKAY.

CASTLEMAINE.—On Wednesday, December 7th, a social was held to bid good-bye to Bro. and Sister G. Thompson, who are leaving for Kalgoorlie, W.A., and Sister Blinkhorn, who in a few weeks leaves for Melbourne. Brethren spoke on behalf of the deacons, of whom Bro. Thompson was one, and the Sunday School, where for some time he has filled the office of superintendent. Our brother will be very much missed, especially in the school, which

has made good progress under his leadership, and we will find it hard to fill his place. During the evening Bro. Connor, on behalf of the teachers, presented Bro. Thompson with a Bible. We pray that God's blessing may follow our brother and sister wherever they may go, and that they may be as useful in the Master's service in their new sphere as they have been while amongst us.

Dec. 10.

D. L. EVANS.

RICHMOND (Balmain-st.).—One young man, immersed during the week, was welcomed to fellowship yesterday; also two by letter. An enormous crowd gathered to the demonstration of all organisations in connection with the church. Great crush, and a number turned away. The C.E. Society presented Bro. Pond with a gold C.E. pin, as a token of esteem, and to remind him of them while he is away on his holiday.

Dec. 19.

P.J.P.

CARLTON (Lygon-st.).—On Lord's day morning one young man was received by letter. We enjoyed the fellowship of a number of visitors, amongst whom were Sister Crawford and daughter, from Rochester, and Bro. Johnson, of Corowa, who has been long confined to his room by a serious illness. We were also pleased to have back again our evangelist, Bro. Johnston, who addressed the church. At night H. D. Smith delivered a special address to the students of the College of the Bible. The Sunday School picnic will be held at Tooronga on New Year's Day. A hearty welcome will be given to visiting brethren.

Dec. 20.

J.McC.

KANIVA.—Splendid meetings yesterday, both morning and evening. At the close of the service last night one young man made the good confession, and was baptised straightway, and a young woman who had previously decided was also baptised. The Kaniva Conference is to be held at Kaniva on March 22nd, and between this and then we intend holding a tent mission at some point in the circuit.

Dec. 19.

H. P. L.

BENDIGO.—Two decisions here last night; and we can report progress at Golden Square. One decision on the 4th, and two more last night. Subscriptions are coming in very slowly for our new chapel. B.I.M. has sent along 10/-, making a total of 25/- to date.

Dec. 19.

JAMES COOK.

CASTLEMAINE.—Packed house last Sunday night, when Bro. Connor preached on "The Lordship of Jesus." At the close two were baptised into Christ, and two others made the good confession. The church is sustaining a severe loss in the removal of Bro. and Sister Thompson, who during their two years' stay with us have been foremost in every good work. Bro. Thompson has been deacon, and superintendent of our school. Their places will not be easily filled. We wish them prosperity, and expect to hear of them hard at work in Kalgoorlie, to which place they go after New Year.

Dec. 19.

A.W.C.

MALVERN.—This church, which has ceased to meet for some considerable time, has arranged and completed all matters for opening again on Sunday morning next (Christmas Day), at the Tradesman's Hall, High-st., near the Town Hall. This has been brought about by the ready assistance of the executive of the East Suburban Churches of Christ Co-operation, who have undertaken to find presiding and speaking brethren for the morning and preaching brethren for the evening meetings, and further,

to make the help a real live one, purpose pitching the tent which they have secured at Malvern next month and have a good mission time! The Sunday School will be started the second Sunday in January, 1905. Altogether the prospects are most cheering, and a cordial invitation is extended to all in the district to be at our meetings morning and evening next Lord's day.

Dec. 19.

South Australia.

ALMA.—On Sunday night R. J. Clow conducted a memorial service for our late Sister Eva Bartlett, in the course of which he referred to some beautiful traits in the life and character of the departed one. There was a much larger audience than usual. At the close a young girl confessed Christ, and another who came forward at the previous gospel meeting was baptised.

Dec. 14.

PROSPECT.—The walls of our new building are rising rapidly, and should be ready for the roof in a week or two. Will any who have promised subscriptions kindly send them as early as possible to W. Banks, Prospect; or if any of the brethren would like to assist, we invite their co-operation. This is a grand field, which only requires more opportunity for doing better work.

Dec. 11.

KADINA.—To 16th inst., 13 confessions in the tent mission conducted by F. Pittman—all adults save one. Week-night meetings fairly attended, Sunday meetings more than crowded. Bro. Pittman's praise as preacher is sounded on all sides.

Dec. 18.

GROTE-STREET.—Meetings to-day were well attended, Bro. Huntsman speaking morning and evening. The Sunday School workers continue to sow the good seed in the hearts of the young. There was a good number present to-day. The Girls' Dorcas Class is still doing good work. The sum of one guinea has been forwarded to the Pt. McLeay Mission Station as a Christmas present from the Sunday School and Dorcas Class.

Dec. 19.

NORTH ADELAIDE.—On Friday evening the present session of the Mutual Improvement Society was brought to a close by a social. The president, Dr. J. C. Verco, presided, and a programme of songs, readings, recitations and essays was well carried out by the members. At the close light refreshments were handed round.

Dec. 19.

New South Wales.

BROKEN HILL.—J. C. F. Pittman is to commence a tent mission here on January 1st, 1905, and is to remain with us five or six weeks. The brethren are looking forward with pleasure to our brother's visit, and are anticipating great results.

Dec. 10.

LISMORE.—Since last report one brother has been received in by faith and obedience. Our C. E. Society is active. Five more members were received in last consecration night. A Christmas Cheer Committee has been appointed to distribute gifts and try to bring more gladness into many homes during the Christmas season. We desire to publicly thank Bro. Maston through this paper for his kindness in allowing us to publish our appeal in the

paper, thereby enabling many to know of the need of the church here who would not otherwise have known. We also give our hearty thanks to those brethren who have responded to our appeal, and state that there is still an opportunity given to those who have not yet contributed to send along a donation.

