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## The Late J. A. Davies.

F. G. DUNN.



The announcement that John A. Davies had died suddenly while journeying in a tram-car on his way to Melbourne came upon me so suddenly that I could scarcely believe it. Only a day or two before, when I saw him, he seemed a man who would live for many years and in all probability outlast myself. I did not know then that he had been warned that his heart was weak, and that he must take great care of himself. To those who knew him well this was the last thing he was likely to do. To be restful and take things easy was not in his nature. Full of energy, he must be ever on the move, and his best friends had little or no influence in restraining him. He belonged to that type of men who push the world along—quick in decision, strong and resolute in action. But he is at rest now. Speaking of his death to a mutual friend, the friend said, "I should just like to die as Davies did." He meant that when his time came, he would like the call to be sudden, without pain, and peaceful. But in this, as in many other things, we have no choice. To a certain extent we may order our lives. If we so order them that death finds us busy in the Master's work, then are we happy indeed. It so happened in the case of our beloved brother. He, with Mrs. Davies, was on his way to the Tabernacle, Collingwood, to assist in the Tent Mission work carried on by Bro. Harward, when the great summons came to him. In a moment, without any previous warning, he was called hence. To him, it was a call to go up higher and be for ever with his Lord; but to the one by his side it was a sudden and fearful rending of the heartstrings. In this hour of trial the heart of the brotherhood will go out in sympathy to the wife so suddenly bereaved of her husband.

It is many long years ago since I first formed the acquaintance of J. A. Davies. He was then a young man, and I was leaving my boyish days behind me. Forty-seven years ago, as a lad of fifteen years of age, he became a member of the church. At that early age he had the privilege of listening to J. B. Rotherham and Edward Evans preach the ancient gospel, and was enchanted with the clear and simple message they presented. He was baptised in the river Severn, Newtown, England, and retained grateful memories of the preachers who were instrumental in bringing him to a knowledge of the truth. He used to recall those days, and tell me of his youthful enthusiasm for "our plea" and his belief that it was bound to prevail; and

though the optimism of youth faded in the reality and stern conflict of things, he was always true and faithful to the cause with which he was so early identified. In his eighteenth year he left the home country for America, and became associated with the church in New York. Here he found a healthy and united church and a splendid lot of brethren, and left them with regret in October, 1860, when he sailed for Australia. Before leaving he was presented with a few books and a Bible, which he prized very highly as a memento of his sojourn in that place. He arrived in Victoria in 1861, and became a member of the church then meeting in the Temperance Hall, Melbourne; thence to the church at Swanston-st., of which church he continued in membership to the last. For a number of years Bro. Davies was a quiet and steadfast member of the church, without seeking any prominence among his brethren. Eventually he was induced to take a more active part in the work, and elected to do something to the furthering of the principles of temperance among the young people of the church. For some years he was president of the Swanston-st. Band of Hope, and carried it on with great success. Those young people who were fortunate enough to be in its membership will never forget their kind and generous president. He delighted in the society of young people, and spared neither trouble nor money in endeavoring to give them real, substantial enjoyment.

As an officer of the church in Swanston Street he was a sincere and earnest worker. I think in the meetings there he found the greatest delight of his public life, for he was unwearied in his efforts to promote the best interests of the church which he dearly loved. It was very rarely that he ever missed a meeting, morning or evening, and the members of the church will miss his familiar figure, and the kindly greeting that he gave to all as they entered the church doors. But strongly as he was attached to the church at Swanston Street, he was far from being merely local in his sympathies. His interest went out to all the churches. This was abundantly manifested in the work which he did as Treasurer and President of the Conference. During the years he acted as Treasurer he carried into his work the same habits which characterised him as a business man. He would have the finances on a sound footing, and insisted on promptly paying the salaries of the preachers employed by the Committee. As President

he signalled his term of office in a way that few had the ability or willingness to do. His splendid hospitality in the Melbourne Town Hall will not soon be forgotten, nor the impetus which it gave to our movement by bringing us as a people prominently before the public. If I were asked to sum up the character of Bro. Davies in one word, I should use the word "thorough." Of all men I ever met he was the most intolerant of anything in the shape of sham or humbug. And yet, though his voice denounced, his heart could be easily reached. I think the veriest fraud that ever breathed would find a way into his pocket, if he had anything in the shape of a pitiful tale to tell.

Perhaps the greatest test of a man's character is found in the open market place. The question to be answered there is not what a man is on Sunday, but what he is every day of the week. Tried by this rule, the character of Bro. Davies does not suffer, but is very much enhanced. In the business circles in which he moved his probity was beyond question. This is eloquently testified to by a short paragraph which appeared in the commercial column of the *Argus*, and which reads as follows:—"The news of the sudden death of Mr. J. A. Davies, the flour-miller, was received to-day with very great regret. Mr. Davies was esteemed as a man of high character and perfect honor." His Christianity was not an affair of sunshine, but was made for all kinds of weather. People knew exactly where he stood. His Christianity took the first place and was the dominant influence of his business as well as of his private life. This is an influence that radiates in ever-widening circles. He was a successful business man, but none of his success had any doubtful quality about it. His sense of honor was extremely keen, and made itself felt in all his business relations. In the world and in the church he would have nothing to do with anything mean or pettifogging. Men of this stamp are not in the world without leaving their impress upon it, and in this respect Bro. Davies did his part. Even in the church itself men of this kind fulfil a useful part by raising the moral standard to a higher level. They give a practical exposition of Christian manliness, and as a result the atmosphere becomes purer because they breathe in it.

I must not forget to speak of the great interest he took in the work connected with the Burwood Boys' Home. He was not merely a nominal member of the committee—the *role* of "nominal" never suited him. He had a

real live interest in the waifs and strays whose fortunes in life he proposed to help to make better. His visits to the Home were frequent, and seldom or never did he go empty handed. The boys there will miss him, and some of them, I am sure, will in after life remember with gratitude the kindly words and deeds of J. A. Davies. In a more prosperous manhood they will realise—at least some of them—that to men like him they owe the start in life which made their after career possible. And after all, it is kindly thoughts expressed in deeds that constitute the highest manhood—the manhood of Christ himself.

The feeling in my heart as I write is that the church is all the poorer in the absence of our friend and brother. It has lost a good and earnest worker, and some of us have lost a personal friend whom we loved. And, yet, not lost; only gone home a little earlier than those of us who remain behind. The thought of heaven is enriched when we think of the great reunion. And here the words of Newman come to me:—

"O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile,  
Which I have loved long since and lost awhile."

The meeting in Swanston-st. on Sunday morning was deeply solemn and impressive. The platform was draped in mourning. Many in the meeting who are not in the habit of weeping were moved to tears. Bro. Johnston presided, and briefly referred to the great loss that Swanston-st. church had met with. Robert Lyall read most impressively Psalm 90, while the New Testament lesson was 1 Pet. 1. Geo. T. Walden spoke for a few minutes about as follows:—

There is no need for me this morning to make any attempt to direct your thoughts into the channel in which my own are travelling. I take it as a privilege to be allowed to speak under the circumstances, sad though they may be. There are three things that John A. Davies was specially interested in—his church, his home, and his business. I want to say a word on the interest he had in his church. It was not casual. He was one of the oldest members of the church here in Melbourne, and I can say this, that he found the church everything so far as organisation was concerned. He belonged to no other organisation. He was a large-hearted, a large-brained man, and he found all his energies more than taken up in giving them to the church of Jesus Christ. If there is one thing that will live in my memory it is the simple and enthusiastic devotion that our late brother had for the church meeting here. He was faithful to it, and I believe no sacrifice would have been too great on his part if he felt the church needed it. Then again, he loved the young life of the church. Sherwin, writing in a recent number of the *Twentieth Century Magazine*, says, "In the future three-fourths of the interest and the energies of the older people of the church will be given to looking after the young lives." Bro. Davies antedated that. He loved the young people. It is hard to keep from manifesting our grief at his loss. We must try and take his place. Could his voice speak a parting message to us this day, it would I am sure

be, "Brethren, love the church, love Jesus Christ; spend and be spent in the church's service." Oh, don't let any love we can show for it ever be wanting. Let his life be an example to us, and then, when these conflicts are o'er—it will be only a few years with the youngest of us—we shall have no better greeting, that shall cause our brother more joy, than to know we have loved the church of Jesus Christ and that we have imitated his example in trying to work for it.

The funeral in the afternoon of last Sunday was attended by hundreds of our brethren and sisters, young and old, and by a great number of the general public. We do not now remember seeing so large a number of our brethren at a funeral in the city. Among the number we now recall the following: M. W. Green, R. C. Edwards, J. A. Palmer, T. H. Cowley, A. Millis, F. W. Greenwood, F. G. Dunn, W. Meekison, Chas. Lawson, P. B. McMaster, Robert Lyall, Jos. Pittman, W. C. Craigie, H. Lyall, F. Gladish, M. McLellan, A. Haddow, senr., John Harding, B. Huntsman, John Morris, D. A. Lewis, R. B. Davis, W. C. Thurgood, Thos. Mitchell, E. Griffiths, John Griffiths, F. A. Kemp, John McColl, A. L. Crichton, Jas. McGregor, W. Wilson, John Tully, Geo. Petty. The funeral was conducted by Jas. Johnston and Geo. T. Walden, and took place at Kew Cemetery.

The Memorial Service at night in the Swanston Street chapel was crowded. Many brethren from sister churches and some of Bro. Davies' business friends were present. The singing was inspiring and hopeful. During the evening Mrs. McClelland, of the Lygon Street church, sang "The Vital Spark." The service was conducted by Bren. Jas. Johnston and Geo. T. Walden. Bro. Johnston conducted the opening services, and then Bro. Walden spoke as follows:—

I think it is possible in speaking of those who have departed to say things that a true man might not wish said. We say that concerning the dead nothing must be spoken but good; but we must be careful that everything we do say concerning them is not only good but is absolutely true; and I want you to judge what I shall say by that standard. If what I say is true, then if we love truth we will embrace that—we will try to let its influence be felt in our lives.

There is a great deal about John A. Davies' life that is very beautiful to contemplate, and a great deal that has not a shadow of sorrow upon it, but rather a halo of hope around it. He has gone from us, and those who knew him best most feel his loss. What a magnificent thought, that though he is gone it is only to the other side of the veil, and to think that our loved ones who have left us thus are yet permitted to watch our struggles to live out our lives here! When a man who has been a successful warrior falls there is national grief, and at the same time pride in those connected by family ties to him—an undercurrent of joy that they have been associated with one so successful in fighting the battles of his country.

