

JUBILEE NUMBER, HINDMARSH, S.A.

The Australian Christian

Circulating amongst churches of Christ in the Australian Commonwealth & New Zealand

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. VIII., No. 40.

THURSDAY, OCTOBER 5, 1905.

Subscription, 6s. per Annum.

Jubilee Church of Christ, Hindmarsh, S.A.

With sound of trumpets throughout the land, as the voice of gladness, the Jubilee of the children of Israel, celebrated every 50 years, was ushered in. The proclamation of the "acceptable year of the Lord" was a signal for the outpouring of manifold blessings upon the people of God. Those who were sold as slaves to others returned to their own families; all unredeemed lands and houses were restored to their original owners, and a general reconstruction of Hebrew society was effected in that year of grace.

Celebrations such as attended the Jubilee of the Israelites were not without their utility, and it is fitting that the church of Christ at Robert-street, Hindmarsh, having by God's grace been spared to live and labor for him these 50 years, should now, in a simpler way, and unattended with the festivities and ceremonies of the Israelites, hold our services of rejoicing, and sound out our hallelujahs of praise, "for it is the Jubilee."

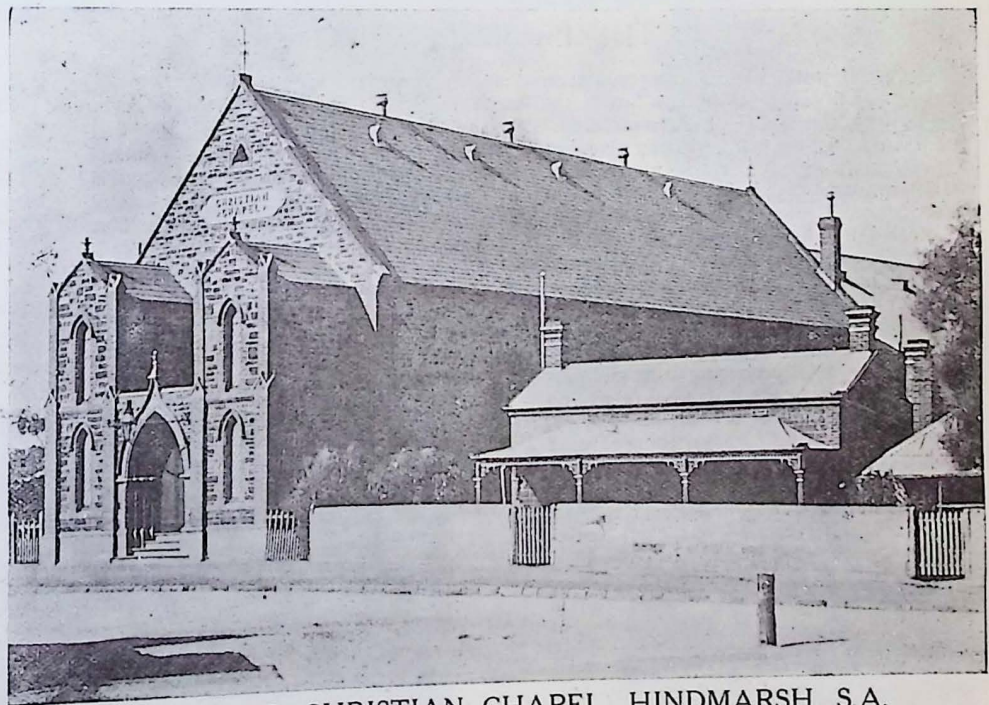
The Jubilee of ancient times was instituted by the Almighty to be a memorial unto his people of what he had done for them. It was also common in ancient times to set up stones as memorials of certain great events. Twelve stones were set up upon the entrance of the Israelites into the land of promise in commemoration of the wonderful miracle of the dividing of the waters: "When your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of the Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever." When the Philistines were smitten by the Israelites, as Samuel offered up the sacrifice in commemoration of the deliverance, "Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." How fitting that we, reviewing our history, and contemplating our wonderful deliverances, should sing:

"Here I'll raise my Ebenezer,
Hither by thy help I've come."

It has been thought that one of the best ways by which we might be led to "call to remembrance the former days," and have brought before our notice the blessings of the present, is the publishing a "Jubilee Souvenir," containing, as far as we have been able to obtain it, a concise history of the way in which God hath led us, together with personal reminiscences of incidents which have bound us together in the closest bonds of

it as did the Jew towards his temple, "Of her it shall be said, this and that man was born in her. The Lord shall count when he writeth up the people: this man was born in her."

Our fifty years tell of unbroken unity; of sympathetic co-operation in the Master's work. Household and individual histories may be many, but our church history is one. While some churches have been wrecked by



ROBERT ST. CHRISTIAN CHAPEL, HINDMARSH, S.A.

communion and affection. History has been termed "philosophy teaching by example." If that is so, instructive lessons should be gathered from this little work. It will probably be read with appreciation by a large number of past and present members, and by many friends in Hindmarsh and elsewhere, who watch our affairs with sympathetic interest. In all the Australasian States, in England, America, India and other lands, former members of the church are found, who still speak of the helpfulness of communion with this church, and probably feel towards

strife, torn by schism, withered by the blighting influence of formality, reduced to shadows by hypocrisy or indifference, peace and unity have prevailed, so that we know by practical experience "how good and pleasant a thing it is for brethren to dwell together in unity," and can also affirm that the peace enjoyed has not been the calmness of the stagnant pool, but rather of the gentle flowing of the river of living waters which bring immortal health to those who drink of them. Conscious of many imperfections, the history presented in the little work will nevertheless



THE PRESENT OFFICERS.

tell of restful work, blessed co-operation in service, which brings to human hearts the "peace which passeth all understanding." The written history will be briefly told, but there is an unwritten history, more varied and interesting: of individual experience; of hearts broken by the power of divine truth and healed by divine grace; of wanderers returning; of believers established in the faith; of many victories over evil propensities; of mourners comforted; of depressed spirits assuaged. Yet another history is unwritten: slighted privileges, broken vows, rejected appeals, lives promising fruit and producing none. We cannot write of these—no human pen can record a complete history, yet One knows all. "There is nothing covered that shall not be revealed, and hid that shall not be known."

One great cause for thankfulness is that, through all these years, in unbroken continuity, the Lord's Supper has been observed every "first day of the week." Not once has the church neglected to attend to this Christ-given ordinance. The oft-repeated celebration constitutes a golden chain linking us to the little band of disciples, the spiritual mothers and fathers of our Israel, who fifty years ago sat around the heavenly board. God grant that "till he come" this divine privilege may not once be neglected; that while our tabernacle stands, and the walls resist the hand of all-consuming time, no voice but the voice of the gospel of peace may be heard in it, and that all who have communed within it may yet lift the voice of prayer where praise shall never end and minister around the heavenly throne. Till then, remembering the swift flight of time, may we work in God's harvest field while it is day, so that when the shadows deepen, and life's little day is ended, we may have some gathered grain to carry home.

THE SCHOOL.

The Lord's day School has been well defined as "the nursery of the church," whilst the rising generation has been and is still regarded as being the hope of the future. It was appropriate, therefore, that the first work undertaken by the disciples in Hindmarsh should be in the formation of a Lord's day School. As far as we can gather, this was the first Sunday School inaugurated amongst our brethren in Australasia, having been formed in the year 1854.



The Late Mrs. W. Brooker Sen. and Elder W. Brooker.

THE FORMATION OF THE CHURCH.

The oldest minute book in our possession contains on its first page an important resolution, as follows:—

June 10, 1855.

We, the undermentioned disciples of Christ, now meet in accordance with previous resolutions as recorded in minute book, as a church to worship God, and his Son Jesus the Christ; to hold forth the truth in its purity, and to attend to the institutions of his house as follows: On every Lord's day the members to assemble themselves together, and partake of the loaf and the cup, which commemorates the sacrifice of the body of Christ for us; to teach, exhort, and admonish each other on those subjects which pertain to our eternal welfare, the welfare of the world at large, the glory of our God and of his Christ; to contribute of our worldly goods to the support of the needy, and towards the advancement of his kingdom on earth, and to receive into our communion by immersion

all who believe in Jesus the Christ as the Son of God, the only Saviour of mankind.

Magarey, Thos.
Oliver, Joseph
Warren, Henry
Ireland, Joseph
Thompson, Jane
Thompson, Janet

Magarey, Elizabeth
Magarey, Elizabeth Mary
Warren, Mary Ann
Warren, Ann
Mann, Ellen
Thompson, George
Thompson, Jemmima

Present from Willunga church { James Craig
John Aird
John Brown

Present from Franklin-st. church { James Z. Sellar
Andrew Thomson



T. H. Brooker, Supt. of S.S.



Thos. H. Bates.



Mrs. Ann Leaney.



The Late Dr. Kidner.



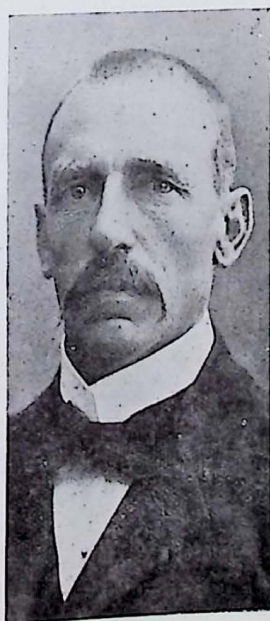
J. W. Webb.
(As he was when at Robert-st.)



Mrs. Kidner.



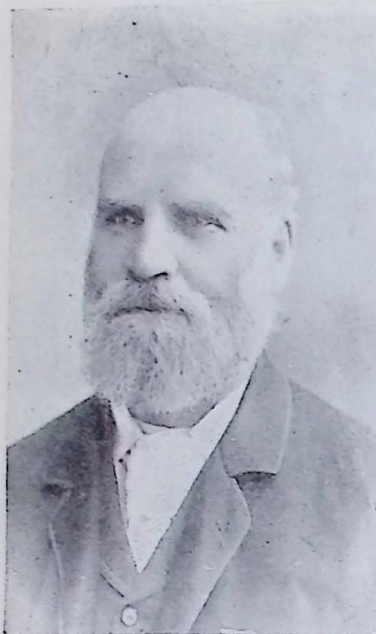
The Late Henry Warren.



A. T. Magarey.



The Late Mrs. Warren.



Elder A. Glastonbury.

Of the brethren who were members of the church during the first few years of its history, but few remain. Mrs. Ann Leaney, immersed Sep. 9, 1858, is still with us. Mrs. Magarey senr. is living at Aldgate. Mrs. Goldsworthy senr. (then Ellen Mann) for many years lived at Milang. Mrs. Dickens, Melbourne. Mr. and Mrs. John Cosh in Western Australia. Wm. Brooker senr. and Mrs. Sansom are still with us, while George Cosh is at Nantawarra.

As with individuals, churches are called upon to pass through changeable experiences. A few years after the formation of the church, through prevailing depression of trade, a large number of members were obliged to remove to different parts of this and other colonies; yet the small band of brethren remaining prayerfully and perseveringly continued their work. They possessed to some extreme the "inflexible obstinacy" of the disciples of apostolic days, which was in due time rewarded by a steady increase of membership.

The visit of T. H. Milner from England, a while after, proved an incentive to churches throughout Australia to make special efforts to sustain evangelists, whose whole time would be devoted to gospel proclamation and the establishment of New Testament churches. Brethren at Hindmarsh united with others throughout Australia in the responsibility of engaging the services of H. S. Earl, and subsequently, for G. L. Surber, T. J. Gore and O. A. Carr, all previously laboring in America. Brethren Earl, Surber, and Carr spent much time in Victoria, laboring with great success in the work of the gospel. T. J. Gore came to Adelaide, where he has since remained, being greatly blessed as a preacher and teacher. H. S. Earl visited South Australia, and soon afterward entered into engagements with the brethren in Adelaide and Hindmarsh. As a result, there

were many accessions to both churches.