E. A. W.

PADDINGTON.—The three weeks' mission conducted by Jas. Johnston was brought to a close on Sunday night, 11th inst. On Sunday morning Bro. Bagley welcomed into fellowship thirteen. Bro. Johnston addressed a good gathering of the church; also a well attended young people's meeting at 3. At the gospel service the building was again crowded. Bro. Johnston preached very ably, and appealed to the unconverted to accept Christ; two responded. Thus the mission closed with forty-two confessions. We believe the benefit derived from the earnest preaching during the mission will be long lasting and far reaching. We desire to thank the officers of Lygon-st. for having kindly loaned their evangelist to conduct the mission. On the 14th a social evening was arranged to bid farewell to Bro. Johnston and to become acquainted with the new converts. Bro. Bagley and two of the deacons made short speeches expressing the high esteem in which Bro. Johnston is held by the church, and their appreciation of the amount of good work he had done during the mission. Bro. Johnston made a farewell speech. He thanked most heartily Bro. Bagley, the church officers, and the church, for the earnestness which had been shown by all during the mission. He said he had thoroughly enjoyed his stay amongst us, and expressed his approval of the assistance and co-operation he had received. Bro. Johnston gave a talk on the "Model Church," urging the new converts and all the church to continue steadfast in all the things which are now expected of them. Refreshments were served, and a general introducing and farewelling ended a very pleasant evening.

Dec. 19.

A. W. SHEARSTON.

**Home Mission Sunday,
January 1st, 1905.**

Here and There.

Here a little, there a little.—Isaiah 28 10.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Those interested in Bibles or American books will find information on page 722.

At the gospel meeting at Williamstown, S.A., on Dec. 11, there were two confessions.

We still have a few copies of the Jubilee History for sale at 20/-, postage or carriage added.

At the close of the gospel meeting at Queenstown, S.A., on Sunday week, one confessed Christ.

The mission at Oxford-st., Leederville, W.A., closed with 16 confessions and 4 restorations.

There was one confession at South Yarra on Sunday night last at the close of Bro. Waters' address.

After Monday, December 26th, H. G. Harward's address will be "Gwendolin," Charasse-st., Middle Brighton.

For the next week or two P. J. Pond's address will be c/o Mr. Glover, Cribb & Foote, Ipswich, Queensland.

A. L. Gibson spoke at Emerald last Lord's day evening, and at the close three young people made the good confession.

Jas. Johnston returned to Melbourne last Friday morning from Sydney, where he held a mission with the Paddington church.

At Ascot Vale on Sunday evening there was a fine meeting. At the close of G. P. Pittman's address there were two confessions.

There will be no issue of the CHRISTIAN next week, the next number appearing on January 5. We propose to take a rest and give our readers a spell.

**Why I Habitually Attend at
the Lord's Table Every First
Day of the Week.**

Our next competition is on the above subject. It is open to all. Not more than 150 words, nor less than 50. Must reach us not later than Jan. 17. A page of the best answers will be published in our issue of Jan. 26, and a copy of "Moral and Spiritual Aspects of Baptism" will be sent to the writers of the three answers appearing first on the page. Conditions must be strictly complied with. Competitions once a month. Only one prize to the same writer during 1905, though paragraphs will be published in order of merit if sent in. Next competition announced on Jan. 26.

Hugh Gray, of Horsham, informs us that Sister Mrs. Tampard, of Polkemmet, died on December 12th. She was a daughter of Bro. and Sister Butler, sen.

Andrew Meldrum is spending a few days in Tasmania during this week. He expects to leave here on a brief holiday to New Zealand about the second week in January.

We are asked to remind the Victorian sisters of the united prayer and praise meeting to be held on the first Friday in the new year in Swanston-st. lecture hall. All sisters welcome.

We have in stock a beautiful New Testament with the Psalms; size, 7½in. x 5½in. The type is very large and clear. Morocco binding, round corners, red under gold. Price, 4/-; by post, 4/6.

T. Hagger is paying a short visit to brethren in the Harvey district, W.A., after which he will proceed to Collie, where he expects to commence a tent mission on January 8th. There are a few brethren at Collie, but no meetings are held, and it is anticipated that a vigorous church will be formed.

The secretary of the Tasmanian H.M. Fund acknowledges with thanks the following amounts:—Churches—Bream Creek, £6; Impression Bay, £3; Port Esperance, £3/15/10; Mite Box, 5/3.

Owing to the crowded state of our columns, the Christian Endeavor Page and the report of the Christmas poem competition had to be omitted. We regret this, but it could not be helped.

S.S. UNION, VIC.—Next meeting of the General Committee will be held in the Lygon-st. chapel on Monday, January 9th, 1905, at 8 p.m. All delegates requested to attend.—J. Y. POTTS, Hon. Sec.

The secretary of the Lord's day School in Wanganui, N.Z., when re-ordering *Pure Words* for 1905, says: "The opinion among the teachers is that the paper is the most suitable they have yet had for use in the school."

We have received from the Conference of Mallee churches, per J. Clydesdale, the sum of £2/15/6 for the building fund of the church in Cape Town, Sth. Africa, which has been forwarded to P. G. Saxby, less 1/6 exchange.

We are now arranging for bound volumes of the CHRISTIAN for 1904. Will those requiring copies please order at once? Price, 12/6; by post or other carriage, 15/-. We have two volumes of the 1903 volume for sale, at the same price.

G. H. Browne writes:—"Since last report, a farewell social to Bro. and Sister Rossell has been held, a presentation being made to each of them. The anniversary of Rookwood church was celebrated. Last Sunday night two confessed Christ."

