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The Australian CHRISTIAN

Thursday, October 28, 1920.

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The Local Option Poll.

Victoria's first Local Option Poll has been taken. A very strenuous campaign has been conducted. The odds against the reform party were very great. The great newspapers opposed the thought of No License, and gave much space to articles favoring "the trade." Unfortunately, too, Labor leaders were on the side of the enemy, and that despite their avowed ultimate aim of Prohibition. The brewers and publicans and those otherwise pecuniarily interested in the liquor traffic poured out money liberally for the defence of their cause. Their extravagance in expenditure of cash was almost equal to that of their alleged arguments. Their tactics harmonised beautifully with the reputation of their business. One of the most dreadful things about the poll was that those seeking reform had the active opposition of many who profess to be leaders in the Church of God. The Romish hierarchy and certain Anglican clergymen, in particular, lent the great weight of their position to the worst of trades; nor did they always pay much regard to truth in the doing of it.

A victory?

The result? Well, Messrs. Montague Cohen and J. J. Liston, president and secretary of the Liquor Trade Defence Union, profess to be greatly pleased. They imagine that the anti-liquor people must see that they have been suffering from a delusion when they thought that the country was with them. The press, too, says it is gratified. "The Argus" seeks to proclaim the notable victory over extremists. Yet it has a fear. Despite its well known love for the liquor trade, it is afraid lest the greatness of the victory will make the trade too conscious of its power! Thus—

"The poll of Thursday last has revealed to 'the trade' the weakness of the teetotal cause. It may conceivably encourage it to become more aggressive and seek a political alliance, with a view not merely to defend itself by agitating for continuance, but to bringing about an increase of licenses and an expansion of the business. This is not desirable in the general interests, but it may be that the aggression of the prohibitionists will bring it about."

The figures published on Monday show that licensing districts voted on the Referendum as follows:—

No License	2 Districts.
Reduction	69 Districts.
Continuance	143 Districts.

Aggregate Votes for the State.	
Continuance	274,213.
Reduction	35,762.
No License	208,371.

These figures may yet have to be amended a little. What there is in them to cause "The Argus" its exultation and its fear we fail to see. Taking the "Argus" figures as published on the morning when it suggested that perhaps the trade would go too far now it had learnt the weakness of the teetotal cause, we find that 48 licensing districts gave a larger vote in favor of No License than they did for Continuance. Had the democratic principle of a majority vote been in operation, the 48 districts would be "dry." In that case the "Argus" and "the trade" would have needed even more than now to keep their courage up by declaring, "What a wonderful victory we have had!" A few more such victories, and where will they be?

Of course temperance people are not satisfied, but they have good cause for encouragement. The process of education has begun. For a first poll, the results are heartening. A considerable advance has been made, and that in face of the determined opposition of priests, press and publicans. For the measure of success, let us thank God.

Mr. Greenwood's triumph.

It is most gratifying that in the Booroondara Electorate the leader of the temperance forces secured a great victory. Mr. E. W. Greenwood was a marked man. Rum and Rome did their worst against him. Probably "the trade" would rather have defeated Mr. Greenwood than won in a dozen other electorates. But the returns show that Mr. Greenwood had fifty per cent. more votes than his two opponents put together. Every licensing district in Booroondara Electorate gave a great majority in favor of No License, and in two of the districts (Booroondara and Nunawading, including the business part of Camberwell, Canterbury, Surrey Hills and Box Hill) the requisite three-fifths majority was obtained. What this means to the temperance cause can best be realised by imagining that the opposite had happened. Had Mr. Greenwood been put out, or Continuance been overwhelmingly supported in Booroondara, it is certain that, no matter what gains had

been made in a score of other places, the result would have been acclaimed by press and publicans as their crowning victory; for the place was a test place, and the man the representative prohibition man. In that case, too, every timorous politician, though he himself might have favored reform, would have been too scared to proclaim his real opinions. He would think, and the liquor people would have encouraged him to think, that for one to declare himself on the side of reform was a certain way of committing political suicide. Instead of that, it is seen that a man can take the strongest attitude, and can be openly true to his principles, and have the people behind him. The amount of space "The Argus" has to give to explain that "the 'No License' vote is not a prohibition vote," and to explain away the force of the Booroondara temperance victory, suggests to us the hope that it may yet be able to dispel its fears lest the liquor trade will be unduly elated and aggressive. Liquor and all its attendant forces of evil fought the reform party in Booroondara, with the result that the temperance leader received a greatly increased majority. That fact may yet mean much. Wobbly politicians and others should take note.

Good work of the Anti-Liquor League.

Our readers will have been much pleased to note how the Anti-Liquor League has conducted its campaign. Those in charge have had a strenuous time, and deserve our thanks and congratulations. The publicity work of the closing weeks was very fine. The articles by Mr. C. M. Gordon, M.A., were particularly good, and have excited much favorable comment. The manner in which facts were marshalled, the logical reasoning and power of expression were such as to make the opposing liquor articles look foolish in the extreme. It is appropriate here also to refer to the splendid services rendered by our representative, Mr. Gifford Gordon, in the raising of money for the campaign.

The fight is still on. Other polls will come. It should be our purpose not only to conserve what has been gained, but to make a continuous advance. Progressive education of the public conscience is needed. We wish for the Anti-Liquor League the loyal support of every Christian and lover of his country.

Pilgrims.

[The British and American papers contain long accounts of the Pilgrim Fathers' centenary celebrations. "The Great Adventure" makes its appeal to us. The following article from the "British Weekly" referring to pilgrimages of various kinds is both appropriate and interesting.—Ed.]

Just three hundred years ago the "Mayflower" set sail on her memorable voyage across the Atlantic. This historic anniversary is being fitly celebrated in Holland and in America as well as in England. The original band of Pilgrims numbered barely a hundred persons. They had not among them a single leader of rank or wealth or ripe experience. But they were companions in faith, and fellow-sufferers from persecution. They forsook kindred and country, and faced the hazards of the sea that they might seek refuge and liberty in an unknown land. Theirs was an heroic venture. And the seed of its immense results lay in the fact that it was an exodus of faithful men persuaded of the promises of God.

I.

History is full of religious pilgrimages more or less unlike this. In early Christian ages pious men and women made their way to the Holy Land. In later generations the shrines of apostles and saints attracted multitudes. Along the roads of medieval Europe the palmer, "with his cockle hat and staff and his sandalshoon," travelled in troops to Rome or Tours or Compostella. If we may judge from Chaucer's *Canterbury Tales*, such journeys were by no means unattractive. In modern days the deep-rooted pilgrim impulse has not died out. In India immense throngs gather periodically to keep festival at the holy places of Hinduism, while Mecca is still a magnet which draws men out of every corner of the Moslem world, from Senegambia to Singapore.

II.

To most of us, such outward journeyings appear superstitious. Yet they are like parables, bearing witness to that strange, imperious instinct in man's inner being which makes him feel himself as but a pilgrim here; which rejects as unsatisfying all of satisfaction that earth can bring, and hungers and thirsts after the perfection of God. What room have we for the pilgrim temper and spirit in our modern Christianity? Time was once when people taunted the Church for being "other-worldly." To-day, however, Christians of all schools grow absorbed in eager philanthropic efforts to realise God's kingdom on earth: But in these pre-occupations do they forget the overwhelming fact of immortality? How often do they muse on the saints' everlasting rest? We admit unreservedly our social duties; we respond to their corporate claim. Yet, after all, real religion begins, as it ends, in a relation between two persons—the single soul, and the God who made it. The forgiveness of sins has no meaning except as an individual experience. And death, "the great Sunderer of societies," is an experience not less solitary. As Pascal writes:

"The final act is always tragedy—*on mourra seul*—you will die alone." And nothing can be more individual than that strict and solemn account which each separate human creature must render to his Judge at last.

III.

Pilgrimage, in the proper sense of the word, must have this for its essence—that you leave off being a vagrant or a nomad, and you give yourself up to one supreme quest. You gird your loins to travel towards a definite goal, though it be an ideal which lies beyond your horizon. Now, the aim and object of our Christian hope can not be doubtful. That hope rises above any collective commonwealth on earth, and gazes upward to seek the beatific vision of God. Bunyan pictured his Puritan ideal of the Christian life as a pilgrimage from first to last. At Florence, in the Convent of San Marco, over the refectory door Fra Angelico left a fresco which shows two Dominican brethren welcoming a stranger-guest. The stranger is Christ himself, though they fail to recognise him in his garb as a pilgrim. Both the allegory and the fresco preach at least one lesson. The true Christian temper will make light of circumstances which may befall on the journey, because none of those things can be compared with the goal and the prize. As Governor Bradford wrote in his "History of Plymouth Plantation," "they knew they were "Pilgrims," and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits." There is a happy buoyancy in the temper of detachment. "Let us diminish the luggage of life," exclaimed a Scottish

minister, "that we may travel more easily." "If we were not strangers here," said a wise English preacher, "the dogs would not bark at us." The old-woodcuts of *Vanity Fair* showed it as a canvas town, not a continuing city. The pilgrims could read "But for a season" written over each of the booths and shows. For the Fair passeth away, and the lust thereof—and, lo! its fashions and cliques and scandals have vanished like the snows of yester-year.

IV.

Deep in his heart each pilgrim of eternity hears the warning watchword: "This is not your rest." Lovely and wonderful as the world may be, it is only the vestibule to a better country—that is, an heavenly. The founder of Keble College used to say that he looked upon life as like a tour in a foreign land, which is very beautiful, and in which you meet many kind people, with whose kindness it would be wrong not to be pleased; but that could never make you think of settling down, or forgetting Home and those who are there. After all has been said, unworldliness remains one infallible note of the genuine Christian, and also of the conquering church. Bishop King always insisted that the most spiritual and unworldly church is the church which will attract and win common people. "If we were more evenly and quietly like men going to another world, and giving information about it, and able to tell people about the dangers and helps to be met with on the road—that is what people want." Nothing arrests and converts secular men like the witness of a disentangled spirit. It is the Church of the Pilgrims which has power to draw disciples into its fellowship, for it declares plainly that it seeks nothing less than "the final port and Sabaoth of man's peregrinations."

Lambeth and Reunion.

The recent pronouncement of the Anglican bishops on the question of reunion is being much discussed. The British papers have much to say on the matter. The question of episcopal ordination is naturally most discussed. We present the chief point in two recent striking statements.