We have not met to-night to speak of a warrior in physical matters. In the industrial

and social struggles of our country we have our heroes and our heroines of whom we are just as proud, and there are Victoria Crosses equally meritorious with those of the battlefield. The one whose memory we cherish to-night made a success of his life. A self-made man, he fought life's battle successfully. I want to ask the question, therefore, What were the elements in his life that contributed to his success? We all want to make a success of life. There is a natural nobility in every man and woman, if we can only fire that nobility to such an extent that it should blaze forth in their lives; and if we find a man who has made a success in life in the material sense, a success in the social sense, and a success in the spiritual sense, we ask ourselves the question, How did this man achieve this success? Did he have certain elements in his character or in his life that are possible for me to have? If so, then I may be able to make my life such a success. Such a question justifies the value of a memorial service. There may be a seed dropped into the soil of my life that should germinate and bring forth fruit, so that he being dead may yet speak in the impetus that he gives to my life. Bro. Davies has been willing to spend and be spent, and threw himself with all the impetuosity and energy of his nature into the throbbing life of this world. We may say his life is gone, but yet it is not gone. It is being reproduced in hundreds of other lives, and though he may lose his life, yet he has saved it in the many whom he has influenced.

A great artist may paint splendid pictures in his lifetime, and if he does not wish to take the trouble of criticising and instructing others who are willing to learn, he wastes that life. So it is in the practical affairs of life. A man who lives a good life will touch others, and they will touch still others, and on throughout eternity the influence of a good man lives. I suggest that the first element in Bro. Davies' success was his kindness of disposition. That is a great element in human character. His heart was a big part of his life. He loved, and when he loved you, when he took you into the sacred circle of his friendship, he loved you with almost an everlasting love. What an inspiration it is to have someone who loves you! How it brings the best out of you! Many in our midst have lost a friend in Bro. Davies.

Another element in his character was his energy—his enthusiasm. He was a most energetic man. Earnest in his business, he deserved to make a success of life. In the early days of this State he was a hard worker, and continued so until his death. The same is true of his church work, into which he put the whole force that God gave him, and he put into his life of 62 years as much work as some men put into a hundred. He was enthused with the deeper things of life and about the welfare of those in humbler walks of life. What a splendid tribute to his memory to-day when those boys from the Burwood Boy's Home gathered around his grave to pay their last respects to their departed friend! Let us then follow his example in being enthusiastic about the great question of life.

Again, I suggest as an element in his

character his religion. Men sometimes say that a man cannot be a successful business man and be a Christian. I say to you young men beginning life, it is not true, and it is not inconsistent with living out our lives in this world to be a Christian man or woman. Nor is it right that we should withhold interest in the affairs of this life and at the same time be a Christian, as the lives of some of our greatest living men testify. We all have the capacity for accepting Christ, but we may so neglect to use that capacity that in after years we may seek for it in vain. A spiritual atrophy may set in, and it may one day be a grief to us that we neglected to establish the fundamental principles of religion, and not only make a success of this life but also of the life that is to come. I say to you, young men, take our Bro. Davies' example in his religion. He lived that religion for forty years, and in his dealings did justice with all men. Did I say justice? I withdraw that word, and I will say he acted mercifully. He was more than a just man. He was a good man. Let me impress upon you this great fact, that life is very uncertain. Our brother was amongst us at the anniversary services last Lord's day, and who would have dreamt that to-night—in one short week—he would have been laid to rest, and that we would be holding this memorial service! God has given us all a place where we may do our life's work, and let us re-

member that the night cometh, when no man can work. Let us see that we try to follow in the footsteps of this kind-hearted, enthusiastic, successful, religious man, that we too may learn his secret, and at last go to enjoy the reward that is open to every one who faithfully follows Christ, in the paradise of God.

After the singing of a hymn Bro. Johnston spoke:—

There is no questioning the fact that our late Bro. Davies was a good man; but I would just like to add a word of testimony of his faith. For over thirty years he has been connected with the church here, and for over half that time he has been an officer in the church, taking a prominent part and responsibility upon him. My association with him has been for about three years—since I began my labors here—and I can assert that his faith was so simple that a child could understand and accept it. He was a man with whom the longer you associated the more you esteemed and respected him, and I appreciated him very much indeed. He stood behind and beside me in my work here, and I say that the preacher in losing Bro. Davies has lost a valuable and most enthusiastic friend and supporter. He believed that the life he had was the gift of God, and he therefore cherished that life. He had but one noble purpose in life, and that was to serve the Lord Jesus Christ. I

have never met a man holding such a prominent position in the church, who was so simple in his faith that the one purpose of life was to live for Christ. Nothing kept him absent from his place in our meetings, and wherever the gospel was preached, if possible, he made an endeavor to be present.

He believed that this life was a preparatory life. Oh, that we all may have that faith! that when we shall be launched out into the great eternity, and when we shall, so to speak, be removed from the activities of this life, we shall enter into a brighter, happier, and more complete one in the life that is to come.

When we laid our brother's body away to rest to-day it was a sad scene, and the large number who came to pay their last tribute on earth to John A. Davies is a testimony that will live long in the history of the church of Jesus Christ in this city. We laid him away not as those who have no hope. The curtain has only been pulled aside—the great curtain of death—that hides the vast eternity from this life, through which every one of us must eventually pass—but the curtain that is to dawn upon an eternal day to those who, like our brother, have a simple faith in Jesus Christ and are laid to rest in that hope. I valued our brother's life because I believe it was a life free from prejudices, and it was indeed a beautiful life. May it be ours to imitate!

## DANGERS THAT MENACE US. I. The Menace of Rum.

\* CHAS. WATT. \*

Permit me to briefly explain that the pronoun "us" is not used throughout this short series as it is generally employed in a religious paper. It does not refer exclusively to the members of our churches, nor even to all Christians as "citizens of heaven," but to all readers as citizens of our empire. While there are certain duties in this empire which all citizens share in common, we are not unmindful that the "citizen of heaven" carries a double responsibility. "Christ hath provided by means of the living members of his body a counteracting agency to the ever increasing moral degradation of the natural man." And this principle is in strict keeping with the natural processes we see going on in and around us continually. "In our bodies are powerful acids and chemical forces which would destroy us, if they were not neutralised by the presence of the mystery of life; against life they have no power. And similarly, the forces of evil within the believer are neutralised by the presence of him who is the life, and apart from him we can do nothing. Similarly, again, the destructive and corruptive influences in the world can only be effectively checked by the benediction-giving and humanity-exalting influences of Christ manifested in his people, to whom he said, "Ye are the salt of the earth." But while this antiseptic influence of believers acts directly on the individual, indirectly on the state, and remotely on society, by the mercy of him who directs the "divine programme of the world's history," all Christians and all who have shared the privilege of Christian teaching, may now, through the

ballot box, strike directly at the heart of evil in the state and in society. Besides moral evil, certain huge legal evils exist by the will of the people, and when all who love the Lord Jesus Christ awake to a realisation of the possibilities that are bound up in their united power, such evils will be within measurable distance of eternal doom.

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That indulgence in intoxicating drink is a monstrous evil needs no proof. The time has gone by when a proposition of this sort calls for demonstration. In every so-called "Christian nation" the evidences are overwhelming; far more so—more shame to us—than among non-Christian peoples. Sir Henry Lazard tells us that when he came in his travels to the town of Shuster, on the Euphrates, he was "struck with the decency, cleanliness, happiness and hospitality of its people." And the reason he gives is, "There were no Christians and, therefore, no grogshops there." The first words heard by the first English missionary to India in 1816 were, "Christian religion! devil religion! Christian much drink; Christian much do wrong." And the natives blessed by the missionary labors of Dr. Judson ever declined to speak of him as Christian; the name savored of rum and the slave-trade; but recognising in him the living embodiment of his creed, they called him "the Jesus Christ man." And oh! the shame of it, that, in Mohammedan countries, the drunk man was said to have "deserted Mahomet and gone to Jesus"! However, we refer now, not to the evil of drinking, but to the menace of it; to

the dark shadow of a coming evil greater than any we have yet sounded. True, the present evil that attends the system of licensed drinking is fearful—an evil made up of poverty, crime, disease, suffering, sorrow, and death. But what we now have is only an earnest of the more appalling evil that threatens us. And, strangely enough, that is the very thing that many professing Christians appear so slow to appreciate. Hence they, by their own act and deed, foster and perpetuate the wrong.

(1) *Our national life is menaced.* A royal eagle swooped down, and seizing a weazel soared aloft. But the creature fastened on its vitals and secured its captor's death! In 1894 Lord Wolseley said: "There are yet some great enemies to be encountered by the United Kingdom, but the most pressing enemy is drink. It kills more than all our newest weapons of warfare." Then in America Stonewall Jackson said: "I never use intoxicating drink; I am more afraid of it than of the Yankee bullets." The late Duke of Albany said: "Drink is the only deadly enemy England has to fear." And yet they nurse it, coddle it, foster it and license it! Gladstone said at Liverpool in 1893: "Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families . . . this great plague and curse, let us all remember, is a national curse, calamity and scandal." And a nobleman who is at present very much in evidence, Lord Roseberry,

said: "I view the uncontrolled condition of the liquor traffic as a serious danger"; and again, "If the State does not soon control the liquor traffic, the liquor traffic will control the State." This, mark you, to a country that has been trying to control it for more than 1000 years!! The State can no more control the drink and leave the drink shops open, than it could an epidemic of fever and leave certain foul drains uncleansed. Indeed, the outlook is so serious that the *Lancet* well says: "The drinking habits of young men in the present day are appalling, and threaten the physical as well as the moral deterioration of our race."

(2) *Our religious life is menaced.* In the foreign field much of our labors are rendered abortive by drink. For every missionary landed in Africa, there are landed 70,000 casks of rum, 10,000 casks of gin, and 15 tons of gunpowder. Dr. Parker said recently: "We must regard the liquor traffic as the mortal enemy of all things good and sane. Drink is the foe of the world. Drink has challenged and defied the God of Israel, let the Christian church adequately answer the blatant and impious challenge." Aye, if the Christian church would but do this! But how can it when its hands are tied by an unholy alliance with the liquor interest? How can it when many of the office-bearers in the popular churches have a direct stake in the drink traffic? How can it when

many of the ministers of these churches not only openly champion the public house, but in their synods and assemblies pour contempt on those reformers who would seek to remove the evil? How can the Christian church adequately answer the blatant and impious challenge, when multitudes of Christian voters cast their votes to continue to legalise the curse!