The Sunbeam Band of Hope of the Brighton church held its annual demonstration in the chapel on December 15th. Santa Claus was present, and distributed bags of lollies to the members. There was a large gathering, and a good time was spent.

H. D. Smith addressed the students and friends of Bro. Johnston's classes in the Lygon-st. chapel last Sunday evening from 2 Tim. 2: 15. He gave the young men some good advice, which we trust may be appropriated by some of the older ones too.

On Monday, December 12th, in the tent at Leederville, W.A., a Home Missionary meeting was held which was addressed by W. B. Hayes, A. Lucraft, and D. A. Ewers. There was a large attendance, and the spirit and enthusiasm were all that could be desired.

As will be seen, this issue is mostly taken up with matters pertaining to the church at Enmore, N.S.W. We make no apology, as we believe it will interest most of our readers. The history of a great church is the history of great men and women. This number should be preserved, as it is of historic value.

We have in stock and for sale a fresh supply of D. M. Canright's book, "Seventh Day Adventism Renounced." It is universally recognised to be the most able book ever published on the subject. Its arguments are so powerfully and clearly presented as to make them unanswerable. Printed on good paper with clear type. 413 pages. Price, 4/-; by post, 4/6.

The Lismore, N.S.W., opening services take the following form:—Sunday, January 8th, all-day special services; Monday, C. E. demonstration; Tuesday, children's display; Wednesday, public tea and meeting; Thursday, Christmas tree and presentation of prizes; Friday, united thanksgiving service; Sunday, special services, Bren. Illingworth, Colbourne and Fischer taking part.

The Austral Uniform Mark Register for 1905 is now ready for sending out. Price, 4d., carriage or postage paid. This is a book specially prepared for our schools, and we would be glad to receive the support of all.

E. W. Pittman reports:—"Terang mission has commenced its last week. We expect the preparations for Christmas festivities will interfere somewhat with our closing meetings. Bro. Harward reviewed the Methodist preacher's sermon on infant baptism before Sunday night's address. Decisions to Sunday, 40, of whom 33 have been immersed. Four more subscribers to the CHRISTIAN."

About the middle of September we made a special offer of 1/- to the end of the year. This offer was accepted by a good many. All these will be stopped after this issue unless otherwise ordered.

We desire to say kindly that those writing obituary notices must as a rule confine themselves to less space than in the past. The membership in Australasia is increasing, and unless some self-denial is exercised in this direction too much space will be taken up for a small paper such as this. Let us have obituary notices of all members who fall asleep, but let them be brief and well written.

"Annual Conference of the associated churches of Christ in N.S.W. is fixed for Monday, January 30th, 1905. We extend a cordial invitation to any of the brethren and sisters in the Eastern States to be present, and if the names are sent on to us early of any who intend to be with us, our reception committee will do their best to provide accommodation. We will especially welcome any of our preachers or speaking brethren. Look out for programmes of meetings in future issues of the CHRISTIAN.—A. E. ILLINGWORTH, President."

The annual demonstration of the students in Bro. Johnston's classes in connection with the College of the Bible took place in Lygon-st. chapel on Tuesday evening last. W. C. Craigie presided. The annual report was given by Jas. Johnston. Geo. Mitchell and J. M. Abercrombie recited, J. W. McCallum gave an address, and E. J. Allen an oration. Musical selections were given by Miss Elsa McClelland, Miss Pullen, Mr. E. Watson and Miss Lena Kemp. There was a fair audience, and the meeting was enjoyable, especially to those interested in our young men.

As a result of a very great amount of trouble and expense, we send out numbered receipts for all monies paid to us in connection with this business, and to say the least of it we think those who deal with us might keep the same in case of mistakes. What is the use of receipts being sent for every amount paid on the CHRISTIAN if brethren come in at the end of the year and say, "I am sure I paid this amount some time during the year, but for the life of me I can't find the receipt"! We keep a numbered duplicate of every receipt sent out, and never receive any money without a receipt, and we expect others to co-operate.

Percy G. Diggins writes from Daydawn, W.A., his letter being dated December 5th, 1904: "Enclosed you will please find 7/- in postal notes, for twelve months' subscription to the AUSTRALIAN CHRISTIAN. Kindly start sending to me at once, as

I miss them here since leaving Perth. I have started holding meetings for the breaking of bread. There are about six who attend. There are others here, though, but they have grown cold. We are going to try and rally them up by having gospel meetings on Sunday nights. We hold a week-night meeting now, but next Lord's day will be the first start of evening meetings. We desire the prayers of the brethren on our behalf."

The Almanac for 1905 is now ready. Do not wait for Samples if you require any of these useful wall sheets. Price 2d., post or carriage paid.

A. Huggins, of Petone, Wellington, N.Z., sends us £5 to help with the publication of the CHRISTIAN. This is the kind of sympathy which cheers and helps at the same time. The late Thos. Roger, of Dunedin, N.Z., gave £10 each year to assist in this work, and other brethren in various places systematically help us in this way. Anybody who stops to think must see that the running of a church paper is a difficult task financially and other ways, and needs all the help it can get. We are just managing to make our paper pay, and practical help of this kind is appreciated. We are now much in need of a folding machine, and if any of our readers feel inclined to assist us in this special direction we should feel grateful. A Christmas gift to our publishing interests is now in order.

VICTORIA!



Home Mission Sunday.

ANNUAL COLLECTION.

SPECIAL THANKOFFERING
On Lord's Day,

1st January, 1905

EXPENSES, £120 MONTHLY.

£400 REQUIRED £400

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 Lit. Collins St., Melb.

AUSTRAL PRINT.