The first is from the pen of Prof. Carnegie Simpson, a well-known Free Churchman, theologian and author. He writes: "In what I now say I mean nothing discourteous: I am simply stating the facts. Anglicanism—the smallest of the greater sections of Episcopalian Christendom—can not offer us an unquestioned Episcopal ordination: its own orders are regarded as null by Episcopal Christendom taken as a whole. It is addressing a non-Episcopal Christendom containing churches some of which are larger than the whole Anglican communion. Yet it proposes that it must ordain through its bishops all non-Episcopally commissioned ministers. I repeat I am simply stating the facts. Now why this requirement, which is, as I have said, sufficiently astonishing? I can conceive only

two reasons. One is for the sake of unity. But, as I have indicated, it would not be the achievement of unity in the Episcopal direction; while, in the non-Episcopal direction, it would quite certainly cause more disunion than almost anything else—far more, for example, than State establishment—would do. The other reason is that, without this, Anglicanism cannot accept us as being a true branch of the Church or as possessing a true ministry of Word and Sacrament. If this be so, the generous things said in other parts of the Lambeth pronouncement really mean very little."

Next, Dr. Headlam, one of the greatest scholars of the Anglican Church, in his volume of *Bampton Lectures* just issued, says: "The conclusion, then, that I would put to you is this, that from a period shortly after the middle of the second century, and very probably earlier, the idea was prominent in the Christian Church that there had been a regular succession of bishops in the principal sees since the days of their apostolic founders. This belief was probably well established, and it was held, and, within

certain limits, probably rightly held, that it was strong evidence for the claims of the Catholic Church to teach truly the Christian tradition. It was further held (our evidence does not go back quite so early) that these same bishops might be looked on as the successors of the apostles in the sense that they performed the same functions that the apostles had exercised in their own times. *Of any idea, on the other hand, that their spiritual gifts depended upon transmission from the apostles, or that they in ordination transmitted grace to others which had come to them from the apostles, there is no evidence at all.*"

Churchmen must, he says, first recognise the validity of all orders conferred by the laying on of hands with the intention of fulfilling our Lord's commands and the apostles' teaching. They must also hold that all the sacraments thus performed are valid.

In this last paragraph, E. Shillito, writing in the "Sunday Times," finds "the most radical suggestion made by the lectures." "It will be necessary," he affirms, "for any Church after reunion to accept the ministry and episcopacy; but for the present the intention to fulfil the mind of Christ is all that is required. Here the matter may be left. *The emphasis on intention is a real contribution to the problem.*"

during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavor to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelised or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The Conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation on the last day of the Conference we gathered together—it was the Feast of the Transfiguration in the Eastern calendar—in the Russian Orthodox Church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker, were all there, and all there to worship. The Metropolitan of Seleucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled his temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with pain benit and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on co-operation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth in this movement, who can say? But it is in the hands of God, from whom it came, and to whom it belongs. It is ours only so far as we recognise it to be his. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realised fully if we pilgrims continue to aim to do our little share as God, whose co-workers we are, does his great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact, and promise to pursue our journey until we reach the place where we would be,

A Pilgrimage Towards Unity.

[We have been requested to publish the following article on the Preliminary Meeting of the World Conference on Faith and Order held at Geneva in August last. It is from the pen of C. H. Brent, chairman of the meeting.—Ed.]

Ten years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken church of Jesus Christ. It was not a man-made scheme, but a humble endeavor to put ourselves in accord with the mind of our Lord expressed in his prayer, "that they all may be one." From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva, eighty churches and forty nations were represented. This Conference marks a stage on our journey, and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and collectively, is pitiful measured by their high-sounding professions and claims. The

failure of Christianity—and it has failed—is the inevitable failure of a kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal, and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own, and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is—and gloats over a defeated foe. The spirit of conference is the slave of the truth, and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions, and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline, nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the centre of being, was that difficulties boldly exposed and openly met, were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the church as it exists in the mind of God, of what we mean by unity, of the sources of the church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims

Great Events in the Life of Christ.

The Empty Tomb and the Risen Lord

A. W. Connor.

John 20.

"Why seek ye the living among the dead? He is not here. He is risen."—Luke 24: 5, 6.

The question is the most arresting, and the affirmation the most wonderful in the history of the race. The first Easter message ushered in a new era among men. The cross had seemingly put a veto on all Christ's claims, and extinguished the hopes raised that "it was he who should redeem Israel." But the veto of death was cancelled, and the resurrection invested the cross with a new significance for the salvation of men. No words can over-estimate the importance of this event, for "if Christ hath not been raised, then is our preaching vain, your faith is vain, and we are yet in our sins." If the cross is the "heart of the gospel," it is the cross crowned and transformed from a tragedy of defeat to glorious triumph by the resurrection from the dead.

The cross and resurrection are inseparable in the gospel history: "Calvary and Easter day—earth's saddest day, and gladdest day—were just one day apart." They are also inseparable in apostolic preaching. Christ is ever he "who was delivered up for our trespasses, and raised for our justification" (Rom. 4: 25).

Christ, who was crucified, rose from the dead, and "showed himself alive by many infallible proofs" to competent chosen witnesses. The fact of the crucifixion is not open to question. To friend and foe Jesus is "the crucified." But the meaning of that cross as set forth in the New Testament—"the offence of the cross"—is denied by many, or emptied of all real meaning. But the fact of the resurrection has been openly denied. A bodily resurrection, they say, could not take place. It would be impossible. But the apostles of Jesus thought otherwise. As they came to understand who he was, and why he died, they boldly declared that, "it was not possible for him to be holden of death." This, to them, was the impossibility, whatever may be the impossibility to the "modern spirit." In turning again to the Gospel stories, I make no attempt to harmonise them. This, indeed, may be for us impossible. The stories are fragmentary, but not necessarily contradictory. They preserve the very atmosphere of that morning of many movements, confused impressions, with hope mingling with fear, but with a steadily growing conviction that Christ was risen. Were it otherwise, and the records came to us in a carefully edited way, with all possibility of misunderstanding smoothed away, they would have been less convincing, and more open to suspicion.

But amid variety of detail, and some confusion as to minor detail, the main facts are not open to question. The sealed grave was open. The open grave was found empty. A vision of angels announced that Jesus was risen; and finally Christ himself appeared. It was this solid array of facts, and not "the delusive ecstasy of a woman's brain" that brought conviction to the apostles, and caused the single voice of the angel—"He is risen"—to swell within a few years into the mighty chorus of a victorious church, "Now is Christ risen from the dead." May we be helped to like strong conviction as we trace how disciples sorrowing for a dead Master moved on to a triumphant faith in a risen Lord.

1. The empty grave.

The evidence for the resurrection was cumulative, and the effect gradual, but finally convincing. The idea that dreams and visions conjured up in devout imaginations finally took form in the "exquisite legend of the resurrection" is devoid of all foundation. When Jesus died and his body was laid in Joseph's new grave, hope died in the breasts of his followers. The stone rolled to the mouth of the grave rolled a weight of hopeless grief on their hearts. The tomb was closed, the stone was sealed, the watch was set: "Christ died . . . and was buried." It was all too true, and the

disciples accepted the inevitable and believed that all was over. Yet these men, to whom the final ending of their life's dream brought such stunning despair, came to a new hope within a few days. How? Early on the first day of the week, the women, with faith dead, but love quickened, came to the tomb. "Who shall roll away for us the stone?" they say. When, lo! they see the stone rolled back, the grave stands open. One of the women, with quick intuition that something beyond ordinary had happened, ran back to inform the apostles that the grave was open. Not yet did she know it was also empty. It was Peter and John, who, hastening to the grave at her call, entered in and first saw that it was empty, save for the orderly arranged wrappings. There they lay like a chrysalis from which the living occupant has gone. The details are preserved for us by an eye-witness. The passing years had barely dulled the sensation of that wonderful moment when the sight of those wrappings convinced him that the body of his wonderful Master had not been removed by human hands. "He saw and was convinced" (John 20: 3-9).

But an empty grave would be a poor foundation for Christian faith. To assert that Christianity is built upon an empty grave is not even half a truth. The question is, How did it become empty? Unbelief has framed its answers. What are they? Jesus was not really dead. He had but swooned, and having revived, he left the grave. The body of Jesus was never placed in the grave. The disciples came and stole the body. In any case the claim for a resurrection was a fraud. It is easily seen how all those suppositions overlook the plain facts in the case, and ignore the new faith born in the hearts of the witnesses.

Nor were those witnesses credulous persons, subject to mental hallucinations, whose state of mind made them ready to mistake the fancies of the mind for objective realities. Still less were they men anxious to perpetrate a fraud. All these things seem to be the harder thing to believe. "If weak thy faith, why choose the harder side?" Even Peter did not readily adopt the thought that Jesus had risen as an explanation of the empty grave. Others were harder still to convince. One apostle has a dim faith that Jesus lives. Another is simply filled with anxious questionings. A weeping woman is expressing the thought of the rest as she wails, "They have taken away my Lord, and I know not where they have laid him." Not yet is the triumphant certainty, "The Lord is risen indeed." Something more is needed for that than an empty tomb. What was that something?

2. The Lord appears.

The angel's message, "He is risen," is the fitting word that introduces the second stage in the return to faith of the apostles. The Saviourhood announced at Bethlehem had been vetoed by the cross and grave, but in the resurrection it was demonstrated afresh. Without the latter event, the earlier revelation had failed. Let us glance at some of the appearances of the Lord which brought final conviction.

It was to Mary of Magdala, not to an apostle, that Jesus first appeared. As she wept, she stooped down and peered into the grave. The angels question her, "Woman, why weepest thou?" "Because," she said, "they have taken away my Lord, and I know not where they have laid him." "As she turned she is met by a stranger, who also asks, "Why weepest thou?" She did not recognise the speaker until he uttered her name, *Mary!* Then recognition came and faith awoke, and adoringly she cried, "Rabboni!" My Master! One soul, the first of the great fellowship of faith, has seen and owned the risen Lord. The story in Luke 24: 13-21 is beautiful and inimitable. The

sad disciples, the stranger's wonderful words of exposition and the final revelation of himself, make a perfect picture. When he had vanished, they said, "Did not our hearts burn within us by the way?" and with a new conviction they walked back buoyant and joyful. But their news is no news. The company they had left wrapped in doubt and perplexity was now in a state of joy. "It is true: the Master has come back to life, and hath appeared unto Simon." Then Jesus himself appeared, not in a sudden flash, not as an unapproachable phantom, but in flesh and bones. And there he "showed them his hands and feet." Could they longer doubt? But Thomas was not there, those hands and feet, he stoutly protested, "Except I shall see the print of the nails, and put my hand in that side, I will not believe." A week later the proof desired was given, and Thomas uttered the wonderful confession, "My Lord and my God." The circle grows. Paul has gathered in his historic chapter (1 Cor. 15) a list of these appearances. He dared then—twenty-five years after the cross—to affirm that of the five hundred who saw Christ in Galilee more than half were still alive. The witnesses were many. They were competent. They were not credulous. Their testimony leaves no room for a "non-miraculous" resurrection. No mere visions "spurious or genuine, divinely sent or the product of a diseased brain," gave those men such abiding certainty. To witness to this fact they lived (Acts 10: 40, 41), and for this witness they were willing to die, and actually did die. The competency and the honesty of the witnesses is manifest.