The burning question just now is, How to deal with it; and on this there is, unfortunately, little or no unanimity. The "No license" reform is scouted by many professing Christians as "harsh and uncharitable." Such profess sympathy for those who are engaged in the trade! But, in God's name, have they no sympathy for the victims of the trade?—no sympathy for the vast multitudes whose cries enter into the ears of the Lord of Sabaoth? Have they no sympathy for the army of deluded youths who, in the gilded tap room, lay broad and deep the foundations of physical suffering, temporal ruin and eternal shame? Is all their sympathy to be given to those who sell the drink and none to those who suffer from it? Let us who are striving for the removal of this evil keep our eyes on two things, the sort of man we put into Parliament, and on the ballot-box. Let us carry our burden to the Lord, and look to him for guidance and strength in the great fight; and above all, let us vote as we pray.

## SUNDAY SCHOOL UNION, VICTORIA.

### ANNUAL REPORT (abridged).

The Union was formed on May 9th, 1881, at a meeting held at, and convened by the teachers of, the North Melbourne school. Jas. Reid was the Hon. Sec. during the preliminary meeting, the first officers elected being J. Colbourne, President; J. N. Yates, Vice President; W. C. Thurgood, Treasurer; F. G. Dunn, Secretary; M. McLellan, Assistant Secretary. There have since been 18 presidents, B. J. Kemp having held the position thrice, and G. T. Walden twice. The treasurers have been W. C. Thurgood (1881 to 1887), W. Brown (1887 to 1888), C. G. Lawson (1888 to 1894), R. Lyall (1894 to 1899), B. J. Kemp, still in office, from May 1899. H. Swain and J. S. McIntosh are the only secretaries who have acted for more than two years in succession.

The objects that have mainly occupied the attention of the Union have been:—The annual examination of teachers and scholars; the annual addresses to the latter; the periodical visitation of the schools; the quarterly prayer and instruction meetings; and the conduct of teachers' training classes.

The first examination, for scholars under 18, took place in March, 1883. The age divisional system for scholars under 14, 14 to 18, and over 18 was introduced, and the first examination of teachers (under 23) took place in 1885. The first record of the numbers competing is in 1887, when we find that there were 98 competitors from 13 schools as against 60 the previous year. The numbers have since then increased almost uninterruptedly annually.

The visitation of the schools has at all times been steadily persevered in with beneficial results.

The quarterly prayer meetings, after being successfully conducted for many years, were allowed to lapse, but have now been revived.

The delegates from the schools during the past year have been regular in their attendance, and energetic in the discharge of their duties. Out of 40 appointed by the schools, the average attendance at each of our monthly meetings has been 25, while 35 were present on one occasion.

Through various efforts made, the Union has been cleared from debt, and all liabilities to date paid or provided for. The receipts from all sources were £40/17/9, the expenditure £36/6/9, leaving a credit balance of £4/11/- in the treasurer's hands. The Union has legitimate sources of revenue to cover all necessary expenditure if the latter is carefully watched.

Steps have been taken to provide for the more widespread diffusion of and to stimulate temperance principles among our scholars.

The Constitution has been revised to cover amendments made in the past and certain alterations deemed desirable.

The statistical returns sent in by the secretaries show that there are 371 teachers and 4076 scholars in the schools connected with the Union, being an increase of 38 teachers and 213 scholars for the year. The additions to the church from the schools were 160, or within a small fraction of 28% of the additions from all sources by faith and obedi-

ence. North Richmond is the largest school, with 329 scholars on the roll, North Fitzroy coming close behind with 313. The positions, however, are reverse 1 on the average attendance, the latter showing 80% as against the former's 60%. Footscray, with 167 on roll, has the best average with 84.43%; Warrnambool comes next with 83.22%; while Ascot Vale, North Fitzroy, and Shepparton tie for third place with 80% each; 10 schools average between 70 and 80%; 7 between 60 and 70%; while the average for the 30 schools of the Union has been 72.6%, or nearly three-quarters of the total number of scholars on the rolls each Lord's day. 8 schools have Bands of Hope, 8 Christian Endeavor Societies, and 7 Mutual Improvement Classes associated with them, while 8 have school in the morning as well as the afternoon.

The quarterly prayer, praise and instruction meetings were revived in February last, the gathering then held being a decided success. The next meeting will be held at an early date.

The training classes for teachers have also been restarted. That conducted by Bro. Morro during the first three months of this year was fairly well attended, and we trust to be able shortly to announce that arrangements have been made with a highly capable brother to continue this important part of the work of the Union regularly, and that he will be well supported by the teachers availing themselves of the facilities thus afforded them of increasing their usefulness.

All the city and suburban schools have been visited twice and found in a fair state of efficiency. As the country schools could not be thus systematically visited, our secretary has corresponded with them monthly with beneficial results on both sides.

The general adoption of the "Austral Uniform Mark Register," to secure uniformity of marking throughout the schools, was advocated.

Reference was made to the success that had attended the holding of the half-yearly demonstration and annual picnic in November.

This year's examination brought in 530 entries from 27 schools, 126 in excess of the previous highest number, 329 actually competing. Reference was made to the ability and clearness with which the questions had been prepared, and the satisfaction they had given.

Sympathetic reference was made to the decease of Sister Thurgood, wife of the President of the Union, during the past year; and thankful acknowledgments given to those who have assisted its work by their liberality and efforts.

## Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (N.V.).

July 6th.—Missionary Collections asked for from all the churches.

£1200 the amount prayed for.

John Thompson reports that there are now 20 candidates for baptism at the Kanaka station.

We hope to send Miss Rosa Poole, of Adelaide, into the Indian field this year.

F. E. Stubbin reports that from the Girls' Orphanage there have been 31 baptised.

"Well," said the missionary to the Christian Zulu, who was asking how it was that more of his people were not converted when the missionary preached, "one man may lead a horse to the water, but twenty won't make him drink." "That is true," said the Zulu, "but whoever saw twenty horses led to the water without some of them drinking?"

**JULY 6, F.M. COLLECTION.**

N.S.W. Motto	... "£200 this year."
S.A. Motto	... "£230 this year."
Vic. Motto	... "£430 this year."
Qld. Motto	... "£190 this year."
N.Z. Motto	... "£120 this year."
W.A. Motto	... "£75 this year."
Tas. Motto	... "£27 this year."
<b>TOTAL—</b>	<b>O.H.M.S.</b>

YOU KNOW THE GRACE OF OUR LORD JESUS CHRIST.

SEE THAT YOU ABOUND IN THIS GRACE ALSO.



**Our Motto, "The World for Christ."**  
 "The love of Christ constraineth us"  
 "To preach the gospel in the regions beyond."  
 "And so built we the walls, for the people had a mind to work"  
**TREASURERS F.M. FUND.**  
 R. LYALL, Leveson-st., Nth. Melb., Vic.  
 E. GOLE, Castlereagh-st., Sydney, N.S.W.  
 A. C. RANKINE, First-av., E. Adelaide, S.A.  
 Sec., F.M. Ludbrook, 121 Collins-st., Melb., V.  
 AUSTRAL.

A missionary on arriving in Uganda in Central Africa writes:—"When I got off the dhow which had brought me across the Victoria Nyanza, one of the Waganda laid two large sticks of sugar-cane, a couple of yards long and very heavy, at my feet. I found that he was begging me to accept the cane, and to allow him to carry up my luggage to Mengo, seven miles, so that he might earn shells enough to buy a gospel. He did it, and is to have his book to-morrow."

It is said that two sons of the late Li Hung Chang are studying under a private tutor in Washington, U.S.A., preparatory to entering Vanderbilt University, Nashville, Tenn.

It was thought that 10,000 modern troops would make their way rapidly to Peking. That idea must be revised. The China of to-day is clearly something more than the China so easily discomfited by Japan.

China's debt is \$300,000,000, of which four-fifths has been contracted in recent years. It may be that the money has been quietly spent for modern rifles, rapid-fire guns, and improved artillery.

At a convention of theological students held recently in Alleghany, Pennsylvania,

U.S.A., Africa was represented by Bishop Hartzell, and very intense was the soul-reaching that went on in many hearts as that great, strong man stood there, his whole body shaken with suppressed emotion, pleading for men. "Many a night I've looked up into the clear sky and cried for Men! Men!! I find scientists seeking for insects, men going into the heart of the country to plant cocoa-plantations, but day after day, and week after week, I scarcely see a missionary. Oh, for men!"

Mrs. Pownall, at a missionary conference at Bristol, put the needs of China in a very clear light when she said that if the heathen population were to pass by in procession it would take seventeen years, day and night, but the Christian population could go by in three days. Before the outbreak there were 2800 missionaries in China, counting the women, to meet the needs of one-third of the world's population.

**Chinese Mission.**

The teachers and pupils of the above held a very pleasant evening on Tuesday, 20th inst., in the lecture hall of the Lygon-st. chapel. One of the objects of the meeting was to enable the teachers to become better acquainted with each other, and for the pupils to feel that their teachers are interested in them. Several items were rendered by teachers and pupils. During the evening Bro. Peters, our treasurer, in a few remarks presented Bro. McClean, on behalf of the teachers of the mission, with a beautiful gold locket and inscription, as a token of the high esteem in which he is held by them. Bro. McClean, president, thanked the teachers for their gift.

The mission meets in the Lygon-st. lecture hall, behind the chapel, on Monday, Tuesday, Thursday and Friday nights at 8 o'clock, and on Sunday afternoons at 2.30 and evenings at 6.30. We are in need of workers; we often have the heathen Chinese come to our doors and go away because we have not enough teachers to take all who come. Who will come and help us in the name of Christ to tell these men of his great love for them and for us?  
 E. M. SIMMONDS.

**Mission Work in Ceylon.**

LIONEL OWEN WICKREMASINGHE.