The little building soon became uncomfortably small for the congregation, which necessitated steps being taken to erect a larger and more suitable chapel. Early church records show that the land on which the chapel was built was given by Mr. Thos. Magarey, who also afterwards gave that portion of land upon which the Lecture Hall and classrooms now stand. The opening of the chapel took place on Oct. 2nd, 1866. A. T. Magarey writes thus: "The foundation stone was informally laid without any ceremony, and with only the masons for witnesses, by Mr. S. J. Magarey, an old Sunday School scholar and a member of the church at Robert-st. The chapel was completed, and the opening celebrated with a large tea-meeting and public meeting, with the building packed full."

An invitation was then sent to and accepted by J. W. Webb, to labor as evangelist for the church. Mr. Webb arrived in Victoria in October, 1866, and continued the work at Hindmarsh which had been so ably commenced by H. S. Earl.

The "Souvenir" tells of the work of the early pioneers, making special mention of those who in early days and throughout the 50 years have best helped to build up the church. Space will simply permit a few facts with regard to the evangelists and their work.

H. S. Earl was one of the pioneer preachers in Australia. He arrived in Adelaide, Nov. 13, 1865. As T. J. Gore puts it, he "took Adelaide by storm, and leaped at once into public prominence by reason of his silver-tongued oratory." Many were added to the Lord as a result of that first visit. In 1866, H. S. Earl again came to Adelaide, shortly after commencing work at Hindmarsh. The *B. M. Harbinger* thus records his work in Adelaide: "The glorious triumph of the gospel of Christ in this city makes our hearts leap for joy. Every Lord's day vast crowds of people congregate at White's rooms, to hear the word of life. Week by week the interest increases, and the number of enquirers enlarges." Since leaving these shores he has resided and labored in America.

Dr. Thos. Porter came to Hindmarsh in November, 1867. Many were added to the Lord during his ministry. His addresses, full of instruction and interest, and sometimes tinged with humor, were very forceful. The work was crowned with abundant success.

J. Colbourne next came to labor with the church. He began his work in 1871, remaining for four years. An indefatigable workman in God's harvest field, a genial, earnest Christian, and an able preacher of the gospel, his work was greatly blessed.

H. D. Smith was for twenty years in all evangelist of Robert-st. church. His earnest and aggressive evangelistic and pastoral work, his faithful exhortations and forceful proclamation of the gospel, led hundreds to decision for Christ and his service. During his ministry the chapel was enlarged to hold 650 people, and a large lecture hall with classrooms on each side was erected. The work at Henley Beach and York was also inaugurated. Towards the end of his ministry, H. Strutton was sent out by the church as our representative in India,

While H. D. Smith was at Gawler, Thos. Bates ministered at Hindmarsh. He was an able preacher, and continued the work with success.

F. Pittman succeeded H. D. Smith on July 10, 1898, and is still preacher at Robert-street. The church is alive with helpful institutions. If space permitted, it would be interesting to write of past and present work through these agencies. It would also be of interest to dwell upon many pleasant reminiscences; to trace the movement from its inception till now; to write of those who have gone to their reward, and the many who have come to take their places, but space forbids. Suffice it to say that the finger of the Almighty is to be seen in all our history. "Hitherto hath the Lord helped us." May the God of our fathers be our God and portion evermore. F.P.

LETTERS RECEIVED.

[The following letters were received from previous evangelists of the church who could not be present. Thomas Bates and H. Strutton had not replied. H. D. Smith conveyed his own greeting at the public meeting.]

Fresno, California, U.S.A., July 8th, 1905.

DEARLY BELOVED BRETHREN,—

At this, your Jubilee meeting, be sure I am with you in spirit and prayer. Would that I could be present in body. Since receiving Bro. Pittman's notification the good wife and I have been living over again part of our life of over thirty years ago. And the keynote of the retrospect seems to be, "Surely goodness and mercy have followed us all the days of our life." Among the early opportunities of usefulness in Christian and temperance work was the time I spent ministering to and co-operating with the church at Hindmarsh. The uniform kindness and appreciation, and the parting present of money (which purchased a most useful gift



Mr. and Mrs. Strutton.

that my wife still uses and cherishes), are among the most pleasant of my life. I am hoping that some good seed sown then still bears fruit. What a treat it would be to enjoy the pleasure of the occasion, at which these words most feebly represent me, and to greet all who so kindly remember us. Yet it would not be unmixed with sadness. Many of us would be utter strangers—yet "kindred in Christ." Mayhap some that once did run well might be found to be back in the beggarly elements of the world. I should find that,

"Gone are the heads of the silvery hair,
And the young that were, have a brow of care."

But to see how the work has grown, and is still progressing, would be a delight and a cause of great gratitude. The fellowship of the saints would be refreshing and inspiring. Since I left Australia my family and I have been blest with excellent health. All but one of my four children have publicly confessed their Saviour and are in the church. Opportunities for usefulness in the gospel and temperance work have always opened to me, and I have tried conscientiously to use them for the furtherance of the Master's kingdom. And now, standing midway between sixty and the three-score years and ten, I want to

affirm my continued confidence in the power and comfort of the gospel—of "the faith once for all delivered to the saints."

My earnest prayer and determination are to use the powers God has given me, and I

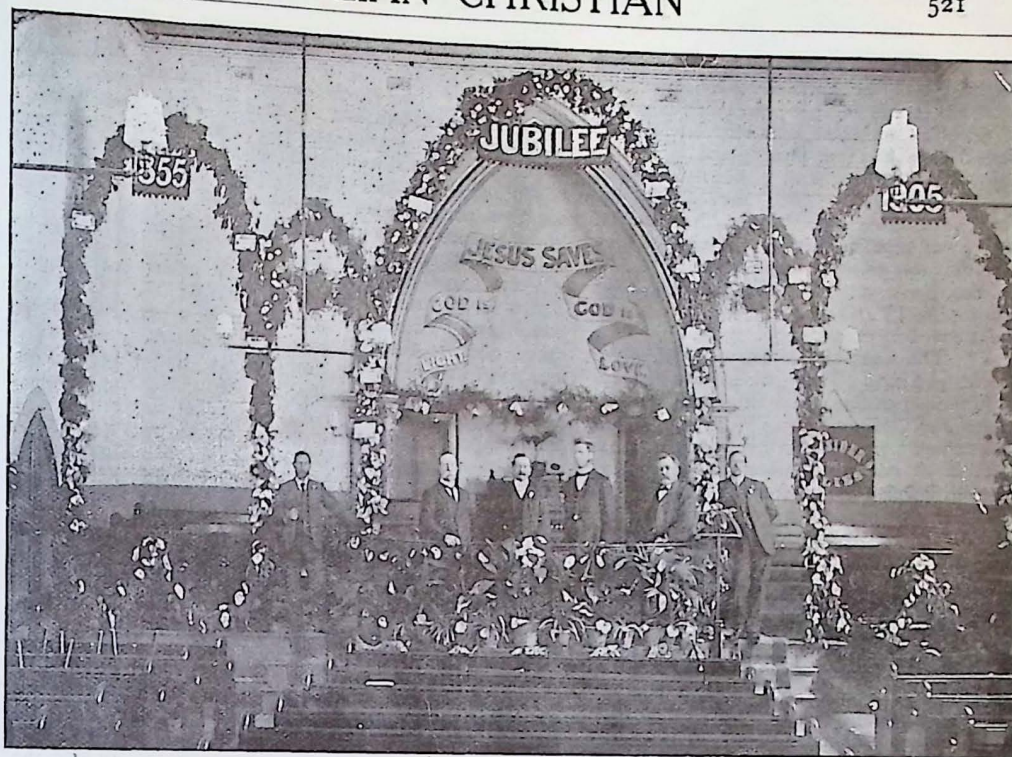
rejoice in the hope of meeting, in the great rest that remaineth for the people of God, many of the co-workers from Hindmarsh. To this end I pray God to keep us all faithful till death or the coming of the Saviour. More

than ever in my life, I am impressed to work for and with the young, not alone in seeking their conversion and upbuilding in the faith but also in removing temptations to drink, gambling and immorality. We have duties as citizens here, while our permanent citizenship is in heaven. Let not the world be more public-spirited than the children of God. Our kindest Christian love to old friends and all.

God be with you till we meet again.
Your brother and fellow servant,
J. W. WEBB.

DEAR BRETHREN IN CHRIST,—

"Grace be unto you and peace from God our Father and our Lord Jesus Christ." I wish you much joy in the celebration of your jubilee. The Lord has been very gracious to you during this whole period. Some of you can look back to "the day of small things"—the beginning of the good work, that has continued with varied results to the present happy consummation. You can remember the hopes and fears, the pleasure and the pain, of your early struggles, to maintain "the truth as it is in Jesus," and a



INTERIOR OF HINDMARSH CHAPEL.



Clarence Pittman.

Mrs. Pittman.

F. Pittman.

pure Christianity, as it came from its divine Author; and the triumphs that have been achieved in his name, by the glorious gospel of Christ. But some, and not a few, "have passed beyond the river," and are now enjoying "the rest that remaineth for the people of God." "They have fought the good fight, they have finished their course, they have kept the faith," and will ere long receive "the crown of righteousness." Let us also live and "labor that we may enter into that rest" and receive "that crown that the Lord has prepared for those that love him." The memories of the past bring me untold pleasure. The earnest, loving, and faithful co-operation of the Hindmarsh church during my ministry emits "the odour of a sweet smell," pleasing to me, and acceptable to God. Though separated by thousands of miles I have not ceased to love you, and feel an interest in your peace, prosperity and welfare. Most eagerly do I read all good intelligence from Hindmarsh and Adelaide, and sincerely hope and pray "that God would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that you being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge; that you may be filled with all the fulness of God" (Eph. 3: 16-19).

Yours affectionately in Christ,
HENRY S. EARL.

Petersham, N.S.W., 11/9/05.

DEAR BRETHREN,—

I rejoice with you in the celebration of your Jubilee Anniversary. What opportunities these years have given. One would wish that more had been accomplished. As we look back we invariably see some measure of failure in ourselves. We have the joy of knowing that he is faithful who hath promised, and in all that he has done for the church there has been no failure. To his name be the praise. Notwithstanding our failures, how much there is to thank God for in the history of these fifty years. There has been much that God has approved and blessed. Seed has been sown that has brought forth fruit lasting as eternity. It is no small thing to have witnessed to the truth of the gospel; to have prayed the prayer of the Christ that God's people might be one; to have declared this union to be possible and to have labored to shew how this union could be effected. It is something to rejoice in that God has blessed these fifty years of testimony; that so many have been converted and many others delivered from sectarian bondage.

May I lovingly urge you to press forward in the same service and plea. You hold your commission from God. Do not lower the standard. If possible be more earnest and zealous. The need is as great as ever and the time is short. See to it that the deep desire of your hearts is the glory of God rather than the glory of a party. When this is our aim we will prove to be more than conquerors. With every good wish,

I am your brother in Christ,
THOMAS PORTER.

Old Sandgate Road,
Albion, Qld.
September 2, 1905.

BELOVED BRETHREN,—

I desire to congratulate you upon the Jubilee of your history as a church of Christ.

Through fifty years you have been bonded together in the bonds of the gospel, and borne respectively your testimony for Christ, and to the word of his grace.