3. The sequel.

What these men said is the lesser part of their witness. What they became and what they did is the major part. They were changed from cowardice to courage, from hopeless grief to buoyant faith, from dejection to hope, from gloom to gladness, from men ready to desert to men willing to die for their faith. What had happened? Frank Ballard says: "Three, and only three, possibilities are open for acceptance: truth, delusion, or fraud. From these we must take our choice as to the adequate cause of the universal and indestructible belief in the risen Christ which overcame alike the Roman, Greek, and Jewish world." Fraud is unthinkable and delusion is plainly negated by the facts in the case. Truth alone accounts for what they became and did. Christ was risen. Beyond the cross and grave they found again their friend. Under the power of this conviction they became the heralds of an exultant gospel. The fact of the preaching of this exultant gospel is far older than the existence of the documents of the resurrection now in our hands. Those documents were written to those who had accepted the message thus proclaimed. What had happened? There is only one answer. Christ, the Master, was alive.

But the sequel is seen in certain great evidential institutions. There is that little volume called the *New Testament*. It is the book of the resurrection of Jesus Christ. Every book of its twenty-seven is inspired by faith in a risen Saviour. See the earliest reference to this event (1 Thes. 1: 10). Then there is the church, born on the day of Pentecost. That church was founded on the risen Christ, and its life flows from the fact of the resurrection. There is also the first day of the week observed as the *Lord's day* in the Christian world. The holy day of the Old Testament was the seventh day, that of the church is the first. Why? There is one answer. From the days of the apostles it was kept as the resurrection day. It is a pity that the church has practically nullified for ordinary hearers the evidence of the weekly Easter day by habitually using the term Sabbath for the first day of the week. Neither the fourth commandment nor the will of a Roman emperor of the fourth century is the basis of the observance of the first day of the week. In Acts 20: 7 we read: "On the first day of the week the disciples came together to break bread." The earth's greatest sorrow and greatest triumph are for ever commemorated as the Lord's church meets and remembers the Lord's death on the Lord's day. This threefold witness is strong confirmation of

the apostles' testimony that "This Jesus did God raise up."

4. **The significance of the resurrection.**

1. It is the divine attestation of Jesus as the Son of God. By it, Jesus, who was of the seed of David, was "declared to be the Son of God with power" (Rom. 1: 4). It was the crowning demonstration of his divinity, and the endorsement of his redemptive mission. He was no mere wonder-working teacher, whose memory still lingers with us, but whose body sleeps far hence in some lone Syrian grave. His own truthfulness and reliability are involved in this question, as he often foretold his resurrection. He claimed to have come from God but unless he was able to come back from the dead it would be impossible to prove that. "The resurrection of Christ is the certificate of our Lord's mission from heaven, to which he himself pointed as a warrant for all his claims." It has been said that Christianity consists of two elements—a person and a fact—Jesus and the resurrection. His Divine Person and his redemptive work are prominent in the apostolic gospel. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

2. It brought life and immortality to light. While the silence of the all-devouring tomb could not destroy the hope of a future life, yet the highest word was without the note of certainty. Do we die and pass into nothingness? "If a man die, shall he live again?" The final answer is not in any labored arguments, or carefully drawn analogy, but in a well attested fact. A new era dawned when one in the flesh—a son of man—not only declared himself to be the resurrection and the life, but proved his right to so declare by rising from the dead. The stone has been rolled away. Death is not an end. It is not a leap in the dark. "Because I live, ye shall live also." By his resurrection Christ has abolished death and brought life and immortality to light. He has something to say, not about death, but to death. That word was spoken when he rose from the dead. The resurrection of Christ is "the completed word of God to a faith to which the victory over death was still but a promise—a word given by him in whom the promises of God are yea and amen." His promise, how precious! "Whosoever liveth and believeth in me shall never die." Believest thou this? Happy if we can say, "Yea, Lord, I believe."

3. It carries the assurance of salvation. That Christ died for our sins would be an incomplete gospel. He rose again for our justification. Without this there could be no assurance of salvation. An artist had painted a picture of the crucifixion, and one day mingling with the sightseers he stood before his own picture. A lad was looking at it in wonder, so feigning ignorance, he asked the lad the meaning of the picture. The boy told him the story of the cross and its meaning. The artist, without waiting for the end of the story, moved away. He had not gone many paces when the lad came up hurriedly behind and finished his tale. "He rose again, mister; he rose again." It needs that to make a complete gospel. The matchless teaching and spotless example of Jesus in themselves are no gospel for man. The cross itself would seem the defeat of Jesus. But the resurrection means that we have a living Saviour who "can save to the uttermost," seeing he ever lives. He has power to raise our soul from the prison-house of sin, and our bodies from the grave. The risen Christ is the power to inspire to a life of holy service. The living Christ is a necessity to a vital gospel of reconciliation and salvation for body and soul.

4. The resurrection of Christ is the prophecy and promise of final victory. If we believe that Jesus died and rose again, then we are assured that God will not leave us in the dust of death. "Christ is risen and become the first-fruits of them that sleep." We are citizens of heaven, from whence also we look for a Saviour, even Jesus, "who shall change the body of our humiliation, that it may be fashioned like unto his own glorious body." Then that which is sown in corrup-

tion will be raised in incorruption. Mortality will put on immortality, and death will be swallowed up in victory. When Jesus rose he defeated death not only for himself, but for all who trust him. Both sin and death have found their Master.

Christ is the Holy One of God—the ever-living Saviour—the all in all. Surely it is easy to call him Lord?

The future life is no longer an inference, it is an assurance. It is a confidence, not a dim hope. The basis of this confidence is Christ's resurrection, "Because I live ye shall live also." May we ever hear the voice of the living Christ saying, "Fear not. I am he that liveth and was dead; and behold I am alive for evermore, and have the keys of death and hades." Amen.

At the Lord's Table.

THOUGHTS FOR THE SUPPER.

T. W. Smith.

Although Dr. Weymouth's "New Testament in Modern Speech" is stated to be an "idiomatic translation into everyday English," this admirable and in many respects, delightful version sometimes goes beyond mere translation, and enters the field of interpretation, e.g., Matthew 18: 18, where the words "as a church" are inserted, without there being anything in the original to support this reading.

Notwithstanding this amazing example of what may justly be termed unsound and licentious interpretation, there are many instances where the startling variations from both the Authorised and Revised Versions throw much light on the text, and can be accepted by all disciples with much profit. Of course in these instances I am not asserting that the original text does not sanction or support Dr. Weymouth's reading; I merely draw attention to the phraseology, regardless of whether or not it be correct translation or legitimate interpretation.

Two notable instances of this occur in the 11th chapter of Paul's 1st Epistle to the Corinthian church, viz.:

(a) Verse 27, "Whoever, therefore, in an unworthy manner, eats the bread or drinks from the cup of the Lord, sins against the body and blood of the Lord"; and,

(b) Verse 28, "But let a man examine himself, and having done that, then let him eat the bread and drink from the cup."

Inexplicable as it may seem, there are still a few sincere and well-meaning brethren who stumble at the "unworthily" of both the Authorised and Revised Versions, and who profess to regard it as referring to personal unworthiness to partake of the Lord's Supper. To all such, it is humbly submitted that Dr. Weymouth's rendering is perfectly safe and exegetically correct.

Then, too, the "having done that, then let him eat" (of verse 28) may also be accepted as good hermeneutics by those fearful souls, who, having "examined" themselves, find that the examination has revealed something which, in their judgment, might hinder them in rightfully partaking of the Supper. We would remind such that the order is, (a) worthy manner, (b) examination, and (c) partaking—not refraining from participation, as the result of the examination. If it is some sin that hinders, we should remember that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So, if after the self-examination, we offer a silent prayer for forgiveness, we wrong not ourselves or our Saviour by partaking of the elements of his broken body and shed blood.

In the Religious World.

A Family Record.

"The following may interest some of your readers," says a correspondent of the "Guardian."

1. William Venn, ordained 1595.
2. His son, Richard Venn, ordained 1624.
3. His son, Dennis Venn, ordained 1670.
4. His son, Richard Venn, ordained 1716.
5. His son, Henry Venn, ordained 1747.
6. His son, John Venn, ordained 1782.
7. His son, Henry Venn, ordained 1819.
8. His son, Henry Venn, ordained 1867.
9. His son, Arthur Dennis Venn, ordained 1906.

Lapses in Evolution.

The President of the Geological Section of the British Association at Cardiff, speaking on some of the problems of biological theory, uttered words on Evolution which are in complete contrast with the reckless assertions often made by professional "Rationalists" who are so certain of things which men more learned and more modest hold only in a tentative way. Dr. Bather pointed out that what is known as "succession" is no proof of "descent," and that the method of Evolution is what is yet to be proved. That "continuous" evolutionary change which is made the foundation of so much philosophical speculation, is, as the learned lecturer said, by no means certain, and the fact of "necessity" is as uncertain. The truth is, that those who have the greatest right to speak to us of the processes of nature, are never marked by that "cocksureness" as it is vulgarly called—which characterises men who have a theory to uphold, and who manipulate the facts of life to suit it. A man so clever in his particular way as the late Dr. Haeckel, vitiated the philosophical side of his work by the violent application of a mere theory to all the processes of life, even the highest of all, in the soul of man.—"Christian."

Jesuits in Rome.

The announcement is made that, after an exclusion extending nearly fifty years, the Jesuits are to be allowed legal residence in Rome. They were banished from the city in 1870, although the law has been constantly evaded during all this period. Their old Casa Generalizia, which has been used as a repository of Government archives, is to be turned over to them. What this reversal of policy may mean is not quite clear, but it is possible that it is a consequence of the growing power of the new Italian Catholic party, the "Partito Popolare." In any case, the permission now granted is reactionary, and will tell in favor of the Papacy.

World Conference on Faith and Order.

The preliminary meeting of the World Conference on Christian Faith and Order, which met in Geneva, Switzerland, on August 12th, ended today. It represented eighty churches and forty nations. A Continuation Committee was appointed of Anglicans, Armenians, Baptists, Congregationalists, Disciples of Christ, Eastern Orthodox, German Evangelicals, Lutherans, Methodists, Old Catholics, Presbyterians, Quakers, and Reformed. The meeting unanimously adopted the following resolution presented by the American delegates: "The Conference earnestly desires that those nations not yet within the League of Nations will soon become or be admitted members of it." The meeting developed a new method of friendly conference replacing fruitless controversy on the differences between Christian churches. All were eager for organic union in the face of unparalleled world conditions, and hopeful of the ultimate attainment of it.—Robt. H. Gardiner, Secretary.

Suggestions for Advertising a Mission.