It takes time to see the progress or failure of certain business, and such is the case with missionary work. One would say, "It takes time." I am on a visit to Ceylon, after an absence of nine years from the island, and I am justified in speaking about things as I find them. In this short letter, without regard to any particular denomination, I hope to lay before the Christian world a few facts. I trust that it will open their eyes with regard to various Christian missions and the English missionaries. Why do you send missionaries to Ceylon? Your answer would be, "To teach the way of life and bring them to Christ." Well, that is right. Missionaries have been working for ninety years or more. What have they done? Did they preach the Word faithfully to every creature? I say no! There have

been some faithful men in the early days, but now where are they? I must take the Baptist Mission first. It was a thriving mission fifteen years ago; to-day there is no life in it, and very little aggressive work being done. They have a few English missionaries. They are not the people we call missionaries in Australia. They should go by the name of pastors, as they spend their time in the town churches, instead of preaching to the heathen. They are just like the Executive Committee of the Simultaneous Mission. I am thankful to the Leader of the AUSTRALIAN CHRISTIAN and to Bro. Morro for the way in which they have so ably defended our principles. I may here mention that these articles are very valuable to me, as I can lay before the people the stand we take. If we are faithful to God's Word, he will also be faithful to us and honor his Word through us. The Baptists, instead of going about preaching the Word of Life faithfully and standing by their principles, have divided the island with the Methodists and the Church Missionary Society, their plea being, As you were here in this district before us, we will not come near you; and the others likewise have agreed to keep out of their districts. To my mind this is a most deplorable state to be in. In different districts the Baptists have sold their places of worship to the Methodists and the Church M. Society. What would you say of their deed? Another thing is that the missionaries do not take the Word of Life as earnestly as they are sent to do it, consequently there are thousands upon thousands who, as yet, have never heard of Christ. What would you say to that? Some missionaries say that they are sent to supervise the work and do the literary work of the mission, and preach to the flock of a town church. These gentlemen are like business managers, and undoubtedly have a good living. My object in writing this letter is to rouse them up from their sleep. As I went through the island I came across wrecks of congregations, and I wanted to know where the shepherds were. In some congregations it is sad to see that the wolf of caste distinction seems to creep in and break asunder the bands of the love of the brotherhood, and carry the sheep into perdition. I have given a few lantern exhibitions of the Life of Christ free, when I entreated the Christians to take the glad tidings to others in the villages, and tell them that live in darkness of the Christ that came down from heaven to teach the will of God, and the way of life eternal. To gain this everlasting life faith is necessary. (1) Believe that Jesus is the Christ, the Son of God. (2) Repentance. Repent of their sin. (3) Baptism in obedience to his will. Be buried with him in baptism, and rise into newness of life. Dear reader, pray for the work in Ceylon, that the Lord may send good and able laborers into the field which is white unto harvest.

"What though the spicy breezes  
 Blow soft o'er Ceylon's isle,  
 Though every prospect pleases,  
 And only man is vile;  
 Shall we, whose souls are lighted  
 With wisdom from on high,  
 Shall we, to man benighted,  
 The lamp of life deny?"

Matara, Ceylon, April 28.

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## The Leader.

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

### The Reunion of Christendom.

The great question of the reunion of Christendom is one that is ever coming to the front and being discussed from many points of view. It is right that this should be so, for it is only by continual, unremitting agitation that any hope can be entertained of the ultimate realisation of Christian unity. The more the question is studied and the situation, as it really is, is understood, the more will it be apparent that the work to be accomplished before success is reached is herculean in its character. This fact is brought home to us very forcibly in an address delivered recently by Mr. George Tait, M.A., Presbyterian minister. This address was delivered under peculiar circumstances, Mr. Tait having been invited by the Trinity Theological Society, an Anglican institution, to give his views on the question of unity. In responding to this invitation, Mr. Tait had the courage to assert that the great obstacle to unity was to be found in the theological dogma, "No bishop, no church," of which the Anglicans and the Romans were

the chief exponents. Speaking upon this point he said: "I deal with our subject as a question of practical ecclesiastical politics. Viewing it thus, I fix my attention on what I conceive to be an insuperable obstacle in those friendly relations between churches which must precede any hopeful attempts to bring about unity which the world can understand. That obstacle is the doctrine which some churches hold as to the outward organisation of the church. Briefly put, it is the doctrine, 'No bishop, no church'; the doctrine that perhaps is essential, not merely to the well-being, but to the being of the church; the doctrine of the divine right of bishops to control the channels of God's grace. In every manifesto issued by Anglicans, the 'historic episcopate' appears as a point about which there can be no compromise, and this vague phrase when examined turns out to be, 'No bishop, no church.' I know that this doctrine is held by some to be the only sure safeguard of unity, but in the past it has proved a chief occasion of division, and to-day it is the chief obstacle to unity. My conviction that this is so is the justification of this address."

It must be admitted that the Anglicans, in permitting a Presbyterian to use this freedom of speech before them, showed an example which might well be imitated by other religious bodies. The great fault of the churches is that they are not prepared to exchange views or to fairly examine the differences that divide them. They deprecate discussion as being provocative of strife. And yet it ought to be possible for Christian men and women to give the reasons for the hope that is in them without thereby becoming unfriendly. If they do not speak freely and frankly to each other, how is it possible for them to realise fully their respective positions? If, for instance, it is true that the position assumed by a large section of the Christian community is an insuperable barrier to union, ought not that position to be frankly stated so that it may be clearly understood? We certainly think so, and therefore admire the manly courage of Mr. Tait in boldly stating what he considers to be the great obstacle in the way of realising the desired end. And here, of course, the whole question turns upon the point as to whether the position taken by the Anglicans is the correct one. If what they say is true, that recognition of the "historic episcopate" is essential to church validity, then it follows that so far from this being a barrier to union, the recognition of it is imperative in any scheme propounded with a view to unity. Mr. Tait, however, denies the truth of the doctrine, and in this position he is supported by the strongest possible evidence. First of

all he appeals to the New Testament, and is wise in doing so, but commits the mistake of making the New Testament responsible for something upon which it is silent. The New Testament, so far as we have read it and understand it, knows nothing about a threefold order in which is included a "presiding presbyter or bishop." A "bench of presbyters and a board of deacons" would in itself be a sufficiently clear definition of New Testament teaching on the subject. Undoubtedly each "bench of presbyters" would have its presiding member for the orderly conduct of business, but this fact did not involve the recognition of such appointment as a distinct ecclesiastical office. The assumption that it did was the beginning of the formation of an ecclesiastical hierarchy which blossomed out into the Papacy, and of which the Anglican teaching in regard to "orders" is a close imitation. With this exception, Mr. Tait's reference to the New Testament may be received as a fair statement of the case.

Leaving the New Testament, Mr. Tait drew attention to the fact that while the doctrine of "no bishop, no church" fairly represents the position of the Anglican body as a whole, it is frequently repudiated by some of its most distinguished members. Thus he tells us, "The most prominent bishops of the early history of the Anglican Church did not hold this doctrine, 'no bishop, no church'; even Keble reluctantly makes this admission; and an increasing number of the ablest men of that church repudiate it. Lightfoot, Hatch, Westcott, Hort, Sanday, make a formidable list; and I believe in a short time Bishop Gore's name will be added to the list. To me Bishop Gore is the most interesting man in the Anglican Church. He is a fine scholar; he has a fearless and open mind; he is plainly moving, so plainly moving that already some of the party of which he is the chief ornament suspect him. He speaks now of apostolic succession in the ministry, carefully leaving out the name bishop. Everyone interested in the reunion of Christendom is watching Bishop Gore's development towards the repudiation of this doctrine, which is the great obstacle to that reunion." Further, Mr. Tait observes, this doctrine is opposed to the genius of Christianity. "It involves," he says, "a conception of God, and of Christ, and of the administration of salvation in the world which is heathen, not Christian; a conception of God as doling out his grace stintedly, not giving it freely; a conception utterly opposed to the revelation of the Father and Sovereign of all men which Christ has given us."

Having thus dealt with the doctrine itself,

Mr. Tait goes on to show that Christendom is practically divided into two large parties on this question. The party holding the doctrine of "no bishop, no church" is by far the larger, and is composed of (1) the Eastern or Greek Church, numbering 90,000,000. (2) the Roman Church, numbering 210,000,000. (3) The Anglican Church, numbering 20,000,000. On the other side are the Evangelical Churches of Europe, the British Empire, and the United States, numbering altogether about 136,000,000. Taking, however, that part of Christendom represented by the English speaking people, the tables are turned. Here the Roman Church claims 11,000,000 and the Anglican 20,000,000. On the other hand, the Methodists, the Baptists, the Presbyterians, and the Congregationalists claim 104,000,000. Thus, in the most progressive people of the race, those who repudiate the doctrine are in the ascendant. Between the English speaking people union must first be consummated before it can extend elsewhere. Such union, however, is impossible while the one part "unchurches" the other on a mere question of church government. The position is discreditable to the intelligence of those responsible for it, and the perpetuation of it is a sin against heaven which cannot be too frequently denounced.

## Editorial Notes.

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

### Unbaptised Members.

B. B. Tyler, in the *Christian Evangelist*, turns away from the discussion of the position of the "pious unimmersed" to consider that of "the unbaptised in our churches." To many of our readers it will be news that unbaptised persons are on the membership rolls of our churches, but this is how Bro. Tyler puts it: "Baptism, Christian baptism, is the immersion in water of penitent believers in the name of the Lord Jesus Christ, and into the name of the Father and of the Son and of the Holy Spirit. This is Christian baptism. No one denies it. The immersion of an unbeliever is not Christian baptism. The immersion of an unpenitent person is not Christian baptism. The immersion of a woman who submits to an immersion in water merely to be in the church with her husband is not Christian baptism. The immersion of a man in water who surprises readers to this form merely to be in the church of which his wife is a member is not Christian baptism. The immersion in water of any person who consents to be immersed because there is a 'revival' and others are

'joining the church' is not Christian baptism. There are such persons in our churches. They have not been baptised with Christian baptism. What shall we do with them?" This, the writer urges, is a more important enquiry than the old question, "Shall we receive the pious unimmersed?" The latter does not trouble him, but the former does. It is quite possible that persons have been baptised in water who were for reasons stated unfit subjects for the ordinance. It behoves every preacher, as far as in him lies, to see that those he baptises are not actuated by unworthy motives; but preachers are not infallible, and when such people are found in the churches the question remains, "What shall we do with them?"