Very many changes have taken place during that period. A large number of useful and successful laborers have been called home to their reward; and hundreds who gave themselves to the Lord at Hindmarsh and entered upon the new life there, by God's providence have been called to different parts of the world where they have made known the glad message, so from you has sounded out the word of the Lord, and in many places your faith to Godward is spread abroad.

With grateful recollection and happy memories I call to mind very pleasant experiences of my four years' enjoyable and fairly successful labor among you as evangelist.

Truly we had fellowship in the gospel of the Lord, and it is a pleasure to think that eternity will perpetuate those memories and reveal the actual results of united labor bestowed.

As a church too you can now look with satisfaction and commendable rejoicing on your splendid church property, and large membership, and pointing to the same you may ask the question, "What has not God wrought?"

My earnest prayer is that the Lord's work may continue to prosper in your hands.

May you be bound together in bonds of fraternal love, so that striving together for the faith once delivered to the saints you may be happy and successful in your united efforts.

And again wishing you every blessing, and praying that you may all continue to walk in the fear of God and in the comfort of the Holy Spirit, with Christian love I am, your brother in Christ Jesus and sincere well wisher,

J. COLBOURNE.

JUBILEE SUNDAY SERVICES.

After a splendid prayer meeting in the Schoolroom, with hearts full of thanksgiving we entered into the chapel, which was beautifully decorated. The platform was especially pretty. Three large arches were erected, and from the centre arch was the word "Jubilee," and from the side arches the figures, "1855," "1905." F. Pittman presided over the morning service, and was supported by H. D. Smith and James Johnston. The well-known hymn, "Our God, Our Help in Ages Past," was heartily sung. The Scripture lessons were read by F. Pittman and H. D. Smith. K. W. Duncan from Laura led the church in prayer. The whole congregation then arose and sang, "Praise God from Whom all Blessings Flow." The communion service was very sweet, Bro. Pittman speaking from the words, "My Father's God," recalling many sweet recollections. James Johnston followed with an excellent exhortation. During the service the choir sang the anthem,

"The Heavens are Telling." A special Jubilee offering was taken for the land purchase fund, which realised £14; with the ordinary collection £21 was taken up.

In the afternoon a children's missionary service was held, when P. A. Davey gave an interesting chat about the Japanese. A large number of curious things were shown. Bright singing was given by the children, and two anthems were sung. A collection was taken up for the Foreign Mission work.

The chapel was packed in the evening, over 700 people being present. The President of the Victorian Conference, F. M. Ludbrook, conducted the service, and gave greetings from the churches in Victoria. A powerful discourse followed from the words "Ye Believe in God," the old-time Jubilee and its lessons of release and freedom being referred to. During the service the choir sang the "Hallelujah Chorus."

During the day many sweet re-unions took place; many friends who had long been parted sat together and talked of the old times, and many prayers were offered for future prosperity.

CANTATA, "Naaman the Syrian."

On Tuesday, 19th, the chapel was well filled by an appreciative audience, who came to hear the choir render a cantata entitled, "Naaman the Syrian." The characters were filled as follows:—The Queen, Miss Ada Goodall; Wife of Naaman, Miss N. Pickering; Hebrew Maid, Miss W. Doley; Iran, Mr. R. Goodall; Naaman, Mr. R. Hindley. Other parts were filled by the Misses M. Hindley, N. Hesse, L. Barry, L. Doley, and Messrs. J. Roberts, J. Humphreys, W. Palmer and G. E. Duncan.

JUBILEE TEA & PUBLIC MEETING.

Those who have lived in Hindmarsh for 50 years and more say that this was absolutely the largest attended tea meeting ever held in the district. Nearly 1000 people attended the tea, which was a knife and fork spread—a "banquet," as one of the speakers at the after-meeting affirmed. Turkeys, ducks, hams, custards, jellies, puddings, and all kinds of wholesome delicacies were freely given by the members at Robert-st., who invariably refuse to cater for anniversaries, etc., preferring to give in cash or kind. At some of the tables there were as many as 7 sittings.

Dr. J. C. Verco presided at the public meeting. G. Duncan, secretary, read the annual report—a very cheering one—after which F. Pittman (present evangelist) read letters from previous preachers.

The speakers who followed were: A. T. Magarey, A. M. Ludbrook, J. Johnston, H. D. Smith, K. W. Duncan, J. Weeks, B. J. Huntsman, A. C. Rankine, T. J. Gore, H. J. Horsell and F. Pittman. An apology was received for the absence of J. Fisher, and a greeting sent from R. S. Lyle.

The speakers dealt with pleasant reminiscences, referring to the early days of the church's history, the faithful work of its pioneers, the steady growth amid great opposition, the assistance rendered at various stages by men and women of God whose



A. H. SMITH,

Of N.Z., now at Texas Christian University,

names were mentioned, the young men who had gone forth to preach the Word, and the work of previous evangelists; they also congratulated the church upon its present aggressiveness, and expressed heartiest wishes for success in the future.

The choir ably assisted by rendering appropriate selections, and a solo, "The Mission of the Rose," was beautifully sung by Miss Pickering.

A hearty vote of thanks, proposed by F. Pittman, brought the meeting to a close.

Children's Tea.

On Thursday afternoon at 5 o'clock, the Sunday School children met for their Jubilee tea, which was given free of cost. A pleasant surprise awaited the teachers. On the centre platform was a large 3 decker cake, presented by Bro. and Sister A. Glastonbury. T. H. Brooker accepted the cake on behalf of the School. On the cake was a shield with a suitable inscription.

OUR JUBILEE "AT HOME."

The programme for this meeting was in the hands of secretaries of various church institutions. F. Pittman presided over a crowded audience. The Athletic Club gave club-swinging exercises. The Literary Society was represented by a speech from P. Shaw, and a recitation by E. Freeman. On behalf of the Senior Dorcas Society, Miss Goodall sang a solo, and Mrs. Young gave a short address. Miss Whiting read a paper, representing the Young Ladies' Sewing Class. The Robert-st. Christian Guild exercises consisted of a quartette, solo, and addresses by Miss Doley and H. Walkley. A beautiful banner, to illustrate the work of the Guild, was made by H. Sweet. H. D. Smith gave the Sunday School item in a happy speech, and C. Wilson referred to the Brompton mission. A enjoyable time was spent.

The Jubilee meetings were concluded on Sunday, Sept. 24th. F. Pittman addressed the church in the morning; the cantata, "Naaman the Syrian," was repeated in the afternoon, H. D. Smith preaching in the evening. Great crowds assembled and soul-inspiring meetings were held.

JUBILEE JOTTINGS.

The souvenir of 50 years' history of Robert-st. is selling well.

Eleven speakers at the public meeting. No wonder the chairman had to touch the bell every time.

W. Morrow, of Port Pirie, just returned from a trip around the world, was present at our tea and public meeting, engaging in prayer at the latter.



T. H. MATHISON,

Of N.Z., now at Texas Christian University.

The church secretary presented a nice report. He has worked very hard, and deserves the thanks of all.

One of the foundation members, Mrs. Goldsworthy of Milang, was present on Lord's day. Others who were associated with Robert-st. during the early years of its history were also privileged to be there.

It was appropriate that F. Pittman, who presided, H. D. Smith, evangelist of the church for 20 years, and J. Johnston (who said that Bro. Smith was his father in the gospel) should be together on the platform on Sunday morning.

! Dr. J. C. Verco, who proved an excellent chairman, said that his memory took him back to the little chapel in which they worshipped when he was a scholar at Grote-street. The School children were invited to come from the city to anniversary of Hindmarsh, and he, with the other children, always accepted the invitation.

Inspiring and hugely attended Lord's day meetings. The gathering of disciples for worship was an occasion long to be remembered. The time fled all too rapidly. Next Jubilee, and we trust long before that, at least 8 instead of 4 deacons must hand round the sacred emblems.

All the Jubilee festivities were a great success. The Jubilee tea was the best and largest to date. No wonder the sisters came in for a meed of praise.



AUSTRALIAN STUDENTS

Who attended College of the Bible, Lexington, Sep., 1904—June, 1905.

Top Row—Harry P. Manning (S.A.), Clarence E. Miller (W.A.), Arthur G. Day (N.S.W.), Harry Roberts (S.A.), Harry G. Maston (Vic.).

Second Row—Geo. D. Verco (N.S.W.), J. Randall Farris (American Representative), Leslie W. Baker, Sec.-Treas. (S.A.), Jas. E. Thomas, President (S.A.), Donald C. McCallum, Vice-president (Vic.), Horace E. J. Kingsbury, Editor (N.S.W.), Coningsby M. Gordon (S.A.).

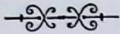
Front Row—Percival D. McCallum (Vic.), W. Cecil McCallum (Vic.), Gilbert J. Daniel (S.A.), Linley V. G. Gordon (S.A.), Ira A. Paternoster (S.A.).

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - EDITOR.



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

TERMS.—In Australian Commonwealth, Two
Copies or more to one address, or Single Subscription
posted Fortnightly, 6/-. In New Zealand, Four
Copies or more to one address, or single Subscriber
posted Monthly, or Two Subscribers posted Fort-
nightly, 6/-. Single Copy posted Weekly to any
part of the world, 7/-

The Leader

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

:O:

The Ideal Church.

Many persons, at various times, have attempted to set forth what, in their opinion, the church of the future should be. In most cases their conceptions have been founded upon a mistaken idea of what the true function of the church really is. Very little regard has been paid to the source from which the idea of the church originated, with the result that the imaginary creation has differed very materially from the structure which existed in the minds of Christ and his apostles. The fact seems to have been forgotten that, in this matter, men are not called upon to create something new, but to build upon a foundation already laid, and upon this foundation to rear a structure the plans of which have already been approved. No one who really understands the genesis of the church, and forms any adequate idea of its unapproachable dignity and glory, would ever dream of laying rude hands upon it, but would ever have the original picture before him as the ideal to which he should endeavor to approximate. As well might the rudest stonemason attempt to improve upon the creations of Michael Angelo, or a mere plasterer seek to out rival the paintings of a Millais or a Turner, as for any poor human creature to attempt to improve upon the divine ideal of the great architect of the universe! And it is because this is so that we require to have constantly before us the original picture as it came fresh from the hands of the divine artist, so that we have a better conception of its unapproachable beauty and its unparalleled dignity. It is because we have before our eyes so many imperfect reproductions of the original that so many people have formed a poor estimate of what the church of God is. It is well for us, therefore, not to mistake weak and faulty imitations for the real thing. As we look around us, the church seems to be a patch-work of many colors; but when we look at it as seen by Christ, it is a beautiful seamless robe. Seen to-day, it is a multitude of buildings of every conceivable design; but seen as it sprang from the mind of Christ it

is a great cathedral, harmonious in all its details, a very temple of the Holy Spirit.

To the mind of the apostle Paul, the church was the greatest thing on earth. There was no greater thought, save the thought of Christ himself. In his Colossian epistle, Paul gives us a magnificent idea of the beauty and dignity of the church. He does so in speaking of the glory of Jesus in his relation to God, the universe and the church. "Who," he says, "is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence" (Col. 1 : 15-18). Commenting on this passage, A. Maclaren says: "A parallel is plainly intended to be drawn between Christ's relation to the material creation and to the church, the spiritual creation. As is the Word of God before incarnation to the universe, so is the incarnate Christ to the church. As in the former he is prior in time and superior in dignity, so is he in the latter. As in the universe he is the source and origin of all being, so in the church he is the beginning, both as being first and as being the origin of all spiritual life. . . . Briefly, then, we have here first, Christ the head, and the church his body. In the lower realm the Eternal Word was the power which held all things together, and similar but higher in fashion is the relation between him and the whole multitude of believing souls. Popular physiology regards the head as the seat of life. So the fundamental idea in the familiar metaphor when applied to our Lord is that of the source of the mysterious spiritual life which flows from him into all the members, and is sight to the eye, strength in the arm, swiftness in the foot, color in the cheek, being richly various in its manifestation but one in its nature, and all his." Here, then, in the Colossian epistle, in the fervent eloquence of Paul, we catch a glimpse of the glory and dignity of the church. The unapproachable glory of Christ, like a halo, gathers round it.