W. C. Brooker.

It is almost impossible for me to lay down a plan that will be suitable for those desiring to advertise a mission to be held in their own home town. Local conditions play a very important part, and must be taken into consideration. I know that judicious advertising pays in the commercial world. I am also just as certain that it will pay in the religious world; not in the same way, the cold, commercial viewpoint, but by a harvest of precious souls. We have not yet arrived at that state in civilisation talked about by one writer in the following words: "Were every member of society a being of unlimited perception, and intelligence, or were every member of society gifted with inexhaustible powers of telepathic transmission and reception, so that the knowledge of the progress of invention and resources of society could be made universally known by a costless dissemination of thought and ideas, then there would be no need to advertise." Commerce has been likened to bloodless warfare, and advertising to its heavy artillery. Of the £10,000,000 expended in charity each year, the greater part (if not practically the whole) is raised by advertising in some form or other. Look at your knife, your pen, pencil, matchbox, nail-clipper, the paper you write upon—everywhere you see the advertisement.

When the church bell rings to call worshippers to church, it advertises the fact—church time. "The most successful, most needed, and most badly remunerated advertising man of all time was no other than John the Baptist." The man who does not believe in advertising, on the road home falls into a deep rapid river. He immediately abandons all his principles by shouting for help; in other words, he advertises, "Man and rope wanted; will make good use of same, and reward accordingly."

I have not been able to discover in the Word of God anything that would lead me to discard the use of the printing-press for making known our meetings. On the other hand, I believe that we have abundant evidence in the precious Book to urge us on to make known to all people of all lands the whole gospel. It has been said by one writer (E. S. Hole), in his book on advertising: "I contend that the twelve apostles were the most successful advertising men of the Christian era. I also contend that the Holy Bible is the most successfully advertised Book of all times. I make these contentions in no vulgar or irreverent spirit, but simply because they are true and striking indication of the power of publicity backed up by 'the goods.'"

If we as a body believe that we have something worth while to place before the people, and I believe we do, then should we not use every sane means at our disposal to present the claims of Jesus Christ?

A gospel mission held by every church every year will open up avenues of usefulness for every member, and present to right-thinking members golden opportunities to work in such a way that good results will follow. I assume that other articles will be written from the viewpoint of getting the church in order and ready for a mission, as this is absolutely essential. I will therefore confine my remarks to the advertising of the work to those outside the church. There is no denying the statement that we are workers together in a good cause. That we are working for a good Master is beyond question. That we will receive in return for our labors a just reward from a loving Father is assured. That we have the best goods to offer ever placed in the hands of any worker, viz.: The pure, unadulterated Word of God. That the price is right should be made known: salvation a free gift, without limit—whosoever will may come. Surely this is worth advertising, making known by word of mouth and by publishing in the very best way.

It has been stated that all literature is advertising, and all genuine advertisements are literature. He who writes advertises men, times, places,

deeds, events and things. His appeal is to the universal human soul. If he does not know the heart-throbs of men and women, their hopes, joys, ambitions, tastes, needs and desires, his work will interest no one but himself and his admiring friends.

Advertising is fast becoming a fine art. Its theme is human wants, and where and when and how they may be gratified.

I have known business men to take a space in papers, booklets or programmes without the least idea of how they should write the advertisement so as to bring in business. They simply fill the space for which they have paid, and then growl because they are not able to trace any direct business from the money expended in this particular direction. Space covered with print does not always pay, but advertising does. Talking from the platform does not always bring results, but preaching Christ will.

An advertisement is not simply prepared with the idea of attracting attention, although this should always be taken into consideration. Half-tone or line-blocks help to make a folder or notice card attractive.

When a decision is arrived at to hold a mission, appoint some brother or sister in the church well able to undertake the work of advertising. Get the very best person possible. We should then get into communication with the evangelist and the members of the church; with the evangelist so as to heartily co-operate with him, at the same time giving expert advice as to local conditions; with the church members, so that they may unite in prayer and provide the financial assistance to meet all obligations without public collections. If the brother or sister appointed to the above work of advertising understands the job, no difficulty will be experienced in raising the funds in a way that will bring about cheerful giving to the Lord's work. This is the best advice that I can give in a general way.

From the practical viewpoint I will give my own experience in advertising missions conducted as the evangelist, or as the advertising man for the mission.

Large calico streamers, fixed firmly in prominent positions, simply announcing the coming mission in large, bold, well-written letters. It will pay to have these printed or written by experts. Don't put up any notice badly written. Make it attractive, and have all streamers large enough to be seen at a distance, and so that they may be read by busy people while passing by. Certain streamers might be useful for a number of missions; these should be written upon white duck. The expenses could be divided between those using them, or they could be the property of a central committee, and loaned out to missions at a much smaller cost than securing fresh ones each time. (This would also apply to large signs with texts, etc., suitable for the use inside buildings or tents during mission time.)

As soon as the mission starts, remove all streamers announcing the coming mission, and replace them with others giving date, time, place and missioner's name.

Use the church notice-board.

I have used with great success calico signs upon vans, covered-in-carts, motors, etc.; these attract attention. The use of daily and local papers will help in many ways. You then have a better chance of getting a good write-up or local in the press. If the missioner is able, and time permits, when going into a new town, it is well to get there the week before the mission starts its regular meetings. Have a special meeting for the officers, another for all the church members, one for the boys of the town, one for the girls, a women's meeting, and a men's meeting. You get people to these meetings who would not come to a mission. The missioner then has the opportunity of making a favorable impression upon the people of the town, and this will advertise the mission tremendously. You then have the opportunity of start-

ing with full meetings, and nothing succeeds like success.

Folders, delivered right into the homes by the postmen, or a special band of consecrated workers, will bring good results. Don't allow mission literature to be thrown over the fence into the front or back garden. This is a miserable way of inviting people to hear a great message. This way of distributing literature is "over the fence."

Have a plan of the city or town in which the mission is to be held, and a good strong literature and distributing committee, each member having a street or portion of same under his or her control. In this way in one night thousands of leaflets, notices or tracts can be distributed right into the homes of the people. Some event may happen during the course of the mission, which, if taken hold of at once, could be turned to good account. As an example—a fire may take place in the city or town during the night. Next morning, get the printer to go to press quickly and let you have by dinner-time a card printed in red ink and large type—"A Great Conflagration: No Way of Escape. Full Facts at the Mission To-night." With such a band of workers the mission will be known of everywhere.

At one time I intended holding a men's meeting, just an ordinary one, in connection with the men's Bible Class at my own home church. The date fixed for the meeting on the printed syllabus was August 9, 1914. When August the 4th arrived, along with it came the news that war had been declared. I immediately rang up the printer and ordered several hundred cards with the words in large type, "War Declared"; then in smaller type, "Against the Devil. Lantern Lecture, Church of Christ, Queenstown. Men only. Speaker, W. C. Brooker." The cards were delivered to me the same day, and then into the hands of the secretary of the Men's Bible Class, who handed them out to the men allotted to various streets. We had a crowded meeting and two confessions. Surely this was worth while. We challenged the devil and gained a victory. One man was a barman, the other a bar-drinker. They both turned from their evil ways. One has since lost his life at the front trying to save others. We have issued thousands of cards at football meetings held in the local oval. The colors of the district are black and white. I had one-side printed with black and white stripes, and the letters P.A.F.C. (Port Adelaide Football Club); but lest any should miss our meaning, I had placed at the bottom of the small card (2½ inches by 2 inches), "Port Adelaide for Christ," and on the other side the mission advertisement. You could see men wearing these cards in their hats for weeks. Through the distribution of these cards we had the pleasure of seeing many strangers at our meetings.

An envelope of the ordinary size, not pasted down, but only folded ready to open out in the flat, had printed on the inside the subjects for the week; outside the words "Something Inside for You."

Another I have used many times (first of all at the Scoville mission): An envelope same color, shape and size as the envelopes used for packets of seeds. On the outside the words printed, "Gratis—Everlasting Seeds, Giant Mixed. From the Great Seed-House. Instructions Enclosed. Time of Sowing, etc." Inside was a folder announcement of the mission being held. Quotations of Scripture regarding Sowing and Reaping with the words:

"Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

This envelope, with enclosed circular, will be passed on to others, sometimes for fun, but the notice of the mission will be read and remembered.

I have also used a folder with the cover in the form of a pocket-book or wallet, with the words on the flap, "Something Inside for You"; under the flap the words, "Better than Gold." On the other side a monogram standing for the church where the mission is being held. The folder illustrated, if possible, on the inside.

These things I have found work well. They are only suggestions, and I hope they will be of some

use to the readers and enable mission workers to think of many others, and perhaps even better ways of making known the mission to be held in their own town.
Let us all see to our advertising department; Church notices, from platform and daily press; light in the front of building; notice board; door-keepers; "What we Plead For" printed and distributed. Let us make good use of printer's ink.

Here and There.

The monthly Council meeting of the Victorian C.E. Societies will be held on Monday, Nov. 8, at 8 p.m., at Lygon-st.

Church treasurers are asked to forward amounts in hand from Annual College Offering as early as possible. Send to Reg. Enniss, Glen Iris, Victoria.

The following telegram is from Bro. Alcorn, Maylands, W.A.: "Nine days of mission completed; meetings continue to increase; seventeen decisions."

At Maryborough, Vic., on Sunday evening there were nice meetings, and a young lad from the Bible Class confessed Christ. Mission with Bro. L. C. McCallum commences on the 31st.

The Geelong church will conduct a mission, with Bro. A. E. Illingworth as preacher, from next Sunday, October 31, to November 14. The brethren would appreciate the assistance of any visiting singers.

Elsewhere we refer to the Victorian No License Vote. The number of voters was much smaller than was generally anticipated. We think temperance workers should be encouraged by the result. In some districts, particularly in the country, the majority for continuance surprised us.

The following is taken from the London "Christian World" report of the recent Geneva "World Conference on Faith and Order": "A curious feature was the large representation of the Disciples of Christ, four of whom spoke on behalf of a unity absolutely opposed to the clerical pattern."

The Victorian Preachers' Association will hold its next meeting on Monday, November 1, in Swanston-st. lecture hall, at 2.30 p.m. Speaker: Mr. J. T. Lawton, M.A., of South Yarra Presbyterian Church; subject: "The Recent Discoveries in Psychology," an important topic. Preachers, students and speaking brethren cordially invited.

At Swanston-st. chapel, Melbourne, on Wednesday, November 3, a meeting arranged by the Victorian Foreign Missionary Committee will be held to bid God-speed to Bro. and Sister Garnett and Bro. and Sister Anderson, who expect to embark for China on the E.A. steamer, "St. Albans," on Friday, November 5. The missionaries hope to be able to spend a few days in Sydney en route.