### Australian Trained Preachers.

The *Christian Evangelist* says:—"Our brethren in Australia are awakening to the necessity of establishing a Bible College for the training of preachers. The AUSTRALIAN CHRISTIAN draws attention to the popular fallacy 'that there is an inexhaustible supply of evangelists in America, and that they have simply to be invited,' and says that two hundred preachers are needed every year to supply newly organised churches alone. It rightly concludes that men must be found and trained in Australia."

### Individual Effort.

We cannot have too many public proclaimers of the gospel, but we may rely too exclusively on their work. Tent Missions and crowded evangelistic services are good, but they cannot take the place of the "effectual working in the measure of every part" of the church. The congregation of Christians that leaves all the work to the supported preacher is doomed to fail and deserves to. For a while, by marked ability, an able minister may command large audiences, but in all that means real prosperity a church depending solely upon its paid leader will not succeed, and with the removal of the preacher the apparent success will disappear. We are learning to appreciate the value of evangelistic work, and now have about sixty evangelists supported in Australasia. This is well, and it will be better still when we have six hundred. But the work must not be left to their hands. Our 15,000 church members, if alive to their responsibilities, should prove a well-nigh irresistible force in the conflict of sin and sectarianism. The early disciples, when scattered abroad in the persecution that rose about Stephen, went everywhere preaching the word. One of the chief factors in the success of the gospel then was that every Christian worked. It was not merely because Ezra and others were able leaders that the walls of Jerusalem were rebuilt, but because "the people had a mind

to work." If we are to succeed in our plea for the restoration of the Jerusalem gospel it must be by adopting the same plan.

## Sunday School.

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

LESSON FOR JUNE 8TH.

The Council at Jerusalem.

Acts 15: 22-33.

GOLDEN TEXT.—"Stand fast, therefore, in the liberty wherewith Christ hath made us free."—Gal. 5: 1.



Paul and his travelling companion returned to Antioch and reported what had been done through them. During the time they were residing there, Judaising teachers from Jerusalem put in an appearance, and taught the Gentiles that they must be circumcised if they would be saved. Paul and Barnabas withstood this teaching, and trouble was caused. Eventually it was decided to send to Jerusalem concerning the matter. Here Paul and Barnabas were upheld, and the Holy Spirit pronounced the Judaisers wrong. The lesson deals with the sending of the decision back to Antioch.

### THE MESSAGE SENT.

Two were selected to return with Paul and Barnabas, and the greeting of the church in Jerusalem was sent by them. The letter which they carried conveyed the intelligence that "it seemed good to the Holy Spirit" and to the brethren there not to lay upon the Gentiles more than the following necessary things, viz.:—Abstinence from things offered to idols, from blood, from things strangled, and from fornication. These things are binding upon all Christians, but circumcision has nothing to do with Gentiles. Such a decision caused much joy in the church at Antioch.

### EXHORTATION GIVEN.

The two individuals sent from Jerusalem were prophets, hence they were able to give inspired teaching to the church, and this they did during the time they remained in Antioch together. Judas after a while went back to Jerusalem, but Silas remained in Antioch and became a travelling companion

of Paul on his second missionary tour. It should be borne in mind that this appeal from Antioch to Jerusalem was not an appeal to some high ecclesiastical court, nor is there anything in it that points to a general council. Inspired men directed its decisions, and that upon a matter that concerned salvation (see Acts 15: 1), and only such could do this.

THOS. HAGGER.

## From The Field.

The field is the world.—Matthew 13: 38

### New Zealand.

DUNEDIN (Tabernacle)—Last Friday evening we held our annual S.S. tea-meeting, which was well attended, and proved very successful. After tea, which was provided for the children only, a varied programme was gone through, consisting of piano solos and duets, violin solo, song, recitations and dialogues, the children singing four hymns. During the evening Bro. James Lowe, who for a number of years has acted as superintendent with great energy and devotion, was presented by the writer in the name of the school with a very handsome rocking-chair, bearing a silver plate, upon which an inscription was engraved, setting forth the love and esteem felt by teachers and scholars for our aged brother. Bro. Lowe, though now well up in years, is full of life and vitality, and we hope may long live to enjoy the chair and accompanying footstool, his thanks for which he returned in a very hearty speech. Addresses were given by Bren. Watt and J. M. Innes, who also took part along with Bro. Lowe in the anniversary services on Lord's day afternoon.

May 20.

J. INGLIS WRIGHT.

CHRISTCHURCH.—The church here can now fairly be said to be on the upgrade, the Conference having given the cause a decided impetus, and this was an event prepared for. Easter Sunday was a red-letter day. The chapel was almost full at the morning service, and the address by Bro. Watt was truly inspiring. One important feature was the impressive reading of the Scriptures by Bros Stokes and S. J. Mathison. In the evening we had two splendid meetings in the Oddfellows' Hall, the first of which was crowded. During the tent mission, which lasted three weeks, the weather most of the time was cold and wet, but many strangers attended the services. Seven young women and one young man made the good confession.

The congregation feel proud of their evangelists, C. Watt, A. F. Turner and J. Greenhill, who gave such instructive and soul-stirring addresses, and I express the brethren's gratitude for the spiritual uplift which their presence amongst us brought. We have had several accessions by letter from Wellington and Dunedin, and one put on Christ a few weeks before Easter. We were sorry to lose the valuable services of Bro. A. Roy, who we had hoped would have settled in our midst. As office-bearer, superintendent of the Sunday School, and his enthusiasm everywhere manifest, his presence will be sorely missed.

Death has entered our ranks, and two sisters within a few days of each other have left us to be with Christ.

G. MANIFOLD.

SOUTH DUNEDIN.—We celebrated our first anniversary as a sister church with a tea-meeting on April 30th. About 90 sat down to tea. There was a full house at the after meeting. The choir, under the leadership of Bro. Deuley, and considerably strength-

ened by help from the Mornington and Tabernacle choirs, gave some splendid items. Stirring addresses were delivered by Bren. Watt and Hadfield, and several other items of interest helped to make the meeting a real success. Looking back on the past year, we have reason to thank God and take courage.

May 10.

T.H.M.

### South Australia.

SOUTH AUSTRALIAN HOME MISSION FIELD.—G. B. Moysey has had three confessions at Kadina. The meetings are very encouraging. At Wallaroo 13 broke bread at last meeting. Successful Temperance meetings are being held.

H. J. Horsell is about to make an attempt to establish primitive Christianity in Goolwa, 20 miles from Strathalbyn. Will the brethren pray for him in this effort.

L. H. Crosby reports encouraging attendances at Willunga and McLaren Vale.

The Evangelistic Committee intend holding a Mission in Adelaide after the Simultaneous Mission. G. T. Walden has consented to be the Missioner. The whole brotherhood is asked to pray fervently and continuously for the success of this special effort. As it will cost a good deal, they are also invited to give liberally towards it. Look out for further particulars.

May 23.

PERCY PITTMAN, Hon. Sec.

UNLEY.—Of the many benevolent institutions of which South Australia may be justly proud, the one nearest to our hearts at Unley is the Home for Incubables. Situated at the foot of the Mount Lofty Ranges, surrounded by magnificent lawns, flower beds, and ornamental trees, the home is most picturesque. For many years we have conducted meetings each Thursday evening in the large assembly room, and from time to time have experienced the joy of leading inquiring souls into the light of the gospel. Thus it was that on Saturday last one of the inmates was buried with Christ in baptism, and received into fellowship yesterday. May the Lord comfort our brother in the physical affliction which necessitates his confinement to the home.

Bro. Gore preached the first of three special sermons in connection with the Simultaneous Mission last night, his subject being, "The Value of a Soul." We hope to reap much fruit as a result of the mission.

May 26.

H.W.

NORWOOD.—Yesterday morning Bro. and Sister Harkness, from the Alma church, were received into our fellowship, together with their son Robert, and their niece Miss Janet Laurie, who comes to us from the Long Plain church. Last night we had a grand meeting, and at the close of the gospel sermon four confessed Christ.

May 26.

A. C. RANKINE.

HINDMARSH.—We have to report one received by confession and obedience, Clarence Young; and two by letter from the Prospect mission church, Bro. and Sister Battersby, sen. Last evening, by special invitation of the church, H. D. Smith occupied the platform for the last time prior to leaving for his new field of labor. There was a crowded meeting, an evident testimony of the high esteem in which he is held by the church and people of Hindmarsh. Many loving hands gave a grip firm and hearty to Bro. and Sister Smith on bidding them good-bye. We wish them God-speed.

May 26.

A.G.

KADINA.—Interesting meeting last Thursday night. A young woman confessed Christ and was baptised,

and a young man made the good confession. A happy day to-day. Large attendance in the morning, when a young woman was received into fellowship. This evening a crowded house, one young man baptised, and another confessed the Christ.

May 25.

G. D. MOYSEY

CAREW.—We are all very pleased to have Bro. H. Leng back amongst us again. Last Sunday we had two splendid meetings. House crowded. Lantern lecture, Tuesday, to a full house. We are now in the happy position of being out of debt, having some few weeks ago paid off the balance of our chapel mortgage.

May 23.

R.K.S.

### Victoria.

NORTH RICHMOND.—Our special services, which lasted for 22 days, came to a close on May 25th. The preaching was done by the writer, with the exception of one night, when F. McClean occupied the platform. F. M. Ludbrook filled the position of singing evangelist, and by his beautiful songs and brief but earnest exhortations did much to make the meeting a success. The earnestness displayed by many of the members was also another factor, humanly speaking, in the success. Each Lord's day morning during the effort an earnest prayer meeting was held at 7 o'clock, the attendance at which varied from 29 to 36. In this and many other ways earnestness was manifested. The way some of the young men worked during the mission is an evidence at any rate that they have one qualification at least which will fit them for a larger sphere of usefulness in the future.

We rejoice over 37 confessions of faith in Christ, 2 baptised believers added, and 1 restoration. A number of indifferent and lukewarm members have also been stirred up.

For all "we thank God and take courage." With a larger building there is a great future before the cause of apostolic Christianity here.

May 26.

THOS. HAGGER.