It is from this standpoint that we must form our conceptions of the church. This is the ideal church—the church which is the body of Christ and of which he is the head. In all our thinking about the church, this should be our first thought, it should also be our last. The church is a society of men and women who are in living union with Christ; and because of this, we would say that one of the marks of the ideal church of the New Testament is that of beauty. If the life of Christ flows into the life of the church it must be so, for no life was so beautiful as the life of Jesus. And here we do not mean beauty in mere externals, for with the poet we say, it may be

"A band of faithful men
Met for God's worship in some humble room,
Or screened from foes by midnight's starlit gloom,
On hill-side or lone glen,
To hear the counsels of his holy Word,
Pledged to each other and their common Lord,

These, few as they may be,
Comprise a church, such as in pristine age
Defied the tyrant's steel, the bigot's rage;
For, when but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ present, is a church complete."

It is the beautiful life that tells—whether there be few or many. It would be a mistake, however, to suppose that fewness of number and humble surroundings are in themselves elements of beauty. On the contrary, these may be the result of things that are not beautiful—of bickerings and of jealousies, which things have destroyed many churches, and made them unlovely in the sight of all men. But while we emphasise the necessity of the church manifesting in life and character somewhat of the beauty that shone in the life of Jesus, we are not indifferent to beauty in external things. There is great beauty in simplicity—when it is clean. There are some people, we are afraid, who mistake uncleanness and slovenliness for simplicity, which is a great mistake. The poorest church can be beautiful in its poverty. Anything or anyhow is not good enough for the church of God. God demands the best in us, both in spiritual and material things.

The ideal church, moreover, will be a united church. It will be so, because its life flows from Christ, and, as he was one with the Father, so will the church be one with him. This unity will manifest itself in various ways. It will be united in the fundamental principles of the Christian faith. It will have clear views of what is fundamental and what is not. It will "contend earnestly for the faith once for all delivered to the saints," but in doing so it will have clear perceptions of what is involved in "the faith," and not make discord by insisting upon views about which there is liberty of opinion. In such matters, it will bow to the will of the majority. Above all, it will give force to the apostolic precept, "Let all that you do be done in love." The church that takes for its model the ideal church of the New Testament will not be an example of disunity. It will be "one in faith and doctrine, one in charity," and in the last equally so with those that precede it. And so, if we are striving to realise for ourselves the ideal church of the New Testament, we may have confidence to say, with one who had faith in the future, "I think there is a day, not very far distant, when from the watch towers of Asia, once the land of lords many, there shall roll out the exultant chorus, 'One Lord'! when from the watch towers of Europe, distracted by divisions in the faith, there shall roll out the great chorus, 'One faith'! when from the watch towers of America, torn by controversies respecting the initiatory rite into the visible church of our Lord Jesus Christ, there shall roll forth the inspiring chorus, 'One baptism'! when from the watch towers of Africa, as though the God of all the race were not her God, as if the Father of the entire family were not her Father—when from the watch towers of despised and neg'ected Africa there shall roll forth the chorus, 'One God and Father of all,' when the sacramental host, scattered all over the face of the lower creation, shall spring upon their feet, and seizing the harp of thanksgiving, they shall join in the chorus

that shall be responded to by the angels, 'One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in all; to whom be glory, dominion, and majesty, and blessing for ever.'"



JOHN T. BROWN,

Of Kentucky, who is at present holding a meeting in Auckland, N.Z. Bro. Brown expects shortly to visit Australia, and will be prepared to hold a few meetings if thought desirable. He will be in Sydney soon, and correspondence may be addressed to care of P. A. Dickson, Stanmore-rd., Stanmore, N.S.W.

From the Field

The field is the world.—Matt. 13 : 38

New Zealand

PAHIATUA.—A prominent business man who was strongly opposed to his wife being baptised, who sought the help of the Anglican preacher and others on the subject of baptism, and who challenged the Scripturalness of believers' baptism through the press, was himself baptised in the apostolic way last Wednesday. The writer last Sunday evening spoke to a crowded house on the subject of "Is Infant Sprinkling or Believers' Baptism of Divine Authority?"

TABERNACLE, DUNEDIN.—Two confessions last Lord's day. This week Bro. Mahon has gone to hold a mission at Kaitangata. Last night, in the Tabernacle, we had one of the most successful children's entertainments I think we have ever had. There was a large attendance both of children and their parents and friends. 11 girls, led by our Sunday School secretary, Bro. Bewley, gave us the gospel in song—black, the sin; red, the blood; white, the purity; and gold the victory. 5 others—young girls—gave us the history of the raindrops in action song, led by Miss Daisy Brown on the piano; and the

others—3 flower girls—some in twos and some in threes—all did well. The choir gave us two beautiful anthems, and there were 2 or 3 short addresses.

INVERCARGILL.—The annual Sunday School social was held last Wednesday. The children mustered in full force, in time for 5 o'clock tea, which was served by their teachers and members of the Bible Class. Songs, recitations, etc., were well rendered by the juvenile members of the school, after which Bro. Little entertained them with a lantern exhibition, which was greatly enjoyed. The superintendent, T. Todd, proposed a hearty vote of thanks to Bro. Little and all who had helped to give the children a pleasant evening. Our school is steadily increasing, and several from the Bible Class have lately given themselves to Christ.

Sep. 25.

J. L.

Queensland

BOONAH.—The church has had the services of W. G. Alcorn for the past two months, with the result that the church has been built up and quite a number added. Last Lord's day we had the pleasure of seeing 5 baptised into Christ. There was a nice gathering at the water. 3 more made the good confession at the gospel meeting on Sunday night, and they will be immersed on Sunday next. A Young People's Mission Band has been started, with about 26 members. The church has decided to retain Bro. Alcorn till the end of the present year, and we trust that his labors will be greatly blest in bringing many to Christ, as Boonah is an excellent field for labor.

Sep. 20.

T.F.S.

GYMPIE.—Bro. Colbourne, of Brisbane, paid us a visit for the purpose of holding special meetings. He was welcomed by a social in the evening. The public meeting commenced on the 12th and continued to the 21st. On Lord's day evening one made the good confession, and another came out the last night of the mission. We are also pleased to say that the church has been built up by the faithful preaching of our brother, and his visit amongst us will long be remembered.

Sep. 25.

BRISBANE.—We regret to record the decease of the youngest son of our Bro. and Sister Moore. Though in a sense expected, it was none the less painful. On Sep. 24 the son of our late Bro. Rothery was received into the fellowship of the church. For some time he has attended the Improvement Class, taking an active interest, and he bids fair to follow in the steps of his worthy sire, who was an earnest and acceptable speaker. At the close of the gospel meeting J. Colbourne was privileged to immerse two who had previously made the good confession.

Sep. 28.

A.S.W.

Tasmania

BURNIE.—Meetings were started in this town on the 3rd. Sep. for the purpose of worship in commemoration of our blessed Saviour, when 8 of his disciples met around his table to partake of those emblems in remembrance of him. Since that time we have been holding a meeting on the Thursday evening in each week for Scripture instruction and prayer. Our meetings for worship have been held at 3 o'clock on each Lord's day. Last Lord's day we held our first gospel service at 7 p.m., when one young lady came forward and made the good confession. C. Hale, who has been laboring for the church at

New Ground for several months, was the preacher, to whom we are truly thankful for his untiring efforts in helping us to make our meetings an established fact in this town. At present we are meeting in the house of Bro. and Sister Johnston, Charles-st. We already realise that we will have much opposition to contend with.

J. L. ARCHER.

West Australia

BUNBURY.—We received into fellowship a young lady, an immersed believer, who decided to join with us, also Sister I. Forrest, who was immersed on Sep. 14. Our morning meetings are well attended; 33 present last Lord's day morning. The cottage prayer meetings, held on Fridays at Sister Dixon's, Victoria-st., are well represented, and prove helpful to those who attend.

Victoria

BRUNSWICK.—A special business meeting of the Glenlyon-road church of Christ was held on Tuesday evening, Sept. 26th. Bro. Shain, having decided to give up business and enter into evangelistic work, sent in his resignation as hon. evangelist and secretary. The members unanimously elected Bro. Shain as evangelist, at a weekly salary. At the same meeting W. H. Downing was elected secretary. In future all correspondence in connection with church matters to be addressed to W. H. Downing, 23 Albert-street, East Brunswick.

DERBY.—We visited Derby, enjoying much hospitality in the home of Mr. and Mrs. Owens. Worship meetings are held every Lord's day. There are ten disciples living within about three miles of each other. The brethren intend to organise a Sunday School shortly.

A. ANDERSON.

MARYBOROUGH.—A social to welcome Bro. and Sister Clow was held Sep. 21. There was a nice gathering of members, and after a lengthy programme of singing and recitations, Bro. Hughes of Maryborough and Bro. Gemmell from Bet Bet tendered a most hearty welcome to Bro. and Sister Clow on behalf of the churches at Maryborough and Bet Bet. We also had Bro. Burgess with us, who also spoke a few kind words of welcome. Bro. Clow suitably responded.

E.A.

MELBOURNE (Swanston-st.).—Good meeting last Lord's day morning. Three were received into fellowship who were immersed during the previous week. We were pleased to have Bro. Moffit to address the church. He mentioned that thirty years had passed since he last met with the brethren in Swanston-st. Other meetings are keeping up fairly well.

R.L.

KYABRAM.—The school is doing well under the care of Bro. Stephens. The annual picnic was held on Sep. 27, fully 150 being present. Bro. Mason visits here once a fortnight under the new system of working the circuit. Meetings are held every Lord's day evening in Kyabram and once a fortnight at St. Germain's at 3 p.m. Bren, Bryce and Morgan attend to the preaching when Bro. Mason is not with us. A good interest prevails among the church members.

Oct. 2.

W.H.M.

ST. ARNAUD.—The church is in a healthy state. A record meeting last evening; good addresses. Bros. Holland and Hansen from Wedderburn have been doing the preaching. With the above conditions prevailing we are looking to the Lord for results.

Oct. 2.

H.B.

N. CARLTON.—We have had five additions since last report. Last Sunday night we had a "White Service," the building being beautifully decorated with white flowers and drapings. Bro. Gibson spoke ably on Paul's words to Timothy, "Keep thyself pure." At the close of the service one made the good confession. The meeting was the largest we have yet had, the place being full, and seats were placed down the aisles to accommodate the people. It might interest some of your readers to know that, with our present prospects, we will be able to meet two years' liabilities at the end of the first twelve months.

Oct. 2.

J.M.H.

BENDIGO.—The brethren here for many weeks have been preparing for a great mission to commence on Lord's day, October 22. Much has been done in the way of making it known, and the church is continually praying for its success. We expect by the time that our Bro. Harward and his singer Bro. Pittman leave us that the total number of decisions to serve Christ will be greater than in any other mission they have held. In Oct., 1901, the first tent mission conducted by Bro. Harward in our State was held; and out of the ninety-two added to the church, to-day seventy-three are still members in our churches. Five others are trying to serve Christ in the denominations, and the remainder have drifted into sin. This result is considered good, and is largely due to instruction given in gospel addresses. But now we are spending money, preaching, speaking, and working in so many ways, for this year's mission. We expect great times of rejoicing, and would here kindly ask that the brethren and churches everywhere will unite with their Bendigo brethren, in the desire and prayer that through this mission a great multitude may be saved.