Moorhouse Avenue church, Christchurch, N.Z., will celebrate its jubilee on December 3, 1920. The secretary, A. H. Reid, c/o P.O. Box 669, would be very much pleased to receive greetings from former old members of the church. The church is endeavoring to raise 300 guineas to help wipe off the building debt on the occasion of the jubilee of the church. Jubilee guineas gratefully received from interested brethren.

On Thursday evening of last week the Chinese brethren of Adelaide entertained many of the workers and friends of the mission at a social evening. Bro. W. Garratt, chairman of the State Foreign Missionary Committee, presided, and short addresses were given by Bren. E. McPhee, F. Collins, and G. T. Walden. At the close Bro. Riches moved a vote of thanks to the Chinese brethren. The sweet singing during the evening of the little daughter of Bro. Lum Yow was much appreciated. The Chinese brethren contributed the sum of £65/15/2 during the year for all purposes, and three have been added by faith and baptism and one by restoration. A splendid work is being done, and Bro. McPhee and his co-workers are to be congratulated. The preaching is being done by several of the Chinese brethren in turn, and they are doing good work.

Tell the story of Jesus and his love. Sing the story so that men and women will want to hear; above all, let us advertise the work of the church by the life we live, so that the people with whom we come in contact will understand that we have been with Jesus and learned of him.

Be careful to do everything in a sane way, remembering that we are but servants, responsible servants, and that we should strive to do His will.

Bro. S. Cosh passed through Melbourne this week en route for West Australia.

Since last report from Berwick, Vic., Bro. Oldfield has taken up the work again. During the week Bro. J. Burton and Sister E. Smartt were married in the chapel, Bro. Oldfield officiating. Next Sunday and Monday night the Sunday School anniversary will be celebrated.

An unusually wet week-end marred to some extent the collections for the Hospitals taken up in Melbourne and suburbs on Sunday last. In the circumstances it is gratifying to note that the churches gave £7044/12/11 as compared with £7550 15/8 acknowledged last year. Scots Church, Collins-st., led with the fine offering of £527. Churches of Christ are credited with an increase of £11 0/7 over the amount collected in 1919.

The Annual Demonstration of the College of the Bible will be held in Lygon-st. chapel on Thursday evening, Nov. 18, at 8 o'clock. The chairman of the Board of Management, Bro. R. Lyall, will preside. A students' programme is being arranged. Diplomas will be presented. The usual offering on behalf of the Library Fund will be taken up. Preachers and secretaries are asked to make a good announcement. A very large gathering is hoped for.

The sixth annual meeting of the church at Gardiner, Vic., was held at the Bible College on Oct. 13. Bro. A. R. Main in the chair. Reports showed the church to be in a sound condition. There had been seven additions by faith and obedience for the year. The financial position was good. Receipts for year, £359/19/0½, including Home Missions, £11/18/11; Foreign Missions, £26/17/5; Bible College, £11/16/-; Bible School, £6/14/2. Officers were elected for ensuing year.

Two Tasmanian correspondents—P. Orr and T. J. Johnson—write in criticism of a recent article on "Restoration" from the pen of T. J. Bull. We confess that we agree that the critics have our sympathy. The insertion of Bro. Bull's article was not meant to imply that we personally agreed with the writer's expressed views or with what might be implied though unexpressed. One of our correspondents remarks that A. Campbell's treatment of "Patriarchal, Jewish and Christian Ages" in the "Christian Baptist" is "very helpful."

To inaugurate a great forward movement in Victoria for the evangelisation of the State, two special meetings will be held, one in Lygon-st. chapel for the men of our churches on Tuesday, Nov. 9, at 7.45; the other for the women of our churches, to be held on Wednesday, Nov. 10, in Swanston-st. chapel, at 7.45. Preachers and church secretaries are kindly asked to distribute cards of invitation, and to let Thos. Bagley, Conference Secretary, know how many may be expected from their respective churches, so that seats may be reserved for each group. Seven hundred men are expected at Lygon-st., on Nov. 9, and six hundred sisters at Swanston-st. on Nov. 10.

Mothers' Day.

"Wear a white flower or the Mothers' Day button in honor of Mother and Motherhood" is the slogan of the Mothers' Day Celebration Committee of the Victorian Band of Hope Union in connection with the forthcoming celebration of Mothers' Day. Members of the various Bands of Hope, assisted by friends, will distribute white flowers in their respective districts, and in some centres flower stands will be maintained. With each flower a beautiful card will be given, setting

out the aims of the celebration, and drawing the attention of the recipients to the educational, temperance work of the Bands of Hope and Junior Temperance Societies. Large supplies of small white flowers will be required. Societies situate in areas where flower gardens are rare will be specially assisted from the Central Depot, which will be at the Temperance Hall, Russell-st., Melbourne. Friends in the country and in the suburbs are invited to help with the flower supply. These can be left with the attendant of the Mothers' Day car, which will be at the Swanston-st. entrance of the Flinders-st. Station from 8.30 to 9.30 a.m. on the morning of the celebration. Those sending by rail are asked to note that the Railway Department will carry flowers at half-rates if the packet is marked "cut flowers," and if freight is prepaid. The celebration date for the metropolis will be Saturday, November 27, and for Geelong and Western District, Wednesday, December 1. Friends willing to assist in any way are invited to communicate with the Hon. Secretary of the Celebration Committee, W. H. Rose, Band of Hope Union Offices, T. and G. Buildings, 246-250 Little Collins-st., Melbourne. Phone, Central, 10301. (Private phone, Northcote, 1036.) Geelong helpers are asked to communicate with Mr. E. Blakiston, Box 33 P.O., Geelong.

Scripture in Schools and the Elections

To the Editor.

Sir,—Numerous enquiries as to the result of the recent elections on the position and outlook of the Scripture in schools movement are constantly reaching me, indicating widespread interest in the question. This is not surprising, seeing in the 44 electorates where this issue was voted on, no less than 181,644 electors gave their first preference votes to candidates favoring a Scripture Referendum. At the present moment there are one or two seats in doubt, but it is clear that 21 supporters of Scripture Referendum have been elected. Even this result means a reduction of seven supporters as compared with last Parliament. This is disappointing, but not despairing. It shows the difficulty of making the election of a member of Parliament hinge on one thing, when several parties and combinations are arrayed against it. The need for a Referendum on this direct issue is more imperative than ever, and will certainly be pressed on to victory as it was in Queensland.

Our most aggressive opponents undoubtedly are found in the Roman Catholic Church, who exercise the utmost ingenuity in evading a direct appeal to the electors. Under the plea of avoiding sectarianism—which is not discernible in other States—the votes of 20 in the Labor party are calmly annexed to the anti-referendum policy of the Roman Catholic Church. Labor under the assured support of that church consents to be silent, or hostile concerning a democratic Scripture Referendum. Ten out of twelve Farmers' Union members are committed to the same position, though 15 candidates were rejected in the late elections largely in protest against that policy. Bishop Phelan's direct attack on the right of the majority to self-rule, and his paramount wish to Romanise the State Schools by forbidding all Scripture therein, gives full justification for the defensive policy of the Protestant Federation. As the latter body has adopted the platform of the Scripture Campaign Council in its entirety, there will no doubt be closer collaboration in the future to secure their mutual objective. It is unthinkable that a church having less than 15,000 safeguarded pupils in the State schools should be allowed to dominate the moral education of 251,000 non-Romanist children who are loyal to national education. Fair-minded legislators will be increasingly willing to remit this issue to the calm judgment of electors by a Referendum as was first proposed by Parliament itself, or, the future will disclose most bitter contests for the right of self-determination on Scripture instruction as conferred in other States. While the late elections were complicated by liquor and other issues, the Scripture Referendum cause has emerged into clearer light as a fight for "preferential treatment." Nil desperandum.—Yours, etc.

Joseph Nicholson, Supt. Scripture Campaign.

Foreign Missions.

Conducted by G. T. Walden, M.A.

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

Foreign Mission Jottings.

At the Adelaide Conference a sister of the Hindmarsh church, promised £15 for a sewing machine for Miss Cameron, and £2/10/- towards the Dhond Hospital.

Adelaide Chinese Church held an enthusiastic social on October 21. Seventeen Chinese Christians contributed £23 to the Mrs. James Fund.

The Sisters' Conference in N.S.W. have undertaken a big task, in order to supply a pressing need, viz., raising the necessary funds to purchase a motor cycle and side car for Bro. Watson in his work in India. Mrs. Bull and Mrs. Ball are the collectors, and are putting forth every effort to secure it ere he leaves. We congratulate them on their enterprise, and bid them God-speed in their good work, trusting they will realise their hearts' desire.

The Baramati Industrial Settlement (it is to be called this henceforth, and not Bhampta Settlement) has 76 men, 64 women, 69 children; total, 209. The construction of the Settlement is now under way. Twice a week a small class is held about noon for those who want to know more about Christ. Bro. Sathe conducts this, which is attended mostly by elderly men, but they are the tribe of leaders, who will influence the others. Baramati church has 26 members, 11 others who attend regularly, and 82 children attendants.

Miss Caldicott is now back at the dispensary, and the patients are coming for treatment in considerable numbers. Bro. Leach is now back, strong and well, and is in charge of the Shrigonda boys during Miss Cameron's furlough. The schools at Tandalwadi and Conowdi, which were closed on account of financial difficulties, have now been reopened. Doctor Datta, of the Panjab, has visited Baramati, and remained several days, and gave some very fine addresses in Hindustani, which were much appreciated by Christian and non-Christian alike.

Miss Laurel Redman reports on her work:—"I had a daily class with an average attendance of eight for English lessons, and a weekly class with an average attendance of thirty-five for sewing, and also helped a little in looking after supplies, punctuality, tidiness, etc. I attended the following: Sunday School and church meetings each Sunday, women's meeting each Saturday, mid-week meeting each Wednesday, and the daily mid-day prayer meetings, and at each meeting did my best to understand praying and preaching in an unknown tongue."

Bro. Coventry reports for the month of July that our four Indian preachers employed at Baramati gave 90 addresses at 48 different occasions to 652 people in Baramati and its outlying districts. Bro. Coventry is taking studies in Acts at each Wednesday evening meeting. Mr. Sathe and Bro. Coventry in turns conduct the Sunday services. The Baramati girls' school has 49 on the roll, an average attendance of 43. Kindergarten, on roll, 29; average attendance, 23. Boys' school, on roll, 24; average attendance, 21. Night school, on roll, 15; average attendance, 9. Shirsuphal school, 37 on roll; average attendance, 29. Total on roll, 154; average attendance, 124.

Bro. Shee Ping will spend the months of November and December working with the Chinese church in Melbourne. In January he will assist the Chinese workers in Adelaide, and then go to Perth for February, March and April, working with the Chinese there for three months. He will

return to Adelaide for May, and then spend June and July in Melbourne. Bro. Shee Ping has been doing excellent work in connection with the Chinese church in Sydney. Two were added by baptism during September. The educational work is progressing, but there is room for more teachers. They can get plenty of scholars if the supply of teachers can be secured. Here is a chance for Foreign Missionary work at our own doors. Who can help? We are sorry to report that the late Bro. Jame's son is not at all well in health, and it is feared that he will have to return to China. The Chinese church at Shanghai are asking for a communion service. Possibly some church having adopted the individual cups, would be able to help the Shanghai Chinese brethren.