CASTLEMAINE.—On Sunday, 18th May, Bro. Connor opened his work in this town, addressing the church in the morning and preaching the gospel to a fair audience in the evening. On Wednesday, 21st, a tea and public meeting was held. A good number of brethren and sisters from the sister church at Barker's Creek were present, and a fair sprinkling of friends. At the after meeting A. Spicer presided, and stated that the object of the meeting was threefold—to celebrate the anniversary of the church, to bid farewell to R. G. Cameron, and to welcome A. W. Connor. Bro. Hall, on behalf of the church, spoke a few words of appreciation of Bro. Cameron's work and wished him God-speed in his new field, and the chairman, on behalf of the church, presented him with a Bible (American revised), and hymn book. The recipient responded, and urged the brethren to "stand fast" by the truth and duty they had learned. J. Taylor welcomed Bro. Connor, and urged the brethren to heartily co-operate with him in his work. Bro. Connor replied in a vigorous and suggestive address. Various musical items were contributed to the evening's entertainment by the combined choirs of the Barker's Creek and Castlemaine churches, recitations and solos by Sisters Jermy and Cocking, and Bro. Connor. A very pleasant evening closed with the singing of "God be with you till we meet again."

C. POWELL.

BRIM.—The churches of the Mallee circuit held a social on Friday, 16th Inst., in the Brim chapel, in order to bid farewell and God-speed to Bro. Burgess, and also to welcome Bro. and Sister Clydesdale into our midst. There was a splendid meeting, J. Cust being in the chair. Bro. Everett, on behalf of the



church at Walmer, spoke of the good work done by Bro. Burgess in that part of the circuit, and presented him with a cheque, as a token of the esteem in which he was held by the brethren at Walmer. Bro. Putland, on behalf of Galaquil and Brim, also spoke of the good work he had done, and presented him with a fountain pen. W. Cust and W. W. White testified to the valuable services rendered by Bro. Burgess, after which the latter responded in a few well-chosen words. On behalf of the brethren at Walmer, Bro. Everett welcomed Bro. Clydesdale and family, Bro. White did likewise in representing Brim, while Bro. Burgess, on behalf of the circuit, gave them a very hearty welcome. Bro. Clydesdale responded in a very pleasing manner, soliciting the co-operation of the brethren in the work. A good programme of songs and recitations, followed by a coffee supper, brought a very pleasant evening to a close.

May 24. A. E. BARNES.

MARYBOROUGH.—Good meetings during the week. Three baptisms, and at our meeting yesterday seventy broke the loaf, six were received, and one responded to make decision for Christ—another of Bro. Boyle's sons. We rejoice with the parents. Bro. Higgs is getting the choir into order, and the singing is good. Bro. Little, who has been seriously unwell, has now, we hope, got the turn for a return to usefulness.

May 26. C.G.L.

ECHUCA.—Preached last week at Echuca, Runnymede E., Ballendella, and Wharparilla. Good meetings, especially in the country districts. We were cheered by one confession at Ballendella.

May 26. T.H.S.

BALMAIN-ST., RICHMOND.—Four recently received by letter, which, with the six confessions this month, strengthen our number by ten. Of these, nine are adults. Our record at breaking of bread swelled to forty yesterday. During the last twelve months forty-four have confessed Christ here, some uniting with other of our churches, and sixteen, otherwise baptised, added.

May 26. P.J.P.

### Queensland.

BRISBANE.—The young lady who came forward on May 11 was a daughter of our Bro. and Sister Watts. She was immersed on Wednesday night, and received into fellowship on Lord's day, May 18. At the close of gospel meeting, May 18, we were much cheered by three young men and a youth coming out and taking their stand on the Lord's side; also pleased to say that others are enquiring.

May 20. A.W.

BOONAH.—We have had one addition at Burnett's Creek, a young lady from the Church of England, whom the writer baptised on Saturday, the 17th inst.

May 25. H. ELSWORTH.

MARYBOROUGH.—The church here has secured the services of Bro. E. T. Ball as evangelist for twelve months. Bro. Ball, who is now concluding his engagement with the church at Gympie, will probably enter this field during the first week in August. We are anticipating a progressive time, and pray for divine blessing upon our labors.

May 20. W.B.C.

### New South Wales.

PETERSHAM.—Another large congregation at Petersham last Lord's day. Bro. Illingworth preached on "The Gate of Heaven." There was one confession at the close.

May 27. CHAS. LEA.

ROOKWOOD.—Meetings are well attended, especially

gospel services. Lord's day evening, 11th inst., question box night, Bro. Fischer preaching. At the close, one young lady came forward and confessed Christ. A Young People's Mutual Improvement Society has been inaugurated, and the attendance at same is improving.

May 19.

M. ANDREWS.

CANLEY VALE.—The first-fruit of our work here has just been reaped, for G. Stimson's daughter has been immersed on a confession of her faith, and another also decided to follow Christ.

We have just thoroughly organised the Sunday School, the teaching staff consisting of five teachers, with W. J. Winks as secretary.

In the S.S.U. examination our school succeeded in gaining two first prizes, in each case 99% of marks being obtained.

THRO. B. FISCHER.

## Here and There.

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

On Sunday afternoon next, at 4 o'clock, under the auspices of the Victorian Conference, a Memorial Service to the late John A. Davies will be held in the Lygon Street Chapel. Short addresses will be delivered by M. W. Green, J. Pittman, F. M. Ludbrook and A. B. Maston. The singing will be congregational, and well-known hymns will be selected.

Good meeting and one confession at Prahran last Sunday night.

Brighton reports two immersions recently and a good interest.

K. W. Duncan spoke at Port Pirie, S.A., last Sunday morning and evening.

Rookwood, N.S.W., Sunday School reports 17 new scholars gained in one month. Well done.

Found in Lygon-street chapel, at Bro. Morro's farewell meeting, a gold brooch; apply caretaker.

Next week we expect to print a full-page picture of our late Bro. J. A. Davies, taken only a few weeks ago.

We learn by telegraph that there were three confessions at the City Temple, Sydney, on Sunday night last.

We have an interesting letter from W. C. Morro, posted at Fremantle, W.A. The same will appear next week.

On last Sunday there was a large meeting at Bayswater, when at the close one young woman confessed Christ.

Bro. F. Goode has again been promoted in the public service of N.S.W., and has been sent from Grafton to Moree.

There were two baptisms last week at Wedderburn. There were great meetings there last Sunday week, Bro. Griffiths' farewell.

A. E. Stone having returned to Melbourne from Launceston, Tasmania, John Orr is now secretary of the church in that city.

The chapel at South Melbourne was full on Sunday night, when W. Meekison spoke. Three confessions at the close, and one baptism.

Rally for Burwood Boys' Home in Swanston-st. Lecture Hall on Wednesday, June 4th, from 10 a.m. to 5 p.m. All sisters invited.

We are sorry to have to state that T. Bagley had to return to Sydney on Monday last, on account of the dangerous illness of his wife.

Are you thinking of the Jubilee Pictorial History? If you have anything to suggest or any information to impart, see notice for addresses.

We notice by our South Australian news that G. T. Walden is booked for a special Mission in Adelaide by the S. A. Evangelistic Committee.

One more confession at Hawthorn last Thursday night. Intend running a big Mission soon. Taking the Town Hall for principal meetings.

We are sorry to note that W. D. Little, of Maryborough, has been dangerously ill for about two weeks, but C. G. Lawson reports him now improving.

Good meeting at Lygon Street on Sunday night. At the close of T. Bagley's address there were three confessions, and two were baptised the same hour.

There seems to be a wide-spread interest in the proposed Jubilee Pictorial History. Brethren having anything to communicate had better act promptly.

North Richmond church broke the record again on Lord's Day last. Twenty two more partook of the Lord's Supper than the week previous; a total of 224.

W. C. Craigie, 259 Little Collins st., has been appointed Victorian Conference Treasurer, to fill out the term of the late J. A. Davies. Full particulars will appear next week.

Please do not write Church News or other items for the CHRISTIAN on the same piece of paper as order for books, tracts, etc., as either one or the other is liable to be overlooked.

We understand that Bro. Watt goes to Auckland. The church there tried to secure his services some eight months ago, but he was unable then to leave. Bro. Green follows him in Dunedin.

This week we publish the first of a series of articles by Chas. Watt, of N.Z. They will repay a careful reading. Bro. Watt writes in a broad, general way. Go up to the top of the hills with him and look around.

We are under many obligations to Bro. Sam. Wilson, of Swanston Street, for the very excellent report of Bro. Morro's farewell meeting and the reports of the services in connection with the death of Bro. J. A. Davies, which appear in this issue.

Splendid meeting again at North Melbourne on Sunday last; A. Gibson preaching. Two more young ladies and one young man decided to follow Christ and obey him. They will be immersed at the Anniversary Service on Sunday. At the close Bro. Cook baptised the three who had confessed the previous Sunday.

The following is from the Tabernacle, Dunedin: "To-day (Sunday, 11th) Mr. David Mercer was received into fellowship, having put on Christ in baptism last Thursday. A few weeks ago his brother, along with Miss Maggie Paterson, was immersed and added to the church, and this evening Mr. Hales, who came from Adelaide, came out and made "the good confession."

For our Jubilee History we want good groups of church officers and Sunday School superintendents and teachers, the photographs to be as large and clear as possible. Nothing but good, well-focused photographs will do. For Victoria, send to Austral office; the other Australian States and New Zealand to their respective historians given in this number of the CHRISTIAN.

The Victorian Temperance Committee held a very successful rally at Ascot Vale chapel on Tuesday last. B. J. Kemp presided over and J. Pittman addressed a large audience. The Lygon-st. Quartette Party provided a very enjoyable programme, and 19 pledges were secured. The Ascot Vale friends

thoughtfully and kindly provided refreshments at the close of the demonstration.

W. D. Little writes of the Tent Mission in Maryborough, which will appear next week.

Look up last week's CHRISTIAN and find out about the Missions at Williamstown, Ascot Vale, South Melbourne, and Prahran, and then make a point of attending.

We have now in stock the "Self Interpreting New Testament." This book has had a large sale and we are informed by the publishers that it is now out of print. We have but a few copies. Price, 8/-; by post, 8/6.

Mrs. Smith and her daughter, Mrs. Dickens, of the Swanston Street church, left Melbourne on Tuesday for Perth, W.A., where they expect to make their home at least for a time. Mrs. Smith is one of the oldest members of the church in Victoria and is highly esteemed.

A strong, active girl, 13 years of age, has been left without a mother, and we are desirous of finding someone near Sydney who will clothe and keep her, for a short or longer period, in return for services she will render. The young girl is of a willing nature, and anyone taking her would in no wise lose the reward. All particulars from Theo. B. Fischer, Rookwood, New South Wales.