JAMES COOK.

South Australia

WILLIAMSTOWN.—Our hearts were cheered by receiving another young man into the church, who was baptised on Sep. 17. The gospel meeting at night was good. Our anniversary is to be held on Oct. 8 and 10. Bro. Horsell will be the preacher.

Sep. 26.

E.G.W.

New South Wales

INVERELL.—On Lord's day morning Bro. and Sister Cosh (late of South Australia) were received into membership. Sister Arnold was also received into fellowship, having been baptised previous to the church meeting for worship. The outlook is very encouraging. A good number of people are manifesting an interest in our plea, and we are in great hopes of planting a strong church here. Gospel meetings are very fairly attended. We are in hopes of soon starting to build a suitable place to preach in. No doubt when we have a building of our own, better attendance will be the result.

Sep. 25.

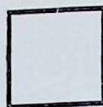
H E TEWKSBURY.

Here and There

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

Maylands (W.A.) mission 17 days old; 14 decisions. One confession at Castlemaine on Sunday night, September 24th.

The church at Kaitangata, N.Z., reports two restorations recently.



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

The Croydon Endeavor Society held a pleasant social on the evening of Sep. 20.

It will be noticed that there is a meeting for breaking bread in Burnie, Tasmania. See our news columns.

Do not forget that if you want S.S. Commentaries for 1906, our order closes Oct. 19.

As will be seen from church news there is a little meeting in Derby, Victoria. Victorian brethren should read it and get interested.

On Sep. 27th the church at Harcourt held a social to say good-bye to W. McCance, who has been compelled to relinquish his work there owing to illness.

On Friday evening of last week the Young People's Society of the Terang church held a pleasant social, at which about sixty members and friends were present.

Evangelistic Sermons

By H. G. HARWARD.

CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

Wonderfully Clear and Plain, and so full of Power.

Price, 2/6; 10 Copies 20/-. Post Free.

A Foreign Missionary meeting under the auspices of the Sisters' Executive is to be held in Swanston-st. chapel on Friday, 20th inst., at 3 p.m. Particulars next week.

"Tokyo, Japan, Aug. 12. Three baptisms recently—a newspaper man, a college student, and an old lady. Audiences and interest are excellent.—W. D. CUNNINGHAM"

Taradale S.S. held a most successful anniversary on September 10 and 13, when A. W. Connor and Miss Ollie Symes assisted them. A fine interest prevailed throughout the meetings.

A N.Z. brother asks for the authority for saying that the "eye of a needle was a gate somewhere in Palestine." There is no authority for saying anything of the sort of which we know.

It is intended to inaugurate a Sisters' Conference in the Middle District of N.Z. Mrs. Clapham has kindly consented to do the initial work. Mrs. Clapham's Australian experience will be of great help.

A big mission in connection with the church in Hobart follows the C.E. Convention in that city. G. T. Walden conducts, and the Lord's day meetings are to be held in the Town Hall. Brethren everywhere are urged to pray on its behalf.

Up to date there have been 24 decisions at the Brighton tent mission.

We have now a fresh supply of the book "On the Lord's Day." Price, 4/-; by post, 4/6.

W. Moffit left this week for Launceston, where he expects to assist the church for a time in evangelistic work. Bro. Moffit spoke on Sunday morning last in Swanston-st., and at night at Doncaster. He reports as having a good time in Melbourne amongst old friends.

Those who are thinking of tent and other mission work should read the report from Bendigo in news from the field. Some of our churches have concluded that all they have to do is to send for the preachers and that success is sure. Bendigo do not think so. They are working for success.

A correspondent takes us to task for speaking of children as "kids," suggesting that if the children are "kids" the parents must be goats. For the use of the word "kids" in reference to children we have no less an authority than Webster, while the statement as to the goats we leave an open question.

We are requested to intimate that tea-table subscriptions, "special" gifts and contributions to Home Mission Re-union, are to be handed or sent to the Treasurer, Mrs. B. J. Kemp, Holmes-rd., Moonee Ponds, Melbourne, and ticket money is to be sent to Miss Hill, Secretary Sisters' Conference, Blenheim-st., Balaclava, at earliest convenience.

In one of our churches not very long ago two elderly sisters were discussing the new preacher from America whose ancestors some time back came from Scotland. The old Scotch body giving her opinion said, "Weel, I like him because he's Scotch." "Ah," replied the other, whose boast was not of the Land o' Cakes, "blood is thicker than water."

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

A good musical programme has been arranged for the Home Missionary Re-union on the 10th inst. Madame McClelland, Mrs. Roy. Thompson and Lygon-st. Quartette Party have kindly consented to sing. Speakers, Mrs. Chown, F. G. Dunn and A. L. Gibson. The catering arrangements are in the capable hands of the Sisters' Hiring and Catering Committee, who hope to see a large muster at tea from 6 to 6.45 p.m., Lygon-st. Schoolroom.

P. A. Davey's Tour through Victoria.

Our missionary from Japan, P. A. Davey, will be lecturing and preaching in various places throughout Victoria during the whole of the month of October. From Oct. 2 to 6 he was delivering lime-light lectures in Melbourne and suburbs. Below are his appointments up to the 24th:—Oct. 9th, Shepparton; 10th, Echuca; 11th, Bendigo; 12th, Wedderburn; 13th, Castlemaine; 15th (Sunday), Maryborough, morning; Bet Bet, evening; 16th, Swanston-st., Melbourne; 17th, North Fitzroy; 18th, North Richmond; 19th, Hawthorn; 20th, Sisters' Executive meeting, afternoon; Brighton, evening; 23rd, Berwick; 24th, Warragul. Further appointments will be announced later. The brethren in the above churches are asked to do all they can to secure good attendances at the lectures. Bills are being printed for each lecture, and the brethren are asked to make the best use of them, placing in shop-windows, etc.

A correspondent says: "I enjoyed the story, 'Rachel Sylvestre,' and so did all who read it here. You say it has been objected to by some. This reminds me of an Irish anecdote. There was a Presbyterian Elder in Belfast famous for his persistent grumbling. No church meeting in which he took part was unanimous on any point. One Sunday morning on his way to church he was overtaken by a neighbor who said, 'Man Jamie, I had a gran' dream about us two last night. I dreamt we were both in heaven an' going about to see the sights; an' when I met you once I said, 'Well, Jamie, everything will please ye here, surely. All's right at last,' and ye never said one word, but just snapped off yer crown and said, 'Do ye ca' that a fit.'"

A MISSION POSTER.

We have just had printed an attractive poster for advertising tent missions. It is three color lithograph, 3 ft. x 1 ft. 11 in. It has no printing of any kind, but there is space at top and bottom for some. We will send without printing, post or carriage paid, 25, 10/-; 50, 17/6; 100, 30/-, or will print on top and bottom, 25, 20/-; 50, 30/-; 100, 45/-. Samples free on application.

Austral Co.

Coming Events

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

OCT. 10.—Home Missionary Re-union of Church Members, Lygon-st., Carlton. Chairman, F. M. Ludbrook, President of the Conference. Speakers, Mrs. Chown, F. G. Dunn, and A. L. Gibson. Music. Tea in Lecture Hall from 6 to 6.45; tickets, 1/- Home Missionary Meeting, 8 p.m.

OCT. 11.—Bayswater Church and Lord's day School Anniversary will be celebrated by Tea and Public Meeting. Speakers, R. C. Edwards and J. T. T. Harding. Good Programme of Songs and Recitations.

OCT. 15 & 17.—South Melbourne Sunday School Anniversary. Sunday, 3 o'clock, F. M. Ludbrook ("Puffing Billy"); 7 p.m., H. G. Peacock. Splendid Singing by Scholars and Teachers with Orchestra. Conductor, J. H. Barnden. October 17, Musical Entertainment. Action Songs, Dialogues, So's, by Scholars. Grand Programme.

OCT. 22 and 25.—North Richmond Anniversary. T. Hagger from the West will be with us on that occasion. Tea meeting on the 25th. A first-class Entertainment will be given under the leadership of Sister Tuplin. All welcome. Tickets for Tea, 9d. Roll up; don't miss it.—A. MUNRO, Sec.

MEMORY MEANS MONEY.—Rev. W. J. Smith, Congregational College, Melbourne.—"The principles upon which you work accord with natural laws, therefore it is not surprising that your system, though easy to learn, produces such good results." Prospectus free, J. H. Stevens, B.A., 145 Collins Street.

WANTED.

£800 on first-class Church Property; responsible trustees. Apply W. Plummer, c/o Sir M. H. Davies, 436 Chancery-lane, Melbourne.

MARRIAGE.

LEECH—TREBLE.—On Sept. 6th, at the Christian Chapel, Wedderburn, by Mr. E. Griffiths, William J., eldest son of A. Leech, to Edith, eldest daughter of J. Treble, Wedderburn.

DEATH.

RICH.—On the 21st September, at the Wagga Wagga Hospital, died of Diphtheria, May Ethel, third dearly beloved daughter of George and Louisa Rich, aged four years.

Not lost, but gone before.

SITUATION WANTED.

A young man wants light employment in the country, with regular hours. Apply to Austral in first instance.

Sunday School

Commentaries

for 1906.

We have much pleasure in again calling your attention to the SUNDAY SCHOOL HELPS for 1906.

For some years we have tried the strictly Cash with Order System, and find it to work to the entire satisfaction of our customers and of ourselves. It saves the customer much worry and the trouble of considerable correspondence and ourselves a lot of book-keeping and other checking. So that this year there will be but the one price and but one order.

Detailed Particulars:

1. THE LESSON PRIMER.

This is a book with nice easy lessons for infants and smaller classes. Price, 1/-.

2. THE LESSON MENTOR.

Lessons suitable for classes with scholars from 8 to 12 years old. Price, 1/6.

3. THE LESSON HELPER.

Lessons suitable for classes with scholars from 12 to 16 years old. Price, 2/-.

4. THE CHRISTIAN SUNDAY SCHOOL COMMENTARY

For Advanced Classes, Bible Classes, &c. It is a valuable book, not only for Sunday School teachers, but for anyone engaged in the study of God's Word. Price, 4/-.

Time of Ordering.

But ONE Order will be sent this year, and that will close on

THURSDAY, OCTOBER 19th.

We cannot absolutely guarantee that books will reach Australia before January 1st, 1906, but we send this order with the cash for books, on the above date, and in all probability they will arrive before the date mentioned.

Books will reach Customers by Post, direct from America.

Austral Publishing Co., Melbourne.

God's Spirit
and the
Spirit's Work

By
W. C. Morro

It has Seven Chapters as follows:—Catalogue of Scripture Passages; The Personality of the Holy Spirit; The Sphere of the Spirit's Activity; The Miraculous Work of the Holy Spirit; God's Spirit in Man's Conversion; The Indwelling Spirit; The Witness of the Spirit. Seven Chapters in all, with an extensive Index, 104 Pages. Price, Post paid, 6d.

HOLMAN'S IDEAL LARGE TYPE

SELF-PRONOUNCING

Teachers' Bibles

Size 8in. x 5½in. and 1in. thick:

ALASKA SEAL, divinity circuit, morocco lined to edge, silk sewn, round corners, red under gold, Indian paper, weighs but 25 oz. ... 25/-, by post 26/-.

Size 8in. x 5½in. and 1½in. thick:

ALASKA SEAL, divinity circuit, morocco lined to edge, silk sewn, round corners, red under gold, 4000 questions and answers...17/6, by post 18/6.