Our missionaries, Bren. Garnett and Anderson, with their wives, will leave Melbourne for China on November 5, by the E.A. steamer, "St. Albans." The boat remains in Sydney for a few days, leaving there on November 13. It is hoped that our missionaries will be able to address several of the Sydney churches while they are there. We are quite sure that all over Australia the brotherhood is praying for God's richest blessings on this great enterprise to which we have committed ourselves. We have received most cordial letters from missionaries on the fields near Hweilichow, where we shall establish our first station. Our brethren go from here to Hong Kong, take a small steamer journey to Haiphong, a port in Tong King, and then on to Hanoi. From this city there is a railroad to Yunnanfu. At Yunnanfu there are several missions working, including the C.I.M. and the Y.M.C.A. There is also a British Consul in residence at Yunnanfu. This way is much shorter for missionaries sailing from Australia, and it is the natural way in and out of China for our missionaries. Our missionaries on arrival at Yunnanfu will rent a house and spend a year in that city learning the language, and they have excellent opportunities of learning that part of the language that is spoken in Hweilichow. They will also get acquainted with the missionary bodies in Yunnanfu, thus forging links in the chain that still connects with the coast. At the end of the year at Yunnanfu the two men will likely go on into Hweilichow, seven days from Yunnanfu, and rent a house, and get ready for the opening of the station. Then the ladies will come on, and they will begin the work of spreading the gospel among the people. The American Baptists working in West China will send one of their missionaries to Hweilichow, when our missionaries arrive there, in order to meet them and help them in any way possible. We hope that the name Hweilichow will become as familiar to us in a little time as are now Baramati, Shrigonda, Diksal, Indapur, in India; Shanghai, in China, and Pentecost, Oba, and Maewo, in the New Hebrides.

Children's Day for Foreign Missions: Sunday, November 7.

Offerings for Foreign Missions may be sent to the following:—

- Victoria: J. I. Mudford, The Avenue, Surrey Hills.
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
 Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.
 West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford
 Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
 South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phone, Norwood, 1501.

Prohibition in New South Wales.

Plans for the campaign in New South Wales are steadily progressing. In spite of the rumors circulated by the liquor party, there is every confidence in the ranks of Prohibitionists that the vote will be taken some time between March and June of 1921.

Our own Conference Temperance Committee is proceeding with its campaign amongst churches, and members of the committee are visiting as many of the churches as possible, placing before them the great opportunity of the campaign and the urgency for Christian service. Everywhere the committee is met with encouragement amongst the churches.

On Monday, October 18, an interesting event took place at the Bible Schools' Demonstration. The committee had offered two prizes for the best temperance item rendered by the Bible Schools, amongst the conditions being one that there must be at least six items for first and second prizes to be awarded, and at least four entries for first prize to be awarded. Probably through the shortness of the notice, only three competitive items were given. The committee decided, however, to give a prize of £1/1/- for the best item, which was won by the Enmore school, which rendered a splendid action piece. This was closely followed by the Belmore school, which gave a very fine dialogue. The third entry was a good one rendered by North Sydney. The judges were Mrs. Grant Forsythe, of the W.C.T.U., Rev. G. Thompson, and Mr. A. Lane. We congratulate the schools which entered into this contest upon the splendid items rendered. Upon receipt of the detailed report of the judges it was learnt that the Belmore item was only one mark behind the winners. It was therefore decided to divide the balance of the prize money between these two schools, and this has accordingly been sent them.

On Sunday, Nov. 14 (World's Temperance Sunday), the special campaign for £250 will be launched, to be finalised on Sunday, December 5, when we hope that every church and every member will take part in this great offering. It is the biggest task undertaken by our committees, but it is not too big for the great opportunity which faces us. The special advantages of this referendum may be briefly mentioned as follows:—

1. This is the first time Prohibition will be decided as a State-wide issue.
2. A bare majority vote will win a victory, the previous three-fifths handicap having now been removed.
3. Complete Prohibition is now possible, as the referendum is to decide whether or not there shall be any further sale, manufacture, export, import and transport of liquor for any purposes except medicinal, religious, scientific, or commercial use. Breweries will be abolished as well as the bars.
4. There will be practically immediate Prohibition, as within six months of the winning of the vote Prohibition will come into force.

Realising the greatness of these features, we want all who are eligible to vote to make sure that their names are on the electoral roll, and then to pray, work, give and vote for Prohibition.

A. J. Fisher, Campaign Organiser.

Queensland Women's Executive.

The bi-monthly meeting was held in the Ann-st. church on Thursday, October 7. Mrs. Morton led the devotional portion of the meeting. Mrs. Davis, president, in the chair. Minutes of previous meeting were read and confirmed. Correspondence received. Reports from several superintendents given. Quite a number of the sisters are actively engaged in prohibition campaign. At our last prayer meeting, which was held at Hawthorne, Bro. Rankine gave a splendid address on Prohibition. A motion was carried that we forward a donation of £1 for Strength of Empire funds, showing practical sympathy with the work.

Next prayer meeting to be held at Zillmere on Thursday, November 11, when we expect a number of sisters from city and suburban churches to attend. Bro. Davis was present at the meeting, and gave a helpful address on "The Power of the Gospel." Sister Moffat's essay was favorably commented upon. Collection, 8/3.

The Family Altar.

J. Wiltshire.

THE ENDURING BOOK.

Some writers of books live long enough to see their books begging for buyers from the shelves of a second-hand book shop. Such books soon finish their course, and there is often more illumination in their latter end than in their short life. They quickly accomplish their purpose. The thoughts of their authors frolic with our thoughts for a brief hour in the arena of the mind and the end is attained.

There is an endless Book. It is as endless as the soul's duration. All the diversified demands of our complex nature cannot exhaust its variety of practical teaching. We may be thoroughly furnished by it unto every good work. It is said:—
"A couple of infidels were standing together on the deck of a vessel as she sailed past a desolate island of the sea. One said to the other, 'Suppose you were condemned to live upon that island alone, and had the choice of but one book for your companion, what book would you choose?' The other replied, 'I would select Shakespeare, because of the variety of his themes.' 'Well,' rejoined the other, 'although I do not believe the Bible, yet I would choose it for my companion; for the Bible is an endless Book.'"

MONDAY, NOVEMBER 1.

Gem Verse.—I am the Bread of Life.—John 6: 48.

Perhaps no figure by which our Lord is set forth in Scripture is more appropriate than this. He once spoke of himself as a "corn of wheat" (John 12: 24), but here he is the grain of wheat crushed, giving his life for the whole world. Men universally need bread. Men universally need him. Universally bread may be cultivated; there is no region where Christ cannot live and be the life of his people.

"Jesus, Thou joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss the earth imparts,
We turn unfilled to Thee again."

Scripture Portion.—1 Cor. 10: 16-33.

TUESDAY, NOVEMBER 2.

Gem Verse.—Your fathers did eat manna in the wilderness and are dead" (John 6: 49).

Jesus had previously said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son shall give unto you." The devil thought Jesus set a much higher estimate upon bread than he did when he tempted our Lord to turn aside from the plan of the Father to make bread of stones. He did not know that Jesus' meat was to do the will of him that sent him, and to finish his work. It is sadly true, however, that many of the Lord's professing disciples seize upon every opportunity to make bread, and the will of the Father must wait. Many parents are concerned to leave to their children a plentiful supply of the manna of this wilderness; very often it breeds corruption. At the best they who eat of nothing more enduring must follow their predecessors of ancient days. Your fathers did eat manna in the wilderness and are dead.

Scripture Portion.—Exod. 16: 1-15.

WEDNESDAY, NOVEMBER 3.

Gem Verse.—The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?—John 6: 52.

The secret of the Lord is with those who fear him. The Jews did not fear the Lord, hence they understood not his secret. The Jews have never ceased to strive about Jesus, and it is not likely they will until they look on him whom they have pierced and declare, "Lo! this is our God; we have waited for him, and He will save us; this is the Lord; we have waited for him, we shall be

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glad and rejoice in his salvation." While they refuse the Bread of Life because they cannot understand it, millions the world over eat and become partakers of the deathless life.

Scripture Portion.—Isaiah 55.

THURSDAY, NOVEMBER 4.

Gem Verse.—Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?—John 6: 60.

Jesus did not withhold the truth because it was hard, and was likely to displease. He could not amend the laws of his kingdom because some desired citizenship who were not prepared to be governed by those laws. Some over-charitable servants in these days undertake to do what their Lord would not, forgetting that his love and wisdom as far surpass theirs as the light of the noon-day sun surpasses the radiance of a glow-worm.

A noted preacher was waited upon by a proud wealthy man with a view to church membership. He promised seven thousand pounds to any institution the preacher might name. It was apparent the man was buying his place in the kingdom, and the preacher had the grace to refuse on those grounds. The man went elsewhere, but years afterwards he returned to thank the faithful servant for bringing him to his knees.

Scripture Portion.—Luke 18: 18-30.

FRIDAY, NOVEMBER 5.

Gem Verse.—From that time many of his disciples went back, and walked no more with him.—John 6: 66.

The exactments of true discipleship soon discover the false. The Christian path is meant for feet shod with the preparation of the gospel of peace; the Christian warfare for such as take to themselves the whole armour of God. Unless the pilgrim has a vision of the Celestial City he will not make way through the Slough of Despond.

Thy power—though faith speaks staggeringly—
Can hush the mind's activity,
And bring it to a quiet place,
Where it has all in having grace,
Nor fights nor fears
The stulted years,
Since grace is sweet and glory nears.

—M. A. Chaplin.

Scripture Portion.—Eph. 6: 10-20.

SATURDAY, NOVEMBER 6.

Gem Verse.—Then said Jesus unto the twelve, Will ye also go away?—John 6: 67.

Jesus was in all points tempted like as we are. The wilderness conflict with the devil could not have been more trying to him than when he saw a multitude unto whom he had promised life eternal on easy terms departing from him. It seemed as though everything was lost; and even those of his nearest intimacy would also leave. To us this circumstance would be heart-breaking; how much more to that sensitive heart which wept over Jerusalem!

Why art thou, foolish heart, so prone to trust
In faithless man, frail offspring of the dust?
They may forsake and leave thee mournfully;
Yet, saith the Lord, "I will remember thee."

—E.E.T.

Scripture Portion.—Matt. 26: 36-45.

LORD'S DAY, NOVEMBER 7.

Gem Verse.—Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.—John 6: 68.