Only those who have tried to run a paper—especially a church paper—can have any idea of the care and continual anxiety it involves. Not only must it be provided for from week to week, but from year to year. The plan of a well-conducted paper must be in mind for fully twelve months. We have tried to make the CHRISTIAN a good paper during the year that has gone, and can only promise that we will do our best for the coming year. We have in mind some improvements, but we can make no definite announcements.

We will improve the paper as we receive help from others. Brethren whom we have asked to assist us for 1905 have responded well, and we shall look to them to stand by us. Our paragraph competitions on a variety of interesting topics will be continued monthly. Once a month we will have a symposium by our leading writers on some of the living themes of the day. To give an idea what we mean: we are asking a number of well-known brethren to write an answer of 200 words or less to the question, "How can we best retain our new converts?" These answers, or a part of them, will appear in the last issue of January. We ask for the help and co-operation of all who desire the success of the CHRISTIAN for 1905.

Coming Events.

Observe the time of their coming.—Jer. 8. 7.

DECEMBER 25.—Malvern church opening services. Tradesman's Hall, near Town Hall, High-st. All members in the district most cordially invited to be present.

JANUARY 2.—The Annual Conference of the Associated Churches of Christ in West Moreton will be held in the Christians' Chapel, Rosewood, Queensland, on Monday, January 2nd, 1905. Business will commence at 12 sharp. Visitors from sister churches are cordially welcome. Good programme in the evening. Correspondence is invited in view of engaging an evangelist.

JANUARY 6.—A Praise and Prayer Meeting, under the auspices of the Victorian Sisters' Conference, will be held in the Swanston-st. Lecture Hall on Friday Afternoon, January 6th, at 3 o'clock. Mrs. F. W. Greenwood will read a paper on "The Women of the Acts and Epistles." Mrs. Forbes will give "Some New Year Thoughts." Music. All sisters welcome.

The Golden City Appeal.

It is still open to all the brethren in the Australian Commonwealth. Some have responded, for which we return our grateful thanks. Others have stated their inability to do so, but wishing us every success. Thanks again. But what about the large majority? Let us hear from you, brethren and sisters. "A large and important centre like Bendigo without a church building!" is what we hear from many. To all such we say, Here is your opportunity. Give us a start, and we will do the rest. Waiting to receive the smallest contribution, and promising without fail to acknowledge the largest.

Yours in earnest,
On behalf of the church,
Russell-st., Bendigo. JOSEPH SOUTHWICK, Secy.

W. C. THURGOOD'S City Tea Rooms

1. Elizabeth Street,

Opposite St. Francis Church, only a few doors above the General Post Office.
LARGE COOL ROOMS.

2. Swanston Street,

Opposite the Public Library, a few doors above the Swanston Street Chapel.
A PLACE LIKE HOME.

3. Flinders Street,

Opposite the Hobson's Bay Railway Station, a few doors from bottom of Elizabeth Street.
SERVED QUICKLY.

At any of the above places you will be well served.

Sisters' Department.

"Trust in the Lord and do good."

President—Mrs. J. A. DAVIES,
Chambers, Corner Collins-street and
Elizabeth-street, Melbourne.
Secretary—Miss HILL, Blenheim st., Balaclava,
Melbourne.

A CHRISTMAS CAROL.

"What means this glory round our feet,"
The Magi mused, "more light than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born!"

"What means that star," the shepherds said,
"That brightness through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, goodwill to men!"

'Tis eighteen hundred years, or more,
Since those sweet oracles were dumb;
We wait for him, like them of yore;
Alas, he seems so slow to come.

But it was said, in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing "Peace on earth, goodwill to men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel song,
"To-day the Prince of Peace is born."

—James Russell Lowell.

EXECUTIVE.

Devotional exercises were led by Mrs. Pittman.

A very interesting paper on "Slum Work in London" was read by Miss Petchey. It was resolved to give £1/1/- to the

Rescue Home to provide a Christmas treat for the inmates.

The next meeting will be held January 6th, and will be for praise and prayer. All sisters invited. Mrs. F. W. Greenwood will read a paper on "The Women of Acts and Epistles."

Additions from schools to churches:—Brunswick, 4; Burwood, 2; Brighton, 25; Balmain-st., 2.

REPORTS.

HOSPITAL VISITATION.

The Melbourne and Alfred Hospitals have been visited; 132 books and magazines distributed, as well as comforts. The Blind Asylum and Deaf and Dumb Institute have also been visited. M.P., Supt.

DORCAS.

The general rally was held on Thursday, November 11th. Twelve sisters were present. Garments finished, eight. Donations, 11/- from two friends; collected at sisters' meeting, Doncaster, 5/3. Distributed, a skirt and two pinafores to a needy case; two pinafores and two undergarments to another case of need, through Sister Holdsworth. C.K.

TEMPERANCE.

A meeting was held at Brunswick on November 30th. Fine address, but poor attendance. M.D.

MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

Bourke-st. (Red) trams } Pass the
Collins-st. (Yellow) trams } Door.

BEREAVEMENT NOTICE.

J. Greenhill desires to return his sincere thanks to the brethren for letters, telegrams and messages of sympathy during his sad and sudden bereavement.

ARMADALE RESCUE HOME.

Received with thanks—

Mrs. E. Davies, in memory of J. A. Davies	£100	0	0
Mr. B. Barnett, Prahran	...	0	2
J. B., Avoca	...	0	10
Miss V. Truswell, W.A.	...	0	2
A.B.C., Swanston-st.	...	1	0
B.J., per Mr. Craigie	...	1	0
A Brother, W.A.	...	10	0
J.J.W.	...	0	5
Mr. Chas. Crisp, Dandenong	...	0	10
Mr. and Mrs. F. P. Duncan, Gisborne, N.Z.	...	1	10
Mrs. Crisp, sen., Dandenong	...	0	6
Mrs. Ballantyne, Malvern	...	0	5
Collected by Miss Petchey	...	5	5
" Mrs. Cust, Surrey Hills	...	0	15

Armadale.