Size 8in. x 5½in. and 1½in. thick.

ALASKA SEAL, divinity circuit, morocco lined to edge, silk sewn, round corners, red under gold, 80 photo views, 4000 questions and answers ...16/6, by post 17/6.

Size 8in. x 5½in. and 1½in. thick.

ARABIAN MOROCCO, divinity circuit, leather lined to edge, silk sewn, round corners, red under gold, 4000 questions and answers...15/-, by post 16/-.

*

THE TYPE of the above is beautiful clear Bourgeois, clean open face, with unusually wide spacing between the type, making the ideal large type Bible, EASY TO READ. The references are new and exhaustive. The helps to the study of the Bible are absolutely new and original, and consist of the following:—

1. A Teachers' New Ready-Reference Handbook, giving essential and salient information needed in Bible study.

2. A New Practical Concordance, with nearly 50,000 references to the Authorised and Revised Versions.

3. A New Illustrated Bible Dictionary, containing 150 pictures.

4. Fifteen New Maps, Printed in Colors.

*

Size 6½in. x 4½in. and 1in. thick:

ARABIAN MOROCCO, divinity circuit, leather lined to edge, round corners, red under gold, 125 pages of useful information, 12 pages of maps; fine pocket Bible...10/-, by post 10/6.

Same Size:

ARABIAN MOROCCO, divinity circuit, leather lined to edge, round corners, red under gold, 125 pages of useful information, 12 pages of maps, 32 photo views of scenes in Bible Lands...7/6, by post 8/-.

Same Size:

ARABIAN MOROCCO, divinity circuit, round corners, red under gold, 125 pages of useful information. 12 pages of maps, 32 photo views...6/-, by post 6/6.

A Special Feature of all the above books is the Thumb Index, by which any book may be turned up in a moment's time.

✽

NEW TESTAMENT, with Notes.

Size 6in. x 3½in. and 1in. thick.

ARABIAN MOROCCO, round corners...5/-, by post 5/4.

The Christian Endeavor

Society of

"For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

Songs that Help.

Topic for October 23.

SUGGESTED SUBJECTS AND READINGS.

"Rock of Ages." ...	Ps. 61: 1-8
"Refuge." ...	Ps. 55: 1-8
"Abide with me." ...	Luke 24: 28-35
"The Lord is my Shepherd." ...	Ps. 23: 1-6
"Just as I am." ...	John 1: 35-39
"Nearer, my God, to thee." ...	Gen. 28: 10-22
Topic.—Sacred song, that have helped.	Eph. 5: 15-20;
(A praise service.)	Col. 3: 15-17

CHRISTIANITY was borne into the world on the wings of song." We have in the gospels the *Magnificat*, of Mary; the *Benedictus*, of Zacharias; the *Nunc Dimittis*, of Simeon. In heavenly strains the angels sang of the Saviour's advent.

The prominence of singing in the New Testament is known to all. "Is any merry?" asks James; "let him sing psalms"—which of course does not reduce singing to the status of a recreation! Stephen Cheek used to think we were a little in danger here: for "Let us sing" was so much more frequently heard than "Let us have a prayer together" in social Christian gatherings. Paul says, "I will sing with the spirit, and with the understanding"—the lesson whereof for us is that the correct tune is not everything. There must be melody in the hearts as well as in the voice-box; we can say this without seeming to put a premium upon discords. If the common punctuation stands, then Col. 3: 16 should teach us the importance of the words we sing. Read it over again, and see. Another word of Paul's may be noted: "When ye come together, each one hath a psalm," etc. This probably means what it says, and "hath a psalm" can hardly be read as saying "hath a psalm to announce," but must surely refer to the singing. I could almost wish that this evening's meeting would teach some one that it is not specially apostolic to "have a psalm" in the sense that there must be a long recital or reading of a hymn which everyone has read for himself. It is not Scriptural—it is simply, for the most part, wasting time. Some of us have heard a beautiful hymn whose first and last verses read alike almost spoilt by a faulty announcement: the same words thrice repeated in trotting fashion—first verse, last verse, first verse. It sometimes does help to read a hymn through; only be sure some good purpose will be served by it.

It has often been pointed out that many of our hymns are so exalted in their thought as to be above the feelings of the average congregation. Most people singing such hymns are guilty of insincerity or of repeating words without thought. Worship is therefore hindered. People decked with jewellery will sing "Not a mite would I withhold." Frances Ridley Havergal wrote these words, and they made her give away her jewellery; so it is said. If a man toils so persistently for filthy lucre that he cannot attend most church meetings, is he in a fit state to sing "I would not ask for earthly store"?

How many of us are "praising my Saviour all the day long"? If you were to speak the words it would probably be an untruth: a lie in a "sacred song" is nothing but a lie.

There is a little matter which perhaps is a digression from the thought of our subject, which I shall but touch to pass on. If some one could only settle the ethical question involved in the alteration of the words of a hymn he would be the world's benefactor. A hymn has been improved by altering the words the author wrote; but very often to touch is to spoil. It is a great pity that some of the most beautiful hymns have been so altered. We are no freer from blame than our religious neighbors; our poetic sense has been no keener than theirs. Hymn writers suffered much in seeing their productions marred. J. E. Rankin, for instance, in his hymn, "God be with you till we meet again," put in, "Daily manna still divide you": those who remember the story of the manna may understand his strong objection to the substitution of "provide" for "divide." On the other hand we believe that "When my eyelids close in death" is an improvement on "When my eye-strings break in death," which latter line Toplady put in his "Rock of Ages." Congregations often spoil hymns by refusing to look at the hymn-book carefully; it is difficult to imagine anyone singing with the understanding and saying "For Christ counts everything but loss." The most unedifying thing we have listened to in the hymn-improvement line is when the brother announcing gratuitously alters the words to suit his own notions. Do that in private: never force an audience to sing doggerel because you happen to like it.

Some of our hymns are very old. Stephen the Sabaite, identified, as his name implies, with the famous monastery of Mar Saba, who died in 794, gave more than the ideas for Dr. Neale's "Art thou weary, art thou languid?" *Veni, Creator Spiritus* is probably due to Rhabanus Maurus, who died in 856. Bernard of Clairvaux (died 1153) is the reputed author of "O Sacred Head now wounded," so well known in J. W. Alexander's translation. *Dies Irae*, "perhaps the grandest hymn in any language," is generally credited to Thomas of Celano (died about 1254).

Martin Luther was a famous hymn-writer. Coleridge says he "did as much for the Reformation by his hymns as by his translation of the Bible." (The Reformation was sometimes advanced by an indignant congregation singing down a Romish priest with Protestant hymns!) Germany has been called the home of sacred song. The credit is due to Luther, who said, "I would fain see all arts, especially music, in the service of him who created them." Calvin, on the other hand, banned poetry, music and painting. Authorities tell us the number of German hymns must be about 100,000—a splendid record, allowing a very liberal percentage to be of poor quality.

John Milton was perhaps the greatest poet who wrote hymns, though he was not the greatest hymn-

writer. He gave us "Let us with a glad some mind." To Bishop Ken we owe the famous doxology, "Praise God, from whom all blessings flow." Watts, Heber, Toplady, Lyte, Newman, Bonar, Cowper and the Wesleys are among the best known English hymn-writers. The Wesleys wrote 6000 in 13 volumes! Considering the pressure of work and the speed, it is perhaps a wonder that so many are of excellent quality. We do not however quite accept the self-laudatory word of a preface; "In these hymns there is no doggerel; no botches."

Some of our best hymns are by women. Mrs. Adams' "Nearer, my God, to thee," is probably the greatest of these. Charlotte Elliott wrote "Just as I am"; Margaret Mackay, "Asleep in Jesus"; H. P. Hawkins, "Sleep on, beloved"; Katherine Hankey, "Tell me the old, old story"; Jemima Luke, "I think, when I read that sweet story of old." Dorothy Frances Gurney, at the age of sixteen, wrote in a quarter of an hour, for her sister's wedding, "O perfect Love, all human thought transcending."

It is remarkable how all religious bodies have contributed to the hymnals of different religions. "As a Baptist," says Kerr Boyce Tupper, "I delight to recognise the worth and work of noble men of other denominations than my own, and to sing with the Methodist Wesley, 'Jesus, Lover of My Soul,' and with the Episcopal Toplady, 'Rock of Ages, Cleft for Me,' and with the Congregationalist Palmer, 'My Faith Looks Up to Thee,' and with the Presbyterian Bonar, 'Glory Be to God the Father,' and with the Reformer Luther, 'A Mighty Fortress is Our God,' and with the Catholic Newman, 'Lead Kindly Light,' and with the Unitarian Bowring, 'In the Cross of Christ I Glory,' and with the Quaker Barton, 'He Dwells in Cloudless Light and Shines,' and with the Baptist Fawcett, 'Blessed Be the Tie that Binds Our Hearts.'"

What are the most helpful hymns? Probably the most popular. The contents of the twenty-five principal hymn-books in Britain and America have been collated. Only one hymn appeared in all these books. It was John Keble's "Sun of my soul, thou Saviour dear," one of the poems in "The Christian Year." The following appeared in twenty-three hymn-books:

Art thou weary, art thou languid?
As with gladness men of old.
From Greenland's icy mountains.
Hark, the herald angels sing.
Holy, holy, holy, Lord God Almighty.
I heard the voice of Jesus say.
Jesus, Lover of my soul.
Just as I am, without one plea.
Our blessed Redeemer, ere he breathed.

The following were in twenty-two of the hymnals collated:—

All hail the power of Jesus' name.
Awake, my soul and with the sun.
Jesus shall reign where'er the sun.
O day of rest and gladness.
O worship the King all glorious above.
Rock of Ages, cleft for me.
Saviour, blessed Saviour, listen while we sing.

Notes and News.

P. A. Davey is to give a lantern lecture on Tuesday evening, Oct. 17th, under the auspices of the Y.P.S.C.E., at the North Fitzroy chapel, St. George's-road.

Victorian S.S.U. Teachers' Social.

The teachers' social was held on Monday evening, Sep. 18, in the Christian chapel, Lygon-st., Carlton, E. T. Penny presiding over the meeting, which was opened with praise and prayer, and followed by an address from the chairman, who referred to the great pleasure it gave him at seeing such a large audience, which spoke with no uncertain sound of the great interest they took in this department of church work, and he felt sure that it would give to all who were actively engaged therein an impetus to pursue their labor of love with renewed energy. The great object that the teacher had in view was that of leading the young to the Saviour, and he was both proud and delighted at being associated with such a noble army of workers, who devoted their time and talents in the direction indicated, and he trusted that God's blessing would rest upon them; that many would be brought from the school into the church, who would prove to be a mighty power for good in the years which are to come. These remarks were followed by an overture by Miss Jeannie Dickens; solos by Mrs. Roy Thompson, Elsie McClelland and Ernest Watson; duet by Gena Allen and Nat Haddow; and a recitation by H. Hanslow.

A. L. Gibson then gave a splendid address, which proved most interesting and instructive, his subject being: "The Sunday School Teacher as a Soul-winner." In dealing with this important theme, he said that every Sunday School teacher should recognise that his great mission should be to lead the young to Christ, the Sunday School being the legitimate recruiting ground of the church. Great issues are being passed into the hands of young men and women in this 20th century. Dr. Cuyler stated recently that 4-5ths of all true conversions take place under the age of 30. This being so, he urged us all to take this matter seriously to heart and make the best use of our time in accomplishing the mission referred to whilst they (the scholars) were yet in their youth.