Last Lord's day morning feeling reference was made in Lygon-st. church to the great loss the brotherhood has sustained in the death of Bro J. A. Davies. Bro. Baker gave a discourse most suitable and comforting. The audience joined in the appropriate hymn, "Asleep in Jesus." The church at Lygon-st. deeply sympathises with Sister Davies and the church at Swanston-st. in their great bereavement.

The Perth church issues a little monthly paper called *The Helping Hand*. In speaking of the work there it says: "The Lord's day meetings during the past month have been very good, the evening attendances being the largest since the present preacher took charge. The building is now filled and friends should come early to secure a good seat. The weekly prayer meeting, the C.E., the Band of Hope, the Sunday School and the adult Bible class are also on the up grade."

A young man in the wilds of West Australia writes: "I have just finished reading the CHRISTIAN. I look forward to it very much. I think myself it is getting a splendid paper, and some of the writings are beautiful and instructive, such as 'The Entering Light,' by Bro. Morro, also 'Evidences of Christianity,' which are up-to-date and I enjoy more than any of the others. 'Paul, Our Example,' by F. Pittman, is grand. I also cut out all little pieces and put them in a book, so that if any time I should want them I shall have them handy."

A Brother writes: "A friend of mine with whom I have had several conversations, and to whom I lent 'PURE GOLD,' returned it, and when doing so remarked: 'I like the book, but I don't see any necessity for your baptism.' We talked the matter over and I lent him 'ON THE ROCK.' This morning I received the following note from him: 'It is clearly a command of the Lord's to be baptised to all who believe and repent, and obedience is to honor. It seems a very simple command and should be obeyed by all who wish to honor and obey. The why and wherefore can be left to him. Could you let me know when and where I could be baptised by immersion?' I have intimated my intention to baptise him on a certain date."

The Croydon Lord's day School celebrated its anniversary on May 18th and 21st. The Lord's day

services were conducted by M. W. Groen, evangelist of the North Fitzroy church, and his addresses both morning and evening were highly appreciated by the brethren, as was also that in the afternoon to the children. Wednesday's festivities commenced with a tea to the children, who did full justice to the bountiful repast provided, and their example was most successfully copied by their seniors a little later on. After an interval of half an hour to clear the chapel up a public meeting was held, when the building was just as full as it could well be, the good folk having flocked in from miles around. T. Gole, secretary of S.S.U., presided and distributed the prizes. A good programme of songs, choruses, and recitations was very creditably gone through. Great praise is due to the sisters for their capital catering, and the tasteful manner in which they had decorated the chapel with banners, ferns, and greenery of all descriptions. A very pleasant and enjoyable evening was brought to a close shortly before 10 o'clock.

## A Jubilee History

Of Churches of Christ  
In Australasia.

THE answers which I have received to my first announcement concerning the above assure me that such a book will be in demand. All being well,

The History will be Published about March, 1903. Circulars have been sent to all the churches in Australasia asking for definite information, to be sent to our various historians in the Australian States and New Zealand. *Let there be no delay!* Brethren who have anything of importance to tell are asked to write briefly, taking care of their facts, to D. A. Ewers, Chatsworth-rd., Perth, W.A.; T. J. Gore, Unley, S.A.; C. M. Gordon, Bream Creek, Tasmania; R. C. Gilmour, 19 Napoleon-st., N. Botany, N.S.W.; A. R. Main, Thomas-st., West End, Brisbane, Q.; J. Inglis Wright, Upper Walker-st., Dunedin, N.Z., and for Victoria to my address. I shall be glad to hear from any who are prepared to take a copy when published providing the price does not exceed 10/-.

A. B. MASTON.

### WANTED.

The Church at North Melbourne require a suitable Evangelist. If there should be such a brother disengaged, or one desirous of a change, please communicate to J. G. BARRETT, Secretary, c/o Senate, Parliament House, Melbourne.

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## Coming Events.

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

**JUNE 1.—NORTH MELBOURNE S.S.** Anniversary Services will be held in the Chapel, Chetwynd-st., June 1st; 3 p.m.. Address by F. M. Ludbrook; Evening, 7 p.m., Singing by Scholars. Tuesday, June 3rd, Tea Meeting, 6.30 p.m., Tickets, 1/- Annual Demonstration and Distribution of Prizes at 8 p.m. Good Programme. All Welcome.

A. RAVENHALL, Sec.

**JUNE 6 (Friday).**—Grote-st. Farewell to Mr. H. D. Smith. Tea, 6 to 7, sixpence. Public meeting at 7.30. Chairman, W. Mathews. Speakers, T. H. Brooker, F. Pittman, T. J. Gore, W. Charlick, Dr. Verco, W. Brooker, A. C. Rankine, J. Colbourne, Jas. Manning, R. Verco, Ross Manning and H. D. Smith. Musical items.

**JUNE 6.**—A United Sisters' Prayer Meeting will be held in Swanston-street Lecture Hall, at 3 o'clock, on Friday, June 6th. Papers will be read by Mrs. P. Ludbrook and Mrs. T. Hagger. All sisters invited.

**JUNE 12.**—Grand Sacred Cantata entitled "The Lion of Judah," illustrating the life and mission of Christ, will be rendered by the Choir in aid of their funds, in the Chapel, Chetwynd-street, North Melbourne, on Thursday, 12th June, 1902. Worth hearing.

### BIRTH.

On the 19th May, at Emerald, the wife of Edwin Edwards, of a son.

### IN MEMORIAM.

In memory of our dear father, John Wilhelm Meyer, who fell asleep in Jesus at Emerald, May 24th, 1901. "Asleep in Jesus, blessed sleep, From which none ever wake to weep." Inserted by his son and daughter, E. J. W. & J. MYER.

## Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8.

### WILLIAMSTOWN APPEAL.

As previously advertised .. .. .	£14 10 0
Church, N.E. Valley, Dunedin .. .. .	.. 1 0 0
.. Kaniva .. .. .	.. 0 5 0
.. Subiaco, W.A. .. .. .	.. 3 2 6
Friend .. .. .	.. 0 0 6
Bro. McDonald .. .. .	.. 0 10 0
	£19 8 0

### MAORI MISSION, AUCKLAND, N.Z.

From church, Takaka, N.Z. .. .. .	£0 8 6
.. Bro. Harrison, Auckland .. .. .	.. 1 0 0
.. Bro. Emmitt, Opoitiki, N.Z. .. .. .	.. 1 0 0
	£2 8 6

With thanks. ERNEST VICKERY, Treas.  
 16 Vermont-st., Ponsonby, Auckland.

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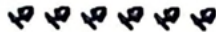
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# Paddington Building Fund.



In issuing this final and complete acknowledgment sheet the church at Paddington desire to place on record their sincere and hearty thanks for the kind and liberal response made to their appeal in connection with this work; and we trust that its future prosperity in the upbuilding of the church and the salvation of souls will in a measure repay the contributors for the practical interest manifested. The building erected is a substantial brick one with tile roof, and is neatly finished both inside and out. It has a basement, with ceiling 12 feet 6 inches high, which is used for Sunday School and various meetings. The chapel has seating capacity for 350. It is nicely furnished, well ventilated and lighted, and ample provision is made for extension at any time it may be found necessary. It stands on a block of land 60 x 105 feet. The width of the building would enable another 25 feet to be added to the length and still be well proportioned.

The following sheet, including a complete list of all expenses as presented by the Building Committee, has been audited and found correct by those appointed, Mr. G. Arnott and Mr. A. W. Shearston.

If any person has contributed to the above, and the name and amount do not appear, or if any explanation is required, please write at once to T. Bagley, "Isleworth," Victoria Avenue, Woollahra, Sydney.

THOS. BAGLEY, Building Fund Sec.  
J. CHAPPLE, Building Fund Treas.