Peter did not expect an answer. What Judas realised later was what Peter knew was true. "Judas went out, and it was night." It is night to go out from Christ.

"O fix this wandering heart on Thee alone,
Who did for all my grievous sins atone;
No love like Thine, so pure so'er it be,
Unchangeable it flows a boundless sea.
"Thou knowest my spirit longs for Thy embrace,
In righteousness to dwell before Thy face;
O let me soon Thy spotless glory see,
For earth affords no resting-place for me."

—E.E.T.

Scripture Portion.—John 6: 48-71.

The Value of Home-Work.

A Personal Word from the Editors of the Austral Graded Lessons.

It is particularly desirable that pupils taking Division 2 lessons be encouraged to make good use of the Hand-Work or Expression Books. To understand the value of this work it is necessary to realise that home-work is not a mere unimportant "extra" required of the pupil, but is actually of the very greatest importance. Prof. James, the eminent psychologist, lays down the rule that there should be "no impression without expression." The value of a lesson is not to be judged by the amount of work done by the teacher, nor by its able presentation, but by what is "learned," and what is "learned" is what is "expressed in action" by the pupil. Nor is it possible to know the value of one's work as a teacher unless the scholar does expression work upon the lesson taught. An inspection of the pupil's hand-work not infrequently shows that the lesson which seemed so plain and clear to the teacher left the scholar in a hopeless fog. How can the teacher secure the doing of home-work by the pupil? Let it at once be recognised that a percentage of scholars will not do this work, whether it be simple or difficult, whether books be provided for the purpose or no. Let no teacher be discouraged because some pupils refuse to do work at home. It is true, however, that most scholars will do this work cheerfully and well, providing suitable work is set and every encouragement is given by the teacher. The wise teacher will frequently refer to the Hand-Work Books, will expect every book to be brought each week, and will be lavish in appreciation of each scholar's efforts. Many teachers have adopted the excellent plan of themselves taking a Hand-Work Book, and regularly doing the work at home. The teacher who brings his own book every Sunday will not find much difficulty in getting the work done by the scholars; he will have the added advantage of being able, almost at a glance, to examine the pupils' efforts. The Scholar's Hand-Work Book (for those between 11 and 14 years) and The Junior Scholar (for scholars between 8 and 11 years) should be used wherever possible. Their use will do much for the religious education of the boys and girls.

Northern District, S.A., Sisters' Executive

The quarterly meeting was held in Kadina on Thursday, October 14. Devotional was led by Mrs. Durdin. About forty sisters were present. Minutes of last meeting were read and confirmed. The catering for the forthcoming Conference was discussed. A letter of good wishes was received from the President of the Sisters' Conference, Tasmania, but came too late to be read at the meeting. A solo was sung by Mrs. Taylor, which brightened the meeting. The address by Bro. Taylor on "Prohibition" was much appreciated.

Reports received:—Home Missions: Mrs. Durdin, the superintendent, wished to appoint a sister in each church to collect a penny-per-week from the members. Hospital: Mrs. Campbell reported numbers of sick visited, bunches of flowers and dainties sent to the hospitals. Temperance (Mrs. Julian): Moonta and Kadina doing well in signing the petitions. Balaklava church reported having started two Bands of Hope, one in the Senior C.E. and one in the J.C.E. College of the Bible (Miss Cornelius): Wallaroo sisters doing the second patchwork quilt. Obituary (Mrs. Bitmead): Three cards of condolence sent to bereaved ones.

Resolutions carried:—1. That a social committee be appointed for each church where meetings are held, and three sisters be responsible for the social part of each meeting held. 2. That next meeting be held the third Thursday in January at Wallaroo. 3. That we take as our subject, "Home Missions," and Bro. Shipway, of Pt. Pirie, be asked to favor us with a paper on that subject. 4. That a notice be sent to the "Australian Christian" three weeks before the meeting. Collection, 13/3. Afternoon tea was partaken of.—Bertha Weidenbach, Corresponding Secretary.

News of the Churches.

New Zealand.

At Invercargill seventy broke bread on the morning of October 10, when Bro. Fenn presided, and Bro. Fitzgerald gave a helpful and inspiring talk. At night there was a splendid attendance at the gospel service, when Bro. Fitzgerald delivered a convincing and earnest address entitled "Will Christianity Triumph?" Our brother has created a good impression.

The work continues steadily in Christchurch under the careful guidance of Bro. Woolnough. On Thursday, 7th inst., the Women's Missionary Society held its annual social, when a very good musical programme was given. The sisters are busy preparing for the sale of work at the end of this month. On Sunday, 10th, Bro. Woolnough gave special addresses on the occasion of the Bible School anniversary. In the afternoon and evening the children took part in the singing. On Tuesday evening the children's tea was held, followed by a musical programme. Credit is due to the superintendent and teachers for the very creditable performances. On Sunday, December 5, the church celebrates its jubilee.

West Australia

The mission at Fremantle, which commenced on October 10, under Bro. Clay, and the latter part of the week by Bro. Watson, was concluded on October 17, Bro. Hibbert preaching, when five made the good confession, making twelve for the week. At the close of the gospel meeting four were baptised. The number in the congregation was a record for some years. The Sunday School is increasing, and workers are still busy making the new hall more cosy.

The mission at Maylands commenced on Saturday, October 9, with a big prayer meeting. On Sunday there were good attendances, the chapel being crowded at night. Bro. Stirling spoke on "The Fool's Creed." There were four confessions. The meetings during the week averaged over 80. On Sunday, 17th, 88 broke bread; 12 were received into fellowship, one restored. The meeting at night was the biggest to date. The subject was "Should Protestants Unite?" Five more made the great decision, a total of 17. Meetings continue for another week.

Tasmania.

At Dover there has been one addition by faith and obedience since last report. The church is engaged in a mission from Oct. 24 till Nov. 7. Bro. D. Stewart has been planned to open the mission on the Sunday, and Bro. Nightingale, the preacher of the Collins-st. church, conducts the remainder of the mission. Bro. Stewart taking control of singing.

At Launceston the "Brothers' Exhortation" Class held its inaugural meeting on Sunday, Oct. 17, with a good attendance. The sisters are preparing for a sale of gifts. Pleasure was expressed at the visit of Bro. and Sister L. Mitchell, of Swanston-st., Melbourne. The officers and teachers are working hard for a Bible School demonstration, and for the annual picnic on Nov. 1.

At Hobart the new class-room screens are being used in the Bible School. Bro. T. W. Smith, of Melbourne, delivered a splendid address on Oct. 17. Bro. and Sister G. W. Smith, foundation members of Hobart church, celebrated their golden wedding on Monday night. Bro. Nightingale assisted the Dover and Geeveston churches to celebrate their preacher's anniversary on Wednesday and Thursday. He held service at Kingston in the morning, and preached to a large audience at night, when one young lady confessed Christ.

Queensland.

At Maryborough, on the evening of Oct. 18, Bro. L. Larsen spoke on "What Right have I to Live?" Four made the good confession. On the 18th, two who previously came out were baptised—mother and daughter. A number of members are laid aside. Bro. Larsen is hard at work in the prohibition campaign.

Meetings at Roma during the past month were well up to the average. The church recently enjoyed the fellowship of Bro. Roberts, of Drillhan. The Y.P. Society recently held a successful social afternoon, when the newly-formed tennis club was inaugurated. Bible School is working successfully; seven new scholars during past fortnight.

At Tannymorel on the 10th inst. Bro. H. C. Stitt, conducted both services, speaking in the morning on "The Glory of the Cross," and in the evening on "Naaman." A number of strangers came at night. Bro. and Sister Green, from Boonah, and Mrs. Gerathy, Brisbane, were visitors. It is hoped an evangelist will be secured soon. Bro. Rex. Keable passed away on the 13th inst., after a long and painful illness. The deepest sympathy of the church goes out to the bereaved. An in memoriam service will be conducted by Bro. Rodger on Nov. 21.

South Australia.

At Naracoorte, meetings are fairly well attended. The church is still helped by the Bordertown brethren. Bible College collection realised more than the church were asked to raise. All the work is going on nicely.

A Sunday School was commenced at Dulwich on October 17, a dozen scholars being enrolled. Last Lord's day the number was increased by 50 per cent., and the prospects are bright for continued growth. The gospel services continue to be attended by some 50 or 60 persons, about half of them non-members, and last Sunday night two young girls made "the good confession," the first to do so in the new building.

At the Grote-st. Wednesday night meeting 80 were present, and one lad confessed Christ. The church celebrated its 74th anniversary and reunion of old and past members on Sunday. There was a large gathering. Bro. J. Fisher presided. Five were received into fellowship—one by letter and four baptised on Wednesday. Bro. Hagger exhorted. At night the chapel was again filled, when Bro. Hagger took for his subject, "Who are These People?" Three more made the good confession.

The Glenelg property is now free from debt, the liability thereon, which was spread over a period of 21 years, having recently been wiped out. It is probable that a thankoffering social will be held at an early date. Mr. Sexton (secretary of the British and Foreign Bible Society) addressed the church on Sunday evening, 17th, when a collection was taken up on behalf of the society. H. L. Vawser, of Moonta, had fellowship with the church yesterday morning. The attendances at Sunday night meetings have been excellent for some time.

At Kadina the church met on Sunday for the last time in what had been their own building, but is now known as the A.W.U. Hall. Our reporter says: "Although we have been looking forward for some time to going to our new building, it is with some regret we leave the old place. As we look back over the years spent with Bren. Meyers, Warren, Verco, Wedd and Nightingale, and the other brethren who from time to time have come to help us, sweet memories come back to us, but we go to the new chapel next Lord's day, still trusting for greater blessings."

On Sunday last at Balaklava the members of the C.E. Society were present in good force, and all who took part in the meeting were members of the society. Bro. H. M. Tuck, chairman of the board of officers, presented the honor banner of the Churches of Christ C.E. Union, and congratulated the society on its success. Bro. F. T. Saunders addressed the church on the value of the Lord's day morning meeting for worship. At night the address was mainly for men, Bro. Saunders speaking on "The Choice of Moses." Bro. A. Doley sang, with fine effect, "Beyond." On Wednesday last Bro. A. S. Shepherd and Sister M. Gates, two former teachers in the school, were united in marriage by the evangelist, the chapel being prettily decorated by the teachers.

Kersbrook report increased attendances at all meetings. Thursday night services are particularly good. The gospel service on Oct. 17 was one of the best for some time—building well filled. Great preparations are being made for a mission to be held in November, with Bro. W. Beiler as missionary.

At the Sunday School anniversary at Port Pirie on Oct. 17, the evening function was a record numerically. In the morning Bro. Shipway exhorted on "The Full Chorus of Christian Virtues." At three o'clock the Methodist minister spoke to the children and parents. At night Bro. Shipway gave the children an object-lesson on "Little Things." The programme was well executed by all contributors, Bro. C. W. MacDonald conducting. Bro. Langford's condition continues low. Bro. Wheeler (who was so ill) is now away for two months' recuperation. Little Valma Shipway is improving slowly.