J. PITTMAN.

FOREIGN MISSION FUND.

VICTORIA.

Bro. Johnson, Brighton	...	1	1	0
B. N.	...	1	0	0
Church, South Melbourne	...	1	13	0
Malvern Mission Band	...	1	0	0
Sunday School, Brim	...	0	11	0
" " Dandenong	...	0	6	0

NEW ZEALAND.

Sunday School, Mataura	...	1	0	0
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NEW SOUTH WALES.

Received by E. Gole, Treas., F.M. Committee—				
Church, Enmore, per Collectors	...	16	14	10
Petersham	...	0	11	9
Paddington	...	3	10	0
Sydney	...	5	12	6
Lismore	...	2	14	10
Canley Vale	...	1	1	6
Rookwood	...	2	1	6
Wingham	...	0	17	0
Endeavor Rally, Sydney	...	0	18	6
" Petersham	...	1	13	0

CHRISTMAS FUND.

VICTORIA.

Sunday School, Meredith	...	0	7	0
Nhill	...	0	14	0
Brim	...	0	11	0
Cudjee	...	0	13	0
Warrnambool	...	0	3	1
Lillimur	...	0	14	6
Swanston-st., Melbourne	...	1	7	7
" Miss Embley's Infant Class	...	0	7	0
Shepparton	...	0	5	0
Brighton	...	0	10	0
Cheltenham	...	1	2	0
Lygon-st., Carlton	...	0	10	0
Kaniva	...	0	9	3
Castlemaine	...	0	10	7
Williamstown	...	0	9	5
Bet Bet	...	0	7	6
Wedderburn	...	0	7	6
North Fitzroy	...	0	17	3
Emerald	...	0	8	0
Y.P.S.C.E., Hawthorn	...	0	3	0
Y. P. S., Footscray	...	0	6	0
Mabel and Ida Chapman, Gordons	...	0	2	6

NEW ZEALAND.

Sunday School, Mataura	...	1	0	0
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CHINESE MISSION BUILDING.

R. Campbell Edwards, Hawthorn	...	50	0	0
Bro. Clements, Bayswater	...	1	0	0
Bro. Schultze, Bayswater	...	0	10	0
Church, Meredith, coll. card, per A. McKay	...	0	11	0
B. J. M.	...	0	10	0
Collected per F. McClean	...	3	10	0

ROBERT LYALL, Treas., F. M. LUBBROOK, Sec.,
39 Leveson-st., N. Melb. 21 Collins-st., Melb.

AN APPEAL.

The church at North Richmond, having labored under difficulties for the past fourteen years, owing to the debt on their chapel, are now making a special effort to considerably reduce same. We therefore appeal to all in Christ Jesus to assist us; especially those who were led to accept Christ within its walls, and all who at any time have been connected with the church. Donations will be thankfully received and acknowledged by J. C. Free, secretary, 411 Bridge-rd., or T. Darnley, treasurer, 18 Richmond Terrace.

INSECTIBANE!

Kills All Insects.

Derby, Tasmania, Dec. 3, 1904.

Messrs. Roche, Tompsitt & Co., 292-298 Flinders-st., Melbourne.

Dear Sirs,—The contents of one small tin of *Insectibane* dropped into crevices and scattered round fireplace and mantelpiece effectually rid our kitchen of a large number of cockroaches over six months ago. They have not since re-appeared.

Yours faithfully,
(Signed) DONALD FRASER.

SOLD EVERYWHERE

IN TINS AT 6d., 1/-, 2/-, 5/-, 10/-.

**HOLMAN'S IDEAL
LARGE TYPE
SELF-PRONOUNCING
TEACHERS' BIBLE.**

*We have received from the
Publishers in Philadelphia a
Shipment of the above BIBLES.*

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OUR POSITION.

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CHAPTER V.

OBJECTIONS TO OUR POSITION.

There are some objections to the plan of union on which we are acting which deserve attention.

I. That while we profess to repudiate everything sectarian, and to advocate only that which is catholic, we do practically establish a sectarian test—admitting none but those who accept our interpretation of the meaning of baptism. An affusionist is not allowed to have his own interpretation, but must bend to ours.

This, if true, would be a serious objection. But, in truth, it is not with us a question of interpretation at all, but of translation. We propose to unite with all believers in Christ Jesus on the word of God—to accept what it teaches, and do what it commands. As the word of God was not originally spoken or written in English, we must have it translated in such words as will faithfully convey "the mind of the Spirit." What we insist on is, that *baptizo* is not fairly represented in English by pour, sprinkle, or wash, but by dip, plunge, immerse. This being so, a faithful translation leaves no necessity for party interpretation as to the thing required to be done. We repeat, therefore, that we impose our interpretations on none; we simply ask that the word of God shall be faithfully translated. The question is philological.

If it be said that there is doubt as to the proper translation of the original term, we reply: No more doubt than can be raised over any other term that men may choose to dispute about; not so much as may be plausibly urged against many other leading terms in the New Testament, and none that can present a serious obstacle to union, provided the spirit of union is in the ascendant.

This will be apparent in the light of the following statements:

1. All the lexicographers of note give dip, plunge, immerse, as the literal meaning of *baptizo*.

2. Ecclesiastical history clearly proves not only that immersion was the primitive practice, but that it continued to be the general practice for over twelve centuries.

3. The Greek Church has always practised it, and continues to practise it to this day.

4. The Western or Roman Catholic Church freely admits that the original practice was immersion, and does not pretend to base its present practice on the meaning of the word, or the authority of Scripture; but claims that the church has authority to change the ordinances. Both affusion and infant membership are maintained on the ground of tradition, by the Roman Catholics, it being freely admitted that they are not to be proved from Scripture alone.