## FULL STATEMENT of all monies received for Paddington church Building Fund (formerly known as Woollahra).

PADDINGTON CHURCH.		On Foundation Stone	
Mr. Chester .. .. .	£ 5 10 0	Mr. Mitchell .. .. .	£ 2 0 6
Miss D. Williams .. .. .	0 1 6	Miss J. Mitchell .. .. .	0 2 6
Mr. Arthur .. .. .	0 12 6	Mr. Golby, Sen. .. .. .	0 10 0
Mrs. Lowe .. .. .	0 3 0	" C. Golby .. .. .	1 0 0
" Emery .. .. .	0 9 6	" E. Lewis .. .. .	3 0 0
Mr. Emery .. .. .	0 9 6	" J. Lewis .. .. .	2 0 0
Mrs. A. Wilson .. .. .	0 3 0	" L. Lewis .. .. .	0 10 0
Mr. and Mrs. Lee .. .. .	2 3 6	Miss M. A. Lewis .. .. .	0 10 0
Mr. Stockbridge .. .. .	4 0 0	Mr. B. Lewis .. .. .	0 5 0
Mrs. Stockbridge .. .. .	0 4 0	Ladies' Church Aid Society .. .. .	127 0 0
B.H.F. .. .. .	0 2 0	Mr. Letton .. .. .	0 10 0
Mr. and Mrs. Goddard .. .. .	0 4 0	Mr. and Mrs. Hawkes .. .. .	3 1 0
Mr. Credgington .. .. .	1 2 6	Mr. T. Bagley's Bible Class .. .. .	17 2 6
No. 48 .. .. .	0 1 0	Cash Collection at Opening .. .. .	3 18 9
Mrs. E. Stark .. .. .	0 10 0	Mr. Newman .. .. .	15 1 0
Mr. G. P. Jones .. .. .	38 12 0	" Thomas .. .. .	5 12 6
Mrs. Moore .. .. .	0 5 9	Dr. Fordyce .. .. .	1 0 0
Md. Kessel .. .. .	4 8 3	" E. Bardsley .. .. .	5 0 0
Mrs. A. Jones .. .. .	0 1 0	Miss Metcalf .. .. .	0 10 0
Mr. W. Hickey .. .. .	0 18 1	Mr. H. Allan .. .. .	0 10 0
" A. York .. .. .	0 13 0	Bros. Allan .. .. .	0 7 9
" Fancourt, Sen. .. .. .	43 10 0	Mr. Hill .. .. .	5 0 0
Mrs. Fancourt, Sen. .. .. .	12 2 0	Mrs. Hill .. .. .	5 0 0
Mr. Fancourt, R. H. U. .. .. .	12 4 6	Mrs. Edwards .. .. .	11 0 0
Mrs. Fancourt, Jun. .. .. .	0 3 0	" Barwick .. .. .	11 0 0
Miss E. Campbell .. .. .	0 14 6	Miss Emerson .. .. .	0 3 6
Balance from Social .. .. .	0 2 0	Mrs. Mather .. .. .	0 10 0
A Sister .. .. .	0 5 0	Miss Dunn .. .. .	1 0 0
Mr. G. Bagley .. .. .	45 0 0	Mrs. Dingwall .. .. .	0 5 0
" T. Bagley .. .. .	10 0 0	Mr. McLeod .. .. .	1 0 0
Mrs. Bagley, Sen. .. .. .	0 16 0	" Wilson .. .. .	5 0 0
Mr. R. Bagley .. .. .	1 3 6	" Stokes .. .. .	1 0 0
" F. Bagley .. .. .	0 5 0	" Arnott .. .. .	5 0 0
" Ed. Bagley .. .. .	5 0 0	Mrs. Arnott .. .. .	2 0 0
A Sister .. .. .	0 1 0	Mr. Godfrey .. .. .	5 0 0
Mrs. Laws .. .. .	2 2 6	Miss Searle .. .. .	1 1 0
Mr. Rowles .. .. .	4 0 0	Mr. Davidson .. .. .	1 0 0
Mrs. Rowles .. .. .	2 2 0	Miss Ryall .. .. .	1 1 0
Mr. Shearston .. .. .	4 15 0	Mrs. Espuler .. .. .	0 7 0
Mrs. Shearston .. .. .	3 10 0	Church Choir .. .. .	3 5 0
Mr. B. Shearston .. .. .	1 0 0	Mr. Stocks .. .. .	0 5 0
A Sister .. .. .	0 1 0	Mr. Watchorn .. .. .	1 10 0
Mr. Stephenson .. .. .	0 2 0	Mr. Hockey .. .. .	1 0 0
" Chapple .. .. .	0 10 0	Mrs. Knowles .. .. .	2 0 0
Mrs. Chapple .. .. .	12 2 0	Collected by Miss Stockbridge .. .. .	1 16 4
A Brother .. .. .	0 4 0	" " Bagley .. .. .	4 6 6
Collection .. .. .	0 5 2 1/2	" " Fancourt .. .. .	3 10 0
Mr. Fitten .. .. .	1 0 1 1/2	" " M. A. Lewis .. .. .	2 8 0
" Pascoe .. .. .	0 2 6	Special Church Effort .. .. .	53 9 0
Miss Hukins .. .. .	0 5 0	Interest on Account .. .. .	5 12 10
" M. A. Hukins .. .. .	0 15 0	Mrs. McAllister .. .. .	1 0 0
A Sister .. .. .	0 10 0		
Miss F. Bell .. .. .	0 10 0	Mr. R. Butler .. .. .	0 5 0
A Sister .. .. .	0 4 0	" Winter, senr. } Moree and	2 0 0
Mr. Gray .. .. .	0 5 0	" Winter, junr. } Mungindi Churches	1 0 0
Mrs. Ledbrook .. .. .	1 0 0	" Syl. Butler .. .. .	1 0 0
Mrs. Lane .. .. .	0 2 6	" Sherwood .. .. .	0 10 0
Mr. R. Whately .. .. .	0 12 6	A Sister, Queensland .. .. .	0 12 6
	3 10 0	A Brother, South Australia .. .. .	0 5 0

Mr. Morris, (McPhial) .. .. .	£ 0 10 0
Mr. Edwards, Manning River .. .. .	6 0 0
" Johnston, senr., Corowa .. .. .	30 0 0
" Forster .. .. .	5 3 0
" G. Duncan, N.Z. .. .. .	0 10 0
Ewing, Petersham .. .. .	1 0 0
" Spedding, Petersham .. .. .	0 10 0
J. Newby, Clarence River .. .. .	1 0 0
Miss F. Andrews, Rookwood .. .. .	0 10 0
A. Andrews, Rookwood .. .. .	0 5 0
Mr. L. A. Williams, Rookwood .. .. .	0 10 0
" Geo. Stimson, Rookwood .. .. .	0 10 0
" Geo. Newby, Manning River .. .. .	1 0 0
" Price .. .. .	0 10 0
" A. F. Milton, Goulbourn .. .. .	1 0 0

ENMORE CHURCH.

A Sister .. .. .	0 10 0
Mr. Bardsley .. .. .	20 0 0
Mrs. Gilmour .. .. .	1 0 0
Mr. H. Gilmour .. .. .	3 0 0
" R. C. Gilmour .. .. .	1 0 0
Mrs. Kelley .. .. .	0 10 0
Dr. Jas. Kingsbury .. .. .	8 3 0
Mr. and Mrs. Williams .. .. .	1 10 0
" Marcus Clark .. .. .	5 0 0
" S. Whately .. .. .	0 10 0
" Hindle .. .. .	5 0 0
" Lovell .. .. .	1 0 0
" J. Kingsbury .. .. .	1 0 0
" Underwood .. .. .	0 1 0
Mrs. Bray .. .. .	10 0 0
A Sister .. .. .	10 0 0
Mrs. Cozens, senr. .. .. .	10 10 0
" McDonald .. .. .	0 2 6
Dr. Robertson .. .. .	2 2 0
Miss Kershaw .. .. .	0 10 0
Miss F. Swane .. .. .	0 2 6
Mrs. Page .. .. .	1 0 0
Mr. J. Hunter .. .. .	7 10 0
Mrs. J. Hunter .. .. .	7 10 0
Mr. Raywood .. .. .	0 5 0
" Walden's Lecture, including 10/- from Mr. Raywood .. .. .	5 0 0
" Edwards .. .. .	1 0 0
" C. T. Forscutt .. .. .	1 1 0
" Kennedy .. .. .	1 0 0
" Porter .. .. .	0 10 0

SYDNEY CHURCH.

Mrs. Elliot .. .. .	15 0 0
Mr. Leck .. .. .	4 0 0
" Grocock .. .. .	10 0 0
Miss Newby .. .. .	0 10 0
Mrs. Baker .. .. .	0 10 0
Mr. W. H. Keam .. .. .	15 0 0
" Dickson .. .. .	8 0 0
Mrs. W. Taylor .. .. .	1 0 0
Mr. T. Walker .. .. .	1 0 0
" Ashwood .. .. .	11 0 0
" A. J. Hutchinson, junr. .. .. .	3 0 0
" F. Newby .. .. .	2 0 0
" J. Stimson .. .. .	1 0 0
Sydney Church Choir .. .. .	2 4 6
Mrs. Hall .. .. .	0 10 0

VICTORIA.

Mr. R. C. Edwards .. .. .	40 0 0
Mr. Coles .. .. .	1 0 0
North Fitzroy Church .. .. .	3 0 0
Two members, Nth. Fitzroy .. .. .	1 0 0
Mr. W. Bagley .. .. .	2 0 0
" Benson .. .. .	0 10 0
Two Brothers .. .. .	2 2 6
A Brother .. .. .	2 10 0
Mr. and Mrs. Davies .. .. .	5 5 0
" F. Gladish .. .. .	1 1 0
A Brother .. .. .	5 0 0
Mr. P. B. McMaster .. .. .	0 10 0
" Wylie .. .. .	1 10 0
A Sister .. .. .	2 2 0
Mr. W. C. Thurgood .. .. .	0 10 0
" J. Thurgood .. .. .	0 10 0
" A. L. Crichton .. .. .	0 5 0
Mrs. Rees .. .. .	0 2 6
" Trivett .. .. .	0 2 0
Mr. W. C. Craigie .. .. .	1 0 0
" Gill .. .. .	1 0 0
" Crouch .. .. .	1 5 0
" D. Tully .. .. .	0 10 0
" E. Wilson .. .. .	1 0 0
" Zelius .. .. .	1 0 0
Mrs. Williamson .. .. .	0 10 0
Mr. Jno. Tully .. .. .	1 0 0
Fitzroy Tabernacle .. .. .	5 0 0
A Brother and Sister, Euroa .. .. .	0 10 0

A Sister .. .. .	0 10 0
Total Cash Collections ..	£82 15 3
Loan—Nat. Mutual Society ..	700 0 0
Loan—per Mrs. Cozens, Free of Interest	100 0 0
Loan—per Mr. Grocock .. .. .	100 0 0
	£1782 15 3

## EXPENDITURE.

As per balance sheet issued at Paddington, April 24th, 1902, including account of Mr. G. P. Jones for extras, £4 2s. 6d., land, building, furnishing, legal, etc., etc. .. £1691 18 4

Cash in hand .. .. .	£90 16 11
Further donations kindly promised—	
Mr. and Mrs. Williams, Sydney church ..	5 10 0
Mr. Rowles, Sydney church .. .. .	1 0 0
Mrs. Hall .. .. .	0 10 0
Mr. Ingate, Paddington church .. .. .	1 0 0
Mrs. Biffen .. .. .	1 0 0
Mr. Hawkes .. .. .	1 0 0
Mrs. Jeffries .. .. .	0 10 0
Mrs. Williams .. .. .	1 0 0
Miss D. Williams .. .. .	0 10 0
	£102 16 11

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### See what the Original Societies Have Done.

THE FIRST SUNNY SOUTH SOCIETY in 12 years has lent to its Shareholders £73,700, the greater part of that amount having been lent to Shareholders without a penny of interest, and yet the Society in the 12 years made a profit of £6491/14/10. The Yarra Yarra Society since its inception 11 years ago has also lent to its shareholders over £70,000, the larger part of said amount being lent without interest; notwithstanding which, the Society made a profit of £6572/3/4.

### Now These are Incontrovertible Facts.

The Manager and Secretary of these Societies is George A. S. Griffin, the Founder of the Starr-Bowkett System in Victoria, and the Directors are the same men who have all along been Directors of all the Societies managed by Mr. Griffin. These Directors have been re-elected by the Shareholders, each time their term of office expired, proving beyond doubt that they possess the confidence of the Shareholders, and it is most certainly owing to their business capabilities and foresight, together with their strict economy, that the Societies have been so eminently successful.

Every Shareholder is entitled to a Ballot of £100 for each Share held by him.

Entrance Fees, 1/- per Share. Subscriptions, 1/- per week per Share paid fortnightly. Repayments of Loan, 2/6 per week for each £100 borrowed.

NOTE.—The Society only lends on the Security of Freehold Property and for Building Purposes.

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