He would suggest 3 converging lines by which this great object might be better secured:—

(1st.) The influence of the *teacher's personality*. He was one who believed in making a consecrated personality tell for God as much as possible. By that influence he could either attract or repel the children. Three elements at least seemed necessary to make up an attractive personality in school work, viz., affection, sympathy, and cheerfulness. Let the teachers wisely display these qualities, and the children will come to look forward to their Sunday afternoons as one of the brightest spots in the week.

(2nd.) An *interesting and original presentation of the S.S. lesson*. Too much of our teaching was mechanical. However much we may use commentaries we should assimilate their contents and give out the lesson in our own language, and straight from our own hearts. Two great principles should govern our teaching: 1st, make every lesson speak of Christ; 2nd, give to every lesson a practical application to the scholar's own life. In the mere fact that Hezekiah ascended the throne at the age of 21 was nothing to interest them; but to tell of the failure he made of his opportunities, and to show how we may do the same thing, arrested their attention at once.

(3rd.) The influence gained by an *"organised effort to secure the interest of every scholar in the welfare of his class."* This would apply chiefly to Bible Class work; but the idea could be adapted to other classes. In England and America the Organised Bible Class was a pronounced success. Committees were formed therein, such as membership, social, reception and devotional, and a president, vice-president, secretary and treasurer appointed. Thus the whole class would be led to work for the advancement of its best interests.

In conclusion, he urged the meeting to remember the responsibility undertaken for Christ in S.S. work. Rather than grow

discouraged the thought should stimulate us that the future evangelists, teachers, and reformers of the Christian church were at present in our Sunday Schools; that the noblest characters of the past were brought to Christ in the springtime of youth; and that every sacrifice we may make would be well and gloriously rewarded.

B. J. Kemp in commenting on the address said that he had very much enjoyed it, and trusted that we would all profit by it by taking the lessons to ourselves and acting accordingly.

C. W. Mitchell, in referring thereto, stated that he thought that if the suggestions thrown out in reference to the Bible Class were carried out, it would help us very materially to retain our senior scholars.

Resolutions were passed that a hearty vote of thanks be accorded to the speaker and all the performers, which were carried by acclamation; after which the meeting was closed with praise and prayer. An adjournment was then made to the school-room for refreshments, which were kindly provided by the sisters, and which were thoroughly enjoyed by about 200 brethren, who did ample justice to this part of the programme, and at 10 p.m. the gathering dispersed, being highly pleased at the pleasant and profitable time spent together in the company of those who labor in our Lord's day schools.

J. Y. POTTS, Hon. Sec.

A WOMAN'S FRIEND.

Brush Scrubs and Dries Floor, picking up all water. NO KNEELING OR STOOPING. Seeing is believing.

3s. 11d.; Postage, 9d.

Guaranteed Genuine by this Paper.

BRITISH IMPORT CO.,

44 William St., Melb., & 63 Chapel St., Prahran.

GREGG & PATERSON (late Galtshore)

SADDLE, HARNESS AND COLLAR

MANUFACTURERS.

545 Elizabeth St. (op. Austral Publishing Co), North Melbourne.

Collars a Speciality. J. PATERSON. J. C. ADDIS.

R. R. Haight.

J. W. Blanch,
Manager.

Tel. 410.

R. ROBSON, UNDERTAKER.

Est. '53. Tel. 1844.

Corner of Brunswick St. and
St. George's Road, N. Fitzroy.

Established 1891. Telephone 3497

STIMSON & FIRTH,

Growers' Agents,

FRUIT EXCHANGE OF N.S.W.,

Off Bathurst Street, Sydney.

Account Sales promptly rendered. Correspondence Invited.
Interstate Fruits a Speciality.

J. T. COLES & CO.,
CASH GROCERS & PRODUCE MERCHANTS.

No. 1, Corner Rae & Reid Sts., North Fitzroy; No. 2, Lygon St., East Brunswick; No. 3, High St., Northcote; No. 4, Sydney Rd., Moreland; No. 5, Nicholson St., North Carlton; No. 6, King St., City; No. 7, Corner High & Ballantyne Sts., Thornbury; No. 8, Racecourse Rd., Newmarket; No. 9, Rathdown St., North Carlton; No. 10, High St., N. Preston; No. 11, High St., South Preston; No. 12, High St., Northcote; No. 13, 70 Lygon St., E. Brunswick; No. 14, Corner Queensberry and Cardigan Sts., Carlton; No. 15, Errol St., North Melb (opp. Town Hall).

MR. R. BARNES,

DENTIST,

78 Gertrude St., Fitzroy.

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



Sunday School Union Examinations, South Australia.

JUNIOR DIVISION.

Section A, 8 years and under 10.
31 Competitors.

Trafford Cosh, Henley Beach, 78%, First Prize.
Harry Bond, Unley, 78%, Second Prize.

Section B, 10 years and under 12
56 Competitors.

Kathleen Burns, Unley, 93%, First Prize.
Marjorie Harper, Unley, 83%, Second Prize.

REPORT.

JUNIOR DIVISION, A AND B.

It has been to me a pleasant duty to examine the 87 papers of the junior division. In section A there were very few good papers, only five securing the necessary number of marks for gaining a certificate. No.'s 68 and 241 were very good papers, and as I could not decide which was the best have made them equal. No.'s 53 and 239 were also creditable papers. In section B there were about 15 fairly good papers; No. 65, which obtained 1st prize, is a good paper, neatly written, and is the only one in which all the questions are correctly answered. No. 59, which

takes 2nd prize, is also a commendable paper, and No. 77 is worthy of a prize. The questions which proved most troublesome to the competitors were No.'s 5 and 6. Taking into consideration the youth of the competitors I think the papers on the whole may be pronounced fairly good. One amusing mistake made by many was that the "other sheep" were thieves and robbers.—HANNAH J. JONES.

MIDDLE DIVISION.

Section C, 12 years and under 14.
60 Competitors.

Victor Scott, Stirling East, 91%, First Prize.
Myrtle Menz, Unley, 83%, Second Prize.

Section D, 14 years and under 16.
34 Competitors.

Daisy Skewes, Unley, 100%, First Prize.
Vera Bowes, Norwood, 92%,
Zelia Mann, Unley, 92%,
Isabel Parkinson, Unley, 92%, } Second Prize.

REPORT.

MIDDLE DIVISION, C AND D.

There were 94 papers in this division—60 in Section

C (ages 12 to 14), and 34 in Section D (ages 14 to 16). I spent three mornings in their thorough examination. The questions that received the fewest correct answers were No.'s 5 and 6. A few of the competitors evidently did not understand the word "petitions" in the latter. Most marks were apportioned to Nos. 2 and 7. The former was apparently too large and general a question for some of the scholars: some understood it to cover the whole lesson, others only the act of raising Lazarus—one competitor, whose paper otherwise was excellent and would have gained a prize, responding with only four or five lines. Many of the answers to No. 8 gave "Son, behold thy mother," the first word of which is, of course, not in the text. The questions being the same for both sections, I deemed it advisable to add an age allowance of 10 per cent to the marks actually gained in Section C. On the whole the papers were very good, and merit a good number of certificates. I went over Nos. 104, 106 and 271 several times, and finally decided to mark them equal and recommend that the second prize in that section be divided between them. The first prize in that section (D) has been won by a competitor whose answers to the actual questions asked (though the paper included a good deal more, for which of course no credit was given) were so perfect that I could not give less than the maximum number of marks. It was a splendid paper.—A. M. LUDBROOK.

SENIOR DIVISION.

Section E, 16 years and under 18.
36 Competitors.

Jean Anderson, North Adelaide, 89%, First Prize.
Roy Carmichael, Grote-st., 86%,
Irene Duncan, Hindmarsh, 86%, } Second Prize.

REPORT.

SECTION E, 16 TO 18.

39 scholars competed—18 were successful. Most of the papers showed a good knowledge of the Scripture records of the lessons, and in many cases gave too much matter. Competitors did not appear to have carefully read the questions, and therefore the answers were outside the questions. For the encouragement of all who tried, some whose total marks were low gained the maximum number for some questions, and in these beat the prize winners. I have awarded the 1st prize to No. 170 with 89 marks, an excellent paper. No.'s 48 and 204 take second place with 86 marks each. I could not make one better than the other, so I think they should both have a prize. Respecting question 4, only one—No. 245—struck what I think is the kernel of the lesson to Peter, viz., absolute submission to Christ. The easiest question of all, No. 5, about fruit bearing, was poorly answered by all. This showed the lowest proportionate marks all through.—JAS. MANNING.

"GORDON" CYCLE DEPOT,

J. ESSON, Proprietor.

Genuine Stamped B.S.A. Bicycles Built to Order,
£12/10/-; with American or Pattern Parts, £10.
Repairs a Speciality. All Accessories kept in Stock.
Correspondence Invited.

161 Bay-street, Port Melbourne.

THE GLORY SONG.

The Great Torrey-Alexander Mission Hymn.
Phonograph Record of this great song with Organ
Accompaniment, price 1/6 each, posted 2/-. List of
other Sacred Records Free.
C. SMITH & CO., 196 Russell-street, Melbourne.

BALLARAT . . .

South Street Competitions.

Visitors can be Accommodated at Sister Pidgeon's,
75 Urquhart St.

Boots and Shoes.

H. SWAIN,

Note the Address of

SWAIN'S BOOT SHOPS.

Nicholson-street,
North Carlton
Tram Terminus.

Johnston-street,
Abbotsford.
Near Railway Station.

of Nicholson Street, North Carlton, has opened a Branch Establishment at 250 Johnston-street, Abbotsford, near Railway Station, with a Large and Well Assorted Stock of Boots and Shoes, at Prices which will Defy Competition. H. SWAIN is sure he can suit you with Footwear if given a trial.

Country Orders attended to with Despatch.

van Houten's Cocoa

Always First

on account of

its

High Quality,

Delicious Flavour,

and Economy

in use.



Supplies the

Energy and

Endurance

necessary to

achieve Success

in

Life's Race.

Best & Goes Farthest.

SECTION F, 18 YEARS AND OVER.

25 Competitors.

William Hodder, Unley, 100%, First Prize.

Frank Leaney, Unley, 95%, Second Prize.

REPORT.

SENIOR DIVISION, OVER 18.

A feature in the papers of this division was the great disparity between the highest and lowest. While one gained the maximum of 100; and nearly two-thirds (with a little help) crossed the certificate line of 60 per cent., some nine unfortunates averaged only 31. Of course, an examiner takes no notice, in his marking, of the character of the writing, but while the writing in the *best* papers was excellent, the *best* writing was associated with the *worst* paper, in which the writer, though exceedingly brief, had to coin a new word to express his ideas, and the term "uprighteous" now adorns the English tongue. The three papers in the nineties, and the one reaching the maximum, were exceedingly fine productions, especially the ones marked 95 and 100. They showed in a conspicuous degree qualities of prime importance in an examiner's view, viz., *accuracy*, *clearness*, and *copiousness*. Though of considerable length, their appearance was blurred by scarcely an erasure or correction throughout, with propriety of phrase and expression in almost every instance. When we remember that these papers are written under the strain of excitement and against time, their writers have every reason to be congratulated. A question which none but one answered satisfactorily was No. 2, "State what was human and what was divine in connection with the raising of Lazarus." Some missed even the divine side, and the only human elements that suggested themselves to most were the sympathy, the weeping, and groaning of Jesus; "rolling away the stone" at Christ's command, Lazarus' own "coming forth" when revived, and the "loosing him and letting him go"—most obvious human elements, especially the first and last—were missed entirely. It would save considerable labor, and examiners' time and patience, if it were remembered that *answers* to questions, and not *essays*, are required. For example: paper 103, which despite the blemish gained 95 per cent., contained quite an essay in answer to the question just stated, to illustrate the principle that God does for man in providence and redemption only what man *cannot* do for himself; and that which man *can* do, God never does for him, and drags in the cases of the raising of Tabitha and Paul's shipwreck (with details), etc. Apparently he was so much absorbed in going far afield for examples of the principle that he overlooked the very two he should have pointed out in the lesson in hand, viz., the rolling away the stone, and the loosing of the bandages. I would like to call attention to question 7, "Why did not Pilate release Jesus?" which I do not consider a fair one. According to the instructions given, the question should be based upon and the answer found in John 18: 28-40. Now in that Scripture we are not even informed that Pilate *did not* release Jesus, much less are there any reasons given for it. No scholar who had confined his studies to the lesson could answer the question. The question however was a simple one, and I do not think affected the result in any case, but for all that the principle is unfair. The papers on the whole are very good, but I marked leniently. The most of them indicated a good deal of study, while a few showed that the writers had come without preparation and wrote without thought. — G. B. MOYSEY.