5. Affusion and infant membership obtained a footing among the Reformers as an inheritance from Rome, and not on the ground of Scripture authority. They imported them from Babylon as the fruits of their religious training, found themselves in possession of them, and were put to it to find some authority from Scripture to justify them.

6. Luther, Calvin, and Wesley all admitted frankly that immersion was the apostolic practice. Calvin justified sprinkling, on the ground that the church had the authority to modify the form somewhat, retaining the substance; but, he added, "the word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church."

7. Immersion was that which the rubric of the Church of England required at the time the Presbyterians came into power in England

and formed their Directory for Public Worship. They changed it so as to read that sprinkling was not only lawful, but sufficient, and carried it by the casting vote of the Moderator—no one presuming to deny the lawfulness of immersion.

When we add to these considerations what we said in a previous number—that immersion can be accepted by all as valid baptism—it will be seen that we are neither attempting to impose an interpretation on any, nor to tyrannise over the conscience of any. We insist on that which the Word of God enjoins, and which all can accept without a sacrifice of conscience.

II. It is objected that the creed which we submit is too broad—it will let in heretics of various stripes, and the church will soon be loaded down with an intolerable burden of error.

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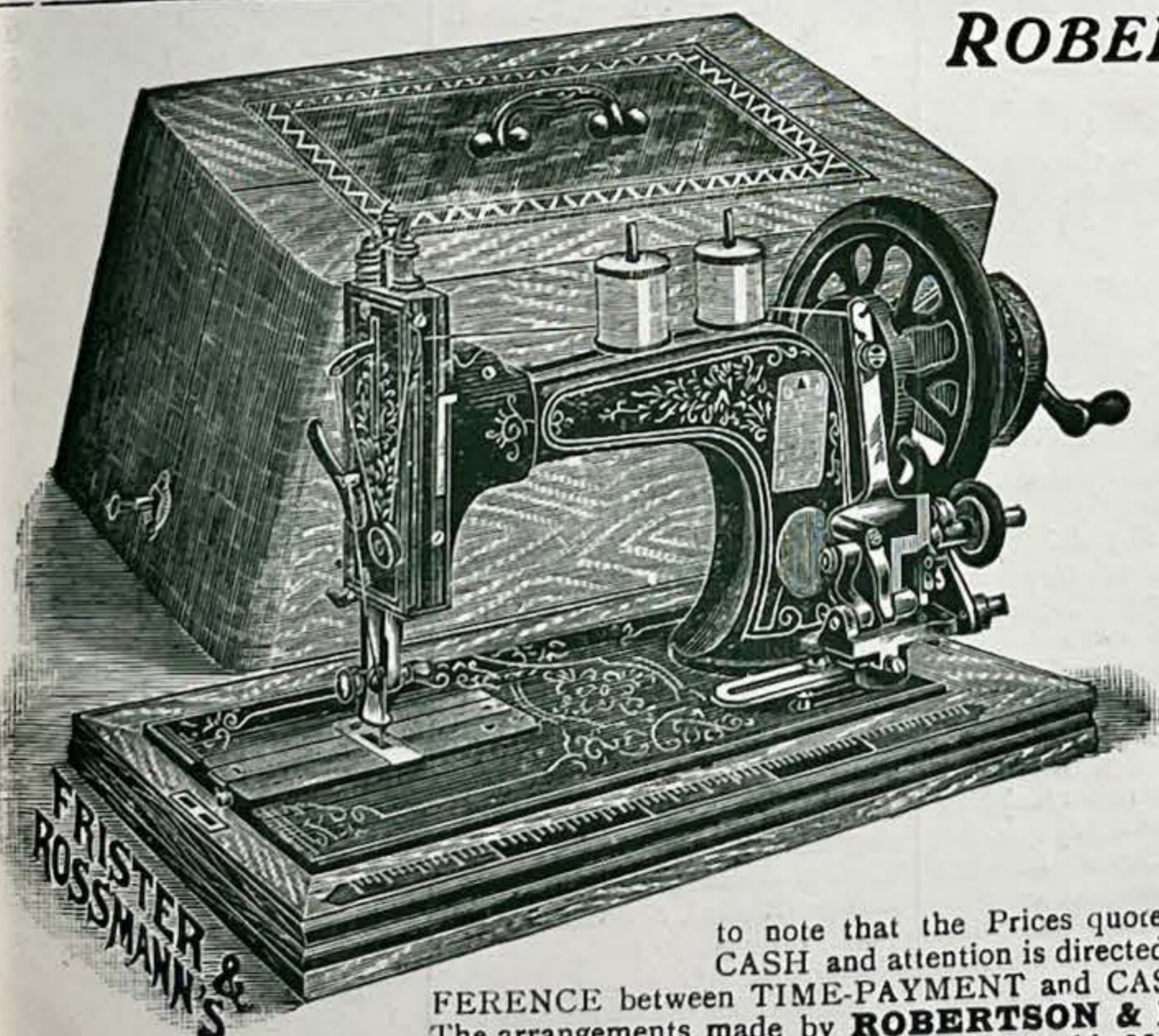
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1. That the question to be met is not, Is this good policy? or, What will come of it?—let such inquiries be put when nothing more sacred than mere expedients is in question—but, Was this the primitive practice? Is this what the apostles taught? It is beyond controversy that, in preaching the gospel and turning sinners to Christ, the apostles knew and were determined to know nothing but Jesus Christ and him crucified. It is equally certain that they received sinners to baptism, upon their avowed faith in Jesus as the Christ, the Son of the living God. Is it not impious on our part to question the wisdom of heaven's arrangements and ordinations? How dare we impose either doctrinal or practical barriers where they imposed none?