Splendid services at Queenstown on Oct. 17. Bro. R. J. Burrows, of the Bolivian Mission, delivered helpful and uplifting messages morning and evening. In the afternoon a most interesting time was spent with the Bible School scholars, seeing curios and hearing of the customs and lives of the Indians. Good audiences all day. Oct. 24, the fifty-first anniversary of the church was observed. Bro. Brooker preached to crowded meetings morning and evening, his subjects being, "Our Lord's Request," and "Our Lord's Commands." The choir rendered several anthems under the leadership of Bro. A. Morphet, Sister Miss C. Follett, of York, assisting at the organ.

The annual meeting of Hindmarsh church was held on Wednesday, October 20. Several bright addresses were given, also vocal and musical items, after which the meeting adjourned to the lecture hall, where a social evening was spent. Sunday, 24th, during the course of his address in the morning, Bro. Cuttriss made reference to the fact that the special offering last Lord's day amounted to £104, making a total of £470 raised since the inception of the Debt Reduction Fund, thus clearing the church property from all debt. The evening service was conducted by Bro. L. A. Bowes, of St. Morris church. His address was listened to by a large and appreciative congregation.

Victoria.

The church at Brim held its Sunday School anniversary on October 24, when Bro. Eagle capably conducted the three services to well-attended meetings, considering the wet roads.

Good attendances at Brighton last Sunday. Amongst the visitors was Bro. Tucker, from Launceston. Baptismal services were held at both afternoon and evening meetings. At the close of Bro. Knott's address another young lad confessed Christ.

The Surrey Hills Sunday School held its anniversary on October 17. J. W. Parslow gave the children a very interesting address on "The Family Doctor." E. R. Killmier preached at the evening service. The school children gave their demonstration after the tea meeting on Tuesday, Oct. 19.

Enthusiastic Bible School anniversary services were held at Geelong on Oct. 17, Bro. Reg. Enniss preaching. The child's claims were earnestly presented in the morning. At 3 p.m. the eighty-voice choir under the direction of Bro. McCaskell rendered suitable selections. The preacher's impressive children's story, "Harry's Birthday Boat," was thoroughly enjoyed. Powerfully discussing the question, "What is your Life?" (Jas. 4: 14) to an evening audience of over 400, Bro. Enniss received close attention. Led by choir and orchestra, the singing was inspiring. Celebrations concluded on October 18, the concert and awards presentation being well attended. Useful book gifts, acknowledgments of appreciated services, were made to Bro. McCaskell and to Sister Miss Martin, pianist. Thanks are extended to all those who so willingly and capably helped us. Good meetings on October 24, Bro. Schwab preaching. Anniversary selections were acceptably repeated at the gospel service, about 200 being present. Special prayer sessions for the mission, commencing Oct. 31, are being held.

How It was Done.

P. J. Pond, B.A.

On Monday, Sept. 13, the sum of £2400 was paid in a lump sum for the purchase of a central site for a church building at Lismore, N.S.W. The public were surprised that such a small congregation could handle so big a proposition. There are only 130 resident members, a large number of these being young. The undertaking was financed as follows:—One portion with a house thereon was taken over by a good member, who mortgaged her home to raise £700 for it. This sister had only just secured her home after many years of toil. Another strip of land, 36 feet frontage, was sold for £500 to the Masonic Order. The cottage on that portion to be removed by the church. Its timbers will be worked into a preacher's residence, contract for which has been arranged. Thus the church had £1200, or one half the cost of purchase, and the timber of a five-roomed cottage besides. The insurance moneys received on account Tabernacle and furnishings amounted to £640. By the sale of old site, another £350 was raised. In addition to this £25 was secured as interest, pending final date of payment. This made up £1075, which, added to the £1200 before mentioned, brought the amount within £185 of the sum needed. But Lismore members alone had subscribed £350 to re-building fund. Thus the necessary balance needed was available, and something besides. By wonderful giving the members hope, with the help from the district and other brethren, to raise £1000 by the time the new building is erected. Total in cash and promises is now over the £600 mark. It is a mark of missionary spirit that when the Lismore church did not even own a hymn-book, it still continued paying a subsidy to Home Mission work in the outlying districts. At present, besides struggling to replace outfit for church and school purposes, its members contribute 10/- per week for Home Mission work. Besides these great burdens so bravely being borne, and paying total cost of recent mission (over £200), it is building a fine residence for the preacher, and getting out plans for a worthy church edifice.

But God is blessing this missionary church. The splendid site in the heart of city is now paid for. A house (six rooms) on portion of the land is also held free of debt. Another larger house is so financed that in time its rent will pay for it. The preacher's residence is also being financed, apart from the church funds, as a business undertaking. At a thanksgiving social held recently, it was freely admitted that it was by the earnest prayer of God's saints these things were made possible.

OBITUARY.

BLACKBEY.—Bro. and Sister E. Blackbey, of Mt. Gambier, S.A., have lost for a while their little girl Dorothy, aged 5½ years, through diphtheria. She passed away on Sept. 23, and two days later her body was laid away in West Terrace Cemetery. The Grote-st. church, where they hold membership, extends sympathy to the parents. The child cannot come back to those who love her, but, by the grace of God, and at the end of faithful lives, they will go to be with the child in the presence of the Lord.—T.H., Adelaide, S.A.

GREEN.—Grote-st. church has lost one of its most faithful and worthy members in the person of Sister Mrs. W. M. Green. In her maiden days she was a member of the church at Lygon-st., Melbourne, but came to Adelaide as the young bride of Dr. S. J. Magarey, 45½ years ago, during the whole of which time she has devoted herself whole-heartedly to the work at Grote-st. She will be greatly missed by her family, by many to whom she ministered in their need, and by the church. Her place was always filled in the assembly of the saints, and her delight was in the hymns and services of the sanctuary. She was a most diligent worker in the Dorcas Class, and the sisters comprising that most worthy auxiliary will be quite lost without her genial presence and untiring industry. On Lord's day, October 3, she was at the table in the morning, and was present at the gospel service in the evening. The following Wed-

nesday her daughter (Miss Madge Magarey) was expected home from a seven weeks' health trip to Papua, and that very morning our beloved sister was stricken, and when the daughter came in by the express from Melbourne, her mother was unconscious. She passed away that afternoon. It was her desire to pass quickly when her time came, and this was granted. Only the day before her death when lunching with a friend, she had said, "How beautiful if the gates of heaven would just quickly open and let us in." Our sister has left a husband (our worthy Bro. W. M. Green, who is a deacon in the Grote-st. church), four sons (one son, Dr. Frank Magarey, having predeceased his mother), one daughter, a brother (Dr. W. Robertson, also of Grote-st.), numerous other relatives, and a great host of kindred in the Lord, and other friends. The funeral services at the house and the grave were participated in by Bren. G. T. Walden and W. C. Brooker, and the writer. We commend the sorrowing ones to the Christ who was so precious to the one gone, and pray that they may be as true as was she to Him and His church, so that there may be a glad reunion in the city whose builder and maker is God.—T.H., Adelaide, S.A.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSIONS.

During the month of September the following amounts were gratefully received:—

Churches, per Collectors, Duplex Envelopes, etc.—Moreland, £1/2/9; Chinese Church, £1/4/8; Preston, £2; Swanston-st., £6/5/-; Harcourt, £1; Lygon-st., £1/13/5; Castlemaine, £2/4/3; Carnegie, £2/9/2.

Individual Gifts.—"A Widow," 5/-; Mrs. J. Wright, 5/-; B. Oliver, 6/-; W. F. Rodgers, 2/6; W. A. Strongman, £1; A. Cother, £2.

Living Links.—South Melbourne J.C.E., £3; Lygon-st. C.E., 10/-; Shepparton C.E., 11/6; Box Hill J.C.E., 2/6.

Assisted Churches, towards Preachers' Salaries.—Lake Boga, £4/11/-; Emerald, £5/8/4; Boort, £17/6/8; Taradale, £7/13/4; Rochester, £5; Swan Hill District Fund, £13; Dunolly, £3/5/10; South Melbourne, £13; Ultima, £6/1/4; Horsham, £19 10/-; Bet Bet, £21/2/6; Brim, £34/5/-; Warrnambool, £8/6/8; Emerald East, £3/15/10; Ararat, £2; Colac, £8/13/4; Shepparton, £10/16/8; Ringwood, £2/3/4; Meredith, £4/17/6; Swan Hill, £5 15/-; Echuca, £7/0/10.

Conference Fee.—Carnegie, 15/-.

Miscellaneous.—Preachers' Provident Fund, £3 5/-; Exchange, 1/-.

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S.A. HOME MISSION FUND.

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Work at Barmera.—J. W. Wauchope, £1; Mrs. Pallot, 10/-; Mrs. Dolphin, 10/-; E. Cotton, 3/9.

Refund Secretary's Expenses.—Gawler church, 11/-; Murray Bridge, 9/-.

"Living Link."—Murray Bridge C.E., 8/-.

Donation.—Sisters' Auxiliary Conference, £61.

Conference Promises.—G. Toseland, £1/10/-; J. W. Snook, £3/3/3; Miss Gurr, 5/-; T. G. Storer, £5; A. W. Glastonbury, 5/-; E. Charlick, £5/5/-; Mr. and Mrs. Cherry, £1; R. K. Spotswood, £25; J. H. M. Hawkes, £2/2/-; W. H. Rich, £5; A. J. Webb, £2/2/-; Wm. Wright, £2; F. M. Worden, £2; D. Battersby, £2/2/-; Ross Graham, 10/-; Cash at Conference, £33/11/10.

Subsidies from Churches.—Williamstown, £5; Kersbrook, £10/10/-; St. Morris, £9; Ungarra, £6; Tumbay Bay, £10; Butler, £2/1/-; Wallaroo, £6 10/-; Moonta, £12/10/-; Henley Beach, £12; Bordertown and Mundalla, £28; Broken Hill (Wolf-ram-st.), £7; Murray Bridge, £12/5/-; Berri, £6 5/-; Port Pirie, £8.

Duplex Envelopes.—Kadina Church, 18/-.

Conference Programmes.—Gawler Church, 6/-; Cottonville, 16/6; Croydon, 9/-; Dulwich, 3/-; Glenelg, 12/-; Hindmarsh, 10/6; Prospect, 12/-; Queenstown, 12/-; Stirling East, 5/6; St. Morris, 6/-; Unley, 17/3; York, 12/-; Kersbrook, 2/-;

Tumbay Bay, 1/4; Sisters' Conference, £1/3/-; Cash Sales, at Conference, £3/6/9; Calls on Tele- phone, 4/6.

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