TEACHERS DIVISION.

Section G, 20 years and under.

3 Competitors.

Hilda Laurie, Henley Beach, 91%, First Prize.
Laura Doley, Hindmarsh, 88%, Second Prize.

Section H, over 20 years.

17 Competitors.

Ida Hancock, Grote-st., 97%, First Prize.
Robert Harkness, Prospect, 95%, Second Prize.

HONOR DIVISION.

Open to first prize takers in previous Examinations,
Scholars and Teachers.

Section I, 2 Competitors.

Winnie Doley, Hindmarsh, 94%, Prize.

REPORT.

TEACHERS AND HONOR DIVISIONS.

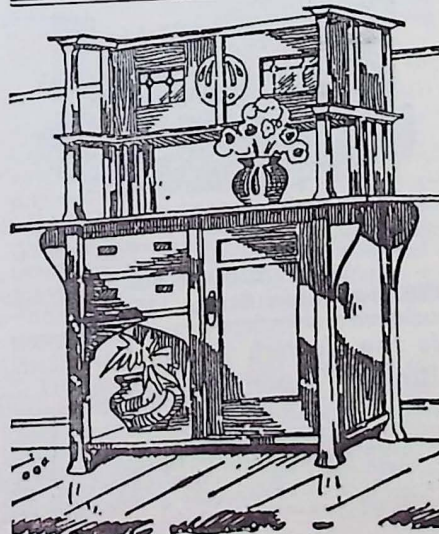
The papers of three divisions were presented to me for examination—Honor, Junior Teachers and Senior Teachers. On the whole the papers were very good. With regard to those in the Honor Division, it is hard to express an opinion on their merits, because the examiner does not know whether the competitors are scholars or teachers. In the Junior Teachers' Division the papers were good, but in some respects might be improved. The papers in the Senior Division were more difficult to decide because of their number, and the excellency of most of them. Those standing highest had to be most carefully examined and compared with each other. They showed careful preparation of the lessons. My method of marking has been to grade on each question so as to make the total as near perfect as possible. Only one or two of the papers were unworthy of senior teachers. — B. W. HUNTSMAN.

Special prize for Schools over 200 scholars.
Unley, average, 17%.

Special prize for Schools under 200 scholars.
Milang, average, 28%.

15 Schools competed. 64 First Certificates, 74%
and over. 43 Second Certificates, 60% and up to 75%.

W. WENTWORTH,
(Late Edwin Fisher),
Wood, Coal and Coke Merchant
BURNLEY RLY. SIDING, BURNLEY.
Every description of Firewood delivered at Lowest
Rates for Cash. Post-cards promptly attended to.
TELEPHONE 2815.



The accompanying schedule shows the numbers competing, marks gained, prizes and certificates awarded, number of scholars over 8 years of age in each School, and percentages of each school.

SCHOOLS	A	B	C	D	E	F	G	H	I
Grote Street	21	903	43	1	1	3	201	4	
Balaklava	6	225	38				85	3	
Glenelg	12	402	34				2	100	4
Henley Beach	10	729	72	2		7	1	45	16
Hindmarsh	25	1267	51	1	2	7		250	5
Cottonville	9	150	17					22	7
Qu-enstown	4	135	34				1	121	1
Nth. Adelaide	12	443	37	1		2	1	76	6
Prospect	16	1010	63		1	7	4	118	9
Milang	20	940	47			3	3	34	28
Norwood	27	1409	52		1	6	5	372	4
Stirling East	24	1415	59	1		4	7	99	14
Unley	61	3618	59	4	5	21	11	215	17
York	13	552	42				2	180	3
William town	14	579	41				1	27	21

A. Number of competitors; B. Total marks gained;
C. Average percentage for each competitor; D. Number of 1st Prizes; E. Number of 2nd Prizes; F. Number of 1st Certificates; G. Number of 2nd Certificates;
H. Number of scholars on roll over 8 years of age;
I. Average percentage gained by schools for Library Prizes. Over 200 on roll, Unley, 17%; Under 200 on roll, Milang, 28%.

W. MATHEWS, Hon. Sec.

PORTFOLIO WRITING CASE

Given Away Absolutely FREE

You may have one in return for a couple of hours of your spare time.



Send for particulars, we will post them free.
The Union Mfg. & Agency Co.,
359 and 361 Collins Street, Melbourne.



Cure the worst forms of Indigestion.
Boxes—1/6.
J. MEYERS,
CONSULTING CHEMIST
(by Exam.),
9 Eastern Arcade, Melb.

The "Stockfeld" Studio

285 COLLINS ST.,

opp. The Block.

Telephone 3227.

We make cheap exclusive Furniture of Original design, and shall be glad to submit designs in color. Call and Inspect Examples.

Copper Work a speciality.

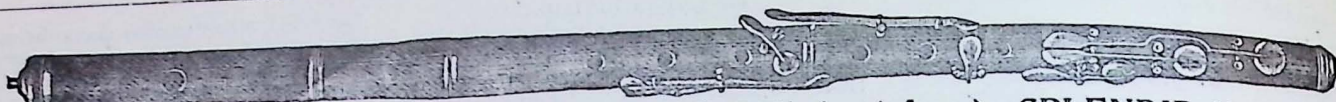
Classes forming for Repoussé Copper Work, Drawing, Painting, etc.

R. H. STOCKFELD

Domestic Architect and Designer

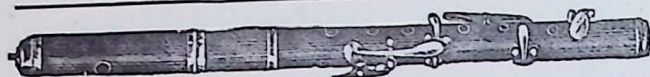
VASCO LOUREIRO

Artist and Designer



This Special Grand Concert Flute.

ONLY 25/- (post free.) **SPLENDID VALUE.**
Ebony, 8 German Silver Keys, Tuning Slide, Superior Quality.



STAR PICCOLO. Only 7/6 (post free.)
Ebony, 6 German Silver Keys, Tuning Slide, Superior Quality.

Address Orders—STAR NOVELTY COMPANY, 229-231 Collins Street, Melbourne

My congratulations at the collection and selection of beautiful hymns in the "Austral Songs." From a critical standpoint we have just been looking through a number of them, and the music and words are very fine. The tunes of Dr. McBurney's compositions show the mind of a master, and they are real gems. No. 54, "More than Sufficient," is a tune that all our older brethren will like, whilst our missionary enthusiasts will find No. 115, "Light for the Heathen," a grand piece; and our Bible Schools will make use of No. 169, "Come with Tuneful Voices." I note also many other good pieces, including some by our Victorian Singing Evangelist; and also welcome some of the old favorites from Songs and Solos and elsewhere, of which we never tire. Receive my thanks. I predict a good sale for the book.—THEO. B. FISCHER, Lismore, N.S.W.

"NATARA" (OCKENDEN'S)

Dries up a

COLD IN THE HEAD
IN A FEW HOURS.

The Best Remedy yet Introduced.


Price 1/6 and 2/6. All Chemists.

Wholesale:

ROCKE, TOMPSITT & CO.

HENRY J.R. LEWIS

ECONOMIC

Funeral Furnisher  **Certificated Embalmer,**

Johnston & Hertford Sts., Fitzroy,
High Street, Northcote.

FUNERALS TO SUIT THE TIMES.

Established 1843. Telephone 1160.

MEMORY. Success certain. E. F. Ryall,—"I have found it invaluable." D. E. Pittman,—"Exceedingly simple and wonderfully effective." A. W. Clarey,—"The system is invaluable." S. M. Holland,—"I can confidently recommend it." J. Holloway,—"It has given me great satisfaction." Prospectus free, J. H. Stevens, B.A., 145 Collins St. Melb.

Holman's New Testament.

We have again in stock Holman's Self-Pronouncing New Testament with the Psalms. This book is but 4½ in. long, by 2½ in. wide, and weighs 4 oz., and yet the print is large and clear. Solid morocco limp binding, 4/-; same size, turn down cover, 2/6.

Austral Publishing Co.

528-530 ELIZABETH ST., MELBOURNE.

B. J. KEMP GROCER Tea Vendor

460 Spencer Street, Melbourne

Direct Supplies of Dairy Produce

Pauline Reliable Paper Patterns



Ladies by using the above Patterns will find Home Dressmaking a pleasure. They enable a mother to dress herself and children fashionably at a very small cost. Remember they are **ABSOLUTELY RELIABLE**, and are obtainable from Agents at all centres of the Commonwealth and New Zealand.

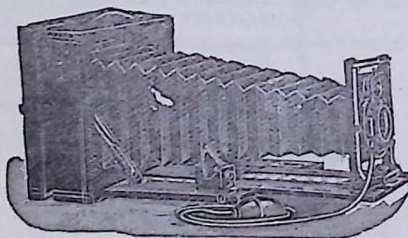
Manufacturers: J. & M. INVERARITY,
161 SMITH ST., FITZROY.
Monthly Catalogues Posted, 1d.; Quarterly, 4d

DEAFNESS

Millsom's Wonderful Chronic Deaf Discovery. (By Royal Letters Patent.)

Cured himself after being 43 years deaf, and has cured many others. No operations and no medical contrivances. Write for full particulars and references to the discoverer, T. C. Millsom, 31A High-st., St. Kilda, Vic.

Two Months' Self Treatment, £21/1-



PHOTOGRAPHIC CAMERAS

Of All Descriptions, to suit All Pockets, from the Schoolboy's to the Squatter's. Send for Photo Novelty Circular,

W. WATSON & SONS,

78 Swanston Street, Melbourne.

Is the Jewish Sabbath Binding upon Christians?

BY CHAS. WATT.

This book is a complete refutation of the doctrine of Sabbath-keeping. It is intensely interesting. 52 pages, neatly bound. Prices—Single copy, 3d; 12 copies, 2/-; 24 copies, 3/6; 48 copies, 6/-; 100 copies, 10/-, post or carriage paid.

Austral Co., Melb.

HOMŒOPATHIC MEDICINES

at

Reduced Prices.

THREE 1s. Bottles for 2s. 6d.

TWELVE 1s. Bottles for 9s.

Special Prices for Larger Quantities.

EDWARD G. OWEN,

Homœopathic Chemist,

189 Collins Street, Melbourne.

N.B.—ALL MEDICINES POSTED TO ANY PART OF VICTORIA AND THE COMMONWEALTH.

PILES

Instantly Relieved and Quickly Cured by Using

YURI-KOS,

A Wonderful Discovery. Price 1/-; post free 1/2. Obtainable from

Fredk. Lee, Chemist,

107 & 109 Greville St., Prahran, Vic.

Printed and Published by The Austral Publishing Co., 528-530 Elizabeth-st., Melbourne.