2. The human inventions by which it has been sought to keep out heresy and heretics have not been successful. They have made more heresy than they have cured or prevented, and, in place of preventing the increase of parties, have been the fruitful sources of division. If sometimes they have kept out those who were unsound in the faith, have they not also kept out many of whom God would accept—kept them out because they would not accept the traditions of men? The practical result of human tests is not seen in a united nor yet in a pure church, but quite the reverse.

3. If men are ever persuaded to love and trust in Jesus as a divine Saviour, they can readily be brought right about all else. The normal development of the love of Christ, as

the sovereign power in the soul, will conquer and annihilate errors much more readily than the assertion of merely human authority or a formal assent to church dogmas. The early converts to Christianity had many errors in possession, as is evident from the New Testament history; but the apostles evidently trusted that they would outgrow these as rapidly as they advanced in the knowledge and love of Christ. They therefore left them undisturbed in their position *so long as they did not seek to impose them on others*, or so long as these errors did not subvert their faith in Christ. The apostles were jealous of everything that would move men's confidence away from Christ, or supplant his authority; they were tolerant in all beside. Let us quote here the words of another:

"Put Christ in your temple, and whatever ought not to be there will depart at his bidding. Is your congregation disturbed by the presence of birds and beasts that defile it? Open the door to him and give him full possession, for he alone has the power to drive them out. Is the temple of your heart infested with the beasts of selfishness, which show their presence in the works of the flesh? You cannot expel them by your will alone. Put Christ in your temple.

"There are yet those who are vainly trying to cleanse the temple of its falsehood by a scourge of small cords of doctrine spun out of their own brain. There are those who are seeking to expel from churches organs, festivals, etc., by the force of their own personal menaces; and there are not wanting those

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who are seeking to cleanse their own lives by their low keeping in their own strength. Put Christ in your temples, and whatever ought not to be there he will drive out."

It may be possible to unite men in the faith and love of Jesus, the Christ, so as to have one common brotherhood in all the earth, inspired by a common faith, and hope, and love; but it is not possible to establish a catholic brotherhood on any creed of man's devising. The really catholic church—the only true catholic church—that of the first and second centuries—had no human creed.

III. It is objected that there is much beyond the divinity of Christ taught in the Scriptures, and that, if Christians are to be properly instructed, the truths of the Bible must be faithfully taught.

Answer: 1. Unquestionably. These truths disciples are to learn after they come into the church; but they are not tests by which they are admitted. Teachers should fully instruct the church in all that the Bible teaches; but the members are not bound to receive such instructions further than they find them established by Scripture testimony. But if the teacher becomes heretical—what then? Let the church cease to employ him in that capacity.

2. There is a class of speculative questions which cannot enter into the teaching of the pulpit, and which can have no proper place in a creed, because they are not questions of faith, but of opinion, yet their discussion may, in a philosophical point of view, be valuable. All these questions should be relegated to the schools of philosophy where they belong, and there should be freely discussed without danger of ecclesiastical interference.

IV. It is objected that the clashing interests of the various systems of church government will not allow of union.

We reply that when the spirit of Christ shall become superior to the pride of sect, then no question of church polity will be allowed to divide Christians. Church government does not stand among the terms of salvation. If, as is generally argued, the Scriptures give us no definite form of church government, and therefore these various forms have grown up according to necessity, it is evident they can come down again according to a new necessity; and he is not acting as a Christian who would allow anything not

*Alexander Procter.

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divine to stand in the way of the union of the people of God. We do not care to discuss the question more particularly now, because we are satisfied that when all other grave difficulties shall have been overcome, this one will not long be allowed to stand.

V. We can never unite in non-essentials.

True; and it would not be worth much if we did. That is just the line we draw. In essentials—in that which is plainly taught and ordained—we must be one; in non-essentials—in all that Christ has not taught and enjoined—we must be left free, guided only by that law of love which will ever lead us to seek the things that make for peace, and things wherewith one may edify another.

(Concluded.)

HOME MISSION
SUNDAY,
JANY. 1st, 1905.

Obituary.

To live is Christ; to die is gain.—Phil. 1: 21.

AMES.—At Adelaide, on Friday, December 2nd, Samuel, the husband of Sister Mina Dickens Ames, fell asleep in Jesus. He was only 42 years of age, and leaves a sorrowing widow and three children. At the time of his death he had gone on a visit to his father and mother, who reside at Bowden, Adelaide. His wife reached Adelaide before his death. His parents and relatives did all that love could suggest. Bro. Ames was a member of the church at Lygon-st. for about 18 years, and was highly esteemed for his fine Christian character. He was buried in the Hindmarsh Cemetery. G. B. Moyses officiated at the grave. Our Christian sympathy is extended to the bereaved wife and family, and to our aged Sister Dickens and family, who feel keenly the loss they have sustained, also to the father and mother, who have lost a worthy son. May God bless and sustain them all.

Carlton, V.

M. McL.

CROCKER.—On November 8th, our Sister Miss G. Crocker departed this life, aged 19 years. She was ill but five days, and succumbed to pleurisy. Our sister in her dying hour offered a beautiful prayer for the church at Norwood and for her loved ones, that all might be "faithful unto death." Having bid her loved ones good-bye, she said, "The angels are coming now for me," and fell asleep. We deeply sympathise with the parents and family in their sore bereavement.

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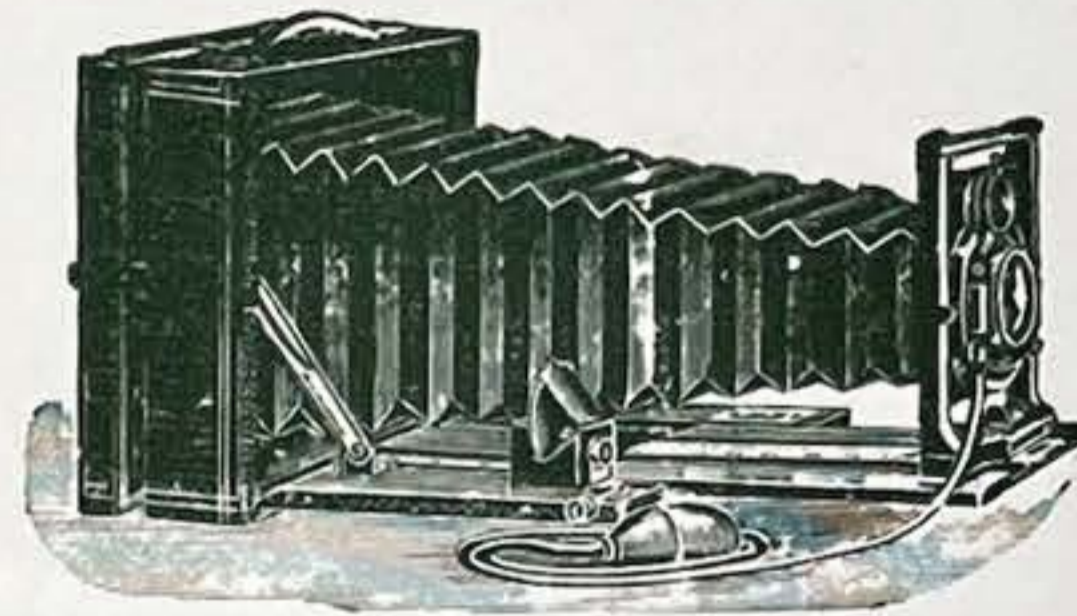
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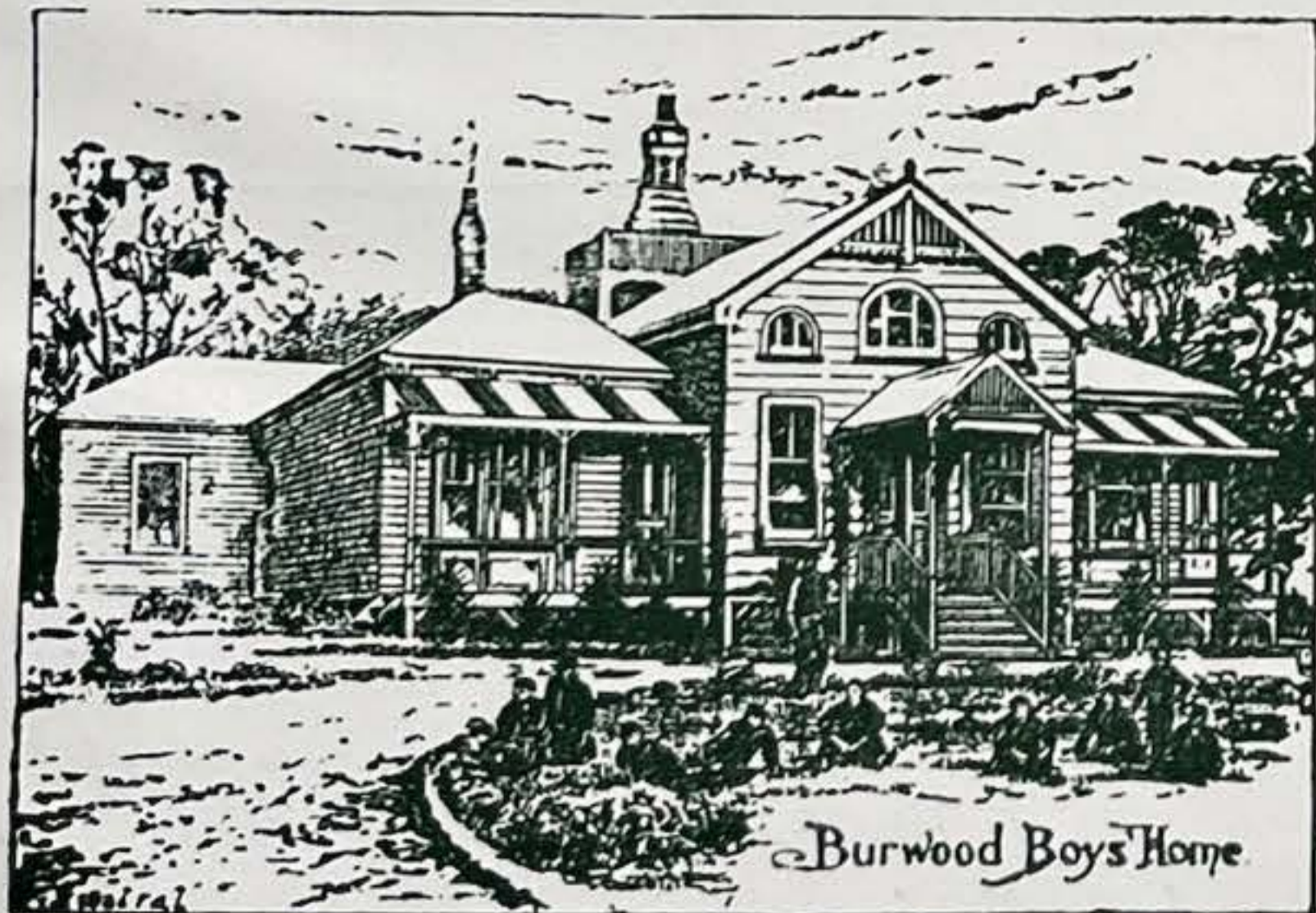
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